

**G L A D D Y S**  
**WE NEVER KNEW**



**The life of a child in a BC Indian Residential School**





**The BCTF Aboriginal Education Program  
would like to acknowledge contributions from:**

Gladys' family members

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## The life of a child in a BC Indian Residential School

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## **Education for reconciliation: Many lessons to be learned from Gladys' life and death**

The act of transforming despair into hope is not an individual effort, but one that by necessity involves all Canadians in recognizing our country's history of colonialism so that we can move forward together towards reconciliation and a positive future for all.

Public education in Canada has been largely a settler construct in which the impact of colonialism has been completely obscured, and the purpose and legacy of the residential school system has been deliberately hidden.

The British Columbia Teachers' Federation is fully committed to playing its part in implementing the Calls to Action of the Truth and Reconciliation Commission of Canada and in supporting members in their teaching and professional learning related to the TRC goals.

Our union has developed an extensive Aboriginal education program and an active Aboriginal educator network. We are proud of our work within the union, and of our collaboration with the education partner groups that share our goal of ensuring all BC students have a wide range of opportunities to learn about Aboriginal history, culture, and ways of knowing and being.

Looking back through the BCTF's archives is one way of gauging how far we have come, although we must acknowledge that much remains to be done. Early publications reflect the colonial attitudes of the dominant settler culture in some inexcusable statements about Aboriginal people and overt odes to British imperialism. For example, an article published in 1942 concludes that the high percentage of students attending residential schools is evidence of "the favourable manner in which the Indians are responding to the efforts being made to advance them to a position of independence and self-support."

Shamefully, well into the 1960s, the Federation also ran ads for teaching positions in residential schools. However, by the early 1970s different perspectives came to the fore. In 1976, a story entitled "Schools have treated Indian students shamefully" stated: "Only recently has there been any serious attempt to see the Indian situation as the product of a system that was designed to eradicate the Indian, either physically or culturally. Only recently, too, has there been much willingness on the part of educators to view the schools as an unconscious extension of this policy."

In the same issue, Richard Atleo, Hereditary Chief of the Ahousaht First Nation and the first Aboriginal person in British Columbia to earn a PhD, wrote: “[T]he unblushing aim of early Indian education was absolute cultural genocide. This attempt at cultural genocide even found expression in a law that forbade potlatches on the coast of B.C. in the early part of this century. Another expression was practised in the Indian residential schools, where native students were strictly forbidden on pain of punishment to speak their native tongues.”

“Cultural genocide” is the same description that, 40 years later, the Truth and Reconciliation Commission of Canada used in its landmark report on the residential school system.

We still have a long way to go. There is a persistent gap in graduation rates and other measures of success for Aboriginal learners compared to non-Aboriginal peers. This gap reveals a systemic failure to address what BC’s Auditor General called “the racism of low expectations.”

This speaks to the need to ensure that teachers across BC have ongoing opportunities for in-service and professional development about the intergenerational effects of residential schools, and strategies to incorporate Aboriginal content from K–12. In partnership with others, the BCTF is doing its part, while also calling for greater support and coordination by the provincial government.

This also speaks to the need to have more resources like this one available to teachers and students. The compelling story of Gladys Chapman’s short life and tragic death is one that will resonate in classrooms throughout our province. As our students forge heartfelt personal connections to Gladys, that’s when the deep learning takes place and we can move together to a place of empathy and reconciliation.

I want to express my deep gratitude to all those who contributed to the creation of this amazing resource. I have no doubt it will have a wide-reaching impact.

Glen Hansman

President, BCTF

# Timeline of Colonialism in Canada

## 1700 Pre-contact

	Hundreds of Indigenous nations with complex and dynamic cultures are thriving throughout the vast territories now known as British Columbia.				control of Aboriginal people under the federal government.
<b>1763</b>	King George III states that Indigenous people own their land.		<b>1884</b>		The <i>Indian Act</i> changed to outlaw Indigenous ceremonies being performed (e.g., potlatches). Government given the right to create residential schools.
<b>1790</b>	Britain claims Vancouver Island as its own territory.		<b>1887</b>		Governor General of Canada Lord Dufferin says treaties must be signed with Indigenous people but in BC Governor Sir James Douglas allowed land to be taken without any treaties.
<b>1812–15</b>	War with the U.S. Fur trade is dying off. Europeans begin settling and farming the land. Treaties start to get signed between government and Indigenous peoples, but the Indigenous people do not truly understand what they are signing.		<b>1896</b>		45 residential schools exist across Canada.
<b>1831</b>	The first residential school opens in Ontario.		<b>1907</b>		Canada's first Chief Medical Health Officer, Dr. Peter Bryce, reports that children in residential schools are subjected to appallingly unsanitary and unsafe conditions. Communicable diseases, especially tuberculosis, killed an average of 24% of children. Many children ran away from the schools, and some die from exposure as they fled for home.
<b>1862–63</b>	Smallpox epidemic has devastating effects on Canada's Indigenous population.		<b>1920</b>		Duncan Campbell Scott, Deputy Superintendent of Indian Affairs, makes residential school mandatory for Indigenous children aged 7 to 15.
<b>1867</b>	The British North American Act creates the Dominion of Canada. Canada becomes independent from Britain.		<b>1931</b>		80 residential schools exist across Canada.
	During this period there is a big push by the colonial government to settle BC and Alberta in order to prevent the Americans from moving northward. Government encourages and helps settlers lay claim to the land.				Gladys Chapman, aged 12, dies as a result of TB she contracted while a student at the Kamloops Indian Residential School.
<b>1874</b>	Kamloops Indian Residential School opens.		<b>1939</b>		The <i>Indian Act</i> changed to include Inuit people.
<b>1876</b>	The <i>Indian Act</i> is passed by the Canadian government. It puts				

**1950** Indigenous people are allowed to raise money to hire lawyers to fight for their land in court.

**1960** 60 residential schools now exist across Canada with 10,000 children in them.

Aboriginal people are finally given the right to vote. By contrast, Canadian women received the right to vote in 1918.

**1977** Kamloops Indian Residential School is closed.

**1979** 12 residential schools remain open in Canada.

**1986** The United Church apologizes for its deliberate attempt to destroy Indigenous spirituality and culture.

**1991** Phil Fontaine, former National Chief of the Assembly of First Nations, speaks out publicly about the abuse he suffered in residential schools.

**1993** The Anglican Church apologizes for its role "in the tragedy".

**1996** The last residential school closes.

**1998** The Anglican Church apologizes for its part in the physical, emotional and mental abuse at residential schools.

**2006** The Indian Residential School Settlement Agreement is finally reached after the largest class action suit in Canadian history. It is a significant victory for the courageous survivors who endured years of personal turmoil and struggle to be heard in the courts.

**2008** As a result of the court case, the Truth and Reconciliation

Commission is established and then-Prime Minister Stephen Harper offers an apology on behalf of the government of Canada.

**2015** The final report for the Truth and Reconciliation Commission is released at a moving ceremony in Ottawa.

The Truth and Reconciliation Commission estimates that at least 6,000 children died in residential schools across Canada.

"I think as commissioners we have concluded that cultural genocide is probably the best description of what went on here [in Canada]."

"It is precisely because education was the primary tool of oppression of Indigenous people, and mis-education of all Canadians that we have concluded that education holds the key to reconciliation."

—The Honourable  
Justice Murray Sinclair





# LESSON 1: Meet Gladys

## Teacher

### Objective

To gain an understanding of who Gladys was in the context of her local environment, including her family and her community.

### Content

Who is Gladys and why is she important to us?

### Materials

**Maps** Nlaka'pamux (Ing-khla-kap-muh) traditional territory (*click on the tile on previous page*)

A map for your area or Google map your area linked to Spuzzum so students can see the path, distance etc.

**Observe Wonder Infer:** (OWI) Blackline Master

**Student notes:** Photographs of Gladys' mom and dad and her extended family

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First, let's meet Gladys. Gladys was a member of the Nlaka'pamux Nation (**ing-khla-kap-muh**). When she was born on June 15, 1918 in Spuzzum, BC, Gladys became the sixth member of her family. She had two older brothers, Alexander and Martin, and one older sister, Maggie. Gladys' mother Thiapan, also known as Matilda, was a talented basket weaver who sold baskets at the Spuzzum General Store. Gladys' father, Johnny Chapman, worked as a track watchman for the Canadian National Railway.

I could just tell you about Gladys but it would be much more interesting if you work together to find out about Gladys and her life in Spuzzum. After learning about Gladys in the next few lessons, I will expect you to be able to tell me why she is important to us.

Using the map provided, (depending on your location you may want to use an additional map) let's find where Gladys lived. First, find where you live on the map and trace your finger from your home to Spuzzum. Would you go on the Number 1 Highway to get there? Have any of you been to Hope, Spuzzum, Lytton, Spences Bridge? What was it like there? Do you think life was the same back when Gladys was a little girl?

Now look carefully at the Nlaka'pamux territory map and compare some of the current names of places to the traditional names. Can you find Spuzzum on both maps? Do you think Spuzzum is an Aboriginal name or a European name?

If appropriate, teachers may want to talk for a few minutes about different traditional territories. For example, The Sto:lo, Shuswap, Okanagan and St'at'mic (**stat-lee-um**) are some of the First Nations that border the territory Gladys grew up in. This clearly illustrates how diverse BC is—we have a large number of different First Nations in our province—almost 200!

We have two photographs of Gladys' family. One is of her mom, Thiapan (Matilda), and dad, Johnny, standing on railroad tracks. The other is a family picture of some of her dad's family. What do you notice in the pictures: the scenery, the people, the clothes, the railroad, etc.? We're going to do an exercise to Observe, Wonder, and Infer (OWI).

Please use this "OWI" handout to record your findings

1. List all the things you notice or "observe" in the top section of the handout. Look very carefully for details that could provide clues—all clues could be important!
2. In the wonder (???) section, write anything you are wondering about. What information do you want or need to get to know more about Gladys?
3. Think about what you have seen and heard before recording your inferences about Gladys and her life in the third section—you may want to talk with classmates.
4. When you have completed your OWI work, find somebody else who is finished and share your ideas. When you and your partner are done, find two more students who are finished and share your ideas. Be sure you add to your own OWI if necessary!



Tilly MRS J CHAPMAN! JOHNNY CHAPMAN



TOP JOHNNY & CHARLIE CHAPMAN, LENA PATRIC  
MRS MRS. O. CHAPMAN MR PAT CHARLIE & FAMILY

When appropriate, stop students and have a class discussion/debrief about their observations, questions and inferences. Based on the students' observations and discussions, what do we believe we know about Gladys and her life? Review findings together and write on a class size OWI chart for future reference and use.

End lesson by asking why it might be important for us to learn about Gladys—list ideas and predictions visually for next lesson(s).



## LESSON 1: Meet Gladys

### Student

#### Objective

To gain an understanding of who Gladys was in the context of her local environment, including her family and her community.

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First, let's meet Gladys. Gladys was a member of the N'laka'pamux Nation (**Ing-khla-kap-muh**). When she was born on June 15, 1918 in Spuzzum, BC, Gladys became the sixth member of her family. She had two older brothers, Alexander and Martin, and one older sister, Maggie. Gladys' mother, Thiapan (also known as Matilda), was a talented basket weaver who sold baskets at the Spuzzum General Store. Her father, Johnny Chapman, worked as a track watchman for the Canadian National Railway.

I could just tell you about Gladys but it would be much more interesting if you work together to find out about Gladys and her life in Spuzzum. After learning about Gladys in the next few lessons, I will expect you to be able to tell me why she is important to us.

Using the map provided, let's find where Gladys lived. First, find where you live on the map and trace your finger from your home to Spuzzum. Would you go on the Number 1 Highway to get there? Have any of you been to Hope, Spuzzum, Lytton, Spences Bridge? What was it like there? Do you think life was the same back when Gladys was a little girl?

Next, compare some of the current names of places to the traditional Aboriginal names. Can you find Spuzzum on both maps? Do you think Spuzzum is an Aboriginal name or a European name?

Take a few minutes to look at all the Aboriginal territories in the area. Just in this section of BC, what territories can you name? The Sto:lo, Shuswap, Okanagan and St'at'mic (**stat-lee-um**) First Nations all border the territory Gladys grew up in. This shows us how many nations with different cultures, languages and traditions there are in B.C. In fact, we have a very large number of different nations in our province—almost 200!

We have two photographs of Gladys' family. One is of her mom, Thiapan (Matilda), and dad, Johnny, standing on railroad tracks. The other is a family picture. What do you notice in the pictures: the scenery, the people, the clothes, the railroad, etc.? Who do you think might have taken the photograph? Why do you think these photographs might have been taken?



To record your findings, we're going to do an "OWI"— Observe, Wonder, Infer. Please use this handout to:

1. List all the things you notice or "observe" in the top section of the handout. Look very carefully for details that could provide clues—all clues could be important!
2. In the wonder (???) section, write anything you are wondering about. What information do you want/need to get to know more about Gladys?
3. Think about what you have seen and heard before recording your inferences about Gladys and her life in the third section—you may want to talk with classmates.
4. When you have completed your OWI, find somebody else who is finished and share your ideas. When you and your partner are done, find two more students who are finished and share your ideas. Be sure you add to your own OWI if necessary!



TILLY MRS JENAPARK JOHNNY CHAPMAN



TOP JOHNNY & CHARLIE CHAPMAN, LENA PATRIC  
MRS D. CHAPMAN MR PAT CHARLIE & FAMILY

When the teacher stops you, be prepared to have a class discussion about your observations, questions and inferences. What do we believe we know about Gladys and her life? Be prepared to help review and write our findings on a class size OWI chart so we can use it as a reference in the future.

As we end this lesson, does anybody have any predictions about why it might be important for us to learn about Gladys? Let's list your ideas so we can come back to them later.

My prediction(s):

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TILLY MRS J CHAPMAN

JOHNNY CHAPMAN

Photo Hrom'tik'inqako7en (Jeanette Chapman)



Photo from 'tik'inqako7en (Jeanette Chapman)

Name \_\_\_\_\_

**Observe**



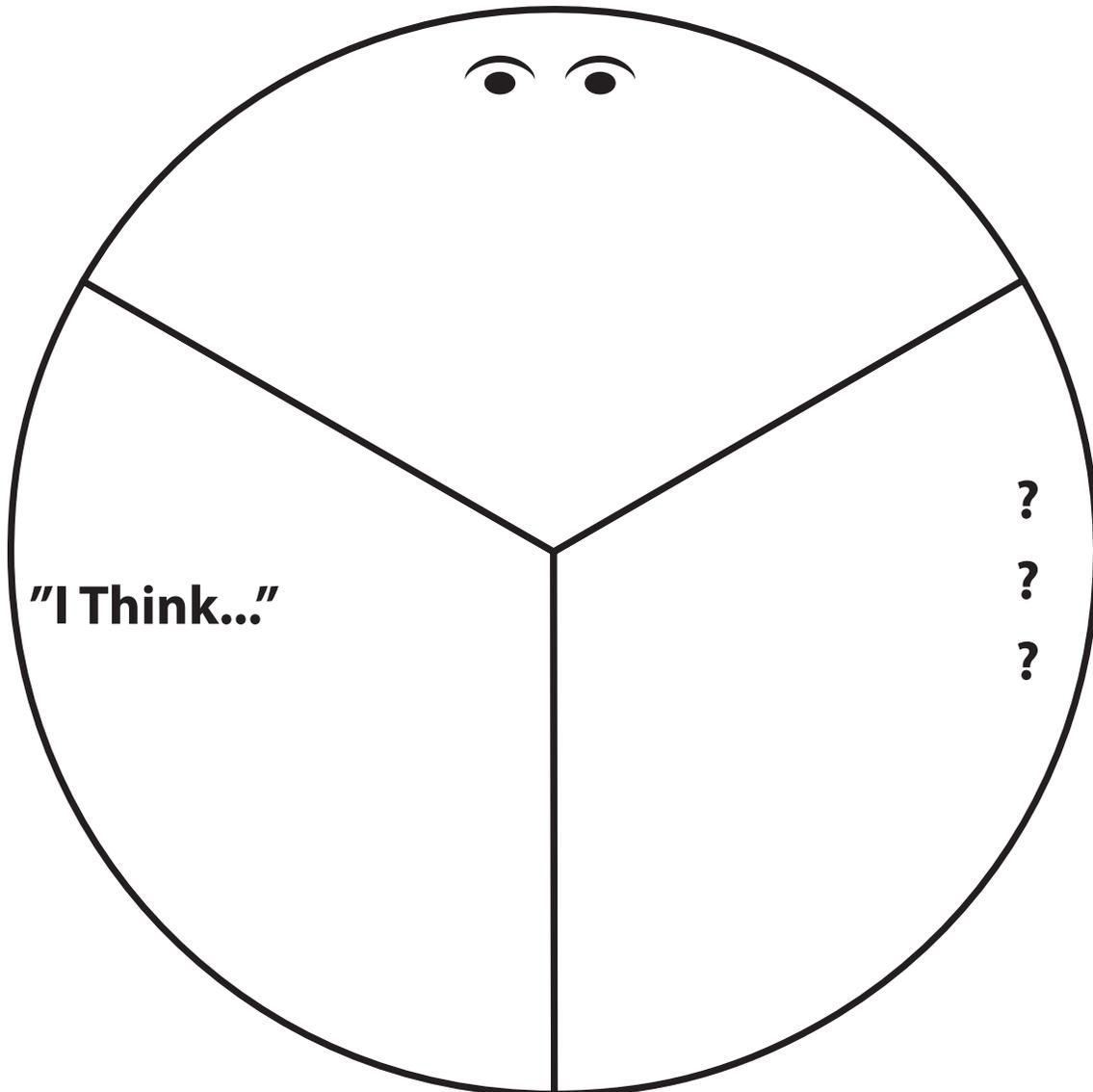
**Wonder**

???

**Infer**

**"I Think..."**

**OWI**



**Any predictions?**

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Name Josiah

**Observe**



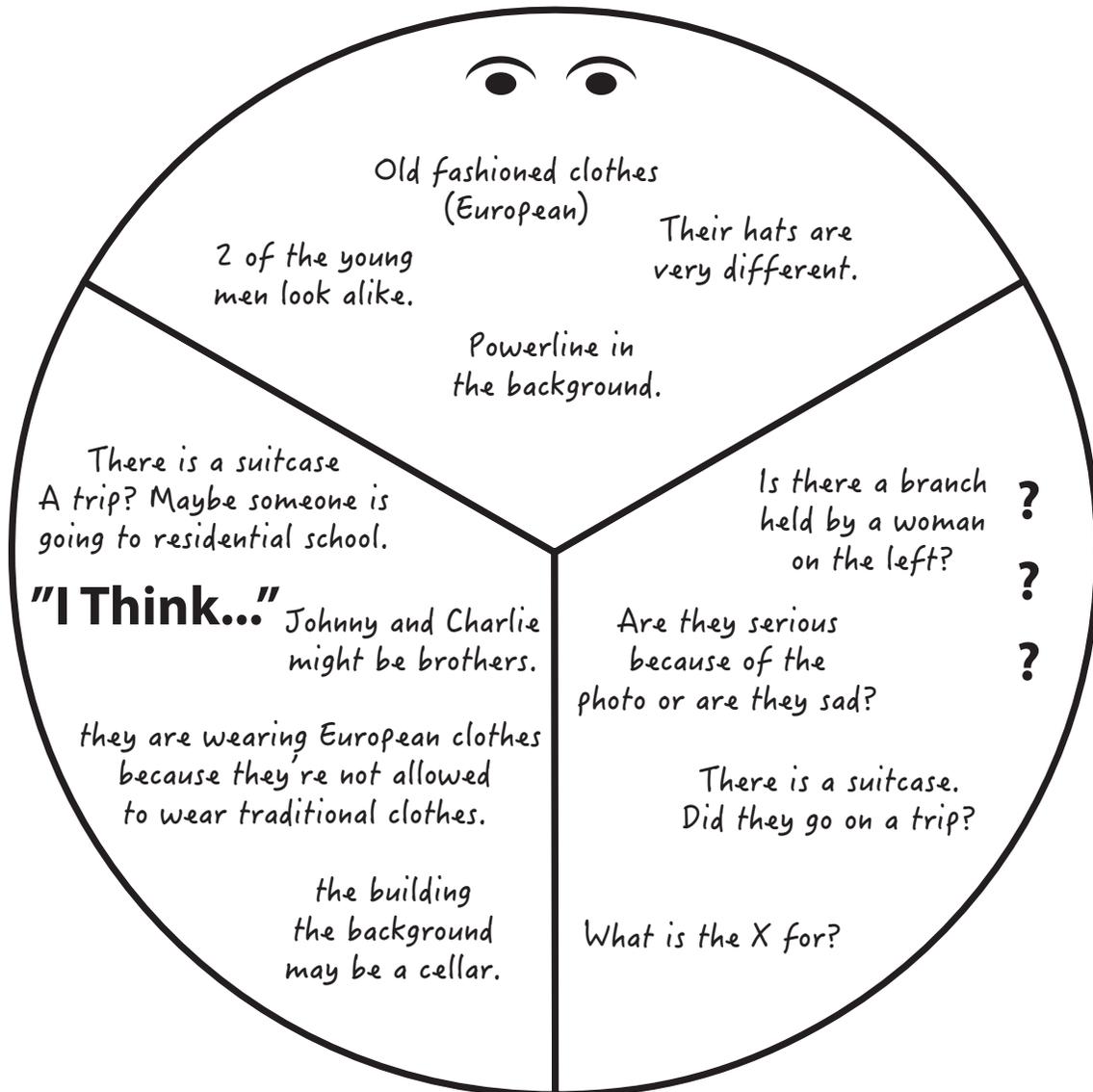
**Wonder**

???

**Infer**

**"I Think..."**

# OWI



**Any predictions?**

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## LESSON 2: Life for Gladys in Spuzzum

### Teacher

#### Objective

To explore the lives of Gladys and other families in Spuzzum and compare traditional ways of being with changes brought on by European contact. Students will explore traditional approaches to food, family, work and education to deepen their understanding of the ways families lived and provided for their children.



#### Content

For thousands of years, the Nlaka'pamux people lived in the area just north of Hope, in western BC. During this time, the Nlaka'pamux had extensive and unique systems of self-governance, and complex and distinct culture, language, and social structures.

Salmon and berries were important food sources and were prepared and preserved in many ways. The ways that Nlaka'pamux families lived changed over time as the community interacted more and more with Europeans. Many of their traditional ways were lost because of the impact of contact with the Europeans and especially because of the effects of residential school. For example, before European contact and residential schools, Aboriginal children received their education in a traditional manner through oral narrative (story), observation, and experiential learning through mentored participation in all aspects of their community. Responsibility for a child's education fell on all community members, not just parents and extended family.

#### Materials

- Spuzzum passages handout
- Four quadrants page
- Photographs from Spuzzum (PowerPoint) (*click on the tile below*)

**Teacher Note:** To help children understand what Gladys' community was like, put students into small groups. Provide each student with a handout of the passages from the introduction of *Spuzzum*, by Andrea Laforet & Annie York, and the Blackline Master (a circle divided into four quadrants (Food, Family, Work and Education)). Read the passages out loud as students read along, discussing as appropriate. Have the small groups read/study the material again and fill in the quadrants on the handout. When time is up, share responses.

Next, show the PowerPoint of pictures of the area around Spuzzum. Ask children what they notice about the scenery, the plants, etc. Add to the quadrant page. Discuss any additions we may want to add to our quadrant about Gladys and her way of life. Ask the children if they learned anything today that they want to add or change on their OWI from Lesson #1.



**Follow-up Activity Suggestion:** Teacher could put main ideas up on a class-sized circle or groups could be assigned to prepare a poster of each quadrant to put together into a circle for display.

It is important to learn about the traditions that continue to be an important part of the Nlaka’pamux communities, including dip net fishing in the Fraser Canyon, the skill of coiled cedar root basket weaving, preserving of many foods and medicines from the land and the First Salmon Ceremony, to name a few.

For example, to see the skill needed to make baskets, we’re going to watch a video (*click on the tile on previous page*) of Gladys’ niece, Brenda who makes these baskets today. We heard that Gladys’ mom was a talented basket weaver. Here’s proof—Gladys’ mom made the coiled cedar root basket pictured below in the 1930’s!

Teachers may want to preview this excellent video on harvesting and preparing the cedar prior to basket weaving—the first five minutes are highly recommended.

Wrap up the lesson depending on the interests and ideas of the students. Encourage lots of discussion and adding to or changing the information they have already recorded. Do they think they are beginning to gain an understanding of Gladys life at home? Does anyone have any more thoughts on why it’s important for us to learn about Gladys? Add to your predictions in Lesson #1.



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*Nlaka’pamux Cedar Basket by Thiapan  
The design (imbrication) is produced with canary  
grass, and wild cherry tree bark.  
Brenda Crabtree Collection  
Photo: Blaine Campbell*

## LESSON 2: Life for Gladys in Spuzzum

### Student

#### Objective

To explore the lives of Gladys' and other families in Spuzzum and compare traditional ways of being with changes brought on by European contact. Students will explore traditional approaches to food, family, work and education to deepen their understanding of the ways families lived and provided for their children.

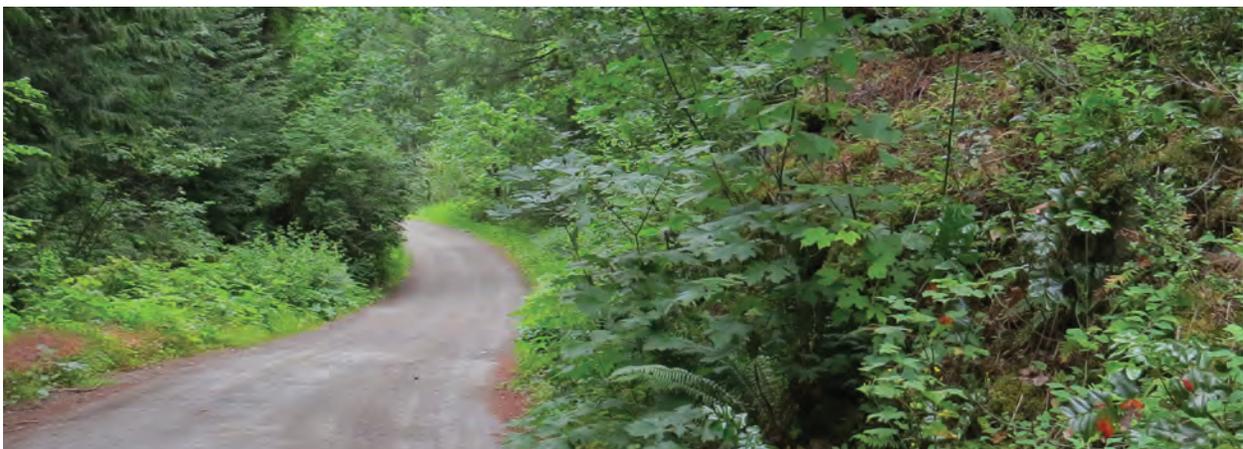


#### Content

For thousands of years, the Nlaka'pamux people lived in the area just north of Hope, in western BC. During this time, the Nlaka'pamux had extensive and unique systems of self-governance, and complex and distinct culture, language, and social structures.

Salmon and berries were important food sources and were prepared and preserved in many ways. The ways that Nlaka'pamux families lived changed over time as the community interacted more and more with Europeans. Many of their traditional ways were lost because of the impact of contact with the Europeans and especially because of the effects of Residential School. For example, before European contact and residential schools, Aboriginal children received their education in a traditional manner through oral narrative (story), observation, and experiential learning through mentored participation in all aspects of their community. Responsibility for a child's education fell on all community members, not just parents and extended family.

In your handout you will see a copy of passages from the introduction of a book called *Spuzzum* by Andrea Laforet & Annie York and a graphic organizer, a circle divided into four quadrants (Food, Family, Work and Education). After we read the passage together, you will get into small groups, read/study the material again and fill in the quadrants on the handout. Don't forget to make inferences based on what you read and already know! When time is up, we'll share responses.



Next, we're going to view a PowerPoint of pictures of the area around Spuzzum. What do you notice about the Fraser River, the canyon, type of land, plants, etc.? Add to the four quadrant handout. Did you learn anything today that you want to add or change on your OWI from Lesson #1?

It is important to learn about the traditions that continue to be an important part of the Nlaka'pamux communities, including dip net fishing in the Fraser Canyon, the skill of coiled cedar root basket weaving, preserving of many foods and medicines from the land and the First Salmon Ceremony to name a few.

For example, to see the skill needed to make baskets, we're going to watch a video of Gladys' niece, Brenda in Spuzzum who makes these baskets today. We heard that Gladys' mom was a talented basket weaver. Here's proof—Gladys' mom made the coiled cedar root basket pictured below in the 1930's!

Now, do you think you are beginning to gain an understanding of Gladys' life at home? Are you wondering about anything that you would like more information on? Does anyone have any more thoughts on why it's important for us to learn about Gladys?



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*Nlaka'pamux Cedar Basket by Thiapan  
The design (imbrication) is produced with canary  
grass, and wild cherry tree bark.  
Brenda Crabtree Collection  
Photo: Blaine Campbell*

# Introduction: Fraser Canyon Histories

*Andrea Laforet*

From Simon Fraser's journey to the building of the Canadian Pacific Railway (CPR) to the establishment of relief camps during the Great Depression, the First Nations village of Spuzzum has found itself in the path of virtually every commercial and province-building initiative undertaken in the southwestern interior of British Columbia since 1800. This is the story of Spuzzum and the people who have lived there through those times. Drawn from the knowledge and memories of Spuzzum people, as well as from diaries, government records, letters, maps, and family albums, this book is shaped by both European and Aboriginal ways of knowing the past.

The southernmost village of the Nlaka'pamux, Spuzzum is located in the narrowest part of the Fraser Canyon in southwestern British Columbia. The Fraser Canyon is really a series of small canyons between two mountain ranges, the Coast mountains to the west, and the Cascades to the east, with the Fraser River between them, narrow, green-brown, and fast. The mountainsides are rocky and forested, the mountaintops snowcapped from fall into early summer.

At the time of Simon Fraser's visit in 1808, there were two villages, Spuzzum and Shwimp (remembered now together simply as Spuzzum [spəzm, 'a little flat']), on the west side of the river, on either side of Spuzzum Creek. In terms of the economy then in place, they were well situated. In contrast to the river, the creek offered clear, clean water, and it flowed in every season of the year. The terraces cut by the river over several thousand years rose gently for half a mile or so to the point where the mountainsides grew steep. The mountains provided two dozen kinds of berry and root vegetables growing in meadows and on hillsides, trout and other small fish in the creeks and small lakes, and deer, bear, and mountain goat; but it was the river that was the source of wealth, with spring, sockeye, coho, and humpback salmon, as well as steelhead and sturgeon.

The centre of Nlaka'pamux country is the place where Coyote's son came down to Earth, near the meeting point of the Fraser and Thompson Rivers,<sup>1</sup>

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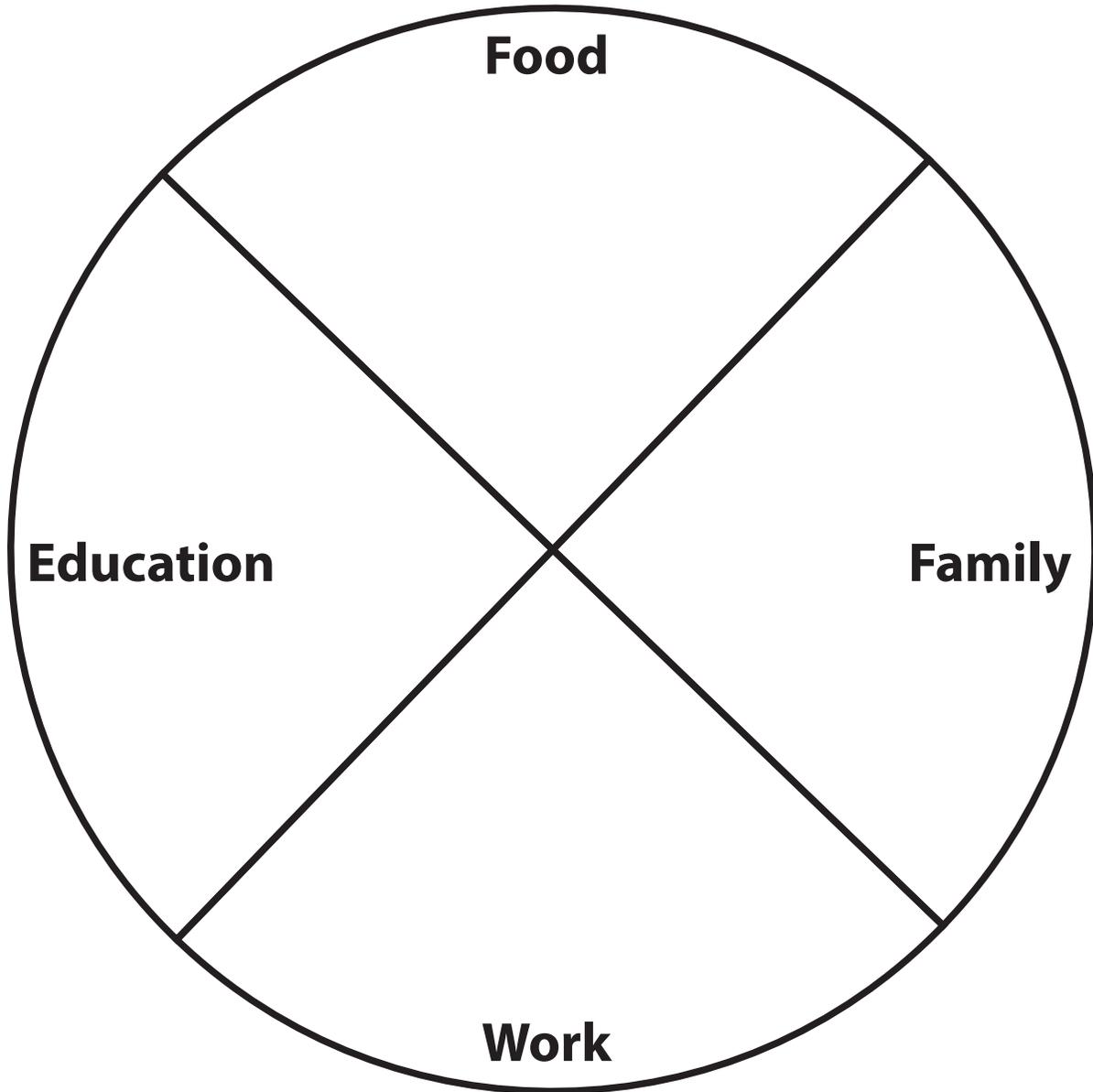
*Spuzzum by Andrea Laforet & Annie York*



Nlaka'pamux territory showing some of the neighbouring territories.

*Spuzzum by Andrea Laforet & Annie York*

Name \_\_\_\_\_



Questions or additional thoughts/observations

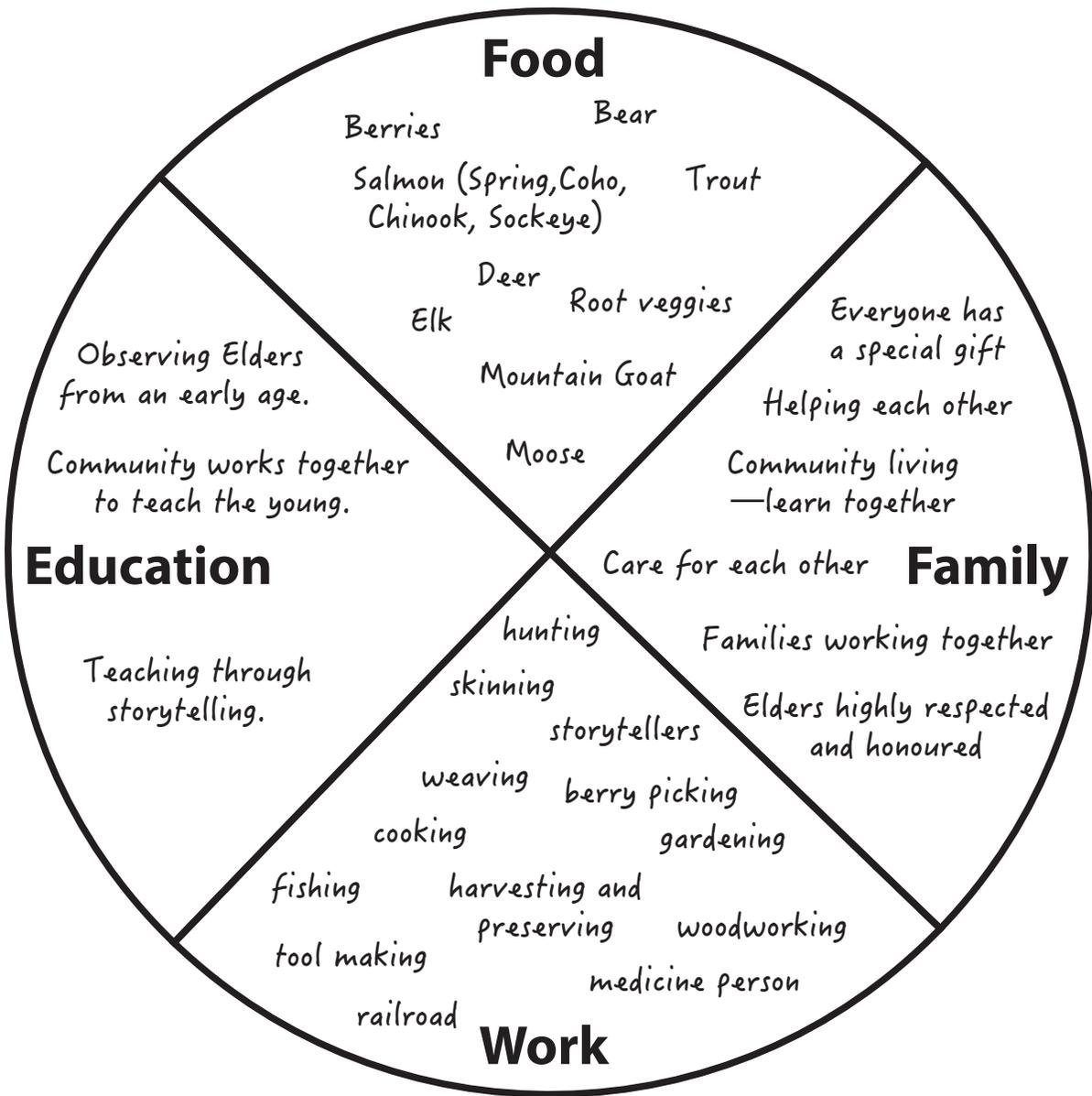
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Name Josiah



**Questions or additional thoughts/observations**

Did Gladys spend her whole life in Spuzzum?

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*Nlaka'pamux Cedar Basket by Thiapan*  
*The design (imbrication) is produced with canary grass, and wild cherry tree bark.*  
*Brenda Crabtree Collection*  
*Photo Blaine Campbell*



*The Fraser River Near Spuzzum*  
*Photo J. Stromquist*



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*Old highway in Spuzzum*



*Cleaning salmon in Spuzzum*



*Drying salmon in Spuzzum  
Photo J. Stromquist*



## LESSON 3: More on Gladys' Way of Life

### Teacher

#### Objective

To engage students with primary sources to further their understanding of Gladys' life in Spuzzum and to compare/contrast this with their lives today.

#### Materials

Photographs—included  
Reflection cards—included  
Exit slip—included  
Venn diagram—included

#### Content

After a brief review from last lesson as necessary, tell students they will be continuing with what they were doing in Lesson #2. They will be finding out more about Gladys' way of life in Spuzzum using what's called the Cafe Approach below:

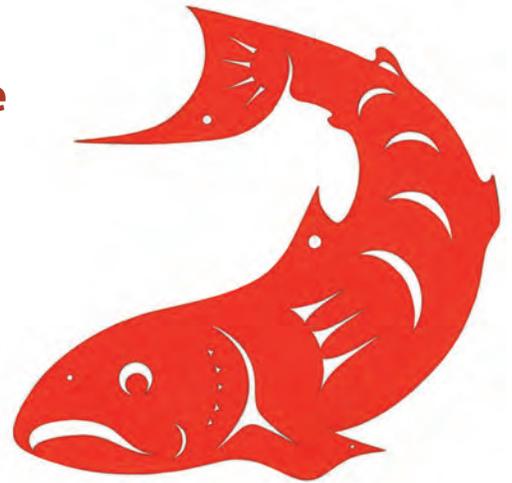
1. Set out primary sources in groups of 4–5.
2. Divide students into small groups, students will go to one table.
3. Together they examine primary sources and discuss using the reflection questions.
4. On teacher's signal, students rotate. (Teachers may want to take a few moments to discuss the difference between primary and secondary sources).

Tell children they will see photographs and Reflection Cards. The different stations deal with food, housing, work, recreation and travel. At each table, the students are to examine the photos and discuss the reflection questions. Teachers may want to remind/ask students to add to their handout from Lesson #2 on Food, Family, Work and Education when they find new information.

Teachers may also want to have students make comparisons to their own lives—this could be done by way of discussions at the stations or, if preferred, by having students complete a Venn Diagram on one of the topics (e.g., compare the food they eat to the food Gladys would have eaten). Venn Diagram completion could also be an activity at one of the stations.

After dividing students into small groups, have them circulate to each of the tables (give 8–10 minutes per table). Reflection cards are as follows:

**Housing:** What were traditional homes like? How were they different than European-style houses? Would families have lived with their extended relatives or in nuclear families? How would that change their connections to their family and to their culture? What kind of house do you think Gladys lived in before she went to school?



**Foods:** How would families have gathered these foods? How might foods have been different at Residential School? How would this change in diet affect children's bodies and health?

**Work:** What were traditional ways that families supported themselves and their children? What was the role of basket weaving for the Nlaka'pamux? How might this have changed with the arrival of the Europeans? What was the effect of the railways coming through Spuzzum?

**Recreation:** What do you think families did for fun? How is this the same/different from what you do for fun?

**Travel:** How did they get from one place to another?

After circulating to each of the stations, have students complete an exit slip (or on a t-chart as a group):

What was one thing I already knew?

What is one thing I learned about today?

What is one thing I wonder about?





## LESSON 3: More on Gladys' Way of Life

### Student

Let's continue what we were doing in Lesson 2 and find out more about Gladys' way of life in Spuzzum.

We're going to have you circulate between tables. At each table you will see photographs and reflection questions set out. Different stations deal with housing, work, recreation, and travel.

As you visit each station, be sure to add to your handout from Lesson #2 on food, family, work and education.

**Housing:** Would families have lived with their extended relatives or in nuclear families? How would that change their connections to their family and to their culture? What kind of house do you think Gladys lived in before she went to school?

**Foods:** How would families have gathered these foods? How might foods have been different at Residential School? How would this change in diet affect children's bodies and health?

**Work:** What were traditional ways that families supported themselves and their children? What was the role of basket weaving for the Nlaka'pamux? How might this have changed with the arrival of the Europeans? What was the effect of the railways coming through Spuzzum?

**Recreation:** What do you think families did for fun? How is this the same/different from what you do for fun?

**Travel:** How did they get from one place to another?

## Activity

When you have finished circulating to each of the stations, please complete and hand in an "Exit Slip" which will ask you the following questions:

What was one thing I already knew?

What is one thing I learned about today?

What is one thing I wonder about?

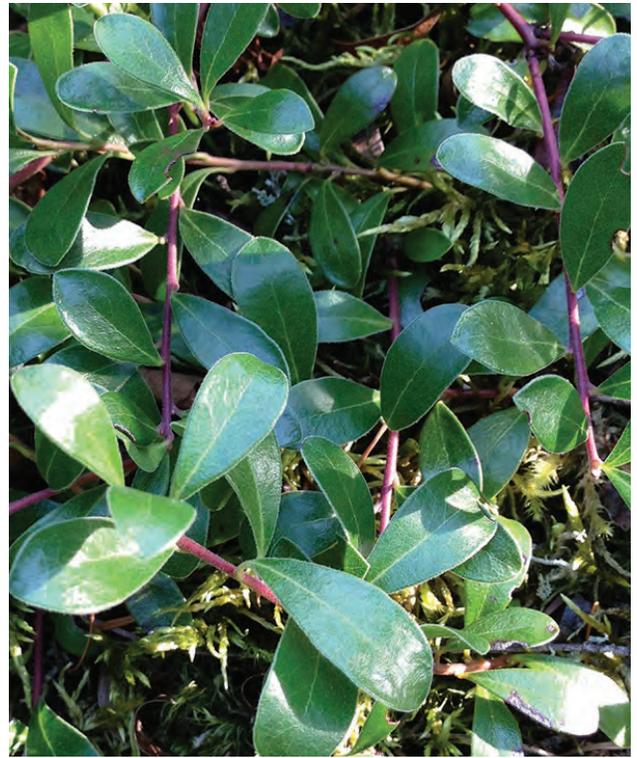


*Old gas station in Spuzzum*

*J.C. Walker/Posted by Flickr user blizzy63/Public domain*



*Licorice Root*



*Kinnikinnik*



*Drying Salmon*



*Saskatoon Berries*

Kinnikinnick is used fresh, cooked and preserved. Leaves are chewed to suppress thirst. The leaves are also used for tea and tobacco. The berries are mashed and rubbed inside cedar baskets to make them waterproof. The berries are also used for food.

*Kinnikinnick*

Licorice root is used for sore gums, to suppress thirst and as an infusion for colds and sore throats. It is also used as a sweetener for bitter medicines. It is chewed for pleasure as it has a sweet flavour.

*Licorice Root*

Saskatoon berry juice is used to flavor other foods and the twigs are used to make tea. Annie York, a long time resident of Spuzzum, estimates that it would be typical for each adult to pick/harvest at least 150 litres of berries.

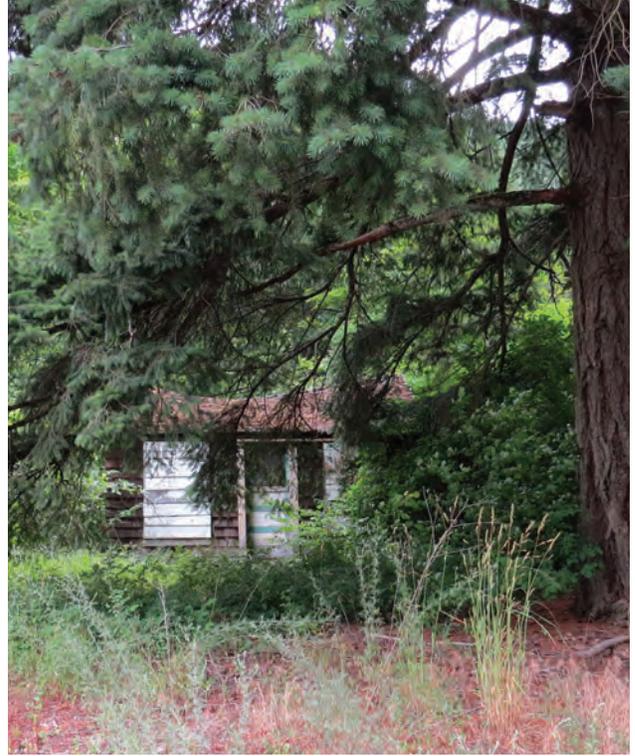
*Saskatoon Berries*

Salmon is wind-dried or smoked. The Spuzzum Canyon maintained the perfect weather for preserving salmon by drying. Many things are dried in the presence of smoke to deter flies and other insects.

*Drying Salmon*



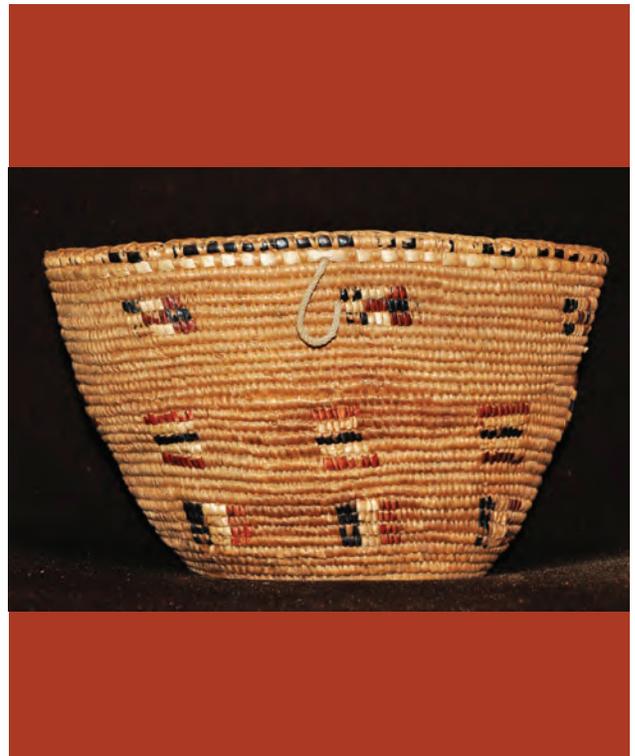
*The old highway, Spuzzum*



*Early housing*



*Nettles*



*Cedar Basket*

There are few photos of the housing around the time of Gladys. As you can see the houses would have been very small.

*Early housing*

Spuzzum means "litte flat". This photo depicts the old highway that was used before the one that is used today in the canyon through Spuzzum.

*The old highway, Spuzzum*

The basket makers were and are well know in Spuzzum. Their baskets are sought after and traded for. For example the northern Nlaka'pamux may have traded bitterroot (skopen) which was much less accessible in Spuzzum.

*Cedar Basket*

Nettles have many uses including food, medicine, body wash, and hair tonic. The stem fibre was also used to make strong twine, rope and fishnet.

*Nettles*



*Salmonberries*



*Wild Potatoes, Saskatoon Berries, Mushrooms, Bitter Root*



*Thimbleberries*



*Devil's Club*

In the fall the Spuzzum people gathered berries and mushrooms. They were dried up in the mountains before bringing them back to the village. "Berries, fresh or dried were almost always combined with some kind of animal fat, especially deer fat or salmon oil. Berries and fat were boiled together or mashed together. Berry juice was often used as a marinade for meat, fish and root vegetables."

Turner, N.J., Thompson, L.C., Thompson, M.T., & York, A.Z. (1990). *Thompson ethnobotany: Knowledge and usage of plants by the Thompson Indians of British Columbia*. Victoria, B.C.: Royal British Columbia Museum.

*Wild Potatoes, Saskatoon Berries, Mushrooms, Bitter Root*

Salmonberries are ready in early summer around the same time as the first root vegetables and when the first salmon arrives. Periodic controlled burning of the food-gathering areas would take place to renew growth and enhance plant productivity.

*Salmonberries*

Medicine for arthritis and stomach troubles. Small pieces of the stem are used as a tonic and blood purifier.

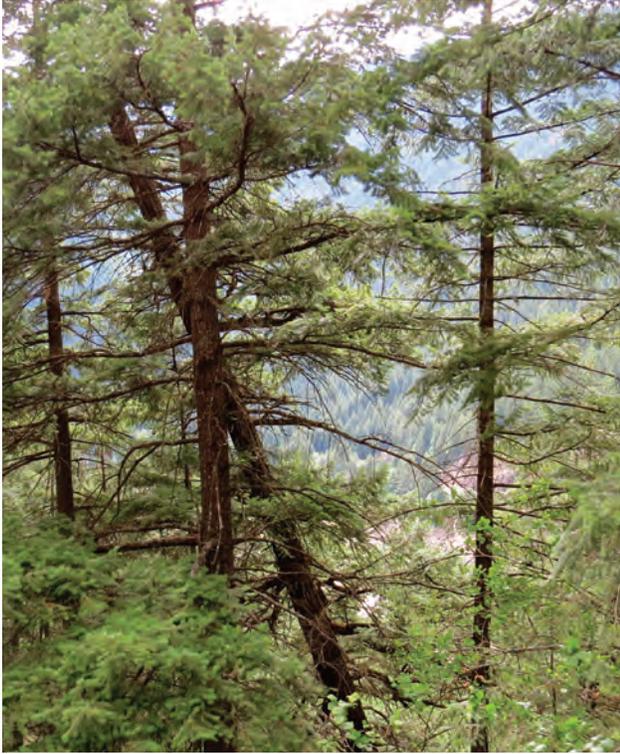
*Devil's Club*

Thimbleberry shoots are harvested in the spring for food. The berries are also eaten.

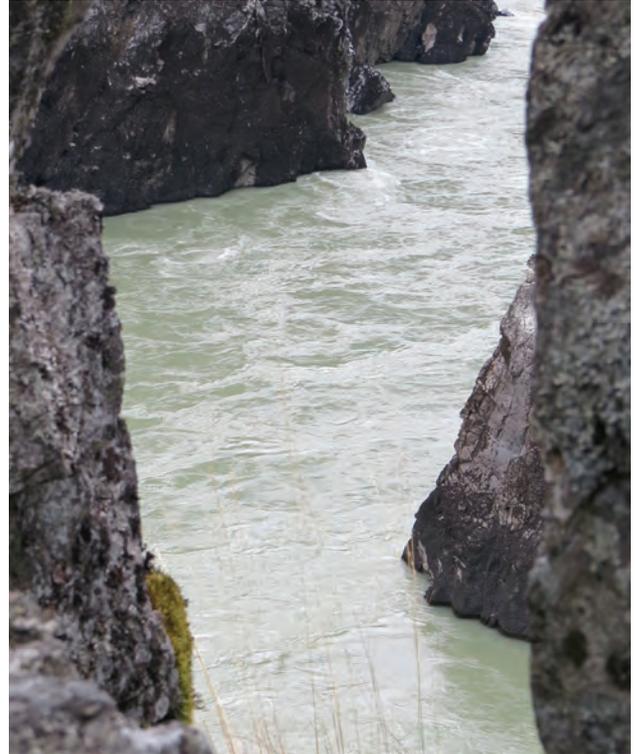
Trips to obtain certain foods might be as short as one day or might take many weeks. "The mountains near Spuzzum afforded about two dozen harvestable plants and roots of which a dozen could be preserved for winter use."

Laforet, A., & York, A. (1999). *Spuzzum: Fraser Canyon histories, 1808-1939*. Vancouver, B.C.: UBC Press.

*Thimbleberries*



*Forest trails*



*Fraser River in Spuzzum*



*Soapberries*



*Papsilqua*

“Fish runs occurred, berry and root vegetables became harvestable, animals became prime for hunting each according to a schedule and the integration of these timetables, comprising a calendar as intricate and demanding as any farmer.”

Laforet, A., & York, A. (1999). *Spuzzum: Fraser Canyon histories, 1808-1939*. Vancouver, B.C.: UBC Press.

*Fraser River in Spuzzum*

The trails provided access to harvest plants, hunt animals, and connect Nlaka’pamux villages to each other.

*Forest trails*

This is a photo of the area in Spuzzum where Gladys lived before she went to residential school. It is called “Papsilqua”.

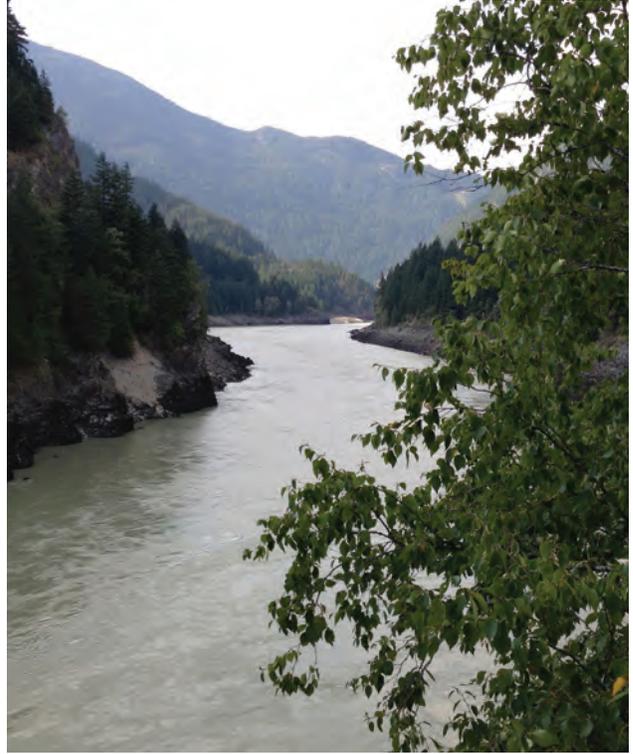
*Papsilqua*

Sometimes the people of Spuzzum gathered berries and hunted at the same time. The Elders were very particular about the harvesting time of the berries. Soapalalie (also known as Soapberries)—whipped into “ice cream” with maple bark tied to a stick, is still a favourite among many Nlaka’pamux today. The berry is also eaten as a thirst quencher.

*Soapberries*



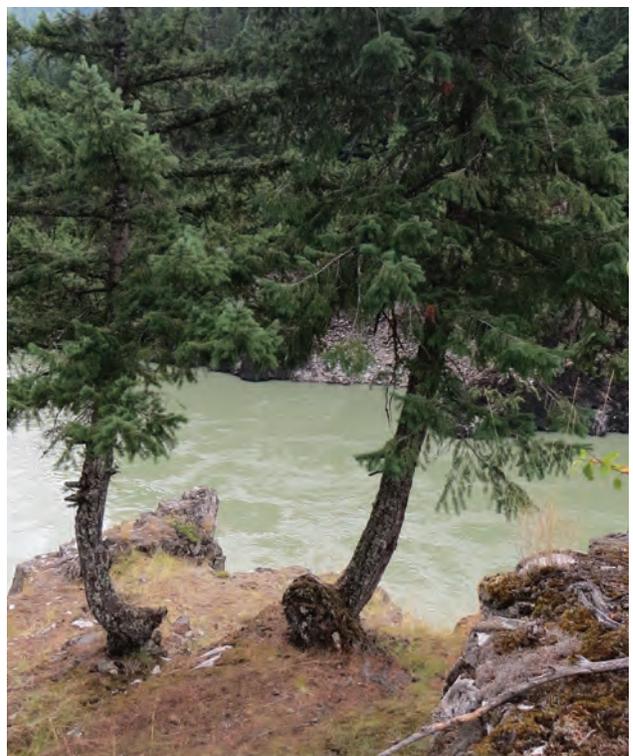
*Plantain*



*Fraser River at the Alexandra Bridge*



*Alexandra Bridge*



*Fraser River fishing spot*

“It was the river that was the source of wealth with spring, sockeye, coho, and humpback salmon as well as steelhead and sturgeon.”

Laforet, A., & York, A. (1999). *Spuzzum: Fraser Canyon histories, 1808-1939*. Vancouver, B.C.: UBC Press.

*Fraser River at the Alexandra Bridge*

Plantain—the chewed leaves are used as a poultice for sores and insect bites.

*Plantain*

Central to the economy and sustenance are the salmon. Traditional First Salmon Ceremonies were, and continue to be, important for the salmon’s return. Traditional laws clearly protect and respect the salmon.

*Fraser River fishing spot*

The old Alexandra Bridge is situated near Spuzzum and was built in 1925. The original bridge was built in 1861 with the flood of people entering the interior of BC due to the gold rush. Some of the Nlaka’pamux fishing spots are situated close to this area.

*Alexandra Bridge  
Photos Gail and Janet Stromquist*

## Reflection Cards (cut on dotted lines)

### HOUSING

What kind of house do you think Gladys lived in before she went to school?

Do you think Gladys' home would have been like ours today?

Why or why not?

### WORK

What were some of the traditional ways that families supported themselves and their children?

For example, what was the role of basket weaving for the N'laka'pamux?

How might this have changed with the arrival of the Europeans?

### RECREATION

What do you think families did for fun?

What would kids do in a community like this?

### TRADITIONAL FOODS

How would families have gathered these foods?

How would they have prepared these foods?

### FOODS AT RESIDENTIAL SCHOOL

How might foods have been different at residential school?

How would this change in diet affect children's bodies and health?

### TRAVEL

How did they get from one place to another?

Do you think many people had cars?

What would the effects be of the railway coming through Spuzzum?

**Exit Slip:**

What was one thing I already knew?

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What is one thing I learned about today?

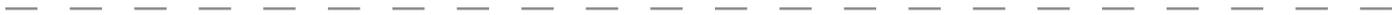
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What is one thing I wonder about?

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**Exit Slip:**

What was one thing I already knew?

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What is one thing I learned about today?

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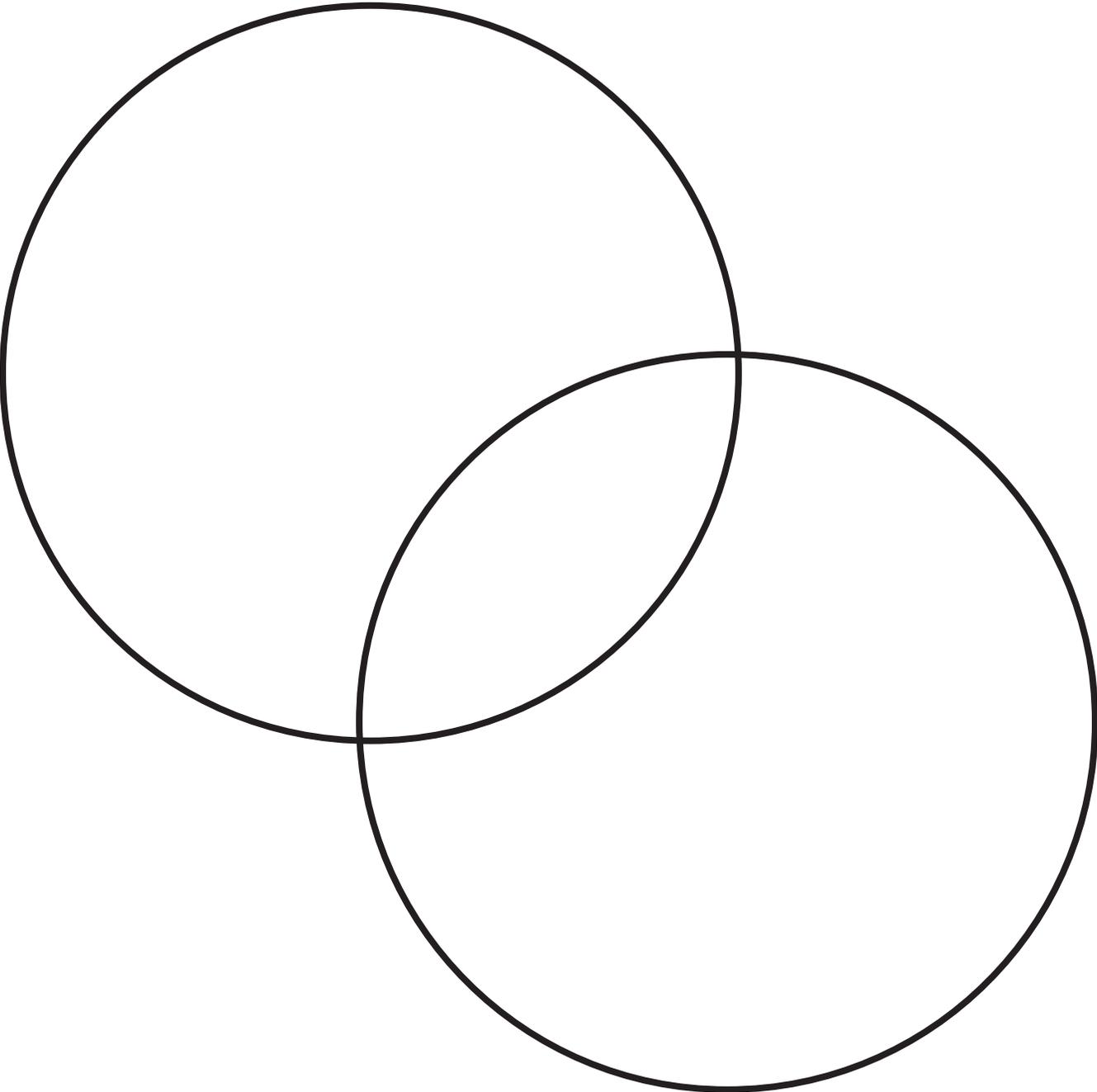
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What is one thing I wonder about?

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# Venn Diagram





*Fraser Canyon*

## LESSON 4: Nlaka'pamux Blanket Exercise

### Objective

Exploring historical relationships between Indigenous and non-Indigenous people in BC in the local context of Nlaka'pamux and, specifically, in regards to Gladys and the Kamloops Indian Residential School.

### Content

Nlaka'pamux Blanket Exercise

### Materials

2 blanket exercise scripts, scrolls, map of Turtle Island, yellow, blue and white cards, blankets (4–5 students per blanket), and two adult volunteers.

Start this lesson by sharing/reviewing some of the Exit Slips from Lesson #3. Discuss what children added to their OWI and/or four quadrant sheets as appropriate.

Next, bring up the three pictures below:

1. Fraser Canyon—Imagine being Gladys looking out over the canyon, maybe on her way to help with the salmon.
2. Drying salmon—Remember this would be the nation preserving their fish, possibly to enable them to survive throughout the winter.
3. Three ladies cleaning fish—Explain to the students that these three ladies are Gladys' sisters (they really are!)

After a few moments, mention that Gladys is not there. Ask children why they think Gladys is not there cleaning fish with her sisters. Listen to ideas and keep the conversation going to see if students come up with the idea that Gladys is not there because she died.

Then ask how/when they think Gladys might have died. Answer: Gladys died in 1931 when she was 12. She died of tuberculosis, which she contracted in Kamloops Residential School.

Teachers will need to handle this information as they think best for their students. Similarly, the Blanket Exercise, which covers the historical treatment of Indigenous peoples from European contact onwards in a powerful way, can cause different emotional reactions. Please observe your students carefully during this exercise. Students can be triggered by the Blanket Exercise, especially if their families have been personally impacted. With children, explain that some of the story is very hard. If they find themselves thinking and wondering about it after today, and it continues to make them feel sad or angry, they should be sure to talk to their family members or their teachers.

**Teachers Note:** The original Blanket Exercise was written with adults in mind. Adults stand on the blankets the entire time; however, this tends to be too much for many children. Teachers must decide what will work best for their students in terms of standing or sitting (make sure children have a bathroom break beforehand, too, so the blanket exercise does not get interrupted and children are comfortable).

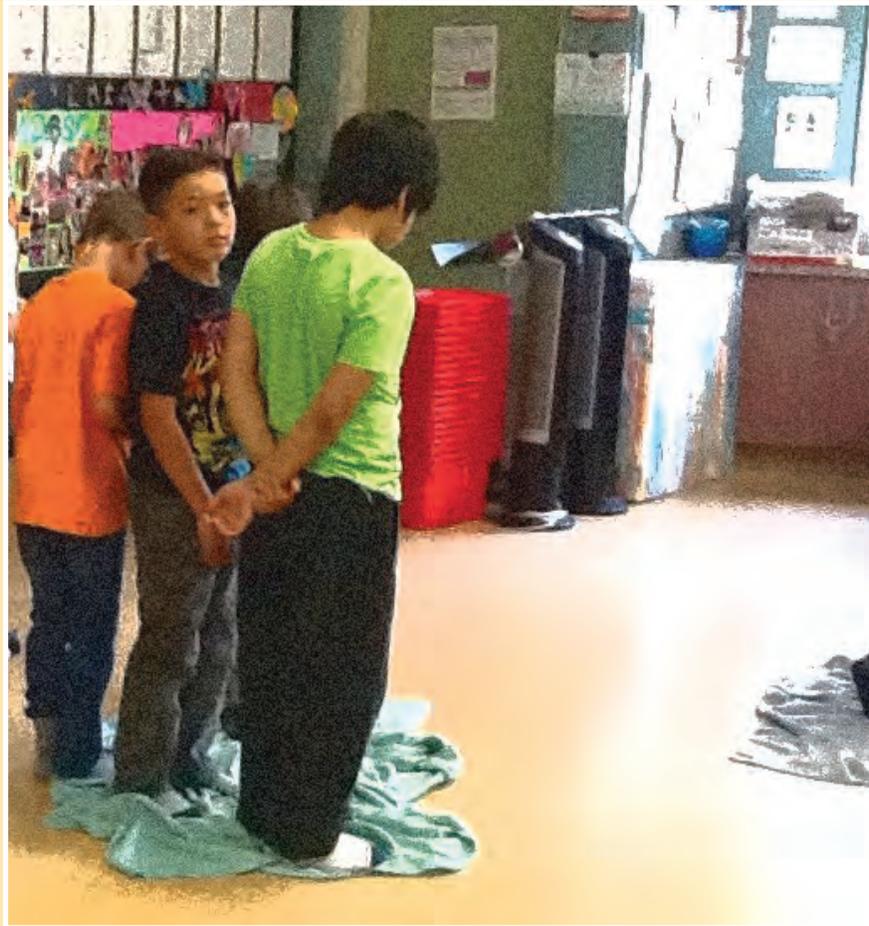


*Gladys' sisters cleaning fish*



*Drying Salmon*

# Nlaka'pamux Blanket Exercise





*Langley Meadows students participating in the blanket exercise.*



**“My experiences with so many blanket exercises have shown me how the reactions can be so different...so many things come into play and we always need to watch for those who may be triggered by the presentations.”**

## Nlaka’pamux Blanket Exercise for Gladys Module

BCTF worked with partners of KAIROS to adapt the national version of the Blanket Exercise for BC, and the Nlaka’pamux territory.

KAIROS unites eleven national Canadian churches and religious organizations in faithful work for human rights and ecological justice through research, education, partnership, and advocacy. In 1996, the *Royal Commission on Aboriginal Peoples* concluded that public education is key to realizing a renewed relationship between Indigenous and non-Indigenous peoples—one based on sharing, respect and the mutual recognition of rights and responsibilities.

The KAIROS Blanket Exercise is an experiential teaching tool that uses participatory popular education to raise awareness of the nation-to-nation relationship between Indigenous and non-Indigenous peoples in Canada. It teaches a history of Canada that most people never learn. It is a way to open, or continue, the conversation about decolonization.

The exercise is designed to deepen understanding of the denial of Indigenous peoples’ nationhood throughout Canadian history. It explores the major themes and recommendations of the *Royal Commission on Aboriginal Peoples*, examines how federal policies and programs impact the lives of Indigenous peoples in Canada, and identifies what Indigenous peoples and their allies are doing to bring about positive change.

### How it works

The exercise begins with blankets arranged on the floor to represent Canada before the arrival of Europeans. Students actively participate by taking on the role of Indigenous peoples moving around on the blankets, as they use and occupy the land. A narrator (teacher or other adult) reads from a script while someone playing the role of a European (another adult) joins and interacts with those on the blankets.

As the script unfolds, participants respond to cues and prepared scrolls. At the end of the exercise only a few people remain on the blankets, which have been folded into small bundles and cover only a fraction of their original area.

### Materials you will need

**Blankets:** One blanket for every 4–5 participants, as well as one blanket to be used to represent a residential school. Some people use sheets or fabric that has been designed with local art designs.

**Map:** A map of Turtle Island and direction cards (north, south, east, west) to place on the blankets (if desired)—these can be found at the end of the exercise.

**Scrolls:** The text for the scrolls is part of the script—copies of the individual scripts are included at the end of the exercise.



### **Small White, Yellow and Blue Cards (about 6 cm x 10 cm) as follows:**

**White cards**—for a little less than half the participants. **Important:** with a small group (less than 22 people), give white cards to one-third of participants. With a very small group (12 or less), give only 2 white cards.

**2 blue cards**—for a small group (less than 22 people) give only 1 blue card.

**3 yellow cards**—one with an “X” on it.

**Volunteers:** One to be the narrator (usually the teacher or someone in a leadership role), and one to play the role of the European (usually an adult). An Indian Agent is included in this version of the Blanket Exercise. This role could be played by an adult or student.

### **Background Knowledge**

To help children better visualize Turtle Island before and after European contact, we also recommend pre-discussion of Canada’s three Indigenous groups (First Nations, Métis and Inuit), along with what parts of Turtle Island they inhabited. A **map** is included at the end of the exercise. Explain that the students will learn how we went from a time when Indigenous peoples used all the land known as “Turtle Island” to the modern day situation when land reserved for Indigenous peoples is only a very tiny part of Canada...in fact less than one percent.

### **Beginning**

Tell students that at the end there will be an opportunity for them to share their feelings in a respectful way. Remind them that we are role-playing a serious subject that affected real lives in serious ways. It is important to take the exercise seriously and not distract others.

Ask students to pretend to go back to a long, long time ago when only Indigenous people lived in Canada. As the children remove their shoes and step onto the blankets, let them know they’re stepping into the roles of First Nations, Métis and Inuit peoples. Ask them to move around on the blankets—to use and occupy the land as if they were living on it. They might be hunting, gathering berries, fishing, traveling, trading, building homes or canoes, making tools or meals, etc.

Hand out the numbered scrolls to students who are comfortable reading aloud (teachers may want to give these students an opportunity to rehearse their parts). With a small group, some participants may need to read more than one scroll.

## Script

### **Narrator:**

I am the Narrator. I will be describing what is happening in the historical narrative you are taking part in.

Think of these blankets as the northern part of Turtle Island, or the land we now call Canada, before the arrival of Europeans. You are playing the part of the Indigenous peoples, the people who have lived here for tens of thousands of years; long, long before the arrival of Europeans. Turtle Island is your home and home to thousands and thousands of people like you. You live in hundreds of different nations. You fish and hunt and farm. You have your own language, culture, traditions, laws, and governments.

The land is very important to you. All of your needs including food, clothing, shelter, culture, and spirituality, are taken care of by the land. The blankets represent your land. Because the land gives you so much, in return, you understand you have a very serious responsibility to respect and take care of the land.

**[Turns to person playing the European] Please introduce yourself.**

**European [reads in a loud, pompous voice, striding around the blankets]:**

I represent the Europeans. We came to your country for the land, and everything on it—the buffalo, beaver furs, fish, trees, and other valuable resources of your nations.

### **Narrator:**

And so began the so-called European “discovery” of Turtle Island.

**[The European steps onto the blankets and begins shaking hands, handing out the white, blue and yellow cards and moving around greeting people.]**

### **Narrator:**

When the Europeans first arrived on Turtle Island they depended on you for their survival, and you helped them to survive and find their way around your land. In the beginning there was lots of cooperation and support between you and the Europeans, who are also called “settlers”.

### **European:**

On the West Coast of Turtle Island, which we now call British Columbia, Europeans arrived about 200 years ago, in the early 1800’s. The First Nations and Europeans worked together in the fur trade in BC. The Hudson Bay Company traded goods such as knives, pots, blankets, and beads in exchange for furs from the Indigenous people.

### **Narrator:**

At first the European settlers and their leaders looked at you as independent nations with your own governments, laws and territories. They made agreements or treaties with you. These treaties explained how you were going to share the land and the water, the animals, and the plants. For you, the Indigenous peoples, the treaties were very special and sacred agreements. They were statements of peace, friendship, and sharing, and they were based on respect and honesty. Sharing was very important to you. The hunters shared their food

with everyone and the families helped one another raise the children. In the treaties, you tried to help the Europeans understand what you meant by sharing.

**[At this point, the European begins to slowly fold the blankets, making the blanket space smaller and smaller. The participants are reminded they must not step off the blankets.]**

**Narrator:**

But after awhile, the Europeans stopped seeing things that way. They now had a different view of the treaties. For them, land was something that could be bought and sold, and treaties were a way of getting you to give up your land. You began to not get along so well with the Europeans. Things got even worse when the fur trade ended and the Europeans decided they wanted to start farming and settling the land. NOW, they wanted to take the land away from you.

**European:**

In British Columbia, fourteen treaties, or agreements to share the land, were signed with those of you who lived there. But often the process wasn't really fair to the Indigenous people because the two sides spoke different languages. The British did not speak your Indigenous languages, and you did not speak English. The Indigenous people did not really understand that they were signing land treaties that meant you were giving up your land. Many parts of BC still do not have treaties or agreements about how land will be shared.

**Narrator:**

Before too long, there were more Europeans than Indigenous peoples. One reason for this was the diseases Europeans brought with them. For example, by 1929 a horrifying 90% of the Indigenous population of BC had died.

**[The Narrator asks those participants with white index cards to step off the blanket as they represent those who died of the various diseases.]**

**Narrator:**

Please be silent for a moment to remember those who died from the European diseases.

**[The European walks to the "south" and chooses two people who are standing close together.]**

**European:**

You two represent the First Nations that were divided when the border between the United States and British Canada was created. This border divided communities and cut you off from each other. Please move to separate blankets.

**[The European and the Narrator guide each person to a separate blanket, and then walk to the "west" where they choose one person who doesn't have a card.]**

**Narrator:**

To make it easier for the settlers to move to the prairies and start farming, the government built the railway and bought a huge piece of land from the Hudson’s Bay Company to give to the railways. This was very hard on some of you who were already living there, such as the Métis, Cree and Blackfoot. You, the Métis, fought for your land during the Red River Resistance and the North West Resistance. You won some of these battles but, in the end, you were defeated by the government’s soldiers. You represent those Métis leaders who died in battle, were put in jail, or were killed. Please step off your blanket.

**Choose one person only.**

**European:**

James Douglas became Governor of British Columbia. He got land for the many settlers who were arriving by leaving you, the First Nations people, with only 10 acres per family. At the same time, settler families were receiving approximately 150 acres. Later, even more land was taken from you. You were given nothing in return. The governor said that First Nations didn’t use, need, or own the land.

When Earl Dufferin came along as Governor General of BC, he tried to persuade the province to negotiate with you, the First Nations of BC. He said we Europeans need to recognize that First Nations have title to the land and that we do not have the right to touch an acre of it until we have made a treaty with them.

**Narrator:**

Even though Dufferin was trying to be fair, nobody listened to him. Nobody listened to the Nisga’a and Tsimshian (*Sim-SHE-an*) leaders either when they spoke to a government Joint Commission in 1887. They told the Commission:

**Scroll 1: Our land**

As the Nisga’a and Tsimshian, (*Sim-SHE-an*) we don’t like what the Government is saying: that we will give you this much land. How can they give it when it is our own? We cannot understand it. They never bought it from us or our forefathers. They never fought and conquered our people and took the land that way. How can they say now that they will give us so much land—our land?

[The European and the Narrator walk to the “north”.]

**Narrator:**

In the High Arctic, Inuit communities were moved from their homes to isolated and unfamiliar lands, often with very bad results. Imagine being suddenly moved from your community where your ancestors have lived for generations and where you were so well-connected to your food sources.

**European [read to a grouping of people on a blanket]:**

You represent people like the Inuit, along with many other Indigenous communities, who suffered because you were forced to move to an unfamiliar place. Please move one of the blankets away from the others, fold it small and sit down on it.

[The European takes a blanket, folds it small and directs the group to this blanket.]

**Narrator:**

Those with blue cards, step off the blankets. You represent those who died after being forced off your original land and away from your hunting grounds.

**Narrator:**

As more Europeans arrived, they needed more land. Many of the Europeans thought they (or their way of living) were better than other kinds of people, including you. Soon, they didn't think of you as friends and partners, but as a "problem" to be solved. The Europeans started ignoring or changing their laws to make it easier for them to take your land. As Indigenous peoples, you lost more than just your land. Because the land is so important to you, when it was taken away some of you also lost your way of living, your culture and, in some cases, your reason to live.

**Scroll 2: Terra Nullius (TER-ah NOO-lee-us)**

The idea of *Terra Nullius* means "land belonging to no one." European countries took this to mean they could send out explorers to find new lands and claim them for their country IF they were not being used. In Turtle Island, these were the lands used by us, the Indigenous peoples.

**Narrator:**

The land in Turtle Island wasn't empty and the Europeans knew it. So they decided to change the idea of *Terra Nullius* to include lands not being used by quote unquote "civilized" peoples or not being put to "civilized" use.

It was the Europeans, not the Indigenous peoples, who decided what it meant to be "civilized". The Europeans decided that because you and your people were not using the land in a "civilized way," they could take your land. It was almost impossible to stop them.

**Scroll 3: The BNA (British North America) Act**

The *BNA Act*, also known as the *Constitution Act*, 1867, created the country of Canada. It put "Indians and Lands reserved for Indians" under the control of the Canadian government. When this happened, it meant we as Indigenous peoples lost our rights and control over our own lands.

**Narrator:**

The *British North American Act* gave control of your lands to the Government of Canada, which at that time was made up of only people from Europe. You, the Indigenous people, were not involved in the creation of this law that would have such a devastating impact on your lives. More and more, the plan was to try and make you like the Europeans.

**Scroll 4: The Indian Act**

In 1876 all the laws dealing with Indigenous peoples were gathered together and put into the *Indian Act*. The *Indian Act* completely changed our lives. As long as our cultures were strong it was difficult for the government to take our lands. So, the government used the *Indian Act* to attack who we were as peoples. Hunting and fishing were now limited and our spiritual ceremonies like the potlatch, pow-wow and sundance were now against the law. This didn't change until the 1950s.

### Scroll 5: *They decide*

“You can’t hunt deer except when the townsfolk are in the bush, during what they decide is the right time to hunt. You can’t bring down a bird to feed yourself when you’re trapping. You can only fish four days a week, and they choose the days... Now they only want us to eat what we buy in their stores or grow with their tools.”

—Dick Andrew, *George Manuel’s grandfather, Shuswap*

#### European:

Now hear this! According to the *Indian Act of 1876* and the *British North America Act of 1867*, you and all of your lands are now under the direct control of the Canadian government. You will now be placed on reserves. Please fold your blankets until they are just large enough to stand on.

#### Narrator:

You went from being strong, independent First Nations, with your own governments, to isolated and poor “bands” that depended on the government for almost everything. You were treated like you knew nothing and like you couldn’t run your own lives.

You became the responsibility of the government. Through the *Indian Act*, the government continues to this day to deny you your basic rights. These rights are things like healthy schools, proper housing and clean running water.

#### European [walking slowly around the blankets]:

Also, you may not leave your reserve without permission. You need a permit to leave your reserve. You may not vote. You may not get together to talk about your rights. You may not practice your spirituality or your traditional forms of government. If you do any of these things, you may be put in jail.

### Scroll 6: *Being treated equally*

“I know what the government did in the past; they said where we had to live. I know that we’re not treated equally now, because I can feel it. We’re all Canadians and we should all be treated equally.”

—Cassie, *from a Mi’kmaq community in Nova Scotia*

[The European should prepare a blanket far from the others for the residential school.]

### Scroll 7: *Enfranchisement (en-fran-CHISE-ment)*

This means that all those First Nations people who became doctors, teachers, lawyers, soldiers or who went to university were no longer considered to be First Nations people by the government. This was called being granted “enfranchisement.”

#### European (choose one person and ask them to leave their blanket and stand somewhere on the floor):

You were enfranchised—this means because you became a First Nations teacher, lawyer, doctor, or veteran, you’ve lost your Indian status and have to leave your community.

### Scroll 8: Assimilation

The government thought the “Indian problem” would solve itself as more and more Indigenous people died from diseases and others became part of the larger Canadian society.

#### **Narrator:**

You had to become more like the Europeans by giving up your rights to do as you wish. Instead you were forced to farm, go to school and pray in church like the settlers.

### Scroll 9: Residential Schools

From the mid-1800s until the 1990s, the federal government took First Nations, Métis and Inuit children from our homes and communities and put them in boarding schools that were run by churches. As parents we didn’t have a choice about this, and neither did you. Sometimes the police arrived to take you away. These schools were often very far from your homes and you had to stay at them all or most of the year. Mostly you were not allowed to speak your own language and you were punished if you did. Often children weren’t given enough food.

#### **Narrator:**

Many Indigenous communities asked for schools for their children that would be close to home. The people in Spuzzum, where Gladys lived, wrote to ask for a school. Here’s part of their letter. It was written by Patrick Charley, March 13, 1925. Gladys would have been seven years old. (See photo in lesson 1)

### Scroll 10: The Letter

Dear Mr. Indian Agent,

Please help us to get the school started as early as you can as we have twenty one children here old enough to go to school and a lot more small children will go to school as they get old enough to. I’m sending you a list of names of children on a separate sheet as you will see for yourself what to do. Please come down and see our school house, let us know when you can come or write to me and I will explain to Chief James and his people. Hoping to hear from you at an early date.

Yours Truly,

Patrick Charley

### Scroll 11: The List

Walter Johnson  
Helda Johnson  
Maggie Johnny  
*Gladys Johnny*  
Francisco Johnny  
Aleck Mack  
Martin Mack

**Narrator:**

The school in Spuzzum was never built for these children. Instead, the government sent the kids who were on the list to a school outside their community and far away from their families.

All people with yellow cards raise your hands. You must now move to a separate, empty blanket. You represent those who were taken out of your communities and placed in residential schools far from your homes.

**[The European should take the kids to the blanket.]**

**Narrator:**

While some students say they had positive experiences at the schools, most of you say that you suffered from very bad conditions and from different kinds of abuse. Many of you lost connections with your parents, grandparents, aunts, uncles, and cousins. Many of you didn't learn your language, culture, and traditions. Because you grew up in the schools away from your parents and rarely went home, many of you never learned how to be parents. Some students died at the schools. Many of you never returned home, or had trouble fitting back in if you did go home.

Sometimes the government would let the kids go home for Christmas, but only if your parents came to get you and got you back to the school on time. If you broke one of these rules, you wouldn't be able to go home the next Christmas.

**Scroll 12: The Kamloops Indian Residential School Christmas holiday letter**

"It will be your privilege this year to have your children spend Christmas at home with you. This is a privilege which is being granted if you observe the following regulations of the Indian Department... If the children are not returned to School on time they will not be allowed to go home for Christmas next year."

**European:**

The person with the yellow index card marked with an "X", please step off the blanket. You represent one of the thousands of children, like Gladys, who died at the schools or who died later as a result of your experience.

**[Pause for the person to leave the blanket.]**

**Next, choose someone who was not alone on their blanket and ask them to return to their community. Say to them:**

You can go home, but please sit down on the edge of your blanket while those in the community remain standing, or turn their back on you, to show how difficult it was to learn to fit in again once you went home.

**Pause while this takes place.**

Everyone else with yellow cards, please find a spot nearby on the floor. You represent those whose connection to your family and community was broken and you never made it home. Some of you ended up in cities, others ended up in prison due to your experience at residential school.

**Narrator:**

Please be silent for another moment to honour those who died, had trouble returning home, or who lost connection to their family and community because of residential schools.

**European:**

Thanks to the courage of the students who survived the schools, who we call “survivors,” Canadians started to find out about residential schools. In 2008, then Prime Minister Stephen Harper apologized for the residential schools. Here is part of what he said: “To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions... and we apologize for having done this...”

**Narrator:**

But saying sorry means you have to change what you’re doing. The residential schools are not just part of our history. Children and grandchildren of people who went to the schools still feel the pain. Many former students are alive today and some have had a chance to tell their story to Canadians through something called the *Truth and Reconciliation Commission*. But Indigenous children are still treated differently. For example, your schools don’t get as much money.

Despite the Government of Canada’s centuries of efforts to make you like everyone else, as Indigenous peoples you have continued to resist and to pass down your languages, ceremonies, and much more.

**Scroll 13: Resilience**

We are healing ourselves and our communities. Out on the land, skills are being passed on to our youth. Mothers and grandmothers are bringing back ceremonies that honour women. Our leaders are using the courts to have our rights recognized and many of our nations are growing. We are strong, having survived hundreds of years of efforts to make us disappear. We have some amazing young Aboriginal leaders like Wab Kinew, a Canadian politician, musician, broadcaster and university administrator, Kevin Loring, a Nlaka’pamux actor and writer, Ta’Kaiya Blaney, a young singer/songwriter and environmental activist, and Khelsilem, a Squamish (*Skwomesh*) language leader to name a few.

**Narrator:**

This history, which some people call “colonization”, has left a lot of pain and caused a lot of hardship. We need to take action together. We have lots of children, youth, and adults to inspire us and bring us hope, from lots of different backgrounds and communities. Let’s work together to make a better Canada.

### **Scroll 14: Moving forward as friends**

**“If we move forward together as friends, then anything that you need I will help you to achieve it and anything I need you will help me to achieve it... Moving forward, if we are going to live together in this land, it is about forming friendships.”**

*—Honourable Justice Murray Sinclair,  
Chair of the Truth and Reconciliation Commission of Canada*

**Ask everyone to look around. At this point, there should be a few people sitting or standing on very small areas of blankets and a few more in areas where there are no blankets. Ask participants to remember what it looked like when they started the exercise and what it looks like now. Then invite everyone to take a seat, and continue with a talking circle, debrief or discussion.**

### **Important Notes**

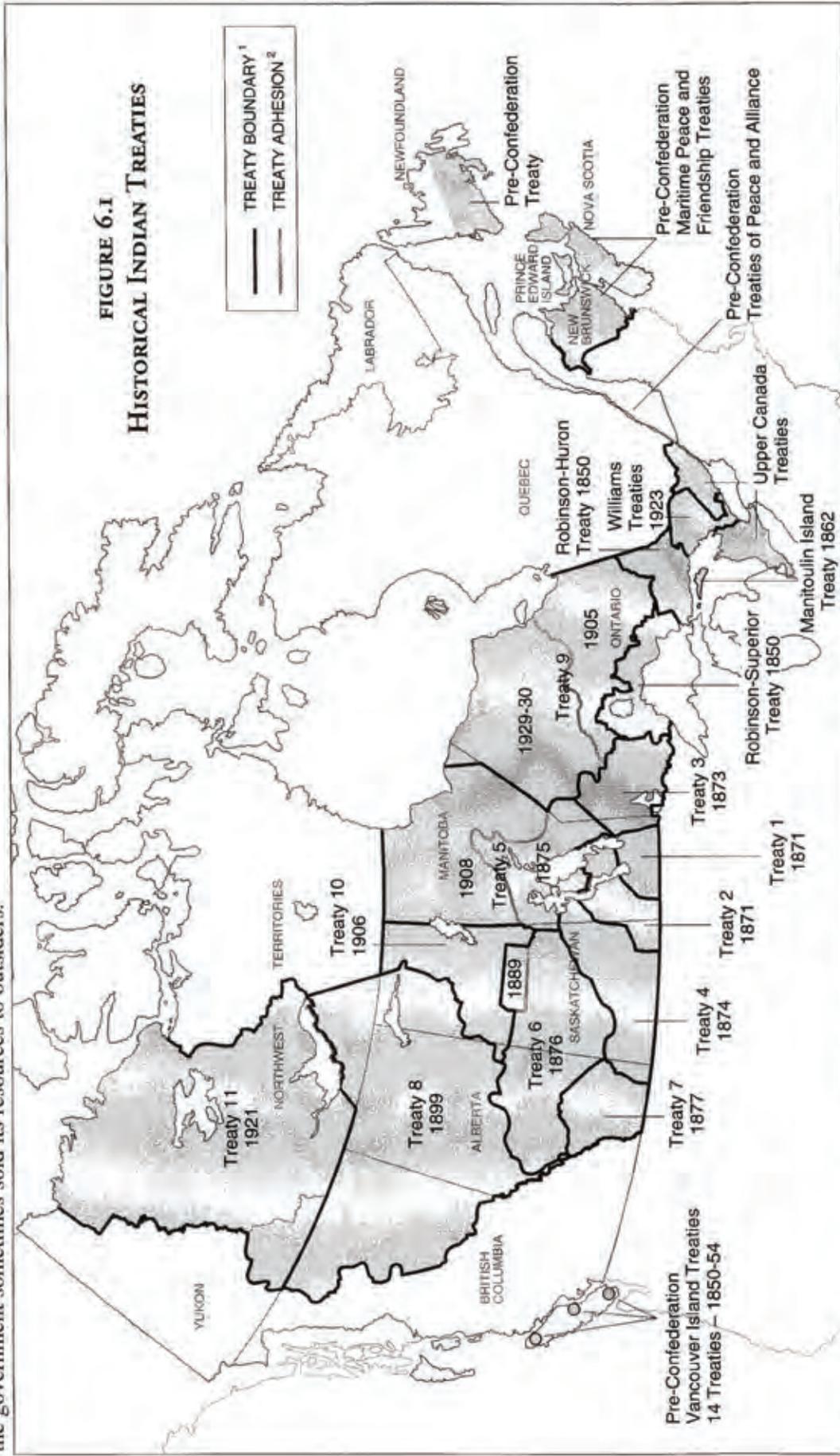
This discussion should last as long as necessary, ensuring all children have a chance to share their thoughts and feelings, and leave the session feeling OK about their experience. Some children may need reassurance.

Remind students that there are many positive things taking place today and we hope all of our students will be part of making Canada a better place for Indigenous and non-Indigenous people. We will be looking at some opportunities to create change in future lessons.



## Treaties

Land reserved for Aboriginal Peoples was steadily whittled away after its original allocation. Almost two-thirds of it has “disappeared” by various means since Confederation. In some cases, the government failed to deliver as much land as specified in a treaty. In other cases, it expropriated or sold reserve land, rarely with First Nations as willing vendors. Once in a while, outright fraud took place. Even when First Nations were able to retain reserve land, the government sometimes sold its resources to outsiders.



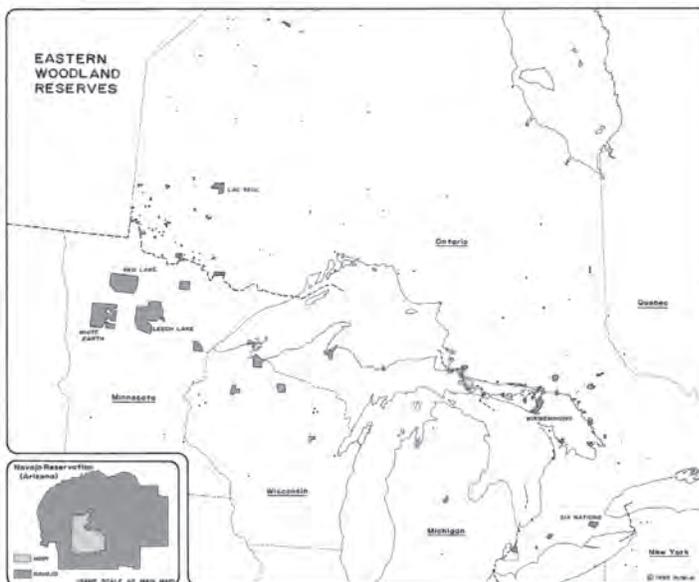
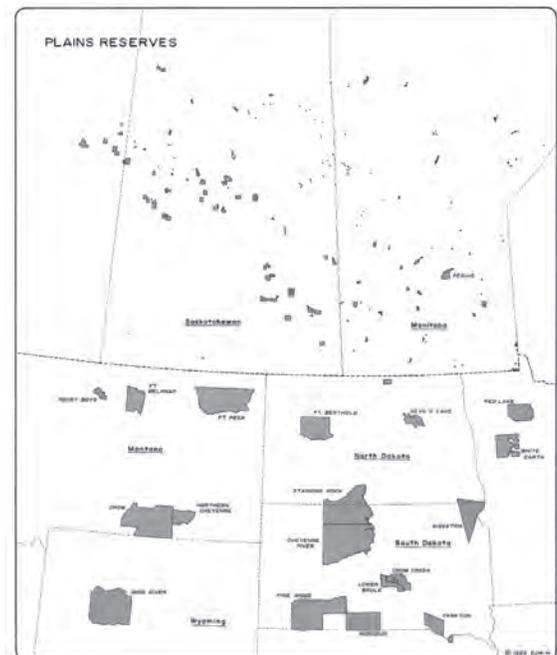
Notes: 1. Treaty boundary lines are approximate.

2. Extension of a treaty boundary as a result of later signatories who adhered to the terms of the original treaty.

Source: Information taken from the *National Atlas Information Services* map sheet number MCR4162©1991. Her Majesty the Queen in Right of Canada with permission of Natural Resources Canada. Adapted with the permission of the Minister of Public Works and Government Services Canada, and the Privy Council Office, 1997, from *Looking Forward, Looking Back, Report of the Royal Commission on Aboriginal Peoples*.

## Aboriginal Lands Today

Aboriginal lands south of the 60th parallel—mainly reserves—make up less than one-half of one percent of the Canadian land mass. By contrast, in the United States (excluding Alaska), where Aboriginal Peoples make up a far smaller portion of the population, they hold three percent of the land. All of the reserves in every province of Canada combined would not cover one-half of the reservation held by Arizona's Navajo Nation.



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**NORTH**

**EAST**

# SOUTH

**WEST**

## **Scroll 1: Our land**

As the *Nisga'a* and *Tsimshian*, we don't like what the Government is saying: that we will give you this much land. How can they give it when it is our own? We cannot understand it. They never bought it from us or our forefathers. They never fought and conquered our people and took the land that way. How can they say now that they will give us so much land—our land?

*Nlaka'pamux Blanket Exercise* © 2016, KAIROS Canada, BCTF

## **Scroll 2: Terra Nullius (*TER-ah NOO-lee-us*)**

The idea of *Terra Nullius* means “land belonging to no one.” European countries took this to mean they could send out explorers to find new lands and claim them for their country IF they were not being used. In Turtle Island, these were the lands used by us, the Indigenous peoples.

*Nlaka’pamux Blanket Exercise © 2016, KAIROS Canada, BCTF*

### **Scroll 3: The *BNA* (*British North America*) Act**

The *BNA Act*, also known as the *Constitution Act*, 1867, created the country of Canada. It put “Indians and Lands reserved for Indians” under the control of the Canadian government. When this happened, it meant we as Indigenous peoples lost our rights and control over our own lands.

*Nlaka’pamux Blanket Exercise* © 2016, KAIROS Canada, BCTF

## **Scroll 4: The *Indian Act***

In 1876 all the laws dealing with Indigenous peoples were gathered together and put into the *Indian Act*. The *Indian Act* completely changed our lives. As long as our cultures were strong it was difficult for the government to take our lands. So, the government used the *Indian Act* to attack who we were as peoples. Hunting and fishing were now limited and our spiritual ceremonies like the potlatch, pow-wow and sundance were now against the law. This didn't change until the 1950s.

*Nlaka'pamux Blanket Exercise* © 2016, KAIROS Canada, BCTF

## Scroll 5: They decide

“ You can’t hunt deer except when the townsfolk are in the bush, during what they decide is the right time to hunt. You can’t bring down a bird to feed yourself when you’re trapping. You can only fish four days a week, and they choose the days... Now they only want us to eat what we buy in their stores or grow with their tools. ”

—*Dick Andrew, George Manuel’s grandfather, Shuswap*

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## **Scroll 6: Being treated equally**

“ I know what the government did in the past; they said where we had to live. I know that we’re not treated equally now, because I can feel it. We’re all Canadians and we should all be treated equally. ”

*—Cassie, from a Mi’kmaq community in Nova Scotia*

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## **Scroll 7: Enfranchisement (*en-fran-CHISE-ment*)**

This means that all those First Nations people who became doctors, teachers, lawyers, soldiers or who went to university were no longer considered to be First Nations people by the government. This was called being granted “enfranchisement.”

*Nlaka’pamux Blanket Exercise © 2016, KAIROS Canada, BCTF*

## **Scroll 8: Assimilation**

The government thought the “Indian problem” would solve itself as more and more Indigenous people died from diseases and others became part of the larger Canadian society.

*Nlaka’pamux Blanket Exercise © 2016, KAIROS Canada, BCTF*

## **Scroll 9: Residential Schools**

From the mid-1800s until the 1990s, the federal government took First Nations, Inuit and Métis children from our homes and communities and put them in boarding schools that were run by churches. As parents we didn't have a choice about this, and neither did you. Sometimes the police arrived to take you away. These schools were often very far from your homes and you had to stay at them all or most of the year. Mostly you were not allowed to speak your own language and you were punished if you did. Often children weren't given enough food.

*Nlaka'pamux Blanket Exercise © 2016, KAIROS Canada, BCTF*

## **Scroll 10: The Letter**

Dear Mr. Indian Agent,

Please help us to get the school started as early as you can as we have twenty-one children here old enough to go to school and a lot more small children will go to school as they get old enough to. I'm sending you a list of names of children on a separate sheet as you will see for yourself what to do. Please come down and see our school house, let us know when you can come or write to me and I will explain to Chief James and his people. Hoping to hear from you at an early date.

Yours Truly,

Patrick Charley

*Nlaka'pamux Blanket Exercise © 2016, KAIROS Canada, BCTF*

## **Scroll 11: The List**

Walter Johnson

Helda Johnson

Maggie Johnny

**Gladys Johnny**

Francisco Johnny

Aleck Mack

Martin Mack

*Nlaka'pamux Blanket Exercise © 2016, KAIROS Canada, BCTF*

## **Scroll 12: The Kamloops Indian Residential School Christmas holiday letter**

“ It will be your privilege this year to have your children spend Christmas at home with you. This is a privilege which is being granted if you observe the following regulations of the Indian Department. ... If the children are not returned to School on time they will not be allowed to go home for Christmas next year. ”

*Nlaka'pamux Blanket Exercise © 2016, KAIROS Canada, BCTF*

## Scroll 13: Resilience

We are healing ourselves and our communities. Out on the land, skills are being passed on to our youth. Mothers and grandmothers are bringing back ceremonies that honour women. Our leaders are using the courts to have our rights recognized and many of our nations are growing. We are strong, having survived hundreds of years of efforts to make us disappear. We have some amazing young Indigenous leaders like Wab Kinew, a Canadian politician, musician, broadcaster and university administrator, Kevin Loring, a Nlaka'pamux actor and writer, Ta'Kaiya Blaney, a young singer/songwriter and environmental activist, and Khelsilem, a Squamish (*Skwomesh*) language leader to name a few.

*Nlaka'pamux Blanket Exercise* © 2016, KAIROS Canada, BCTF

## **Scroll 14: Moving forward as friends**

“If we move forward together as friends, then anything that you need I will help you to achieve it and anything I need you will help me to achieve it... Moving forward, if we are going to live together in this land, it is about forming friendships.”

—*Honourable Justice Murray Sinclair, Chair of the Truth and Reconciliation Commission of Canada*

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## LESSON 5: Gladys and Residential School

### Teacher

#### Objective

To have students connect to the experience of students going away to Residential School by learning about Gladys' experience and so many other children like her.

#### Content

Study of Primary resources and stories and creation of personal Memory Bags

#### Materials

- Copies of original Patrick Charley letter to the Indian Agent and list of children
- Copy of the letter home from the Kamloops Residential School regarding Christmas holidays
- Copy of *Shi-shi-etko* by Nicola Campbell
- Copies of Response Booklet for *Shi-shi-etko*
- Letter home to parents for Memory Bag Project
- Highlighters or highlighter tape

**Have students take turns reading the following paragraphs out loud while others read along. Discuss in a small group or as a class.**

Gladys was seven or eight when she left for Kamloops Residential School. Like thousands of other children, Gladys and her family did not have a choice about her going away to school. She was taken about 250 kilometres away from her home to attend the school. Today, that distance could be driven in only a few hours. However, back in the 1920's and 1930s, very few people had cars and the roads were not well paved like today. This distance meant that children like Gladys could not often return home or see their families.

**Teachers may want to discuss what transportation would have been like at that time. They may also want to have children trace the route the children of Spuzzum would have taken on a map,**

When mandated attendance at residential schools came into effect in 1920, First Nations resisted in any way possible but their hands were effectively tied by the *Indian Act*. Some nations, including Spuzzum, wrote letters requesting day schools so their children could remain in their community with their families. You might remember that we heard part of Patrick Charley's letter to the Kamloops Indian Agent during the Blanket Exercise. Unfortunately, the Spuzzum community was unsuccessful and their children were sent to the Kamloops Indian Residential School.

The response from the Indian Agent regarding Patrick Charley's letter was to tell the people of Spuzzum to have the children ready for Kamloops Residential School. If there was any resistance from the parents or the community, the RCMP would be ready to take matters into their own hands.

**Hand out copies of the letters and ask student to have a close look at the original letter from Patrick Charley, the list of students (note Gladys' name is on the list), and the letter from the Indian Agent about Christmas. Provide students with highlighters or highlighter tape as the teacher reads the letter aloud. During a second read invite students to highlight an important phrase. "Talk to a partner about why that phrase is important to you."**

**Possible Discussion Questions: How do you think the families felt about sending their children away to Kamloops? How would your parents have felt? How would the children or their parents react to being told it is "a privilege" to go home for Christmas? How would that make you feel? How do you think the parents felt once they realized that their efforts to get a school built in their own community was actually used against them by the Indian Agent who then put their children's names on his list of children who were to be taken to the Kamloops Indian Residential School?**

By the time Gladys was sent to the Kamloops Indian Residential School her family had grown with the birth of her brother Francis, and sisters Minnie and Evelyn. At the tender age of six, not long after the death of her father, Gladys embarked on her first year of residential school along with Alexander, Martin and Maggie. Eventually, Minnie and Francis would also attend the same school.

**Teacher note: It is unclear exactly when Matilda's children were taken to Kamloops. They may have been taken by the Indian Agent shortly after the death of Johnny Chapman in 1925, as was often the practice.**

In the autumn of 1926 it must have been very difficult for Thiapan (Matilda) to see her children forced to leave their safe and loving family home for the harsh environment of the Kamloops Residential School. Gladys' mother Matilda (Thiapan) had also gone to the Kamloops school when she was a child. Just think how hard it must have been for her, and other Aboriginal parents across the country, to endure the knowledge of what their children would face at residential school.

In January 1927, while Gladys was at residential school, her two year-old sister, Evelyn, died of whooping cough. Sadly, Gladys contracted Tuberculosis and died two months short of her thirteenth birthday in Kamloops. Gladys died on April 29, 1931. In the span of six years, Thiapan lost three members of her family: her husband and two daughters. Not only was she grieving so many losses, but Matilda must have also been very anxious about looking after her family.

**Ask students again why they think it is important we learn about Gladys' life and what happened to her at residential school? Do we have new ideas to share?**

## Suggested Follow-Up Activities

***Shi-shi-etko*** by Nicola Campbell. You may want to watch the film as well, although it does not give as much detail as the book. Read and re-read this book several times. If the children have already read the book, even better! Possible themes to discuss include the importance of family, strong connection to nature and cultural traditions. Other discussion topics might include the symbolism of the objects gathered and asking students to connect personally by asking how they would feel to be leaving home to go to a school far away. Have students complete the response booklet as they read and discuss the story. Completion and assessment of this booklet should give teachers a good idea of the children's learning and thinking.

Link to *Shi-shi-etko* video ([click on the tile below](#))

***Fatty Legs*** by Christy Jordan-Fenton & Margaret Pikian-Fenton is another excellent book about residential school and well suited for older students in grades 5–7 however, it is a longer book and might be more appropriate for a novel study.

## Memory Bag Project

Have students create their own memory bags. What would they choose to take with them if they were going to residential school? A Blackline Master of a letter to parents is included which describes what the project entails. **Note:** this has been a very powerful experience for many students and we highly recommend it.





## LESSON 5: Gladys and Residential School

### Student

#### Objective

To have students connect to the experience of students going away to Residential School by learning about Gladys' experience and so many other children like her.

**Take turns reading the following information out loud, then discuss each passage in your group or with the class.**

Gladys was seven or eight when she was taken away to Kamloops Residential School. Like thousands of other children, Gladys and her family did not have a choice about her going away to school. She was taken about 250 kilometres away from her home to attend the school. Today, that distance could be driven in only a few hours. However, back in the 1920s and 1930s, very few people had cars, the roads were not well paved like today, and this distance meant that children like Gladys could not often return home or see their families.

When mandated attendance at residential schools came into effect in 1920, First Nations resisted in any way possible but their hands were effectively tied by the *Indian Act*. Some nations, including Spuzzum, wrote letters requesting day schools so their children could remain in their community with their families. You might remember that we heard part of Patrick Charley's letter to the Kamloops Indian Agent during the Blanket Exercise. Unfortunately, the Spuzzum community was unsuccessful and their children were sent to the Kamloops Indian Residential School.

The response from the Indian Agent regarding Patrick Charley's letter was to tell the people of Spuzzum to have the children ready for Kamloops Residential School. If there was any resistance from the parents or the community, the RCMP would be ready to take matters into their own hands.

Have a look at the copies of the original letter from Patrick Charley, the list of students (note Gladys' name is on the list), and the letter from the Indian Agent about Christmas. How do you think the families felt about sending their children away to Kamloops? How would your parents have felt? How would the children or their parents react to being told it is "a privilege" to go home for Christmas? How would that make you feel? How do you think the parents felt once they realized that their efforts to get a school built in the community was actually used against them by the Indian Agent who then put their children's names on his list of children who were to be taken to the Kamloops Indian Residential School?

By the time Gladys was sent to the Kamloops Indian Residential School her family had grown with the birth of her brother Francis, and sisters Minnie and Evelyn. At the tender age of seven, not long after the death of her father, Gladys embarked on her first year of residential school along with Alexander, Martin and Maggie. Eventually, Minnie and Francis would also attend the same school.

In the autumn of 1926 it must have been very difficult for Thiapan (Matilda) to see her children forced to leave their safe and loving family home for the harsh environment of the Kamloops Residential School.

In January 1927, while Gladys was at residential school her two year-old sister Evelyn died of whooping cough. Sadly, Gladys contracted Tuberculosis and died two months short of her thirteenth birthday in Kamloops. Gladys died on April 29, 1931. In the span of 6 years, Thiapan lost three members of her family; her husband and two daughters. How would you feel with so many losses in your family? Why do you think it is so important we learn about Gladys' life and what happened to her at residential school? Do we have new ideas to share?

Take a few minutes to read the letter from Patrick Charley requesting a school for the Spuzzum community. When you have finished please read the letter home to parents from the Kamloops Indian Residential School. How would your parents feel? How would the children or their parents react to being told it is "a privilege" to go home for Christmas? How would that make you feel? Share your feelings with a partner.

When you see this image what does it make you think of?





Spuzzum B.C.

Mar 13<sup>th</sup> 1925

Mr. H. Graham

Indian Agent,  
Sir

Last Sunday March 8<sup>th</sup>  
inst, all of the Spuzzum Indians and all around  
here gathered together with Chief James Paul,  
wanted me to write to you that they want to  
open the school house here at Spuzzum if possible.  
Please help us to get the school started as early  
as you can as we have twenty one children here  
old enough to go to school and a lot more small  
children will go to school as they get old enough too.  
you know the Wm Johnson's children was not accepted  
or admitted into the Lytton Indian School on  
account of not healthy. They cannot ~~help~~ help being  
that way their father is crippled cannot work, has  
to live cheap or the best they can get along therefore  
his children look sickly. But they want to go  
to school to better their future.  
John Chapman and Tommy Johnson and Patrick  
Charley has children old enough to go to school  
and a lot more small children.  
Wm Bob wants his children to go to school  
here or at home if we get the school opened here.  
my children was ready to go to the St Mary's  
Mission School But on account of sickness

had to keep them home one girl has  
heart trouble and the boy has kidney trouble  
wets his bed every night. I had Doctor  
Elliott & Moore treat them but not any better.  
I'm send you a list or names of children  
on a separate sheet as you will <sup>for</sup> your  
self what to do. Please come down and see  
our school house, let us know when you can  
come. or write to me and I will explain  
to the chief James Keul and his people.  
Hoping to hear from you in an early date.

Yours Truly  
Patrick Charley

# List of Children and their Ages

Childrens Names	age	Parents
Mammie Johnson	13	Mr & Mrs Wm Johnson
Walter Johnson	11	.....
Helda Johnson	9½	.....
Maggie Johnny	8	Mr & Mrs Johnny Chapman
Gladys Johnny	7	.....
Francisco Johnny	6	.....
Aleck Mack <small>with Wm Andrew</small>	11	Mack Bob & Matilda Andrew
Martin Mack <small>with Wm Chapman</small>	10	.....
Julean Tommy	8	Mr & Mrs Tommy Johnson
Emily Tommy	4	.....
Moses Bob	10	Wm Bob - wife dead
Ernest Bob	14	.....
Nancy Bob	12	.....
Lizzil Bob	8	.....
Hellen Bob	5	.....
Raymond Bob	14	Mack Bob - wife dead
Emma Patrick	14	Mr & Mrs Patrick Charley
Arthur Patrick	12	.....
Susan Patrick	6	.....
Lena Patrick	17	.....
Margaret Bradley		Mr & Mrs Billy Bradley

KAMLOOPS INDIAN RESIDENTIAL SCHOOL  
KAMLOOPS, B. C.

November 18, 1948.

Dear Parents,

It will be your privilege this year to have your children spend Christmas at home with you. The holidays will extend from DECEMBER 18th. to JANUARY 3rd. This is a privilege which is being granted if you observe the following regulations of the Indian Department.

1. THE TRANSPORTATION TO THE HOME AND BACK TO THE SCHOOL MUST BE PAID BY THE PARENTS.

The parents must come themselves to get their own children. If they are unable to come they must send a letter to the Principal of the school stating that the parents of other children from the same Reserve may bring them home. The children will not be allowed to go home alone on the train or bus.

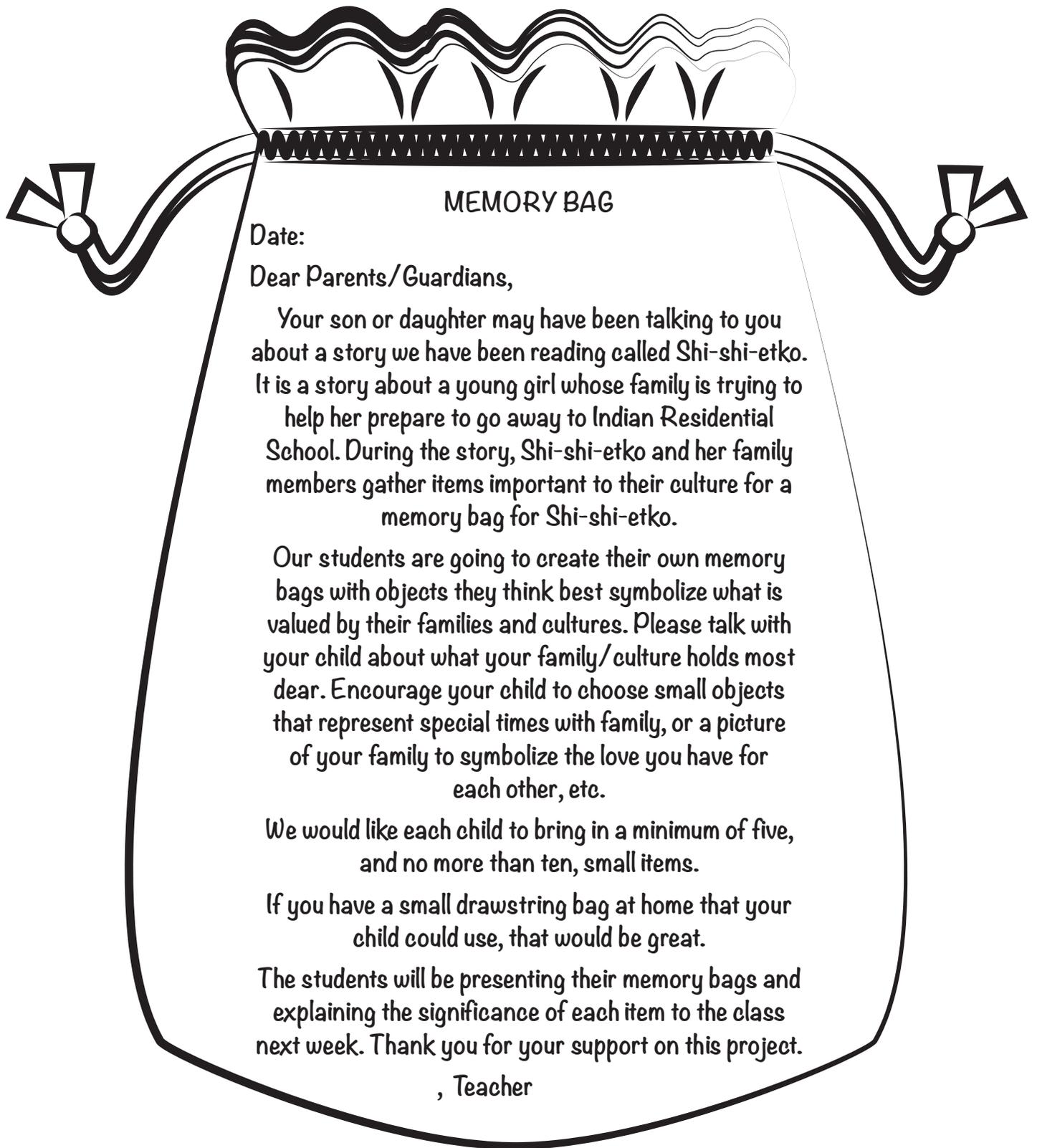
2. THE PARENTS MUST BRING THE CHILDREN BACK TO THE SCHOOL STRICTLY ON TIME.

If the children are not returned to School on time they will not be allowed to go home for Christmas next year.

I ask you to observe the above regulations in order that this privilege of going home for Christmas may be continued from year to year. It will be a joy for you to have your children with you for Christmas. It will be a joy also for your children and it will bring added cheer and happiness to your home.

Yours sincerely,

Rev. F. O'Grady, O.M.I.,  
Principal.



## MEMORY BAG

Date:

Dear Parents/Guardians,

Your son or daughter may have been talking to you about a story we have been reading called Shi-shi-etko. It is a story about a young girl whose family is trying to help her prepare to go away to Indian Residential School. During the story, Shi-shi-etko and her family members gather items important to their culture for a memory bag for Shi-shi-etko.

Our students are going to create their own memory bags with objects they think best symbolize what is valued by their families and cultures. Please talk with your child about what your family/culture holds most dear. Encourage your child to choose small objects that represent special times with family, or a picture of your family to symbolize the love you have for each other, etc.

We would like each child to bring in a minimum of five, and no more than ten, small items.

If you have a small drawstring bag at home that your child could use, that would be great.

The students will be presenting their memory bags and explaining the significance of each item to the class next week. Thank you for your support on this project.

, Teacher



### **Directions for assembling the Shi-shi-etko booklet**

- Photo copy the pages single sided
- Fold all pages together carefully down the centre with the text showing on outside (no cutting involved)
- Pull the cover page separately and place the fold on the left (see photo)
- Separate the remaining pages keeping them folded with the fold on the right (1, 3, 5)
- Slide pages 1, 3, 5 between the pages of the cover page
- Two hole punch and tie together with yarn



Shi-shi-etko

Name: \_\_\_\_\_













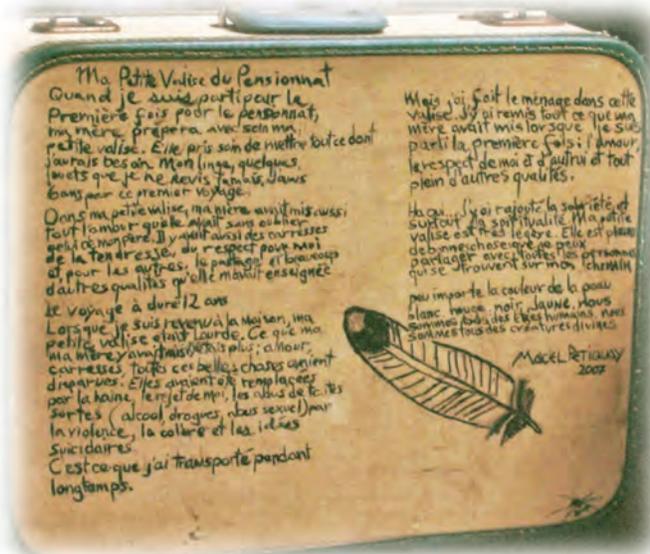


(Translated from French by permission of Marcel Petiquay, April 2013)

## My Little suitcase

The first time I left  
for residential school,  
my mother carefully prepared my  
little suitcase. She took care to put in it everything  
I would need. My clothes, some  
toys I would never see again. I was  
6 years old on this first trip.  
In my little suitcase, my mother had also put  
all the love she had, without forgetting  
the love from my father. There were also embraces  
tenderness, respect, for me  
and for others, sharing, and many  
other qualities she had taught me.  
The trip lasted 12 years  
When I returned home, my  
little suitcase was heavy. What my  
mother had put in it was gone; Love  
embraces, all those beautiful things had  
disappeared.

Marcel Petiquay (2007)





## LESSON 6: Life at Residential School

### Teacher

#### Objective

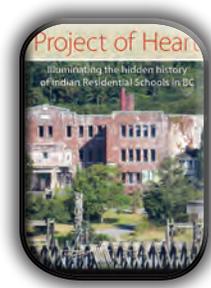
For students to learn about students' experiences at Residential School with a particular focus on what Gladys faced at school.

#### Content

Study of a variety of texts and primary resources, discussion and personal writing to develop an understanding of daily life at a Residential School.

#### Materials

- *Project of Heart* book page 14 ([click on the tile](#))
- Blackline Master: What I Learned/Other Facts I Knew/Questions I Still Have
- Copy of the 1931 photo from Kamloops Indian Residential School
- Copy of Gladys—Return of Death of an Indian
- Template for letter to Gladys
- Shelter Poem
- Rita Joe Poem ([click on the tile](#))
- Photo of Gladys' doily



Daily life at the Kamloops Indian Residential School was very similar to that of other residential schools across the country. Children were usually taken from their families to attend the schools at the age of seven but in some cases as young as three or four. They often had no contact with their families during the school year. Some children had no contact for years, and some were never reunited with their families.

Go to page 14 of the *Project of Heart* book ([click on the tile](#))

While the students follow along, read the following quote out loud:

“Gladys was taken to Kamloops Indian Residential School, one of the largest in Canada. An imposing brick institution run by Roman Catholic priests and the Sisters of Saint Ann, it operated from 1890 to 1978 with as many as 440 children enrolled at its peak in the 1950s. For girls, mornings were spent in class, while afternoons were spent cleaning or working in the garden or kitchen. They did not get to eat the food they grew and prepared.”

A good example of how students were forced to give up their own culture and learn only European ways is Gladys' doily. Girls were expected to learn European sewing skills such as embroidery. Look at the picture of the doily that was sewn by Gladys while she was at residential school. Do you think it would have been very difficult to learn such “foreign” and detailed, complex sewing at her age?



“The boys were taught some carpentry and other trades. All students had heavy religious instruction in English. The children were forbidden to speak their native languages or practice their own spirituality. Families were allowed to visit, but they rarely did so because of the long distances between school and home.”

Now ask students to study this passage again in pairs or small groups for 5 to 10 minutes, then be prepared to share what they learned about residential schools and how the children were treated. Remind children that Kamloops Indian Residential School operated in a very similar way to other residential schools.

Provide copies of the Blackline Master: What I Learned/Other Facts I Knew/Questions I Still Have. Teachers may also want to create a large circle for the classroom, similar to those in Lessons #1 and 2. Encourage children to add to their handouts as ideas are shared and discussed as they will want to refer to them when they write a letter to Gladys.

Show the picture of children at Kamloops Indian Residential School. A copy for each student is recommended so they can study the photo in detail and at length. Allow as much time as needed for students to share, question and compare ideas with each other. Ask students if they think Gladys is in the picture (likely some students will already have wondered this!). Any thoughts on which girl she might be? The truth is, we don't know if she is in the picture or not.

If appropriate for the grade level being taught, teachers may want to explore bias. Who is taking the photos? What are they trying to demonstrate? What clues do these photos give us about the feelings or thoughts of the students? What about the perspectives of the staff or of the photographer or agency paying for the photos? How might our way of looking at this picture in 2016 be different than if a class were looking at the images in the 1950s?

Teachers may want to show *Eyes of Children*, a documentary done by CBC in the 1960s. **(click on the tile on page 107)**

The video is approx. 25 mins. For children in Grades 3, 4 and 5, clips from the video might best be used to illustrate the way children were all dressed the same, had their hair cut the same, how they slept in large dormitories, what classrooms were like, etc. Children this age may not “get” the sadness behind the eyes of the students and may need help to understand that although the children are smiling and laughing, they were often very unhappy at school. Children in Grades 6 and 7 would be more likely to perceive this on their own. Teachers could also use this video to continue the discussion about bias. Who made the video and for what purpose? Would this affect how the film was made? Why do the children seem to be happy? Were only “happy” pictures taken?

## Teacher Note:

The following are some of the comments made by Jean Moir's intermediate class while watching the above video. As the show began with the children running happily to the priest who is smiling and holding out his arms to the children:

"Why are they [the children] smiling?"

"Why are they laughing?"

"They wouldn't be smiling."

"They wouldn't be laughing."

"That priest wouldn't be looking so nice and kind."

"What's going on?"

"Why do they look like that?"

The students then looked to the teacher for an explanation. The kids looked so surprised and outraged. They couldn't make sense of the video. When we explained that it was done in 1962 and the news company was trying to make things look good, the children became quite upset by the whole thing. As the video continued:

"It's just outrageous!"

"It's ridiculous. It wasn't like that."

"They wouldn't look so happy."

"They weren't even fed enough."

"Look, when the camera isn't on them, they don't look happy at all."

"See, they don't look happy there."

Watching this video obviously helped the students understand what happened from a propaganda point of view. The Bryce lesson (#8) will reinforce this and students will likely be just as outraged that Bryce was silenced and lost his job.

Next, discuss the anonymity of Indian Residential School and how students in the photo have the same haircuts and clothes. Consider that students were identified by a number rather than by their names. Boys and girls were kept separate. Sisters and brothers were often not even allowed to speak to each other. What would be the impact of this type of dehumanization? Ask students to discuss ways that they represent their individuality and how their identities are recognized and celebrated by their families and school communities. Discuss how we make sure that kids are recognized in our schools now (school blogs, awards, yearbooks, class photos.)

As a class, now look at Gladys' "Return of Death of an Indian" document.

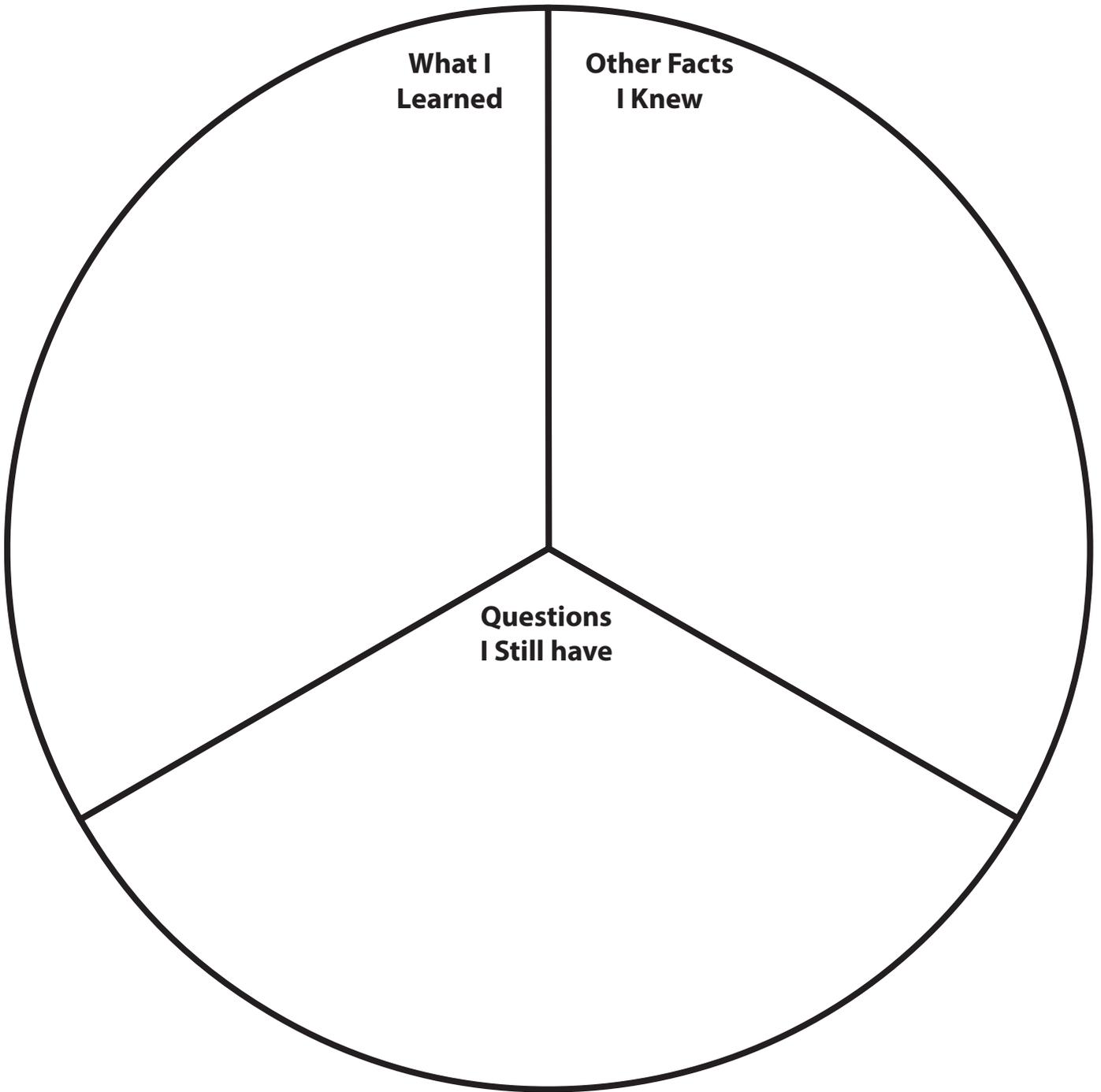
Discuss why many children weren't returned home and why Gladys was. Gladys' step father worked for the railway and so this work connection was the reason her body was returned while many others weren't. Take time as a class to consider how families would be affected by their children dying at residential school and then having no ability to bury their children, no ceremony, no gravesite to visit, etc.

Before moving on to the activity below, ask students what their first experiences at school were like. Prompt with questions such as: What was your first day of school like? How many siblings did you have at the school? How far away did you have to go? Did you have to have a physical examination, have your hair cut, or wear a uniform? Was your culture at home totally different than the culture taught in your school? Teachers may want to have children reflect on this by writing a journal or poem about their experience.

## **Letters to Gladys**

Have students write letters to Gladys. They may want to acknowledge how it might have been for her to be separated from her family and go to a residential school far from home. The letters will provide students with the opportunity to connect to her story personally and provide a way of assessing students' understanding of the reality of daily life at residential school. Teachers may want to have children share their letters orally in class or make some kind of display or booklet to showcase their work.

*My Name is Sepeetza* by Shirley Sterling also offers insight to life at Kamloops Indian Residential School. This novel has been a recommended resource for many years. Most districts have a class set of the novel, including a study guide. Appropriate for Grades 4 to 7. Teachers could also use excerpts from the novel for this lesson or further research on what it was like at the Kamloops Indian Residential School.





Division No. 3.  
**VITAL STATISTICS ACT.**  
 (Being Chapter 268, R.S.B.C. 1921.)

**RETURN OF DEATH OF AN INDIAN.**

To the Indian Agent,

**Lytton**

Agency.

**Lytton**

Reserve.

1. Full name of deceased. **Gladys Chapman,**
2. Where died. **Royal Inland Hospital, Kamloops, B. C.,**
3. Reserve and band or tribe. **Spuzzum I.R. & Band, Fraser-Salish Tribe,**
4. When died. **April 29, 1931,**
5. Sex. **Female,**
6. Single, married, widowed, or divorced. **Single,**
7. Age. **12** years. **10** months. **12** days.
8. Where born. **Spuzzum I.R.,**
9. Religious denomination. **Roman Catholic,**
10. Occupation of deceased. **Schoolgirl,**
11. Name of father. **John Chapman,**
12. Birthplace of father. **Spuzzum I.R.,**
13. Maiden name of mother. **Matilda Andrew,**
14. Birthplace of mother. **Spuzzum I.R.,**

15. In case no physician attended, reported cause of death to be herein entered, together with duration of illness.

16. Place of burial

**Spuzzum Indian Burying-ground,**

17. Name and address of informant

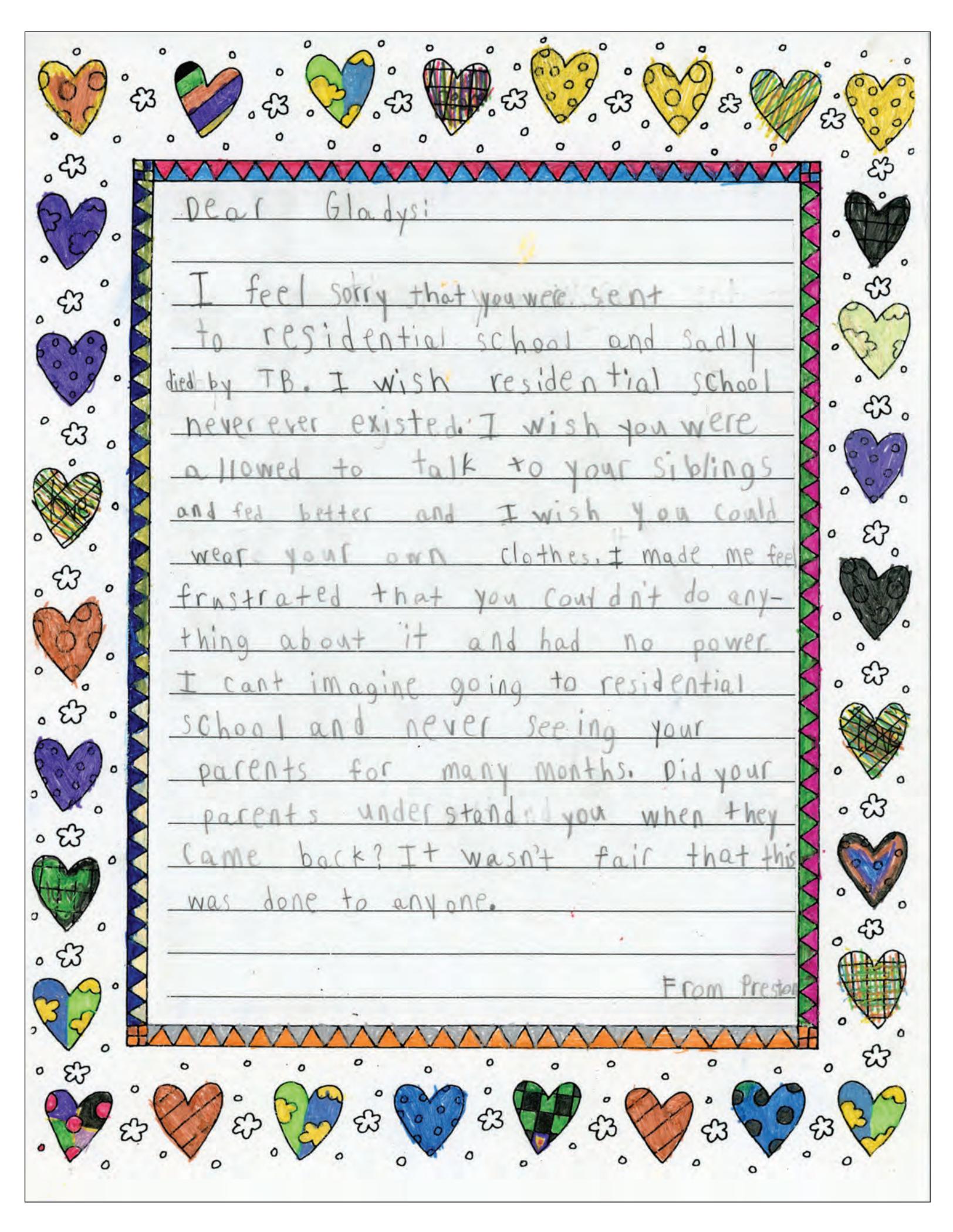
**E. MacLeod, Indian Agent, Kamloops, B. C.**

This is a correct return of the death of **Gladys Chapman**  
 as reported to me this **30th** day of **April** 19**31**.

Indian Agent

Return to the Registrar General, Ottawa, Ontario

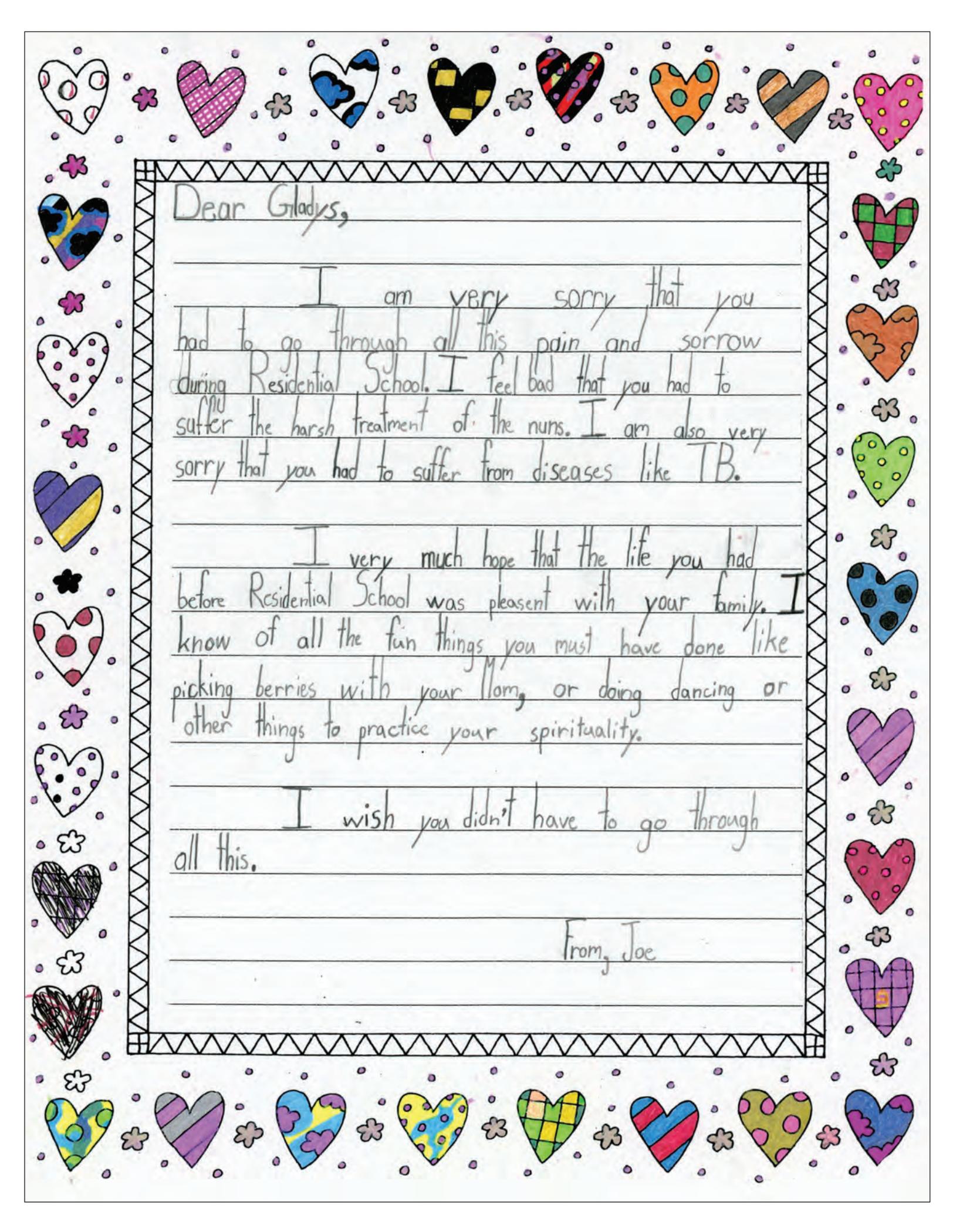




Dear Gladys:

I feel sorry that you were sent to residential school and sadly died by TB. I wish residential school never ever existed. I wish you were allowed to talk to your siblings and feel better and I wish you could wear your own clothes. It made me feel frustrated that you couldn't do anything about it and had no power. I can't imagine going to residential school and never seeing your parents for many months. Did your parents understand you when they came back? It wasn't fair that this was done to anyone.

From Preston



Dear Gladys,

I am very sorry that you had to go through all this pain and sorrow during Residential School. I feel bad that you had to suffer the harsh treatment of the nuns. I am also very sorry that you had to suffer from diseases like T.B.

I very much hope that the life you had before Residential School was pleasant with your family. I know of all the fun things you must have done like picking berries with your Mom, or doing dancing or other things to practice your spirituality.

I wish you didn't have to go through all this.

From, Joe

**Alternative Activity**

—Study the following excerpt from “The Shelter” by Les Tate

I close my eyes and imagine I can hear  
The sounds of old ones  
Talking about the past and the future,  
The men and women working at the day’s chores  
While they watch their children and grandchildren  
Playing and laughing;  
Later sitting quietly and listening,  
Passing the history of our people  
From generation to generation,  
The old and the young together as a family, as a people,  
stories and songs now held in the creviced wall.  
I feel that I have been here before, that I belong,  
Part of the past, part of the present.  
A tear rolls down my cheek joining the spring rains  
which have begun to fall.

## LESSON 6: Life at Residential School

### Student

#### Objective

For students to learn about children's experiences at Residential School with a particular focus on what Gladys faced at school.

#### Content

Daily life at the Kamloops Indian Residential School was very similar to that of other Residential Schools across the country. Children were taken from their families to attend the school at the age of seven (in some cases as young as three or four) and often had no contact with their families during the school year. Some didn't have contact with their families for years and some were never reunited with their families.

Examine the following quote taken from the *Project of Heart Book* (page 14) after reading it out loud together.

"Gladys was taken to Kamloops Indian Residential School, one of the largest in Canada. An imposing brick institution run by Roman Catholic priests and the Sisters of Saint Ann, it operated from 1890 to 1978 with as many as 440 children enrolled at its peak in the 1950s. For girls, mornings were spent in class, while afternoons were spent cleaning or working in the garden or kitchen. They did not get to eat the food they grew and prepared."

A good example of how students were forced to give up their own culture and learn only European ways is Gladys' doily. Girls were expected to learn European sewing skills such as embroidery. Look at the picture of the doily that was sewn by Gladys while she was at residential school. Do you think it would have been very difficult to learn such "foreign" and detailed, complex sewing at her age?

"The boys were taught some carpentry and other trades. All students had heavy religious instruction in English. The children were forbidden to speak their native languages or practice their own spirituality. Families were allowed to visit, but they rarely did so because of the long distances between school and home."

Study this passage again in pairs or small groups for 5 to 10 minutes then be prepared to share what you have learned about residential schools and how the children were treated. The Kamloops Indian Residential School operated in a very similar way to other residential schools. Use the handout with three sections: "What I Learned", "Other Facts I Knew" and "Questions I Still have" to record your information and thoughts. Be sure to add to this handout as ideas are shared and discussed. You will want as much information as possible when you write a letter to Gladys!

Now look very carefully at the picture of the children at Kamloops IRS. What do you notice? Share your thoughts with a partner or other students. Be ready to talk about your observations in five or ten minutes.

Now that we've shared, what do you think? Is Gladys in the picture? Any thoughts on which girl she might be? Wait for your teacher to tell you the answer!

You probably noticed that all the students in the photo had the same haircuts and clothes. You may not know that the children were identified by a number rather than by their names. If they got a name, it was an English name given to them by the staff. Boys and girls were kept separate. Sisters and brothers were not even allowed to speak to each other.

How do you think this kind of dehumanization or taking away of identify would affect the children? Think of ways that you demonstrate your individuality; for example, by the clothes and hairstyles you wear. Think about how your identities are recognized and celebrated by your families and school communities. How do we make sure that kids are recognized in our schools today (school blogs, awards, yearbooks, class photos, etc.).

Now let's look at Gladys' "Return of Death of an Indian" document. What comments do you have about this? What do you notice? How does it make you feel?

Many children who died were not returned home. Children disappeared and were never found, bodies have been found in graveyards at schools, and parents often were not even told of their child's death until months afterwards. Gladys' body was returned. However, the main reason Gladys' body made it home was because her stepfather, Charles Stromquist, worked for the Canadian National Railway and could arrange to have her body transported back to Spuzzum. How do you think families would be affected by not knowing what had happened to their children?

Before moving on to the activity below, take a few minutes to reflect on what your first experiences at school were like. What was your first day of school like? How many siblings did you have at the school? How far away from home was your school? Did you have to have a physical examination, have your hair cut, or wear a uniform? Was your culture at home totally different than the culture taught in your school?

**Letters to Gladys:** Write a letter to Gladys. In your letter you should tell Gladys what you understand about her experience and acknowledge what it might have been like for her to be separated from her family and go to a residential school so far from home. Your letter should be personal and also show your understanding of the reality of daily life at Residential School.

# LESSON 7: Exploring Traditional Approaches to Education

## Teacher

### Objective

For students to gain an understanding of how education for First Nations children was approached traditionally in their families and communities. For students to appreciate how different this was from the European model of education used in the Residential Schools. The Indian Residential School model was designed to assimilate and it was actually based on a prison model used at St. Augustine's in Florida.

### Content

Traditionally, Aboriginal people educated their children through story, real life experiences and mentoring by older members of the community. The model of education set up in the Residential Schools effectively separated children like Gladys from their elders, their families and their traditional cultures. Because Aboriginal students across the country weren't allowed to speak their own languages, they lost a great deal of their culture, both by losing the language itself and because they often could no longer communicate with Elders when they finally returned home.

### Materials

- *Indigenous Ways of Knowing and Being* poster included

**Teacher Notes:** this would be an ideal place to connect students to the idea of oral history versus written history and the importance of oral history from an Indigenous perspective. Consider having a storyteller come into the classroom. Perhaps an Aboriginal Cultural Presenter or Aboriginal Support Worker could help you arrange this. Alternatively, consider showing the following video (*click on the tile below*) as an example of storytelling and the lessons being passed down. For younger children, teachers may want to reassure children that this is a story, not to be taken literally but as an example of how stories were used to pass on life lessons.

This is Dr. Gwen Point, a respected Sto:lo leader, telling the story of Th'owxeya. This story is similar in many Aboriginal communities. The lessons are similar to the one in Hansel and Gretel, (e.g., don't wander too far from home, make sure your parents know where you are, be sure to come home before dark, etc.).

**Teaching Through Story:** *Read A Man Called Raven* by Richard Van Camp or *Little Bear's Vision Quest* by Diane Silvey.

Have students study one of these books, then create story boards or posters in small groups that represent what teachings would be passed down in these stories and how lessons were taught.

In *A Man Called Raven*, two boys are hurting a raven and then the raven escapes. Later on a mysterious man comes to visit the boys and their family to teach them about respecting Raven and nature. This book has beautiful illustrations, and it would make an excellent art project to use the style of the illustrator, George Littlechild. Great story for children in Grades 6 and 7.



In *Little Bear's Vision Quest*, Little Bear must learn the rules of living: to be kind, thoughtful and respectful toward others. He is sent away on a "Vision Quest" until he learns the lessons he needs to. Little Bear becomes self-reliant, kinder and more humble as a result of his experiences. See the Notes to Parents and Teachers at the back of the book for more themes and topics for discussion.

Note: This book could be studied at length in terms of what life lessons were considered important and how they were passed along orally and experientially, often through mentoring. The book is beautifully illustrated and the lessons Little Bear must learn are similar to the life lessons we hope all of our young people will learn!

### **Exploring Little Bear's Learning—Student Created Guiding Principles about Indigenous Knowledge and Ways of Being.**

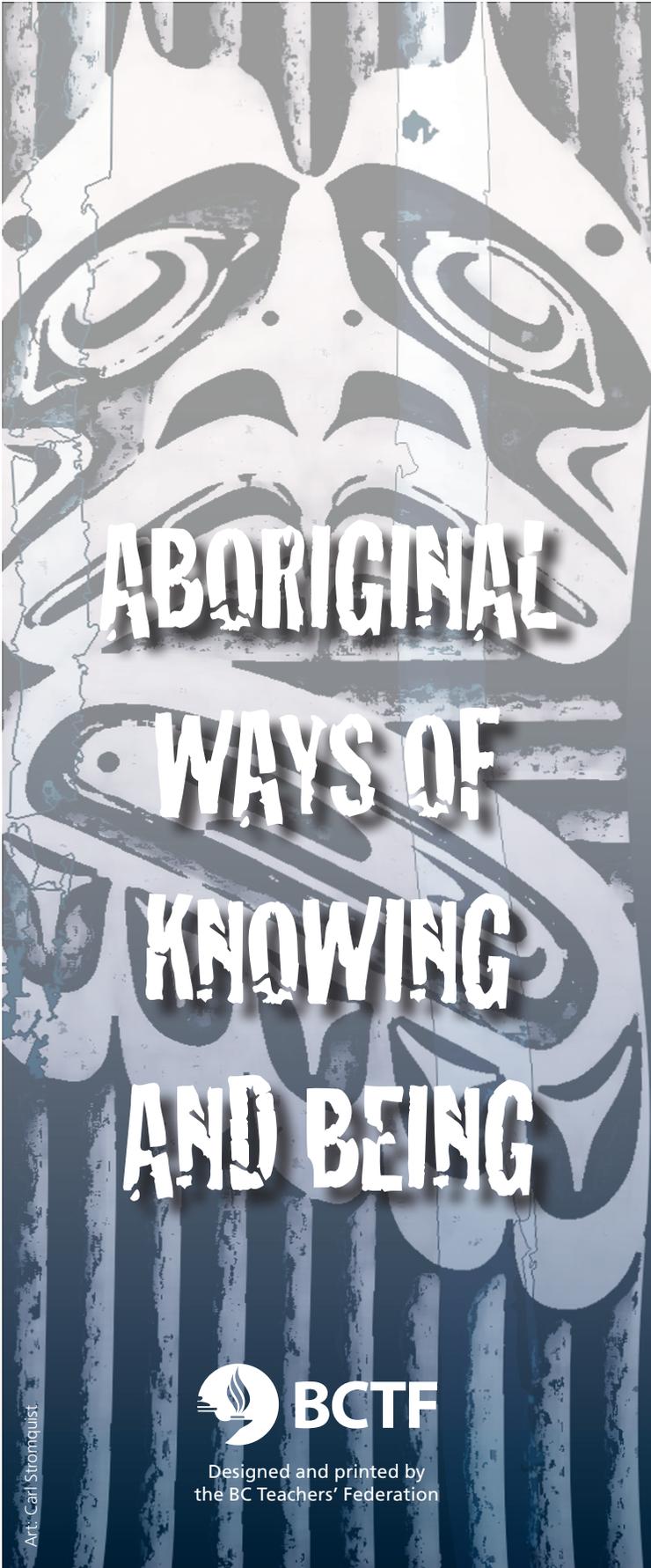
*Although a sample is included of a poster, the goal is to have your students create their own. It is suggested then, that the sample poster is not shared with students until the end of the project.*

1. Time permitting, it may be helpful to read the story through once with students listening.
2. Guiding questions to consider while reading *Little Bear's Vision Quest* a second time. *Little Bear's Vision Quest* demonstrates guiding principles of traditional learning experiences. This story touches on many important traditional teachings that emerge through guiding questions and patience.
  - Who does the teaching in the story?
  - How did learning happen for Little Bear?
  - Did he learn quickly or slowly?
  - What was Little Bear doing to change his mind, or the way he thinks?
  - What qualities did Little Bear's Grandfather have?
  - What qualities did Little Bear's friends have?
  - Brainstorm a word list reflecting on themes that come from the story, (e.g., well-being, reflective, relationships, humility, reflection, respect, caring, patience, thoughtful, understanding, compassion, belonging, experience, mistakes, choice land, water, cedar, etc.).
3. Ask students to identify traditional ways of learning (lessons from the book) (think/pair/share/small groups).
4. Write students' ideas and traditional ways of learning on the board. You could include a talking circle: Focus on "What values or guiding principles about learning would be most important to you?"
5. Culminate in creating a Guiding Principles about *Indigenous Ways of Knowing and Being* poster from the brainstorming word activity.

## Extensions

You could lead other circle discussions on questions such as:

1. Why did students choose a particular “Guiding Principle”?
2. Conflict resolution (Are the principles being used or respected?)
3. Could include a reflexive piece: “Which Principles are we already following? Which are we not following? Why?”



# ABORIGINAL WAYS OF KNOWING AND BEING



Designed and printed by  
the BC Teachers' Federation

Art: Carl Stromquist

Learning is connected to land, culture, and spirit.

**We—the two-legged, four-legged, finned and feathered, plants and rocks —are all related.**

**We must always practice reciprocity through acts of giving and receiving.**

Learning honours our Ancestors, Elders, Knowledge Keepers and Descendents.

**It respects and embraces ceremony, protocol, and teachings that are connected to the sacred medicines including tobacco, cedar, sage, and sweetgrass.**

**Important teachings emerge through stories.**

Learning involves developing relationships, respecting distinct cultures, and honouring the perspective of others in our communities.

**The deepest learning takes place through lived experience. It requires exploring our identities, learning from our mistakes, and having gratitude for our gifts.**

Learning is a journey that takes courage, patience and humility.

**It is about striving to become a better human being and living with balance in body, mind, heart and spirit.**

Rev July 2017 

## LESSON 7: Exploring Traditional Approaches to Education

### Student

#### Objective

For students to gain an understanding of how education for First Nations children was approached traditionally in their families and communities. For students to appreciate how different this was from the European model of education used in the Residential Schools. The Indian Residential School model was designed to assimilate and it was actually based on a prison model used at St. Augustine's in Florida.

#### Content

Traditionally, Aboriginal people educated their children through story, real life experiences and mentoring by older members of the community. In addition, petroglyphs were used for thousands of years to pass along the history and knowledge of the N'laka'pamux people. The model of education set up in the Residential Schools effectively separated children like Gladys from their elders, their families and their traditional cultures. Because Aboriginal students across the country weren't allowed to speak their own languages, they lost a great deal of their culture, both by losing the language itself and because they often could no longer communicate with Elders when they finally returned home.

**Teaching Through Story:** Read *A Man Called Raven* by Richard Van Camp or *Little Bear's Vision Quest* by Diane Silvey.

Read one of these books, then create a story board or poster in small groups that represent what teachings would be passed down in these stories and how lessons were taught.

In *A Man Called Raven* two boys are hurting a raven and then it escapes. Later on a mysterious man comes to visit the boys and their family to teach them about respecting Raven and nature.

In *Little Bear's Vision Quest*, Little Bear must learn the rules of living: to be kind, thoughtful and respectful toward others. He is sent away on a "Vision Quest" until he learns the lessons he needs to. Little Bear becomes self-reliant, kinder and more humble as a result of his experiences.



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*Carl Stromquist carvings*

# LESSON 8: The National Crime of Indian Residential Schools

## Teacher

### The Courage to Speak Up and Act—Then (Dr. P. H. Bryce) and Now (You)

#### Objective

To connect to the work of Dr. P. H. Bryce and the importance of what he did. To have students understand the importance and responsibility of everyone to speak up and act when something we know is wrong happens, even when it may be very difficult for us.

#### Materials

- Heart Garden instructions and examples—included
- Found Poem templates and sample poems—included
- Tile samples—included

#### Historical Content

In 1907, Dr. P. H. Bryce wrote a report on the IRS system. Dr. Bryce was Canada's first Chief Medical Health Officer. In 1907, he visited 35 residential schools and concluded they were "a national crime." In his report, Bryce gave evidence that the average mortality rate (number of deaths) was 25% at some schools due to illnesses such as tuberculosis. At one school, the mortality rate was as high as 75%. Dr. Bryce reported that sickness and death of children at residential schools was directly related to poor nutrition, lack of adequate sanitation (cleanliness) and ventilation, and the close quarters that students lived in. His findings were ignored and he was silenced by government. This ultimately resulted in Dr. Bryce losing his job.

Gladys went to the Kamloops Indian Residential School 24 years after the 1907 report. Unfortunately, conditions at the school had not been improved since Bryce's report. As a result, Gladys and many other students at her school died.

In 1922, Bryce managed to publish his book, *A National Crime*, on his own. However, it wasn't until 2015 (almost 100 years later!) that Dr. Bryce was finally recognized for his significant contribution in bringing to light the appalling conditions at Indian Residential Schools. Today, Bryce is a symbol and powerful role model of integrity, compassion and courage. Dr. Bryce had the courage to speak up for the children and to speak out against those in government who tried to ignore and silence him. Dr. Bryce did not give up or stop, even at great personal cost. He ended up losing both his job and his reputation for standing up and fighting for the health and welfare of the children in residential schools.

Dr. Bryce is now regarded as a hero for what he did. What heroic qualities or characteristics do you think Dr. Bryce exemplifies? Brainstorm and list words or phrases. Please think more about this as you watch a video dedicated to





Dr. Bryce called *Finding Heart* ([click on the tile on the previous page](#)). Please also pay close attention to the hearts being made by students in the video.

Can you add any more qualities or characteristics to our list of how Bryce was, indeed, a hero? Do you think it is important that we celebrate him and his work so long after his death? Why? Do the students think they will have the courage to speak up and act when they witness racism, stereotyping, and unfair practices? How can students speak up and act now to help Reconciliation in Canada?

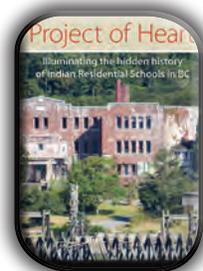
### Suggested Activities

**Heart Garden:** Create a heart garden along the lines of the ones shown in the video—hearts with a design on one side and a message on the other honouring survivors and their families. You may wish to honour Gladys in some way on your heart. The heart garden could also be done as a wall display inside the school. Click on the tile on the previous page to access the First Nations Child and Family Caring Society link for more examples of heart gardens.

**Found Poem:** Create and illustrate a Found Poem, using a variety of written materials about residential schools, such as excerpts from poems, books, articles (e.g., *Fatty Legs*, *My Name is Sepeetza*). Your poem should represent what has stood out for you in your learning about Indian Residential Schools and help you to process the information you have been learning.



**Project of Heart Tiles:** Tiles are designed by students to honour the survivors of Indian Residential Schools and those children like Gladys, who never returned home. You can find more information, along with many resources, on the *Project of Heart* website by clicking on the *Project of Heart* tile. Tiles are available through [m1ight@bctf.ca](mailto:m1ight@bctf.ca) or [jstromquist@sd35.bc.ca](mailto:jstromquist@sd35.bc.ca).





As a legacy to the work of the Truth and Reconciliation Commission (TRC) of Canada, former students of Indian Residential Schools and their families, the TRC, the First Nations Child and Family Caring Society, KAIROS and Project of Heart invite children and youth across the country to create Heart Gardens in their own schools and communities.

### What is a Heart Garden?

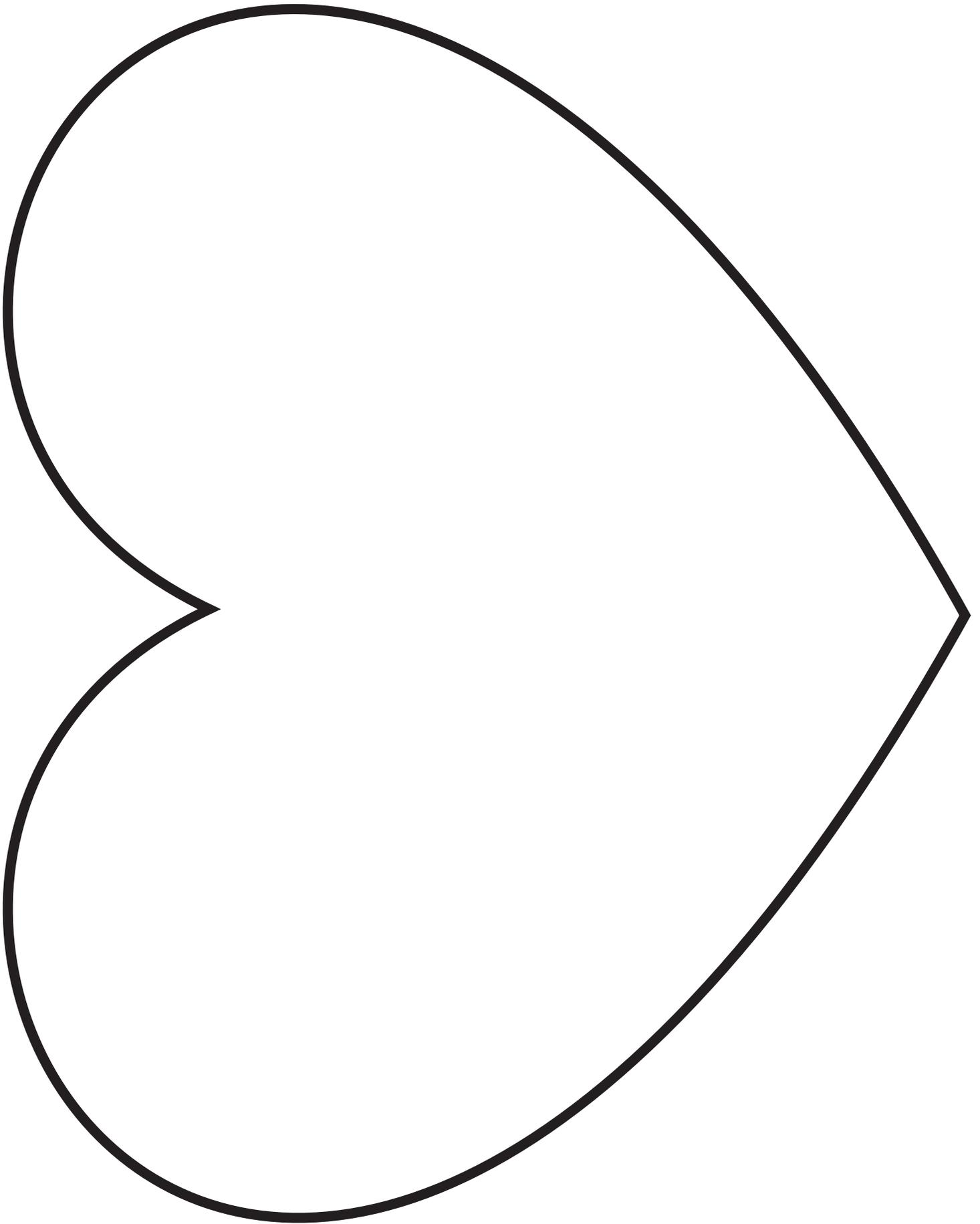
The idea behind the Heart Gardens is to honour children lost to the Indian Residential School (IRS) system. Create your own heart and decorate it in your own way to honour the unique spirit of each child lost to the IRS along with why reconciliation is important to you.

### Heart Garden Instructions

A pattern is attached as separate file for your convenience. The pattern should be printed on letter size paper (8.5"x11") and printed twice to make sure that the hearts have two sides to glue on planting sticks after being decorated by children from across the country.

1. Teachers and others working with children are asked to produce one blank heart for each child. *Consider what type of materials you wish to use depending on the plan for your garden. Will you use biodegradable materials and let the heart decompose into the garden; will you laminate and take the hearts out of the ground once the plants start to grow; will you use something that will be permanent?*
2. After learning about the history and legacy of Indian Residential Schools, ask each child to decorate a heart to honor the life of a child who attended or was lost to residential schools. The children can decorate with any combination of images, colors, words, etc. that they feel would be appropriate to honour a child who attended the IRS system. *Remind the children that each heart will be unique just as each child who attended IRS was unique and precious.*
3. Cut out both hearts, colour, design, decorate carefully.
4. To make your heart flower, place a stick between the two hearts as the stem and glue the hearts together.
5. The stick should be able to be inserted in to the ground deep enough that it will hold up the heart in the Heart Garden and not be easily knocked over. Glue the stick in between both hearts.
6. If you are planting a permanent Heart Garden, put seeds at the bottom of each stick and create a plan to make sure the plants are cared for as they grow.
7. "Sing" is included below. Here is the link to the YouTube video:  
<https://youtu.be/e7R9hv4NUf4>.
8. Please see First Nations Child & Family Caring Society of Canada for more information.  
<https://fncaringsociety.com/honouring-memories-planting-dreams>







clean slice and let it fall to the floor. The girl hid her face in her hands as the second braid was cut.

The nun did the same to four other girls, sparing only one older girl and one of the outsiders' children, who was likely a trapper's daughter. The sound of the shears severing thick black hair drowned out the howls of the disgraced girls.

At last, only I remained. I held my breath. I was large for my age. Surely she would pass over me.

She did not. She stopped directly in front of me. I stepped back from her heavy cross, which nearly struck me in the face, but she reached out and yanked me back by one braid.

"I can fix my own hair," I protested in Inuvialuktun, but she held tight and, with the same motion a bird makes to pull a piece of flesh from a fish, clamped the jaws of the shears down on my braid and severed it. I was horrified. I wasn't a baby. My other braid fell to the floor to meet the first, and I joined the others in their weeping.

There we stood, sobbing in the humiliation of our discarded hair.

*fatty legs*—Christy Jordan-Fenton & Margaret Pokiak-Fenton

31

I HARDLY SLEPT THAT night. The bed had a rickety frame that creaked every time I took a breath. Each girl's bed was as loud as mine, and the noise filled the vast space of the large room with a disjointed foreign sound, unlike the sleepy rhythmic breathing of my mother, father, and siblings, with whom I had shared a tent since birth. Sobs also carried through the room. My eiderdown blanket was soft, but I missed the musky smell of furry hides, the comforting aroma of smoke drifting through the air, and the darkness of the tent, even in summer. The thin serge curtain above my bed did little to keep the midnight sun from penetrating the huge room. Gathering the blanket off my assigned bed, I crawled underneath it, squinted my eyes, and imagined that my father's pipe was glowing in the distance.

They woke us very early the next morning, but my sleep had been almost as brief as the short-lived darkness. By the time the nuns entered the room, clapping their hands fiercely, I was dressed and seated on the edge of my bed. I was not about to let another minute stand between me and my chance to learn.

because one of the priests was doing something bad to them. The boys were caught and whipped. They had their heads shaved and they had to wear dresses and kneel in the dining room and watch everybody eat. They only had bread and water to eat for a week. Everybody was supposed to laugh at them and make fun of them but nobody did.

I don't like school. We have to come here every September and stay until June. My dad doesn't like it either, but he says it's the law. All status Indian kids have to go to residential schools.

My dad is Frank Stone. He's a rancher. My mum is Marie Stone. I have an older brother called Jimmy. He's eighteen. My sister Dorothy is sixteen. My brother Frank died when he was a baby. He would have been fourteen. My little sister Ann Marie is nine. We call her Missy. My little brother Benjamin is five. We call him Benny. He'll have to come to school here next year when he's six. I have lots of aunts and uncles and cousins at home, and one grandmother. We call her Yay-yah.

We live on Joyaska Ranch near a little town called Firefly. It's about a hundred miles from Kalamak. We get to go home in the summer, at Christmas and sometimes at Easter.

When we're at home we can ride horses, go swimming at the river, run in the hills, climb trees and laugh out loud and holler yahoo anytime we like and

Then one day Dad bought me a suitcase, some new shoes and a wool snowsuit, green like fir trees. Then he drove me to Kalamak. Dorothy went ahead on the cattle truck the school sent to pick up students.

We drove for a long time. Then we came to this big building and Dad parked the truck. Mum walked in with me. The red doors slammed shut behind us and we walked down a long hallway. Our footsteps sounded hollow. When we came to the junior girls rec room we saw a whole bunch of little girls in a big noisy room. Some of them were playing. Some of them were sitting down on red benches with their suitcases, looking sad. A nun called Sister Maura came over and talked to Mum. Then Mum turned and left. I looked at her walking away from me. I heard her footsteps echoing, and I was so scared I felt like I had a giant bee sting over my whole body. Then I stopped feeling anything.

When Mum was gone, Sister grabbed my shoulder and shoved me over to a red bench. She told me not to move. I sat there listening to the girls playing and running back and forth in the rec room. That's when this big girl called Edna came over with her fist raised. "What are you staring at?" she asked.

Just then Sister Maura came back with Cookie. Cookie's eyes looked big and red, like she had been crying. I never saw her look like that before. Sister

sounded like a sewing machine. We could hear a man's voice snarling. One of the kids whispered that he slapped a grade five girl because she turned her head away and broke the needle in her mouth. One of the grade twos came out holding her mouth with blood seeping through a white bandage and rolling down her chin. She was crying, and she wouldn't look at us.

Then it was my turn, and I felt like I had a bellyache. The dentist looked at me and told me to sit in this big chair that moved up and down. He was holding a needle. He put it down and made me open my mouth. He looked around my mouth with a little mirror on a little silver handle. He poked at my teeth with a silver tool. His hand smelled like soap. He had on thick glasses, and he was really big. He growled, "Get your TONGUE out of the way." Everything he said was like a growl. Move your HEAD back. Don't close your MOUTH. Keep STILL. OPEN YOUR MOUTH!

When he said I had to get seven fillings I thought I was going to get them done right away, and I felt like my blood was draining from my body.

Then he told me to leave and come back the next day. I had a bellyache all night. I couldn't sleep. I didn't want to eat. It reminded me of a book I read called *A Tale of Two Cities*. This guy Charles Darnay knew he was going to the guillotine the next day to get his head chopped off. That's how I felt.

Mama chased them away. Then she put berries around  
him.

"Are you all right?" she asked gently, wiping his cheek  
with both hands. He smiled and hid his eyes again.

"Mama," he asked, "am I going to school soon?" He really  
wanted to know why Mama and Grandma looked so sad and  
worried, but he didn't know how to ask.

Now Mama frowned. "Don't worry about the school. Just  
keep picking berries. And remember, slow down next time.  
Don't pick any more berries for the mice."

DAWN touched the sky. Wisps of mist floated on the  
damp ground.

"Papa, can I go hunting with you this year?" Lawrence  
stood as tall as possible when he asked.

Papa shook his head. "Not yet, my son. When we're in the  
bush, we spread out and walk for miles looking for game. If  
we're too far from camp, we stay overnight. We take only one  
blanket each. Your mama wouldn't like you getting cold or  
sick."

Lawrence looked at the ground to hide his disappoint-  
ment.

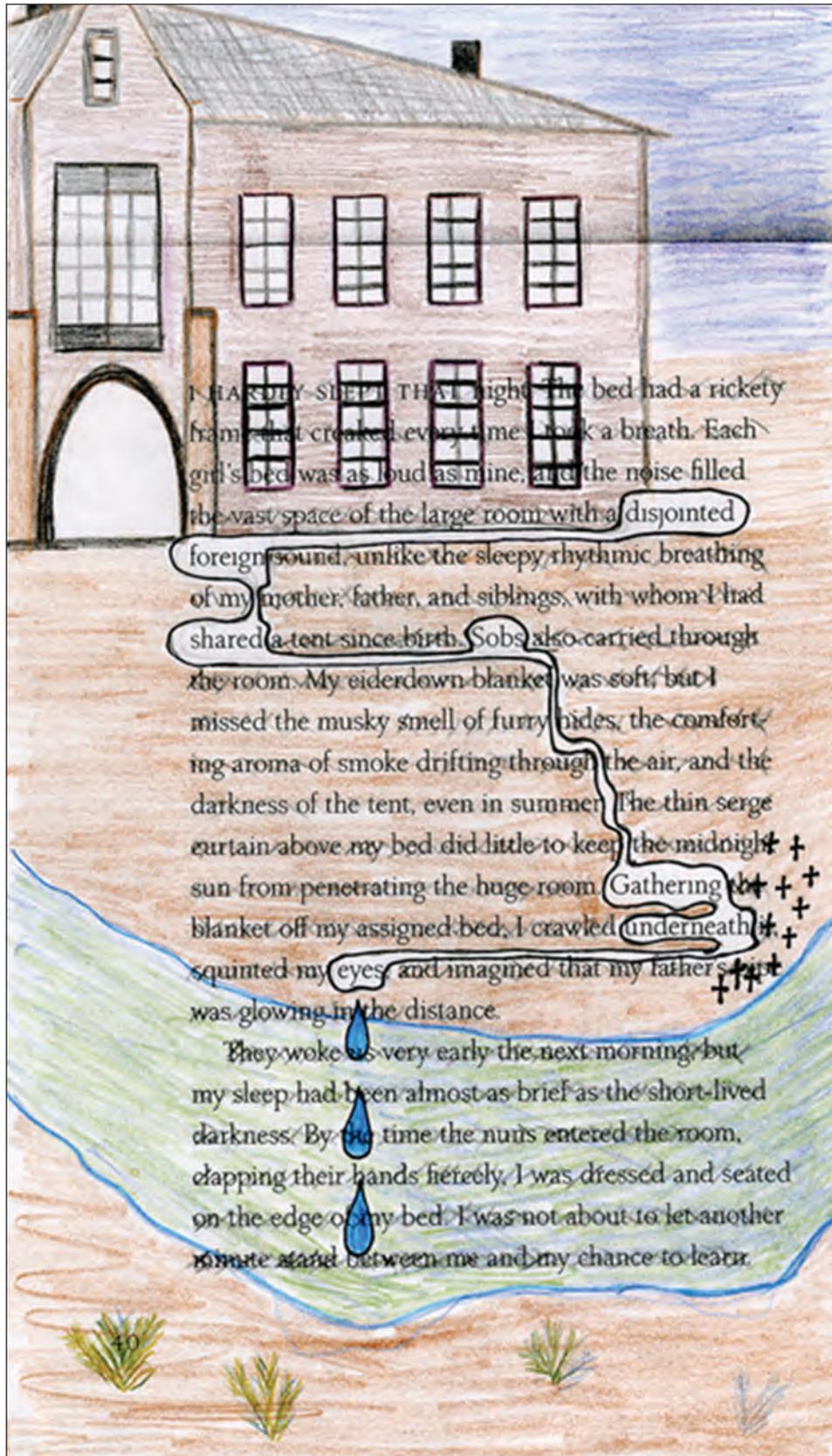
"While we're away, why don't you test your skills?" Papa  
said. "There's a family of beavers living in the river. They  
come up for food early every morning and late in the  
evening. If they smell you, they will dive down and go some-  
where else. See if you can fool them."

"I can fool them, Papa."

"Don't be so sure until you try it."

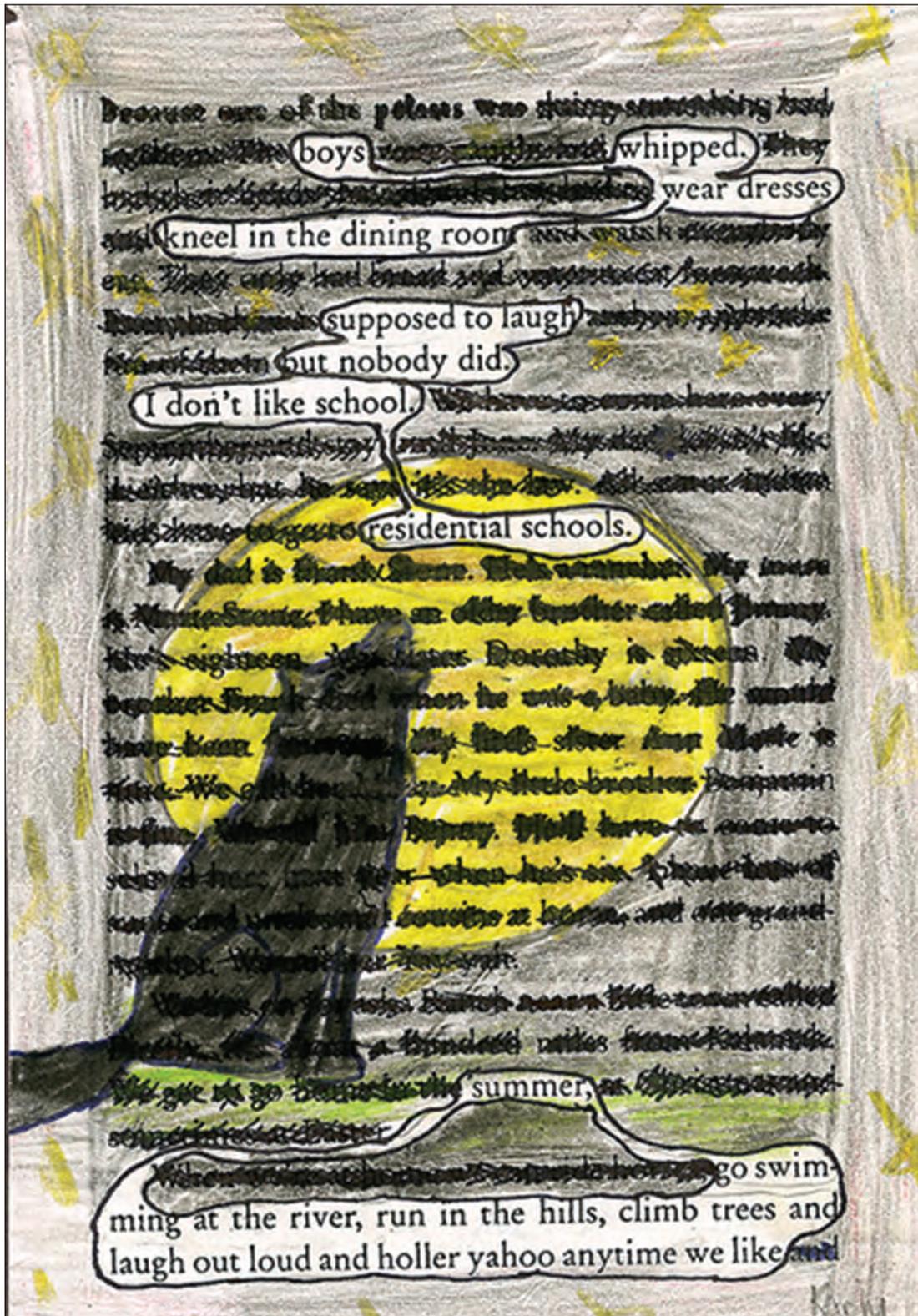
Papa, Uncle Louis and Uncle James picked up their pack-  
sacks, waved goodbye and disappeared down the trail.

Grandpa told Lawrence, "To see a beaver, you must find a



I HADN'T SLEPT THAT night. The bed had a rickety frame that creaked every time I took a breath. Each girl's bed was as loud as mine, and the noise filled the vast space of the large room with a disjointed foreign sound, unlike the sleepy, rhythmic breathing of my mother, father, and siblings, with whom I had shared a tent since birth. Sobs also carried through the room. My eiderdown blanket was soft, but I missed the musky smell of furry hides, the comforting aroma of smoke drifting through the air, and the darkness of the tent, even in summer. The thin serge curtain above my bed did little to keep the midnight sun from penetrating the huge room. Gathering the blanket off my assigned bed, I crawled underneath, squinted my eyes, and imagined that my father's light was glowing in the distance.

They woke us very early the next morning, but my sleep had been almost as brief as the short-lived darkness. By the time the nuns entered the room, clapping their hands fiercely, I was dressed and seated on the edge of my bed. I was not about to let another minute stand between me and my chance to learn.



# LESSON 8: The National Crime of Indian Residential Schools

## Student

### The Courage to Speak Up and Act—Then (Dr. P. H. Bryce) and Now (You)

#### Objective

To connect to the work of Dr. P. H. Bryce and the importance of what he did. To have students understand the importance and responsibility of everyone to speak up and act when something we know is wrong happens, even when it may be very difficult for us.

#### Historical Content

In 1907, Dr. P. H. Bryce wrote a report on the IRS system. Dr. Bryce was Canada's first Chief Medical Health Officer. In 1907, he visited 35 residential schools and concluded they were "a national crime." In his report, Bryce gave evidence that the average mortality rate (number of deaths) was 25% at some schools due to illnesses such as tuberculosis. At one school, the mortality rate was as high as 75%. Dr. Bryce reported that sickness and death of children at residential schools was directly related to poor nutrition, lack of adequate sanitation (cleanliness) and ventilation, and the close quarters that students lived in. His findings were ignored and silenced by the government and resulted in Dr. Bryce losing his job.

Gladys went to the Kamloops Indian Residential School 24 years after the 1907 report. Unfortunately, conditions at the school had not been improved since Bryce's report. As a result, Gladys and many other students at her school died.

In 1922, Bryce managed to publish his book, *A National Crime*, on his own. However, it wasn't until 2015 (almost 100 years later!) that Dr. Bryce was finally recognized for his significant contribution in bringing to light the appalling conditions at Indian Residential Schools. Today, Bryce is a symbol and powerful role model of integrity, compassion and courage. Dr. Bryce had the courage to speak up for the children and to speak out against those in government who tried to ignore and silence him. Dr. Bryce did not give up or stop, even at great personal cost. He ended up losing both his job and his reputation for standing up and fighting for the health and welfare of the children in residential schools.

Dr. Bryce is now regarded as a hero for what he did. What heroic qualities or characteristics do you think Dr. Bryce exemplifies? Brainstorm and list words or phrases. Please think more about this as you watch a video dedicated to Dr. Bryce called "Finding Heart." Please also pay close attention to the hearts being made by students in the video.

Can you add any more qualities or characteristics to our list of how Bryce was, indeed, a hero? Do you think it is important that we celebrate him and his work so long after his death? Why? Do you think you will have the courage to speak up and act when you witness racism, stereotyping, and unfair practices? How can you speak up and act now to help Reconciliation in Canada?



## Suggested Activities

**Heart Garden:** Create a heart garden along the lines of the ones shown in the video—hearts with a design on one side and a message on the other honouring survivors and their families. You may wish to honour Gladys in some way on your heart. The heart garden could also be done as a wall display inside the school. Click on the tile on page 127 to access the First Nations Child and Family Caring Society link for more examples of heart gardens.

**Found Poem:** Create and illustrate a Found Poem, using a variety of written materials about residential schools, such as excerpts from poems, books, articles (e.g., *Fatty Legs*, *My Name is Sepeetza*). Your poem should represent what has stood out for you in your learning about Indian Residential Schools and help you to process the information you have been learning.

# LESSON 9: Resistance, Resilience and Reconciliation: the Rest of the Story

## Teacher

### Objective

For the students to connect to the resistance and resilience of Aboriginal people to the injustices of Indian Residential School system and to the ongoing resilience and strength of Aboriginal people who have survived and continue to heal, preserve and regain their cultures, languages and traditions.

### Content

While families were often unable to prevent their children from being taken away and sent to residential schools, many parents did resist, even when faced with the possibility of imprisonment. Gladys' mother, Matilda, for example, hid Gladys' brother. He was sent to live with his uncle on Vancouver Island. However, in the end, he was found and sent to Kamloops Indian Residential School.

After the death of Gladys' father, Matilda married a Swedish man, Charles Stromquist, and had ten more children. Due to a part of the *Indian Act* that existed until Bill C-31 came into effect in 1985, women who married non-status or non-Aboriginal men lost their status. Matilda's children from her second marriage did not have to attend residential school because they were considered non status. It must have been a huge relief to Matilda that she did not have to send anymore of her children away to residential school.

### Materials

- Post-it notes
- Poster boards

Students also resisted the residential school system from within. *Fatty Legs* is a wonderful book that illustrates this. The main character, Olemaun, is a strong willed, resilient and very courageous young girl—who finds her own way of resisting the cruelty of the nuns who wanted to humiliate and hurt her!

**Taking Action:** Our Class Working Towards Reconciliation.

How can our class take action? Let's come up with as many options as possible for participation in reconciliation as a class, then we'll divide into small groups. Once you are in your small group, discuss and then commit to personal "Actions for Change" by considering the possibilities and choosing a particular action(s) to commit to. Write your ideas on three post-its (one for each poster) and put them up on the three large posters:

1. What can I do personally to contribute to truth and reconciliation?
2. What can we do as a class to contribute to truth and reconciliation?
3. What can we do as a school community to contribute to truth and reconciliation?

**Social justice actions of the First Nations Caring Society include:**

*(click on the the tile below)*

“Our Dreams Matter Too” Walk in June of each year.

Shannen’s Dream

“Have a Heart Day for First Nations Children” on February 14th

“Bring a Teddy Bear to School” to honour Jordan’s Principle

**Other Suggestions:**

*(click on the the tile below)*

- Do a tile project from the Project of Heart to remember and honour the children who died at Indian Residential Schools.
- Have an Honouring Ceremony with your students as a gesture of reconciliation. Students at schools such as Strathcona Tweedsmuir School in Alberta set butterflies free for the students of their local residential school.
- As a class, read Nancy Knickerbocker’s article about the Grade 8 students at Royal Oak Middle School in the May/June *Teacher* magazine.
- Watch the N’we Jinan music video: “Important to Us” as an example of how students across the country are participating in reconciliation.

**Follow-Up:** Class could do monthly check-ins or discussions to ensure actions are being carried out. A calendar could be made showing the special events the class can take part in—First Nations Caring Society gives a list of events on their website.



## LESSON 9: Resistance, Resilience and Reconciliation: the Rest of the Story

### Student

#### Objective

For students to connect to the resistance and resilience of Aboriginal people to the injustices of Indian Residential School system and to the ongoing resilience and strength of Aboriginal people who have survived and continue to heal, preserve and regain their cultures, languages and traditions.

#### Content

While families were often unable to prevent their children from being taken away and sent to residential schools, many parents did resist, even when faced with the possibility of imprisonment. Gladys' mother, Matilda, for example, hid Gladys' brother. He was sent to live with his uncle on Vancouver Island. However, in the end, he was found and sent to Kamloops Indian Residential School.

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**Taking Action:** Our Class Working Towards Reconciliation.

How can our class take action? Let's come up with as many options as possible for participation in reconciliation as a class, then we'll divide into small groups. Once you are in your small group, discuss and then commit to personal "Actions for Change" by considering the possibilities and choosing a particular action(s) to commit to. Write your ideas on three post-its (one for each poster) and put them up on the three large posters:

1. What can I do personally to contribute to truth and reconciliation?
2. What can we do as a class to contribute to truth and reconciliation?
3. What can we do as a school community to contribute to truth and reconciliation?



## Lesson 10: Back to the Original Question

### Teacher

## So Why Is It Important to Learn About Gladys?

### Objective

For students to review and demonstrate their learning about Gladys, residential schools, the horrific impact they had on the Aboriginal people of Canada, and the need for all of us to be a part of reconciliation.

### Materials

- Three-part circle: Blackline Master
- Sample of “Free Writes”

### Content

Why is it Important for Us to Learn About Gladys?

First, let’s take some time to review what we have learned about Gladys. Get into groups of two or three and take fifteen to twenty minutes (longer if students need it) to review all of your lessons and activities. You may be surprised to discover how much you have learned not just about Gladys, but about the history and impact of residential schools on Aboriginal people.

Use the attached three-part circle to help students organize information. Teachers may want to copy this page onto 11 x 17 paper to allow enough room for student’s notes. Each student is to complete each of the three pieces: Gladys’ Life in Spuzzum, Gladys’ Life in Residential School, and What I Will Take Away. Students should be prepared to share their information with classmates when finished. Have children focus on what they learned about Gladys—they should have at least ten facts of her life at home, at least ten facts about her life at school, and at least ten important things they will take away personally from learning about Gladys.

Give as much time as you deem necessary for this, then share and discuss. Encourage children to add to their page if they hear something new or particularly interesting. Lead children to think about why the people who wrote the Gladys module wanted children to learn about Gladys. Is there one reason or many reasons? Are the reasons really all to do with Gladys or are some of the reasons “bigger” than Gladys? Is Gladys a way to make learning personal? Did it make it more personal or meaningful to you? Why?

Next, have all of the children do a Free Write on “Why Is It Important to Learn About Gladys?” A Free Write is a timed write where children are not allowed to stop writing. Fifteen minutes is the suggested time, however, students are allowed to add more if they wish when the time is up. The idea is to get as many ideas down as possible without overly worrying about neatness



or conventions. Children do need to be able to read their own writing when sharing their thoughts! Stress that there are no rights or wrongs on Free Writes; rather, they are a way of brainstorming ideas that often produces powerful writing. Remind children that they are all expected to do a sustained write and then share their work with others (at teacher's discretion, of course).

These Free Writes will give teachers a good idea of student's individual knowledge and ideas. As such, teachers' may wish to assess them for content.

Before sharing out loud, have students rehearse their Free Writes to themselves and one other person. A Sharing Circle is suggested for reading the children's Free Writes and it provides a comfortable and important opportunity for participants to share, listen, question, and comment on the Gladys Module. As much time should be given to this activity as is needed.

Teachers—as you listen to the Free Writes (or after collecting the same), you may want to prepare a list of the reasons children have given for why it is important to learn about Gladys. Prepare this and present to the class at a later time for discussion and analysis.

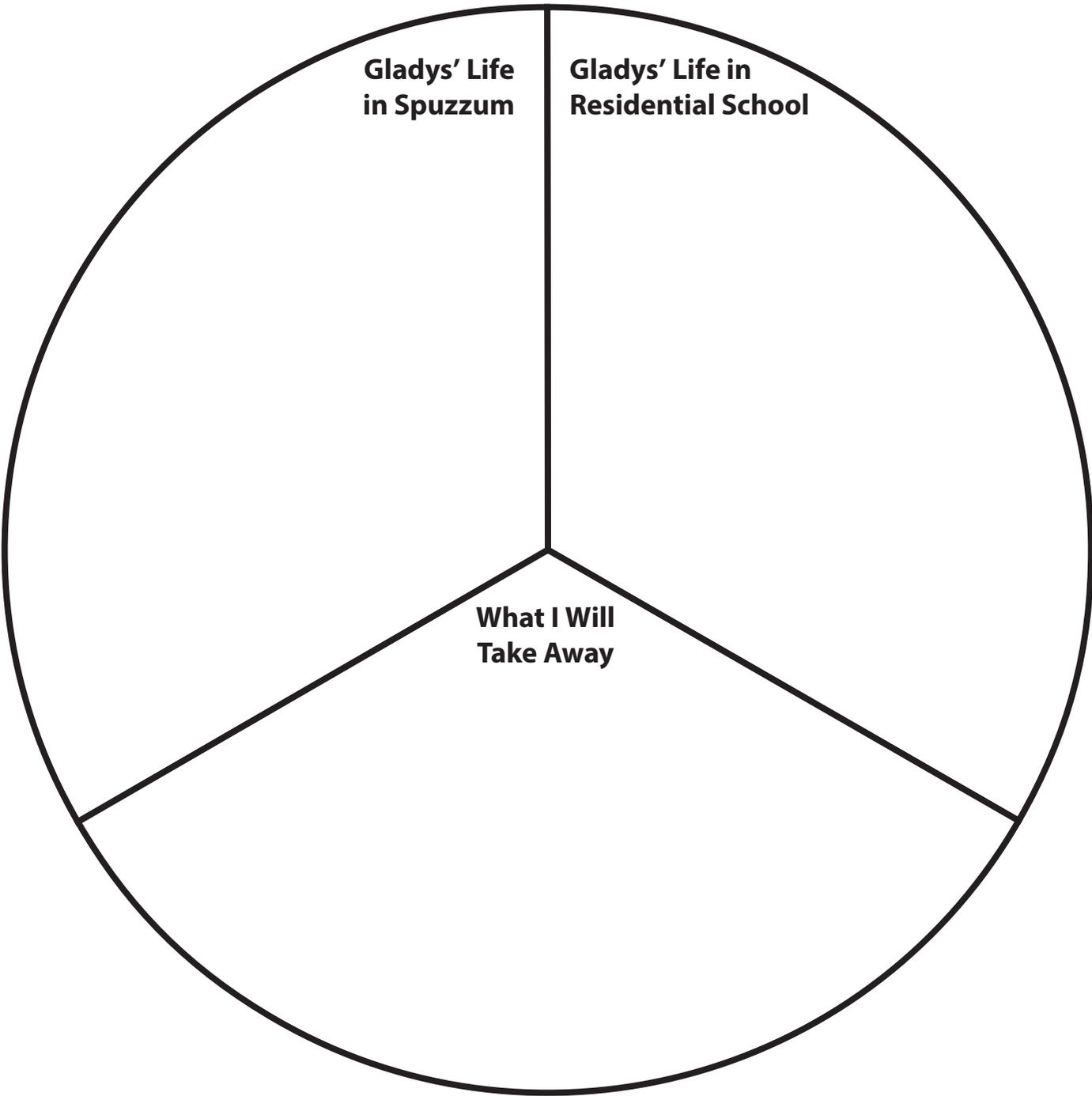
Following the above activity, teachers may want to have students edit and prepare final drafts of their Free Writes for marking and/or presenting. For your information, some sample responses from other students are attached.

Other culminating activities could be integrated into Language Arts and Socials. For example, teachers could have students write a well-organized paragraph on why he/she thinks it is important for us to have learned about Gladys following the sharing of the free writes on this topic. Other teachers may wish to have students write a longer piece of writing/essay on:

- a bibliography of Gladys's life
- comparing and contrasting Gladys' Life at Home in Spuzzum vs. Residential School
- Gladys Before Residential School, Gladys at Residential School, and Why it is Important for Us to Learn About Her.
- a History of Residential Schools in Canada (*click on tile for timeline*)

Of course, any of these topics could easily be adopted as inquiry questions for individuals or small groups to investigate.







## LESSON 10: Back to the Original Question

### Student

### So Why Is It Important to Learn About Gladys?

#### Objective

For students to review and demonstrate their learning about Gladys, residential schools, the horrific impact they had on the Aboriginal people of Canada, and the need for all of us to be a part of reconciliation.

#### Content

Why it is so important for us to learn about Gladys and thousands like her.

First, let's take some time to review what we have learned about Gladys. Get into groups of two or three and take fifteen to twenty minutes to review all of the lessons and activities. You may be surprised to discover how much you have learned; not just about Gladys, but about the history and impact of residential schools on Aboriginal people. For this activity, please focus on what you have learned about Gladys. You need to record at least ten facts about her life at home, at least ten facts about her life at residential school, and at least ten important things you will personally take away from this unit. For the last section, you need to do some real thinking about what has impacted you the most personally, how this learning has changed you, how you will think or act differently in the future because of what you have learned, etc.

Use the attached three-part wheel organizer to help you organize your information. Each student must complete each of the three pieces: Gladys' Life in Spuzzum, Gladys' Life in Residential School, and What I Will Take Away. Be prepared to share your information with classmates when you are finished.

As we share and discuss our facts, be sure to add to your page if you hear something new or particularly interesting. As we're sharing, also think about why the people who wrote the Gladys module wanted children to learn about Gladys. Is there one reason or many reasons? Are the reasons really all to do with Gladys or are the reasons "bigger" than Gladys? Is Gladys a way to make learning personal? Did it make learning more personal or meaningful to you? Why?

**Free Write Activity:** Next, you will all be doing a Free Write on "Why Is It Important to Learn About Gladys? A Free Write is a timed write where you cannot stop writing. The idea is to get as many ideas down as possible without overly worrying about neatness, spelling, etc. However, you do need to be able to read your own writing when sharing your Free Write! There are no rights or wrongs on Free Writes; rather, they are a way of brainstorming ideas that often produces powerful writing. When the time is up, you will be given time to finish what you have to say and rehearse before sharing with others.

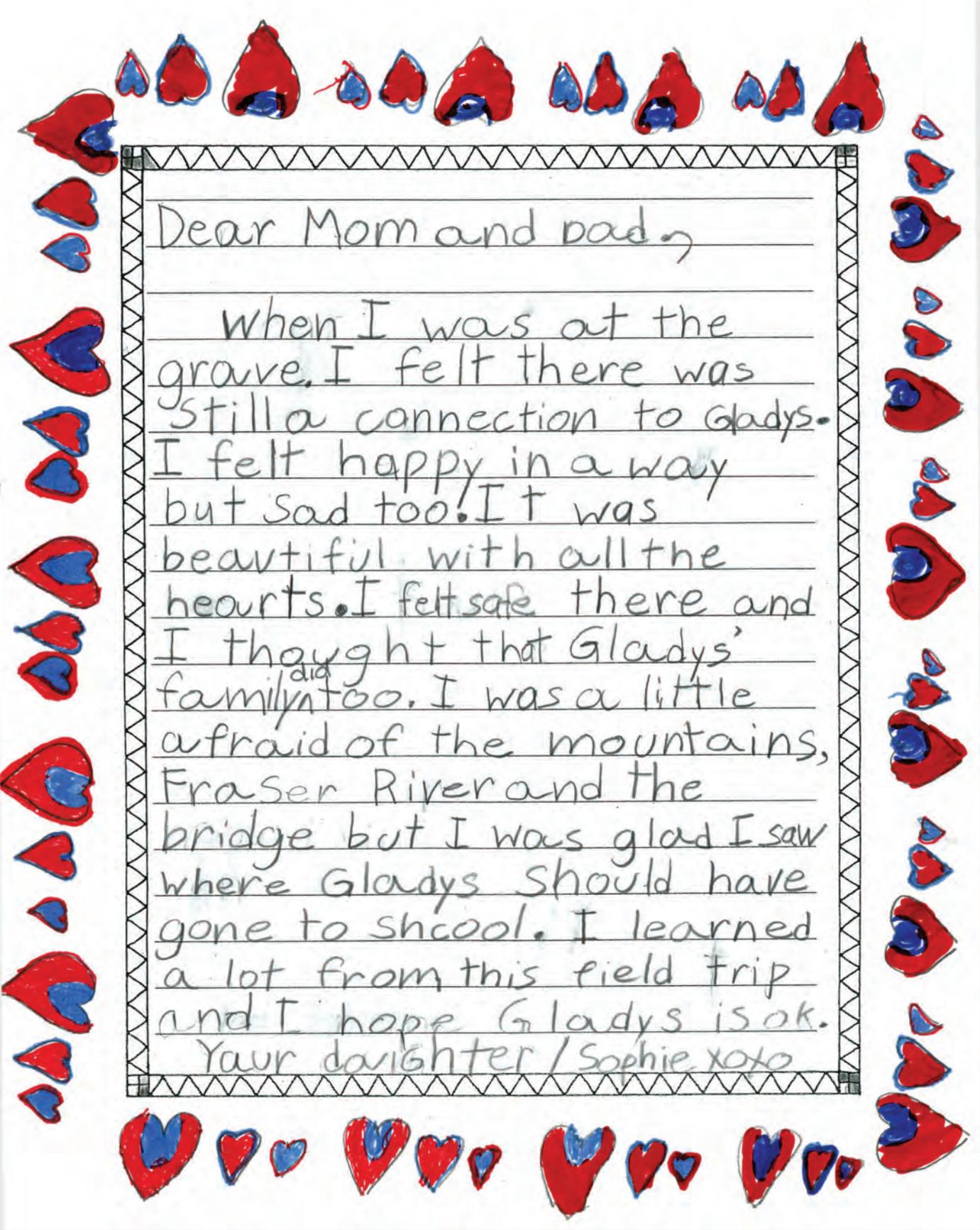




Jean Moir's class goes on a field trip to visit Gladys' community to learn about her way of life in Spuzzum, BC.



Samples of student letters to their parents about the field trip experience are on the following pages.



Dear Mom and Dad,

When I was at the grave, I felt there was still a connection to Gladys. I felt happy in a way but sad too. It was beautiful with all the hearts. I felt safe there and I thought that Gladys' family <sup>did</sup> too. I was a little afraid of the mountains, Fraser River and the bridge but I was glad I saw where Gladys should have gone to school. I learned a lot from this field trip and I hope Gladys is ok.  
Your daughter / Sophie xoxo

Dear Mom and Dad,

We went to Spuzzum and I made a heart and it said peace on it. I put it on Gladys' grave. When I was at Gladys' grave it made me sad because I learned all about and what happened to her. After that we went on a bridge. It was cool and it was very high in the air. You can see through the bottom. When we were on the bridge it made me sad because it reminded me of Gladys' life how Gladys had to leave where she lived. In Spuzzum I learned a lot more about a boriginal and where Gladys lived. The school she went to was in Kamloop. It was a residential school. YOUR SON Lincoln

Dear Mom and Dad,

I've learned that Gladys was an Aboriginal that went to residential school and died by Tuberculosis. Tuberculosis is a type of disease. I'm sad that she died but happy residential school is shut down. Why did residential school even be built? Why did the people who worked at residential school have to hurt the children?

I'm going to make sure I always show respect, honour and help with peace and forgiveness. I will do my best to make sure none of this happens again. I hurts that this happend, but I hope we learnd from it.

Your son

Preston



Dear Mom and Dad,

At the feild triptto  
spuzzum we did a lot first  
we went to Gladys' cern-  
etary. While plac ing the  
heartts in the ground.

The next thing is we  
went back to the bus.

Next, we had a snack  
while hiking. We all went  
to an old bridge. It scary,  
cool, fun. We went to an  
old essco gas station  
and got ice cream.

what made the field  
trip to spuzzum special  
is meeting Gladys' grave  
the first time. hope we can  
go there again. Your son, Kai

