

4 SEASONS OF

RECONCILIATION

Teacher Guide



4 Seasons of Reconciliation

Fall 2017

Cazabon
productions

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Interactive PDF

ACKNOWLEDGEMENTS

We gratefully acknowledge the Josh Hellyer Initiatives and the Audrey S. Hellyer for their financial support. We thank and acknowledge this resource's Indigenous Advisory Circle of Native educators who advise us. We also express our deepest gratitude to: the Aboriginal Healing Foundation, the Legacy of Hope Foundation, the family in the film: *3rd World Canada*, the youth leaders and community of Kitchenuhmaykoosib Inninuwug who have helped inspire and review the *3rd World Canada* Multi-media Education resource, 'Response, Responsibility, Reconciliation' which is the foundation from which the *4 Seasons of Reconciliation* stems from.

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INTRODUCTION

Welcome to the multi-media secondary unit, *4 Seasons of Reconciliation*. You are about to embark on an innovative journey of reconciliation. This resource is a week-long unit designed to provide both you and your students with an introduction to reconciliation in Canada.

The expectations listed in this resource are taken from the current Ministry of Education's 10th Grade curriculum. This multi-media education unit fosters a receptive environment for inquiry-based learning and adopts the concepts of historical thinking. This resource uses reliable Indigenous sources to introduce students to reconciliation in an interdisciplinary approach.

Our teaching unit is user friendly and designed to fully inform those teachers less familiar with the themes and terminology of reconciliation between Indigenous Peoples and Canadians. These resources are a direct response to the Truth and Reconciliation Commission of Canada's 94 Calls to Action, more specifically #62, which calls upon federal, provincial and territorial governments to develop and implement curriculum and learning resources "on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada".



Three of our '4 Seasons of Reconciliation' leads and teacher Sherry, Mary-Ellen and Jennifer stand beside Director Andrée Cazabon.

ABOUT

4 Seasons of Reconciliation is designed to allow students to explore themes, ideas and topics in Canadian history from Indigenous perspectives and following Indigenous principles developed with our Advisory Circle. Our Indigenous Advisory Circle is composed of a wide range of Indigenous partners from Canada's oldest Indigenous-controlled post-secondary institution, First Nations University of Canada, to Elders, Knowledge Keepers and educators.

The resource is available in both French and English for educators who are looking to bring reconciliation into the classroom and throughout their school boards.

HOW TO USE THE UNIT

This unit can be used as is, within the context of the Grade 10 History course, and it may be adapted as supplementary materials for use in other secondary courses.

Please follow the steps below:

1. Teachers can access the online [Teacher Portal](#) under the *Teacher* tab in the main menu.
2. Fill out the sign-up form (1 minute) found under [Sign Up](#) on the cover page. This sign up will ensure you receive by email the *4 Season of Reconciliation Access* document for easy reference to the portals and their passwords.

3. Back on the teacher portal cover page, click on [Download the Unit](#). This will take you to a page where you may download and browse the unit materials.
4. Explore the [Professional Development](#) page found on the Teacher Portal cover page. Here you will find a video library with testimonies from educators who've piloted the resource and interviews from members of our Indigenous Advisory Circle.
5. Take a look at the [Student Portal](#) under the Student tab, which contains the 12 themes students will browse during their group assignment.
6. At this point we also encourage you to reach out to your school board's Indigenous Lead or First Nations, Métis & Inuit Equity Advisor/Consultant for additional support.



Charlene Bearhead and Sherry Saevil at the National Centre for Truth and Reconciliation's Education Round Table.

UNIT CONTENTS

- This teacher guidebook (PDF for download)
- Student handouts (found on pages [15](#) & [16](#))
- PowerPoints #1 to #6 (for download)
- The film '3rd World Canada' (link to video found in teacher portal)
- An online Teacher Portal
- An online Student Portal
- Professional development section (found through the teacher portal)
- Bonus multi-media content (found in professional development section)
- Maps (PDFs for download)

WHAT TEACHERS SHOULD KNOW

Teaching this unit in your classrooms requires no prerequisite knowledge on the subject of Indigenous cultures, histories or perspectives. *4 Seasons of Reconciliation* was designed specifically to help guide teachers, along with their students through the concepts of reconciliation no matter their level of comfort expertise. The unit was created with this in mind. This guide offers detailed instruction and sample scripts to help teachers while teaching the materials for the first time. Within the guide, you will also find a [Term Bank](#), which defines common terms and their suggested usage. As your experience grows you will feel more comfortable to adapt or expand on the unit.

It is also important to note that you may have Indigenous students present in your class. It is important that you not single these students out or publicly identify them to the class as Indigenous and refrain from asking them directly for their opinion or experiences about the unit. Instead, focus on creating an inclusive classroom environment where students feel comfortable offering their comments or experiences to the class, if they so choose. Some Indigenous youth are well versed in their culture and may choose to add to the in-class discussions while others may have little to no connection or knowledge of their history or culture. These students may be learning anew alongside the non-Indigenous students.

We highly recommend you reach out to your School Board's Indigenous Lead or First Nations, Métis & Inuit Advisor for support. They will also be of help to you when it comes to contacting a local Indigenous Knowledge Keeper or Elder to visit your classroom during the final day (Module 4B) of the unit. You may also contact us at *4 Seasons of Reconciliation* with any questions or for additional support.

We are delighted to have you join us on our journey of reconciliation.



THE CONTEMPORARY LENS

MODULE 1



AT A GLANCE

IS THERE A THIRD WORLD IN CANADA?

TIME

Setup: 5 minutes

View film: 46 minutes

Class discussion: 20 minutes

Assignments: 4 minutes

Total: 75 minutes

PREPARATION

- The film '[3rd World Canada](#)' (DVD, USB or online access with *password*: enterthirdworld)
- Write the critical question on the board: *Is there a 3rd world in Canada?*
- Print out Handout #1 'Reactions to the film' and distribute to students before the film.
- Print Handout #2 "Group Project Presentation"
- Coordinate with support counsellor or mental health worker availability to see students who may need debriefing or extra support after seeing the film.

LEARNING OBJECTIVES

This module will provide students with a contemporary historical framework from which to:

- Formulate questions in order to identify the focus of their inquiry.
- Evaluate and draw possible conclusions to explore within their choice of group presentation topic.
- Identify possible cultural biases shaping Canada's historical narratives.
- Explore historical events shaping the Canadian landscape of which they may not have been aware.

GOALS

- Prepare the class for emotional content of the film.
- Safety tips for students (how to get in touch with the counsellor or mental health worker)
- Notion of hope: over the course of the week this unit will demonstrate that there is hope and solutions for reconciliation as we move along the unit.
- Share the preamble notes to prepare students.

CONTEMPORARY LENS:

IS THERE A THIRD WORLD IN CANADA?

It is precisely when we are faced with a challenge in thinking about history that we are most motivated to develop a set of historical inquiry skills to help us. This module provides a learning opportunity that can impact students in a positive and long lasting way. It will motivate them to look for tools to serve as anchors and guides when powerful questions are presented in this unit and beyond. This unit intends to motivate students to value the importance of an inquisitive historical framework in addressing questions of the past, present and future.

The tools presented in this module are the 'Indigenous Worldview' and the six "Historical Thinking Concepts".

TIME

Setup: 5 minutes

View film: 46 minutes

Class discussion: 20 minutes

Assignments: 4 minutes

Total: 75 minutes

INDIGENOUS WORLDVIEW

Within the Truth and Reconciliation Commission framework, Modules 1 and 2 focus on the truth-telling paradigm required to understand the Canadian reconciliation movement. Truth-telling is undertaken through the film, *3rd World Canada*. It provides a contemporary narrative which will propel students to deepen their historical knowledge to better understand the present day themes and issues of the film. It will motivate them to look back on history and return to these current issues within a historical inquiry framework. *3rd World Canada* is a truth telling journey and the starting point of the unit. Modules 3 and 4 focus on reconciliation and restitution.

Use of Indigenous historical evidence, protocols and 'ways of knowing': All primary sources and reading materials for the unit are by Indigenous authors or allies of Indigenous people. The classroom will be introduced to First Nations governance and diplomatic protocols. The primary evidence source to guide this week-long journey will be the Wampum belt (a Treaty beaded belt). The historical lens through which students will view history will be that of Indigenous experiences. The focus will be on the Nation-to-Nation relationship of First Nations and settlers. Respecting the principle of 'truth-telling', this unit will explore

PREPARATION

- The film '*3rd World Canada*' (DVD, USB or online access)
- Write the critical question on the board: *Is there a 3rd world in Canada?*
- Print out Handout #1 'Reactions to the film' and give to students before film
- Print Handout #2 "Group Project Presentation"
- Coordinate with support counsellor or mental health worker availability to see students who may need debriefing or extra support after seeing the film.

dynamics and abuses of power in the past and the present, as well as the overall historical narrative what Canada teaches about Canadian history.

THE SIX HISTORICAL THINKING CONCEPTS

This unit is taught within the framework of the six Historical Thinking Concepts (see: historicalthinking.ca.) It aims to enhance students' historical inquiry skills by examining the historical treaty relationship between Indigenous People and Canadian settlers from the present day movement of 'truth and reconciliation' (The Truth and Reconciliation Commission).

Each of the four modules will highlight some, or all, of the six Historical Thinking Concepts. The modules will provide guideposts and point to teaching opportunities to explore the Concepts during the week-long unit. The Concepts will provide students with the necessary tools to address challenging historical issues in this unit and beyond. Posters for each concept can be displayed in the classroom for student learning.

In each module, a table of the six Concepts as they may pertain to that particular lesson plan, will guide the teacher in incorporating the concepts into various activities. The table is intended to be a reflection exercise by the teacher before the class, more than specific content to deliver process to the students, i.e. a refresher prior to the class. The table can be helpful in guiding the discussions and directions of each module. Here are the 4 concepts as they may relate to Module I through IV-B:

LEARNING OBJECTIVES

This module will provide students with a contemporary historical framework from which to:

- Formulate questions in order to identify the focus of their inquiry.
- Evaluate and draw possible conclusions to explore within their choice of group presentation topic.
- Identify possible cultural biases shaping Canada's historical narratives.
- Explore historical events shaping the Canadian landscape of which they may not have been aware.

Establish Historical Significance:

How do we decide what's important to learn about the past?

Explore dynamics of power and who decides 'what is significant' in history gathering. Why is the 3rd world in Canada not significant in the present or in the past? Why do we know more about poverty in other countries than our own? The community in the film asked the filmmaker to 'Make the invisible visible to Canadians.' Why is it invisible?

Identify Continuity & Change:

How do we understand the complexity of the past? (This is an important concept in this unit.)

Explore the past, present and future of the Nation-to- Nation relationship Canadians have with Indigenous people. The continuity of and changes to the relationship will be explored through truth and reconciliation. If we are informed about our collective past can we create a better outcome, a better relationship?

Analyse Cause & Consequence:

How do we explain the effects of decisions and actions taken in the past?

Explore how we can look at history to understand cause and consequence? Think of Edmund Burke's quote, 'Those who don't know history are doomed to repeat it.' What if we had a better understanding of our relationship and history with First Nations: could we create a better future and a more respectful present?

Take a Historical Perspective:

How can we better understand people in the past?

Explore Indigenous Canadian history from a fresh perspective: the point of view of Indigenous People. Can gaining new perspective about the past help us imagine a better future? In this module we are motivated by *3rd World Canada* to revisitry so to better understand our current situation and better reconcile the future.

CURRICULUM LINKS

STRAND A: Historical inquiry & skill development

STRAND B: Canada, 1914–1929

STRAND D: Canada, 1945–1982

STRAND E: Canada, 1982 to the present

For a more detailed overview of the links to the curriculum please see [Appendix](#).

GOALS

- Prepare the class for emotional content of the film
- Safety tips for students (how to get in touch with the counsellor or mental health worker)
- Notion of hope: over the course of the week this unit will demonstrate that there is hope and solutions for reconciliation as we move along the unit.
- Share the preamble notes to prepare students

CAUTION

There is only a brief 5 minute time slot allotted to create a safe and attentive space in which to receive such a difficult topic as a '3rd World in Canada'. Every minute in this unit counts: keeping to the timeline of the lesson plan is a priority because the students will need time to de-brief afterwards and to comprehend the notion of reconciliation.

MATERIALS

- One copy of the film '[3rd World Canada](#)' (DVD, USB or online access with *password*: enterthirdworld)
- An overhead projector or TV with DVD player/USB port

Per student

- Handout #1 '3rd world Canada: Film de-brief'
- Handout #2 'Group Project'

PROCEDURE

Ensuring the right framework of safety and preparation for this emotional content is essential. Only 5 minutes are allotted to prepare the class for the viewing of the film. This leaves very little time for disruptions or delays.

1. BEFORE THE CLASS: test film for 3 things: picture quality; sound level (KI community members speak very softly, thus you may have to select a higher volume level than normal ;) and ability to read the text at the bottom of the screen: ensure that it can be seen clearly and is in focus: a lot of information is communicated in the film's text. Have film cued, i.e. 'paused' and ready for immediate play to save precious minutes.
2. DISTRIBUTE photocopies of Handout #1 BEFORE the film. It will be much easier for students to keep silent while they write their reactions to the film if they start this immediately after the film. Otherwise, handing out sheets after the film will create a break in the mood.

Important: Ensure you have already viewed the film and read the teacher toolkit to be confident and ready for the discoveries, joys and challenges of this reconciliation unit. The film will elicit strong emotions in the viewer: it is essential that the students sense your readiness to anchor them in this unit. The film depicts third world living conditions in a remote reserve; focussing particularly on the impact of suicide on eight orphaned children. Some of the children were also witnesses to the suicides. Special note: this component of the film may affect some students more than others, particularly those impacted by suicide in their own life situations.

3. What to say to your students before viewing '3rd World Canada':

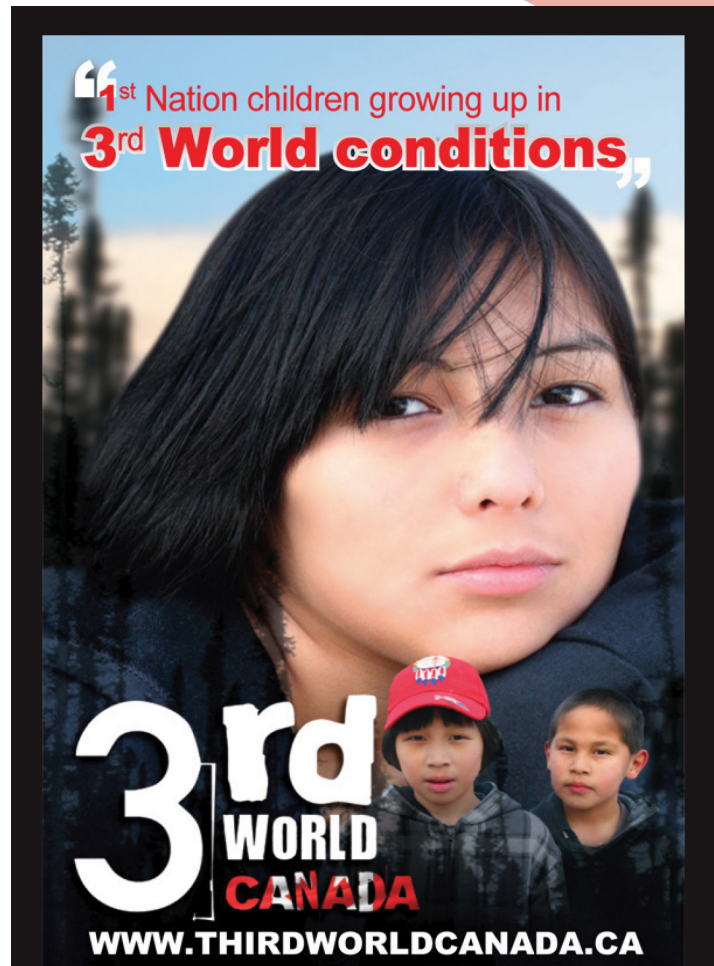
"The film we are about to see is a difficult film because of the injustice it portrays: an injustice we are not used to seeing in our own country. It may bring up feelings for you or it might not. But for many of you: it will bring up emotions and that's more than okay."

I ask that all of us create a respectful space: respect for the family and community in the film and respect for your fellow students so they feel safe to have tough feelings. How do we do that: first with silence: watching this film in silence is something we can all do together: similar to when we take a moment of silence on Remembrance Day."

Having feelings about injustice is a good thing: it's called "empathy". It's important we start from that place in this unit.

The family participated in the film to raise awareness in the hope that it opens your eyes and your hearts to the 3rd world conditions in Canada; and in the hope that from awareness and education comes change for the better for Indigenous People and for us all.

This film is our introduction to a special unit this year in History: reconciliation. Reconciliation is a goal for Canada: to have a respectful relationship between Indigenous Peoples and Canadians. And it starts first with the truth; learning the truth about where we are today and where we have been in history. And from starting with 'truth', we can then move to a better place: to hope. So yes: we start the unit with truth, with injustice. Then we move towards hope, reconciliation and taking actions: right here in our school, for those of you who might be interested."



4. VIEW film '3rd World Canada'
5. FILL in Handout #1: students will fill in as much as they can in each section while working silently. The more they can fill in the better. Explain they are not being marked on this, there is no right or wrong answers. This rapid writing exercise is designed to allow them to communicate their reactions. They should write for at least 5 minutes. Spelling and grammar are not important. The back of the sheet is available as extra space if needed. (Students will be more frank and in tune with their reactions, the faster they fill in the bubbles. Encourage them to simply fill out as much as they are able to without censoring: write down what comes to mind: there are NO right or wrong answers.)
6. The teacher should participate as well and fill in as many bubbles as possible. Doing this will you empathize with your students processing the film, even though it is not your first viewing. Viewers may be surprised by the different reactions and insights they have when watching it for a second time around. This is why we offer students 5 passes to share the film with friends and family as they may learn just as much from the film a second time around, especially when watching it with those seeing it for the first time.
7. REMIND students when there is 1 minute left. (Tell the students they have 3-5 minutes to do this so that they will capture their thoughts on paper, rather than just thinking about them. It is up to the teacher to gauge when to stop the writing to best facilitate the follow-up discussion.)
8. Open classroom discussion: create a safe space to do so. (The team at Productions Cazabon would appreciate receiving a summary note from the teacher and/or copies of the students' notes on reactions to the film to help develop group projects that speak to students' needs and that assist teachers in the preparation and debriefing of the film).

9. To help wind down the discussion, collect Handout #1 and use the closing 4 minutes of class to explain their group project assignment.
10. DISTRIBUTE Handout #2 'Group Project' to students and explain the assignment. That evening students will browse the online theme library and choose themes of interest for group projects. In the next class group students according to their top 3 choices.
11. Have the '*4 Seasons of Reconciliation*' website open in your computer's browser and show students the 'Choose your Top 3' section for the group activity under the 'Student' tab. Help them explore the choices as well as to the links for the multi-media content which they can view anytime for the next twelve months.
12. INFORM the students of the 'Student' section password so they may write it down on their sheet in the box provided (if applicable). Have them write down the due date of the project (Presentations take place during the 4th day of the Unit, in Module 4A) in the space provided.
13. EXPLAIN that they can share links to the film '3rd World Canada' with up to 5 friends or family members.



FILM DE-BRIEF:

3RD WORLD CANADA

1. Fill in as many boxes below as you can with a few words describing your initial reactions to the film:

2. Now describe your reaction to the film in a few full sentences: (How does the film make me feel? What questions do I have? Is there a third world in Canada?)



GROUP PROJECT

Homework

1. On a desktop or personal computer access the 4 Seasons website (www.reconciliationeducation.ca)
2. Select the 'Student' tab and if prompted enter the following:
Password:
3. On the Student Page click: ENTER
4. Read instructions and browse through the 12 Themes
5. Based on your level of interest, select your top 3 choices.
6. Write down your choices on a separate page with your name and hand them in to the teacher in class tomorrow.

Your teacher will assign you into groups based on the top 3 Themes you have chosen. There will be time to work in groups during two class periods. This project may require at-home time to complete the presentation.

Assignment

In your group, create a Powerpoint or Prezi presentation of your one (1) chosen theme. Your presentation will be 3 to 6 minutes in class and include as many slides as necessary to fit into this time frame. Slides are to convey the necessary information about your chosen topic to your class. We suggest approximately 8 to 12 slides.

Your presentation will include the following elements:

- 1 quote with proper citation (the source included in your slide)
- 1 video clip (no more than 3 min.)
- 1 personal opinion or statement
- Photos and images (at your discretion)

STUDENT PROJECT

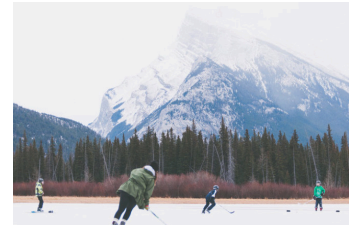
The project requires students to enter the student web portal on our website after class. There, students will browse twelve subjects on which they may base their in-class group presentations. Each topic section provides instruction on how to approach the subject and offers students examples of potential areas of focus. For example topic #4 'Arts' presents students with a short video clip about the DJ group *A Tribe Called Red*, a short interview with signer Buffy Saint Marie and article about artist Steven Paul Judd. These lists are by no means exhaustive and students are encouraged to expand on the topics with their own research.



1- NATIONS



2- ENVIRONMENT



3- SPORTS



4- ARTS



5- HEROES



6- SURVIVORS



7- IDLE NO MORE



8- FASHION



9- YOUTH



10- THE WORLD



11- RACISM



12- TRIP



THE COLONIAL LENS

MODULE 2



AT A GLANCE

IS THERE A BIAS IN HISTORICAL WRITING?

TIME

Acknowledge FN territory: 2 min
Powerful Questions': 10 min
'Critical thinking': 2 min
Present PPT #1: 20 min
Present PPT #2: 10 min
Ted Talk : 16 min
Discussion: 10 min
Group project: 5-10 min

Total: 75 minutes

PREPARATION

- Research name of local Indigenous territory for acknowledgement
- 3 large sheets taped to the classroom walls:
 Sheet #1: 'INJUSTICES SHOWN IN THE FILM'
 Sheet #2: 'WE ARE INTERESTED IN / WE HAVE QUESTIONS ABOUT'
 Sheet #3: POWERFUL QUESTIONS
- Powerpoints #1 and #2
- Color photo(s) of the Wampum belt
- Ted Talk Video: [America's Native Prisoners of War](#)

Per student

- 2 Squares of paper (cut 8.5 X 11 sheets into 4 pieces)

LEARNING OBJECTIVES

This module will provide students with a contemporary historical framework from which to:

- Learn about Treaties and the reconciliation teachings found in the Wampum treaty belt.
- Uncover the historical narrative of present-day Canada as seen in the film, *3rd World Canada* and present-day America, in the TedTalk, Honour the Treaties.
- Understand that Canada was built on three founding nations : French, English and Indigenous (not only two founding nations of French and English). Understand how the dynamics of these three groups are shaping and influencing present and future Canada via current political and social movements.
- Understand 'Indigenous Worldview' when it comes to historical evidence; identify both its presence and its absence in historical texts.
- Most history books are written for and by dominant societies and rarely include Indigenous worldviews.
- However, oral evidence and treaty belts are acceptable 'evidence sources' which hold as much evidence as written text in Supreme Court proceedings.
- Identify possible cultural biases shaping Canada's historical narratives and who authored that history
- Explore historical events shaping the Canadian landscape of which students may not have been aware before.
- Understand the notion of 'Powerful Questions' within a historical context.
- Engage with 'Powerful Questions' in project groups and practise this inquiry skill.
- Evaluate possible conclusions to explore through group presentations.

COLONIAL LENS:

IS THERE A BIAS IN HISTORICAL WRITING?

Educators would be dismayed if their students had little concern for history now or in their future adult lives if they chose to live their lives in ‘presentism’ completely void of history. What if their stance was: ‘After this mandatory grade 10 history course, I’m never taking or thinking of history ever again’ or: ‘Who cares about history? What’s the point?’ ‘It’s irrelevant’. To take students from a journey of tuning out history to being interested and then to seeing the value of a history inquiry skill to carry in their pocket as an anchor through life’s journey: that, is the ultimate challenge of the grade 10 history course. This course is a sort of ‘last call’ to caring about history for students. It is precisely because the stakes are high that only a ‘challenge’ might do the job in jolting students into the richness of history and the solutions it can guide our collective future.

The Ontario curriculum for history is certainly not: a rambling off and memorization exercise of facts and dates to prepare for an exam without any inquiry challenge. The challenge of ‘truth and reconciliation’ in this unit is an opportunity provided to inspire students to develop a passion for history.

In Module II the powerpoint ‘The colonial lens of history’, the short film, ‘First Contact’ and the TedTalk video ‘Honor the Treaties’ provide obstacles and opportunities in confronting dynamics of power and race in authoring history. By seeing the colonizing lens of history through the experiences of the Lakota Black Hills as told by a Caucasian American we have two artists (filmmaker Andrée Cazabon & photographer Aaron Huey) who want to inspire their own non-Indigenous circles in facing truth so we may reconcile. By travelling to the US in this module, through Huey’s photography and lecture and through the humorous pop art images and the short film of Steven Paul Judd, First Contact, we listen to the injustices in the United States without having our national identity wrapped up in the process. We are then, better prepared to return and discuss Canada. Since so much of our Canadian culture is influenced by ‘America’s’ (for example the narrative of ‘cowboys vs. indians’) it is important to address these

TIME

Acknowledge FN territory: 2 min
Powerful Questions’: 10 min
‘Critical thinking’: 2 min
Present PPT #1: 20 min
Present PPT #2: 10 min
Ted Talk : 16 min
Discussion: 10 min
Group project: 5-10 min

Total: 75 minutes

PREPARATION

- Research name of local Indigenous territory for acknowledgement
- Tape large sheets to the classroom walls (3)
- Squares of paper – 2 per student (cut 8.5 X 11 sheets into 4 pieces)
- Powerpoint #1 & #2 (USB or online access)
- Print color photo(s) of the Wampum belt.
- Ted Talk Video: [‘America’s Native Prisoners of War’](#) (Please view this video before showing to students.)

LEARNING OBJECTIVES

This module will provide students with a contemporary historical framework from which to:

- Learn about Treaties and the reconciliation teachings found in the Wampum treaty belt.
- Uncover the historical narrative of present-day Canada as seen in the film, *3rd World Canada* and present-day America, in the TedTalk, Honour the Treaties
- Understand that Canada was built on three founding nations : French, English and Indigenous (not only two founding nations of French and English). Understand how the dynamics of these three groups are shaping and influencing present and future Canada via current political and social movements.
- Understand 'Indigenous Worldview' when it comes to historical evidence; identify both its presence and its absence in historical texts.
- Most history books are written for and by dominant societies and rarely include Indigenous worldviews.

continued...

frames of cultural references to process a Canadian experience towards reconciliation. This unit will help students connect on a deeper level to history through the arts and through pop culture by sharing artists' passion and commitment to history in the aim: to inspire.

The tools presented in module II are the '[Indigenous Worldview](#)' and the '[Historical Thinking Concept](#)' of **Critical Thinking**.

Take a Historical Perspective (Critical Thinking):

How can we better understand people in the past?

Explore Indigenous Canadian history from a fresh perspective: the point of view of Indigenous People. Can gaining new perspective about the past help us imagine an better future? In this module we are motivated by *3rd World Canada* to revisitory so to better understand our current situation and better reconcile the future.

MATERIALS

- 3 large sheets taped to the classroom walls labeled as follows:
Sheet #1: 'INJUSTICES SHOWN IN THE FILM'
Sheet #2: 'WE ARE INTERESTED IN / WE HAVE QUESTIONS ABOUT'
Sheet #3: POWERFUL QUESTIONS
- Powerpoints #1 'Colonial lens of History' and #2 'Wampum Belt Teachings'
- An overhead projector with USB port/Internet Access
- Color photo(s) of the Wampum belt
- Ted Talk Video: [America's Native Prisoners](#) cued to run, on "pause"

Per student

- 2 Squares of paper (cut 8.5 X 11 sheets into 4 pieces)

PROCEDURE

1. COLLECT all student Top 3 Theme choices. When the students are watching the TedTalk you will have time to divide them in groups.
2. Acknowledge Traditional Territories: Please check with your First Nations, Metis, Inuit Liaison in your Board on how to acknowledge the territories. Here is an example of such an introduction used by the Toronto District School Board in all of its 588 Schools. Such an acknowledgement can tailored to fit your School's region, treaties and use of 'I' or 'we' may be interchanged.

"In keeping with Indigenous protocol, I would like to acknowledge this school is situated upon traditional territories. The territories include the Wendat, Anishinabek Nation, the Haudenosaunee Confederacy, the Mississaugas of the New Credit First Nations, and the Métis Nation."

The treaty was signed for the particular parcel of land that is collectively referred to as The First Purchase and applies to lands west of Brown's Line to Burlington Bay and north to Eglinton Avenue.

I also recognize the enduring presence of Indigenous Peoples on this land."

3. EXPLAIN to the students the importance of knowing and recognizing the territory in which they reside. It is becoming proper diplomatic protocol to acknowledge the lands upon which we are gathered for events and at the start of meetings. Leaders and politicians alike have made this their policy. What does it mean? It means we acknowledge our Nation-to-Nation relationship and the treaties that bind non-Indigenous and Indigenous People together. We are, after all,

LEARNING OBJECTIVES CON'T

- Oral evidence and treaty belts are acceptable 'evidence sources' which hold as much evidence as written text in Supreme Court proceedings
- Identify possible cultural biases shaping Canada's historical narratives and who authored that history
- Explore historical events shaping the Canadian landscape of which students may not have been aware before
- Understand the notion of 'Powerful Questions' within a historical context
- Engage with 'Powerful Questions' in project groups and practise this inquiry skill
- Evaluate possible conclusions to explore through group presentations

INQUIRY PROCESS

Applying the 'Inquiry Process' framework from the Ontario's curriculum, lead the students to formulate questions and focus the class's inquiry on questions they have about the relationship between Canada and Indigenous People today or in the past that they would like this week's unit to answer.



CURRICULUM LINKS

STRAND A: Historical inquiry & skill development

STRAND B: Canada, 1914–1929

STRAND D: Canada, 1945–1982

STRAND E: Canada, 1982 to the present

For a more detailed overview of the links to the curriculum please see [Appendix](#).

NOTE

It is important to stay on schedule to provide time to discuss this Powerpoint. Invite the students to write down their questions on the paper handed out at the start of the class whenever their questions arise. They can track their questions through the various presentations today. Prompt them to write powerful questions.

newcomers to this land. If this is strange at first, it will become clearer by the end of the week. For now, by acknowledging the lands, we are creating an atmosphere of respect toward Indigenous people as we embark on this unit. Just like the filmmaker of *3rd World Canada* we are making the invisible visible through honouring.

MODULE I RE-CAP

Students are ready to formulate powerful questions. They have seen the film *3rd World Canada*, had a day to reflect on the film, browsed the multi-media resource and from the suggested topics selected 3 of interest for group presentation.

4. EXPLAIN the 3 sheets exercise: “Together we will fill up the sheets on the wall with our comments and questions (point out where they are hung up on wall). First, let’s identify together some of the injustices shown in the film. On your first square, write down the top 1 or 2 injustices in the film you observed. Leave the second square blank for now.”
5. Explore the following with students on the first 2 large sheets: WHAT INJUSTICES ARE SHOWN IN THE FILM? WE ARE INTERESTED IN/WE HAVE QUESTIONS ABOUT?

Prompts: Are injustices toward Indigenous People events of the distant past that ‘belong in history books’ or are they taking place today? What are some of the injustices shown in the film? What are the ‘big unfair’? In the film, what are you most interested in or have questions about?

6. INTRODUCE students to the third sheet ‘POWERFUL QUESTIONS’ with the following notes: “This week we will explore ‘important questions’ together. Sometimes in life, or when studying history it’s more important to carry around questions that guide our search or how we view the world and then to look for clues to our questions more than it is to carry around answers and facts. Powerful questions can help us develop our thinking much more than reciting facts and dates. This week you will be evaluated more on questions you identify than on the answers you provide in your group projects. Together in this ‘truth and reconciliation unit’ we will look for questions more than answers. We will learn by reflecting more than we will learn by memorizing. So let’s practise posing powerful questions together. Now that you’ve seen the film and browsed the online multi-media sections to select group themes, what are the questions that intrigue you the most?”
7. Before students fill out the large sheet as a group have them use their second piece of paper to brainstorm ideas.

Prompts: What are questions that should be important to answer this week about Canada’s and Canadians’ relationship to Indigenous people? What are strong, powerful, courageous, relevant questions that are IMPORTANT to ask this week?

8. Next take a few responses from students without necessarily

commenting on or judging. Write down the strongest ‘powerful questions’ offered up by your students. Formulating questions requires us to think and dig deeper than when we study facts. The more we study facts, the more we research a topic inspired by our question, the better informed we become, the more powerful our questions become. So as the unit goes on this week, observe the evolution of your questions them as this might shut down students’ inquiry process. Listen to the questions and highlight that ‘questions are very important to critical thinking. I encourage you to keep up the questions this week’.

Note: If some students make racist, inappropriate or frivolous comments or use humour to create a distraction, address the behavior more than the comment itself and bring it back to the challenge of the unit. Establish the expectation of rising to the challenge of doing something outside the box. Students will sense that something different is taking place this week and they may want to re-order the dynamics of the class, the dynamics of the mood; it is understandable. This unit asks them to bring out their highest self, their sense of humanity.

MODULE II

9. HAVE students move their desks in a circle. Explain that in Indigenous Nations the governance model is the Circle. For the rest of the week we will gather in a Circle to experience ‘truth and reconciliation’ together as a collective rather than as individuals. This is how Indigenous leaders guide their nations; for example, through a collective circle of sophisticated diplomatic peace talks. Canada’s governance model was deeply influenced by this care and concern for the collective group.
10. START up PPT #1 ‘Colonial Lens of History’ up on screen
11. *“To think critically is to engage in deliberations with the intention of making a judgment based on appropriate criteria.” Roland Case.* Leave this slide on the screen while you teach a few basic principles of critical thinking.
12. EXPLAIN: Think critically... about what? About our Nation-to-Nation relationship. What tools, what criteria will guide the process of thinking critically? In our toolbox we have: The truth and reconciliation movement, The Wampum Treaty belt, Powerful questions that guide our search, our inquiry. To understand our present-day relationship with Indigenous People, and to create a better future relationship, the Truth and Reconciliation Commission invites us to understand our relationship in the past. So let’s take a look at the past from the perspective of this relationship and from what Indigenous people experienced before, during and after Canada was formed as a country. Let’s look at history from their perspective.
13. FINISH: PPT #1 presentation.

SETTING A TONE

The right tone might need to be set for the unit. Setting the stage and tone for the unit is important. Occasionally students may need to be reminded about the ideas of ‘courage’, ‘kindness for each other’, ‘meeting a challenge together’, and ‘being mature together’. In the eyes of their peers, students will not want to be perceived as lacking the maturity necessary to explore this important topic.

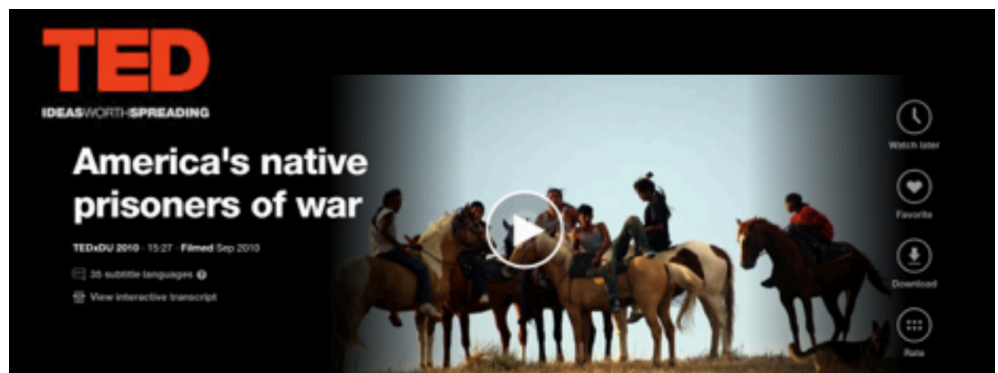
CONTEXT

Criteria are the standards, or conditions, on which we should base our deliberations in this unit. The key criterion which we will use to engage our critical thinking skills is the Nation-to-Nation relationship between Canada (Canadians) and Indigenous People in the past, present and future. We will consider this relationship as our guide in judging historical evidence and its outcomes. Another criterion to be used as a guide is the present-day social movement of 'truth and reconciliation'. Finally, the Wampum Treaty belt will be our primary evidence source to guide our thinking and exploration.

CONCEPT

The concept of 'evidence' is embedded in the theme of the Wampum Belt. Students will learn about Indigenous sources of knowledge and oral versus written evidence. The authors of the source documents found in the group projects are all Indigenous. In the context of this unit it is important that students recognize racism in the narrative of Canadian history and the deliberate absence of Indigenous authors, voices and perspectives. In this unit we are bringing balance to history authoring and evidence gathering.

14. Bring up PPT #2 'Wampum Belt Teachings'.
15. CIRCULATE: The photo of the Wampum Treaty belt. (Tape the photo at the front of the class for constant reference to the unit's primary source of evidence).
16. EXPLAIN: That it was made of shells that were beaded together. It was a governance document, a contract between two equal nations which had reached a political agreement for how they would treat each other. It is a legally binding document as recognized by the Supreme Court of Canada. This is the source document for the unit.
17. Present TEDTALK Video: 'America's native prisoners of war'. To respect copyright laws while showing TedTalk in the classroom, please ensure that the video is shown in its entirety (without any modification) including the logo of TedTalk at the start and end of the video.



18. DIVIDE CLASS INTO GROUPS: While the video is showing, take a few moments to divide the students into groups based on chosen project themes handed in at the start of the class.
19. Lead classroom discussion. Have each student, one at a time, tape their two pieces of paper up on the wall sheets, without disrupting the discussion. They should have each circled their most powerful questions on their paper. Name should be written in the corner of their page for identification.
20. ANNOUNCE: The project groups and their topics. Have students to gather in their groups and accomplish 2 things in this short time frame: 1. Identify 1-3 'powerful questions' for their group. Inquisitive, powerful questions based on the criteria discussed earlier will be worth 50% of the group mark; 2. Have them divide the work load (Who will present orally to the class, who will do the PPT slides, who will gather media elements for the slides, etc.).



WE ARE ALL TREATY PEOPLE

MODULE 3



AT A GLANCE

ARE TREATIES RELEVANT TODAY?

TIME

'Historical Significance': 5 min

Present PPT #3: 20 min

'Cause & Consequence': 5 min

Present PPT #4: 30 min

Video 'First Contact': 2 min

Group project: 10-20 min

Total: 75 minutes

PREPARATION

- Powerpoints #3 and #4
- An overhead projector with USB port/Internet Access
- Color photo(s) of the Wampum belt
- Youtube video '[First Contact](#)' cued to run, on 'pause'.

LEARNING OBJECTIVES

This module will provide students with a contemporary historical framework from which to:

- Learn about Treaties and the reconciliation lessons found in the Wampum Treaty belt.
- Understand 'Indigenous worldview' when it comes to historical evidence. Oral evidence and treaty belts are acceptable 'evidence sources' which hold as much evidence as written text in Supreme Court proceedings.
- Identify possible cultural biases shaping Canada's historical narratives and who authored that history
- Be introduced to 2 new Historical Thinking Concepts.
- Understand basic principles of reconciliation in Canada.
- Understand that Indigenous People call this land by names other than just the relatively new word "Canada", such as Turtle Island.
- Understand that Indigenous People have different maps than the current map of Canada and identify territories differently as well.

WE ARE ALL TREATY PEOPLE

ARE TREATIES RELEVANT TODAY?

This module provides a learning opportunity that can impact students in a positive and long lasting way. It can motivate them to look for tools to serve as anchors and guides when powerful questions will present themselves in this unit and beyond. This unit intends to motivate students to value the importance of an inquisitive historical framework, coupled this time in Module 2, with an understanding of power dynamics in authoring history and understanding the past, present and future.

This module may present brand new concepts and a process of learning and un-learning for both the teacher and the students. It is important that the teacher recognizes this internally. If the opportunity presents itself during the unit, the teacher may find it appropriate to openly shares that they too, are only at the beginning steps in understanding and engaging with reconciliation in Canada and they don't have all the answers. For example, if the classroom were to invite as guest speakers Prime Minister Justin Trudeau or Cabinet Minister of Indigenous and Northern Affairs, Carolyn Bennett, the class would learn that, just like their teacher, they too are only beginning to understand and to know. Not knowing is the first few steps in the journey towards reconciliation. In this environment of national 'learning' students can appreciate that their generation can learn much quicker about these concepts such as 'truth & reconciliation', 'Indigenous worldviews', a 'third world in Canada', 'Canada's unjust treatment of Indigenous people', 'three founding nations not two', 'treaties', than older generations who have a double challenge: learning reconciliation and un-learning a tainted and colonial historical narrative.

The tools presented in this module are the '[Indigenous Worldview](#)' and the '[Historical Thinking Concepts](#)' of **Historical Significance & Cause & Consequence**.

TIME

'Historical Significance': 5 min

Present PPT #3: 20 min

'Cause & Consequence': 5 min

Present PPT #4: 30 min

Video 'First Contact': 2 min

Group project: 10-20 min

Total: 75 minutes

PREPARATION

- Powerpoint #3 & #4 (USB or online access)
- Short film "[First Contact](#)" by Steven Paul Judd cued to run.
- Youtube Video: 'the 7th Generation our Ancestors Prayed for' (USB or online access)

LEARNING OBJECTIVES

This module will provide students with a contemporary historical framework from which to:

- Learn about Treaties and the reconciliation lessons found in the Wampum Treaty belt
- Understand 'Indigenous worldview' when it comes to historical evidence. Oral evidence and treaty belts are acceptable 'evidence sources' which hold as much evidence as written text in Supreme Court proceedings
- Identify possible cultural biases shaping Canada's historical narratives and who authored that history
- Be introduced to 2 new Historical Thinking Concepts
- Understand basic principles of reconciliation in Canada
- Understand that Indigenous People call this land by names other than just the relatively new word "Canada", such as Turtle Island
- Understand that Indigenous People have different maps than the current map of Canada and identify territories differently as well.

Establish Historical Significance:

How do we decide what's important to learn about the past?

Explore dynamics of power and who decides 'what is significant' in history gathering. Why is the 3rd world in Canada not significant in the present or in the past? Why do we know more about poverty in other countries than our own? The community in the film asked the filmmaker to 'Make the invisible visible to Canadians'. Why is it invisible?

Analyse Cause & Consequence:

How do we explain the effects of decisions and actions taken in the past?

Explore how we can look at history to understand cause and consequence? Think of Edmund Burke's quote, 'Those who don't know history are doomed to repeat it.' What if we had a better understanding of our relationship and history with First Nations: could we create a better future and a more respectful present?

MATERIALS

- Powerpoints #3 'We are all Treaty People' and #4 'What is Reconciliation in Canada?'
- An overhead projector with USB port/Internet Access
- Color photo(s) of the Wampum belt
- Youtube video '[First Contact](#)' cued to run, on 'pause'

PROCEDURE

MODULE I & II RE-CAP

Students now have some experience formulating powerful questions. They have:

- Learned Indigenous protocol: acknowledging the lands and the Nations where we live.
- Learned about the Indigenous governance model of the circle.
- Learned that addressing truth-telling and reconciliation is a challenge not only for students but for adults in every sector: this is a national process.
- Practiced the critical skill of uncovering powerful questions
- Learned about critical thinking criteria, the framework of the unit
- Seen an American parallel of the film *3rd World Canada* through the TEDTalk Video 'Honor the Treaties'.
- Learned about primary source evidence and how oral tradition and non-written contracts such as Treaty belts are just as valid in the Supreme Court of Canada as written text.
- Learned about the suppression of evidence in cultural genocide in Canada.
- Learned about bias in the authoring of Canada's history; the dynamics of racism in the colonial mindset and policies of the past and present; and how these things influence how history is framed.

MODULE III

1. Acknowledge Traditional Territories.
2. TEACH 'historical significance.' This concept is part of the PPT #3 and is embedded in the theme of the power dynamics at play in the colonial mindset of Canadian history's authors.
3. START PPT #3: 'We are all Treaty People.' The film in this PowerPoint we play 'First Contact' (by Steven Paul Judd 1:42 min.) the same artist who produced the pop art images of Star Wars in archive photos of Indigenous people in Module II.

CURRICULUM LINKS

STRAND A: Historical inquiry & skill development

STRAND B: Canada, 1914–1929

STRAND D: Canada, 1945–1982

STRAND E: Canada, 1982 to the present

For a more detailed overview of the links to the curriculum please see the [Appendix](#).



4. LEAD: classroom discussion within the 5-10 minute timeframe allotted for this theme.
5. TEACH: 'cause and consequence'. This concept is part of the PPT #4.
6. PRESENT: PPT #4 : 'What is Reconciliation in Canada?'
7. LEAD: classroom discussion within the 5-10 minute timeframe allotted for this theme.

Note: as a teacher you are not expected to know the answers to this question. You can direct them to online information sources; reframe the discussion from a 'search for answers' back to 'powerful questions'. We are all learning as we move forward. Students should learn to not be paralyzed by 'not knowing' but to keep on journeying towards reconciliation.

8. Students work on group projects for the remainder of class. Tomorrow is group presentation day and it is important that students are ready. Remind students to not miss class tomorrow. The last day of the unit is allocated for either a visit from an Indigenous elder or a classroom talking circle. If presentations carry forward into the last day it will limit what can be achieved on the final day of the unit.



RECONCILIATION & RESTITUTION

MODULE 4A

AT A GLANCE

WHAT IS RECONCILIATION IN CANADA?

TIME

Group Presentations: 60 min

‘Continuity & Change’: 2 min

Present PPT #5: 8 min

Prep for Module 4B: 5 min

Total: 75 minutes

PREPARATION

- Powerpoint #5 (USB or online access)
- Large Sheet of paper taped to wall
- Sticky notes/Post it notes
- Markers
- Name and order of group presentations (posted to the board)
- Stopwatch (to keep presentations under allotted time)

LEARNING OBJECTIVES

This module will provide students with a contemporary historical framework from which to:

- Explore ‘powerful questions’.
- Learn the research application of the unit’s primary source, the Wampum Treaty belt.
- Identify ‘Indigenous worldview’ presence and contribution in research sources.
- Identify possible cultural biases shaping Canada’s historical narratives and who authored that history.
- Understand that Indigenous People call this land Turtle Island rather than the relatively new countries of Canada, the United States, Mexico, Belize etc.
- Understand that Indigenous People have different maps than the current map of Canada and identify territories differently as well.
- Be introduced to the Historical Thinking Concept ‘change & continuity’.
- Learn about Métis people.
- Learn about Inuit people.
- Learn about a landmark contemporary Indigenous movement, i.e. reconciliation, and the contribution of the ‘Truth and Reconciliation Commission’.
- Learn how it engages students.

RECONCILIATION & RESTITUTION

WHAT IS RECONCILIATION IN CANADA?

In this Module students are invited to present their Theme projects to the rest of the class. Each group will also post their 'powerful questions' with Post-It notes to the sheet on the board.

These presentations are meant to meet our aim for an appreciation for our 'shared' history, we must first journey as educators and students through this unit. We cannot skim over the truth-telling challenge if we want to get to reconciliation. If we succeed then we may win students over to think critically and to value the historical inquiry skill as one to carry with them on their life's journey. In that process of historical inquiry they will discover truth and then reconciliation. If they don't learn this while they are young students they will be ill-equipped as adults to transition into the social impacts reconciliation will have in every sector of our country.

The tools presented in this module are the '[Indigenous Worldview](#)' and the '[Historical Thinking Concept](#)' of **Continuity & Change**.

Identify Continuity & Change:

How do we understand the complexity of the past? (This is an important concept in this unit.)

Explore the past, present and future of the Nation-to- Nation relationship Canadians have with Indigenous people. The continuity of and changes to the relationship will be explored through truth and reconciliation. If we are informed about our collective past can we create a better outcome, a better relationship?

TIME

Group Presentations: 60 min
'Continuity & Change': 2 min
Present PPT #5: 8 min
Prep for Module 4B: 5 min

Total: 75 minutes

PREPARATION

- Powerpoint #5(USB or online access)
- Large Sheet of paper taped to wall
- Sticky notes/Post it notes
- Name and order of group presentations (posted to the board)
- Stopwatch (to keep presentations under allotted time)

LEARNING OBJECTIVES

This module will provide students with a contemporary historical framework from which to:

- Explore ‘powerful questions’
- Learn the research application of the unit’s primary source, the Wampum Treaty belt
- Identify ‘Indigenous worldview’ presence and contribution in research sources
- Identify possible cultural biases shaping Canada’s historical narratives and who authored that history
- Understand that Indigenous People call this land Turtle Island rather than the relatively new countries of Canada, the United States, Mexico, Belize etc.
- Understand that Indigenous People have different maps than the current map of Canada and identify territories differently as well
- Be introduced to the Historical Thinking Concept ‘change & continuity’
- Learn about Métis people
- Learn about Inuit people
- Learn about a landmark contemporary Indigenous movement, i.e. reconciliation, and the contribution of the ‘Truth and Reconciliation Commission’.
- Learn how it engages students

MATERIALS

- An overhead projector with USB port/Internet Access
- Powerpoint #5 ‘Student Reconciliation Movements’
- Large Sheet of paper taped to wall
- Sticky notes/Post it notes
- Markers

PROCEDURE

GROUP PRESENTATIONS

1. Acknowledge Traditional Territories
2. Each group presents their project.
3. After their presentation, the group tapes their ‘powerful’ questions to the wall.
4. At the end of class, teacher collects questions into one document to share with the visiting Elder tomorrow (and eventually with the development team at *4 Seasons of Reconciliation.*)

MODULE IV-A

5. TEACH Continuity & Change. This concept is part of PPT #5 and is embedded in the power dynamics of the colonial mindset of the authoring of history. This concept can be highlighted during students’ presentations and discussions of the Nation-to-Nation relationship.
6. PRESENT PPT#5: ‘Student Reconciliation Movements’
7. LEAD classroom discussion in the time left before the end of class on content of PPT#5 or additional questions stemming from the group presentations.
8. Announce the agenda of tomorrow’s module. Ask students to prepare their contribution to the discussion in advance.
9. EXPLAIN: We will brainstorm ideas for awareness of reconciliation at our school. How can we help make the invisible visible? How can we share what we have learned during this unit within our school community? If there was a school reconciliation club that created awareness within the school what would be some ideas for activities?
10. Think of 1-3 things you have learned this week; be prepared to share them with the class. Our learning will grow if we take away from this unit what we learned individually and what our classmates learned as well. This will be the purpose of the Talking Circle tomorrow.
11. TEACH Indigenous principles of sharing, land stewardship & oral tradition: Indigenous communities share knowledge with others so it may be preserved for generations to come. In Anishnawbe and other cultures, they believe that any and all of our actions today must respect

those who come seven generations from now. The abundance of the earth is to be protected for seven generations to come. How to care for each other was taught orally so the knowledge would never be lost. How can we as a class share what we have learned and experienced together with our school community?

12. PREPARE the students for the elder's visit tomorrow (if scheduled). Elders are esteemed advisors in Indigenous communities who carry and share oral teachings and traditions, and provide guidance. Elders bring spiritual protocols when asked to serve and provide wisdom and healing when called upon. The elder can help bring the themes of the Wampum Belt to life and help us close the unit with joy and light heart. We started with a challenging film, *3rd World Canada*, and we now finish on a lighter note with the elder.
13. PREPARE the students for the talking circle tomorrow: after we brainstorm ideas of reconciliation for our school, we will close the unit with our own Talking Circle. This is how many Indigenous Nations practiced diplomatic governance. In European and Imperialistic cultures, certain members held more value than others, for example, a Queen or a member of a rich family. In Indigenous culture such as the Anishnawbe Nation, every community member held the same nobility and value. A chief's life was not more or less valuable than any other. Members of the community held different roles but everyone had equal value. This was a novel idea to Europeans who arrived in the Americas. So tomorrow each student may have a say in the Talking Circle. The one who holds the eagle feather or the talking stick speaks and others listen. Each voice is valuable. Our powerful questions and our words in the talking circle are our contributions, our gifts to the unit.

TALKING CIRCLE

The Elder will help bring closure to the week's unit by listening to students' powerful questions which will be presented to him or her, as well as students' impressions of what they have learned during the week. This will be done in a Talking Circle with the Elder putting into context what students have learned. Leave the students with these words: *"We will practice mutual respect and kindness with each other and with the Elder during our circle tomorrow."*

CURRICULUM LINKS

STRAND A: Historical inquiry & skill development

STRAND B: Canada, 1914–1929

STRAND D: Canada, 1945–1982

STRAND E: Canada, 1982 to the present

For a more detailed overview of the links to the curriculum please see the [Appendix](#).



RECONCILIATION & RESTITUTION

MODULE 4B

AT A GLANCE

RESTITUTION IN CANADA

TIME

Students Acknowledge territory

Present PPT #6: 5 min

Brainstorm: 10-15 min

Visit & Talking Circle: 50 min

Total: 75 minutes

PREPARATION

- Powerpoint #6 (USB or online access)
- 3 large Sheets of paper (2 taped to the wall)
- Sticky notes/Post it notes
- Markers
- Create a talking stick or bring a large feather to class
- Find a small flag or local First Nation(s)
- Select a student(s) whose responsibility it will be to read the Traditional Territories Acknowledgement.
- Select a student(s) whose responsibility it will be to thank the Elder on the class' behalf.

LEARNING OBJECTIVES

This module will provide students with a contemporary historical framework from which to:

- Understand the notion of 'Big questions' within a historical context.
- Practice uncovering 'Big questions' individually and within their group project.
- Learn about Treaties and the reconciliation lessons found in the Wampum Treaty belt.
- Understand 'Indigenous worldview' when it comes to historical evidence. Oral evidence and treaty belts are acceptable primary evidence sources which hold as much weight as written text in Supreme Court proceedings.
- Evaluate and draw possible conclusions to explore through the group presentations and what they learned in previous modules.
- Identify possible cultural biases shaping Canada's historical narratives and who authored that history.
- Explore historical events shaping the Canadian landscape of which they may not have been aware of before.
- Understand that historically Canada was built on three founding nations: French, English and Indigenous and how these influence current political and social movements and events.

RECONCILIATION & RESTITUTION

RESTITUTION IN CANADA

In module IV-B if the classroom invites an Indigenous elder, students will be inspired by the elder's passion and knowledge of history which may influence them to adopt similar values towards history.

Younger generations need to exercise patience with the older generations when it comes to uncovering Canada's darker chapters (for example in discussions they have now or in the future with their parents and grand-parents, etc.) We are in state of great flux and change in Canada especially on the eve of the 150 th anniversary celebrations coupled with the reconciliation movement. These are challenging concepts we are unravelling in this week's unit but as the Wampum Treaty belt teaches us: peace, friendship, sharing and mutual respect point the way forward. With reconciliation and a return to the Treaty belt promises we will be rewarded with a better country for all more prepared to meet the challenges of this century locally, nationally and globally. One week spent on a truth and reconciliation unit as challenging as it may be at times, will greatly enrich the connection to history and its richness. The rewards awaiting the students (and teacher) outnumber the obstacles they will meet in facing this 'new' truth.

There are obstacles awaiting this classroom and this country along the journey but with friendship, truth, courage and justice these obstacles will turn into opportunities. By trusting the process of this week-long unit students (and teachers) will find that together, they will discover, hope and an enriched sense of possibilities in adopting an Indigenous worldview in their Canadian identity. We cannot get to reconciliation without the truth-telling of Canada's history.

The tools presented in this module are the '[Indigenous Worldview](#)'.

TIME

Students Acknowledge territory

Present PPT #6: 5 min

Brainstorm: 10-15 min

Visit & Talking Circle: 50 min

Total: 75 minutes

PREPARATION

- Powerpoint #6 (USB or online access)
- 3 large Sheets of paper (2 taped to the wall)
- Sticky notes/Post it notes
- Markers
- Create a talking stick or bring a large feather to class
- Find a small flag or local First Nation(s)
- Select a student(s) whose responsibility it will be to read the Traditional Territories Acknowledgement.
- Select a student(s) whose responsibility it will be to thank the GUEST on the class' behalf.

LEARNING OBJECTIVES

This module will provide students with a contemporary historical framework from which to:

- Understand the notion of 'Big questions' within a historical context
- Practice uncovering 'Big questions' individually and within their group project
- Learn about Treaties and the reconciliation lessons found in the Wampum Treaty belt
- Understand 'Indigenous worldview' when it comes to historical evidence. Oral evidence and treaty belts are acceptable primary evidence sources which hold as much weight as written text in Supreme Court proceedings
- Evaluate and draw possible conclusions to explore through the group presentations and what they learned in previous modules
- Identify possible cultural biases shaping Canada's historical narratives and who authored that history
- Explore historical events shaping the Canadian landscape of which they may not have been aware of before
- Understand that historically Canada was built on three founding nations: French, English and Indigenous and how these influence current political and social movements and events.

MATERIALS

- An overhead projector with USB port/Internet Access
- Powerpoint #6 'Restitution in Canada'

For Talking Circle

- Chairs arranged in a circle (no desks)
- A talking stick or a large feather for the students to hold while they speak
- 2 Large Sheets of paper taped to wall with: 'AWARENESS ACTIVITIES' and 'ENGAGEMENT ACTIVITIES' written on them
- 1 large sheet of paper (placed in the center of the circle as a prompt for students) with the following: A POWERFUL QUESTION, A REFLECTION, A GRATITUDE.
- Sticky notes/Post it notes
- Markers

PROCEDURE

MODULE IV-B

1. Have a student(s) Acknowledge Traditional Territories. The selected student can memorize the acknowledgement or read it out loud at the beginning of the class. We are closing the unit with Indigenous protocol and showing our respect, especially if we have a visiting elder.
2. PRESENT PPT#6: 'Restitution in Canada.'
3. LEAD classroom discussion of PPT #6.
4. BRAINSTORM: Reconciliation in the school.
5. EXPLAIN: This exercise is about thinking more deeply and personally about reconciliation by imagining what it might look like in our own school. We can offer the school these ideas which can serve as a starting point for a reconciliation club or a school committee that could implement some of these ideas or inspires new ones."
6. STUDENT GROUP DISCUSSION: Divide the class into 2 groups, each with a large piece of paper taped to the wall. Both groups will brainstorm ideas on how to generate awareness and engagement of the student body in reconciliation. From all the ideas generated, each group will pick their favourite 5 ideas for presentation.
7. ASSIGN 1 moderator, 1 writer and 1 presenter for each group. Students gather around the wallpaper in their respective groups at opposite ends of the class. Group 1 will brainstorm Awareness activities (seeing) and Group 2 will brainstorm Engagement activities (doing). After 4 minutes of the discussion, let them know they have 4 minutes left to complete the task.
8. Have each group present their top 5 ideas.
9. STUDENTS: return to their desks (gathered in a circle).
10. TEACHER SETS THE TONE: Wrap up the ideas and creativity of the students and acknowledge them for giving the school these ideas.

Eventually, the students from the class can participate in seeing these ideas through; more information on this later.

11. TRANSITION to the Circle by acknowledging the elder.

TALKING CIRCLE/ GUEST VISIT

12. Have 2 sheets taped to different walls of the classroom in advance titled: Awareness Activities (seeing) and Engagement Activities (doing). If an elder is visiting the class they should be present during the brainstorming exercise. The students will understand that the elder will be hearing their ideas, which should help the students focus more seriously on the task. While the students are brainstorming ideas, the teacher can ensure the elder has a seat at the Circle, has water, a place for personal things, time to go to the washroom etc. Offer the GUEST the option of 1. observing the students or 2. visiting elements of the unit this week to have a glimpse of the learning that has taken place.
13. If there is time with the GUEST, show them the short 'First Contact' film (1:42 min) as they would enjoy the humour and understand that what has taken place this week has been about decolonializing history. This context will help them feel more comfortable and be better prepared to lead the circle. You can also show the GUEST the Wampum belt photo and the pages on the wall of students' 'Powerful questions' and the 'injustices' the students uncovered through the film *3rd World Canada*.

Note: The GUEST may prefer to watch and absorb what is taking place in the class, to observe the students working together, to get to know them a little better before the Circle.

TALKING CIRCLE RULES

- The one who has the talking stick or feather is the only one who can speak
- Others listen with an open heart and an open mind
- Everyone has a chance to share but no one is forced to do so : you speak IF you want to speak

14. BEGIN: Talking Circle & 'powerful questions'.
15. Have a talking stick or feather ready. Consider bringing in ribbons in the 4 colours of the nations (red, black, yellow, white) and ask students to help decorate the talking stick with the ribbons during class.
16. Talking Circle protocol: If the GUEST is present in your class, thank them for coming and remind the class that class time is valuable. Your job is to be the time-keeper because it is important that everyone's voice can be heard in the Talking Circle.
17. EXPLAIN how to proceed. Introduce yourself first and then share with the group as well as the GUEST 1 to 3 things: A powerful question that really speaks to you; that you plan to carry with you along in your journey, i.e. a question; Speaking from the heart, from the core of you, share with us one comment, one thing that you learned or reacted to during this week, i.e. a reflection about truth and reconciliation; and You can also share with the GUEST a gratitude (this can also be done without an elder): a thank you
18. Before you start the circle say "I turn it over to you (GUEST's NAME) to open and close the Circle with us. We are grateful that you can join us.
19. PROCEED with Talking Circle

If you don't have a special GUEST in the classroom:

20. TEACHER to start and end the Talking Circle: Set a tone of humility by sharing one short statement that demonstrates new learning or a new understanding. Take a risk so that students will feel safe to take a risk as well, learning from your example.
21. INVITE students to share one by one. Use your watch/stopwatch to keep the discussion moving forward in a timely fashion.

FINISH TALKING CIRCLE

22. ASK designated student(s) to thank the GUEST for joining the class on behalf of everyone.
23. THANK the students for everything they gave of themselves to this unit. Have a student (picked in advance) thank the GUEST.
24. HANG flag : “This is the flag of the nearest First Nations community (or the one belonging to your Guest) and we close this unit by honouring them and keeping their flag in our classroom until the end of the History class.” Have flag ironed and ensure you know the correct way to hang it.

APPENDIX



TERM BANK

WHAT DEFINES INDIGENOUS PEOPLES?

There is no international agreement on the definition of Indigenous peoples. Most international bodies such as the UN allow Indigenous peoples to self-identify based on a few criteria. The *World Council of Indigenous People* however offers this definition: “Indigenous peoples are people living in countries which have a population composed of differing ethnic or racial groups who are descendants of the earliest populations living in the area and who do not as a group control the national government of the countries within which they live.”

INDIAN

The term ‘Indian’ was first used by Christopher Columbus in 1492, believing he had reached India. For this reason avoiding the use of the terms like “Indian” or “Native” is highly recommended with the exception of when they are used in titles and names such as the *Indian Act*, *Native Women’s Association* or the *Osoyoos Indian Band*. Under the *Indian Act*, the term ‘Indian’ refers to “a person who pursuant to this Act is registered as an Indian or is entitled to be registered as an Indian”. A number of terms include words such as *Status Indian*, *Non-status Indian*, and *Treaty Indian*. *Status Indians* are those who are registered as ‘Indians’ under the *Indian Act* and possess an *Indian Status Card*. *Non-status Indians* are those who lost their status or whose ancestors were never registered or lost their status under former or current provisions of the *Indian Act*. *Treaty Indians* are those members of a community whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits.

ABORIGINAL

Under Section 35(2) of the Constitution Act of 1982, the term is defined as including “the Indian, Inuit, and Métis peoples of Canada.” Though the term Aboriginal is still in widespread use, many Indigenous organizations as well as the federal government, have begun using the term Indigenous instead. For many, the problem is with the term itself, as the root meaning of the word ‘ab’ means ‘away from’ or ‘not’ in Latin. Thus the word Aboriginal can mean ‘not original’.

INDIGENOUS

In Canada and in many places around the world, First Peoples prefer the term ‘Indigenous’ to describe themselves, as “Indian and Aboriginal were colonial terms. We are people indigenous to our territories, so Indigenous is the term that should be used.” It is also important to avoid using phrases such as “Canada’s Indigenous peoples” or “Canada’s First Nations/Métis/Inuit” as this implies domination and ownership of Indigenous people. The word ‘Indigenous’ should always be capitalized.

FIRST NATION

A term that came into common usage in the 1970s to replace the word 'Indian', which many found offensive. The term "First Nation" has been adopted to replace the word 'band' in the names of communities in order to emphasize their sovereign title to the land and that they were there first. "Native American" is an American term.

INUIT

The Inuit are the Indigenous inhabitants of the North American Arctic, from Bering Strait to East Greenland. As well as Arctic Canada, Inuit also live in northern Alaska and Greenland, and have close relatives in Russia. They are united by a common cultural heritage and a common language. Until recently, outsiders called the Inuit "Eskimo." Now they prefer their own term, "Inuit," meaning simply "people." There are about 40,000 Inuit in Canada.

MÉTIS

Métis people are one of three (3) distinct Indigenous peoples recognized under Canada's Constitution (the others are First Nation, and Inuit peoples). Prior to Canada's manifestation as a nation, a new Indigenous people emerged out of the relations of 'Indian' women and European men. While the initial offspring of these 'Indian' and European unions were individuals who simply possessed mixed ancestry, subsequent intermarriages between these mixed ancestry children resulted in the genesis of a new Indigenous people with a distinct identity, culture and consciousness in west central North America – the Métis Nation. There are Métis people in nearly every province of Canada.

KNOWLEDGE KEEPERS & ELDERS

Being an Elder or Knowledge Keeper is not defined by age, rather they are recognized by a First Nations' community as having knowledge and understanding of the traditional culture of the community or a specific area of expertise such as treaties for example. Knowledge and wisdom, coupled with the recognition and respect of the people of the community, are the essential defining characteristics for both Elders and Keepers. Each First Nation has their own term that defines these wisdom keepers, knowledge keepers, medicine people, healers and/or ceremonial persons.

INDIAN ACT

The *Indian Act* is federal legislation that regulates 'Indians' and reserves and sets out certain federal government powers and responsibilities toward First Nations and their reserved lands. The first *Indian Act* was passed in 1876, although there were a number of pre-Confederation and post-Confederation enactments with respect to 'Indians' and reserves prior to 1876. Since then, it has undergone numerous amendments, revisions and re-enactments. The *Indian Act* is considered a fundamentally racist document as it originally banned traditional religious and cultural practises, denied Indigenous people the right to vote, and restricted various types of trade with non-Indigenous people, amongst a host of other things.

"The Indian Act policies controlled the lives of Indigenous people from the cradle to the grave."

–Maurice Switzer, Knowledge Keeper

BAND

The *Indian Act* defines ‘Band’, in part, as a body of ‘Indians’ for whose use and benefit in common, lands have been set apart. *Band* is term used for First Nations communities that are still governed by the *Indian Act* and part of the reserve system. Each *band* has its own governing band council, usually consisting of a chief and several councillors. All *band* decisions are however subject to the *Ministry of Indigenous and Northern Affairs Canada* (INAC), which holds the power of veto. Today, many *bands* prefer to be known as First Nations.

RESERVES

Defined by the *Indian Act* as “... tract of land, the legal title to which is vested in Her Majesty, that has been set apart by Her Majesty for the use and benefit of a band.” A result of this definition in the *Indian Act* is that the Band or Band members cannot privately own reserve land, it belongs not to them but the Crown. “Reservation” is an American term.

TREATY

A formal agreement between the Crown and Indigenous peoples.

TREATY RIGHTS

Rights specified in a treaty. Rights to hunt and fish in traditional territory and to use and occupy reserves are examples of treaty rights. This concept can have different meanings depending on the context and perspective of the user.

TURTLE ISLAND

Turtle Island is the name many Indigenous peoples gave to the land that encompasses Canada, the United States and Mexico, before the arrival of Europeans. The name stems from the traditional creation story, in which a turtle offered to carry the land on his back. Many Nations hold their own versions of the creation of Turtle Island and you can read one belonging to the Ojibwa here: <http://www.native-art-in-canada.com/turtleisland.html>

RECONCILIATION

Globally, reconciliation can be considered a legal response embraced by many countries, such as post-Apartheid South Africa or the Guatemala after their Civil War, as a way to heal the wounds of racial discrimination and bring healing to the atrocities committed. In Canada, the *Truth and Reconciliation Commission* (TRC) was established as result of the *Indian Residential Schools Settlement*, a class action lawsuit (the largest in Canada) won by former Residential School students. The TRC began a multi-year process to listen to Survivors, communities and others affected by the Residential School system. Reconciliation in within the TRC framework speaks not only to educating Canadians about the history of the Residential School system but to rebuilding relationships between peoples and Canadians. Reconciliation is not only about the past; it is about the future that all Canadians will forge together.

COLONIALISM

Colonialism is a practice of domination, which involves the subjugation of one people to another. The term colony comes from the Latin word *colonus*, meaning farmer. This root reminds us that the practice of colonialism usually involved the transfer of population to a new territory, where the arrivals lived as permanent settlers while maintaining some political allegiance to their country of origin.

IMPERIALISM

The policy, practice, or advocacy of extending the power and dominion of a nation especially by direct territorial acquisitions or by gaining indirect control over the political or economic life of other areas. Like colonialism, imperialism also involves political and economic control over a dependent territory. Imperialism, on the other hand, comes from the Latin term *imperium*, meaning to command. Thus, the term imperialism draws attention to the way that one-country exercises power over another, whether through settlement, sovereignty, or indirect mechanisms of control.

DOCTRINE OF DISCOVERY

Two particular Papal Bulls, *Romanus Pontifex* (1455) and *Inter Cetera* (1493) issued by the Popes Nicholas V and Alexander VI informed what remains an important piece of a larger idea in international law: the *Doctrine of Discovery*. The Doctrine holds that when European nations “discovered” non-European lands, they gained special rights over that land, such as sovereignty and title, regardless of those living on that land. These Papal Bulls asserted that Christian nations had a divine right, based on the Bible, to claim absolute title to and ultimate authority over any newly “discovered” Non-Christian inhabitants and their lands. Over the next several centuries, Spain, Portugal, England, France, and Holland used these beliefs for their own imperialistic and colonialist purposes. These laws greatly influenced and served as the legal basis to European colonialist policies and laws such as the *Indian Act*.

Sources:

Indigenous Corporate Training Inc.; Inuulitsivik Health Centre; Kohn, Margaret and Reddy, Kavita, *The Stanford Encyclopedia of Philosophy* (Fall 2017 Edition), Edward N. Zalta (ed.); Manuel, Arthur, et al. *Unsettling Canada: a national wake-up call*. Toronto, Between the Lines, 2015.; Métis Nation of Ontario; Olthuis Kleer Townshend LLP & Newcomb, Steve. ; Ontario First Nation, Métis, and Inuit Education Policy Framework; Shaman’s Drum “Five Hundred Years of Injustice.” Fall 1992, p. 18-20; Saskatchewan Indigenous Cultural Centre; Truth and Reconciliation Commission of Canada; United Nation Declaration on the Rights of Indigenous Peoples.

CURRICULUM LINKS

CANADIAN HISTORY SINCE WORLD WAR I: GRADE 10, ACADEMIC (CHC2D)

A. Historical Inquiry and Skill Development

A1. Historical Inquiry

A1.2 select and organize relevant evidence and information on aspects of Canadian history since 1914 from a variety of primary and secondary sources (e.g. primary sources: ... treaties; ...), ensuring that their sources reflect multiple perspectives

A1.3 assess the credibility of sources and information relevant to their investigations (e.g. by considering the perspective, bias, accuracy, purpose, and context of the source and the values and expertise of its author)

Sample question: “If you were consulting various websites for information on the First Nations protests in Caledonia, how would you determine which sites were the most reliable and credible?”

A1.4 interpret and analyse evidence and information relevant to their investigations, using various tools, strategies, and approaches appropriate for historical inquiry (e.g. use a concept map to help them assess the short- and long-term consequences of residential schools for Aboriginal people)

A1.7 communicate their ideas, arguments, and conclusions using various formats and styles, as appropriate for the audience and purpose (e.g. an essay on turning points for Aboriginal people since 1960; ...)

B. Canada, 1914–1929

B1. Social, Economic, and Political Context

B1.1 analyse historical statistics and other primary sources to identify major demographic trends in Canada between 1914 and 1929 (e.g. trends related to ... Aboriginal populations, ...), and assess their significance for different groups in Canada

B2. Communities, Conflict, and Cooperation

B2.4 explain the goals and accomplishments of some groups and/or movements that contributed to social and/or political cooperation during this period (e.g. the League of Indians; ...) Sample questions: “What impact did the League of Indians have on the lives of Aboriginal peoples in Canada?” ...

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B2.5 describe attitudes towards and significant actions affecting ethnocultural minority groups in Canada during this period (e.g. with reference to ... residential schools, restrictions imposed by the Indian Act ...), and explain their impact

B3. Identity, Citizenship, and Heritage

B3.1 explain how some individuals, groups, and/or organizations contributed to Canadian society and politics during this period and to the development of identity, citizenship, and/or heritage in Canada (e.g. with reference to ... Fred O. Loft, ... the League of Indians, ...)

E. Canada, 1982 to the Present

E3. Identity, Citizenship, and Heritage

E3.1 describe contributions of various individuals, groups, and/or organizations to Canadian society and politics since 1982 (e.g. 3.1 descAtleo, leCllmont Chartier, ...ont CharCournoyea, ... Métis Nations of Ontario, ...), and explain the significance of these contributions for the development of identity, citizenship, and/or heritage in Canada Sample questions: “What have been the short- and long-term consequences of Elijah Harper’s rejection of the Meech Lake Accord?” ...

E3.2 explain ways in which various individuals, groups, organizations, and/or events have contributed to the arts and popular culture in Canada since 1982 (e.g. Susan Aglukark, l Adam Beech, ... Tomson Highway, ...), and assess the significance of these contributions for the development of identity, citizenship, and/or heritage in Canada

E3.3 assess the significance of public acknowledgements and/or commemoration in Canada of past human tragedies and human rights violations, both domestic and international (e.g. residential schools; ... forced relocation of Inuit families)

Canadian History since World War I, Grade 10, Applied (CHC2P)

A. Historical Inquiry and Skill Development

A1. Historical Inquiry

A1.5 use the concepts of historical thinking (i.e., historical significance, cause and consequence, continuity and change, and historical perspective) when analysing, evaluating evidence about, and formulating conclusions and/or judgments regarding historical issues, events, and/or developments in Canada since 1914 (e.g. use the concept of historical perspective when evaluating evidence about residential schools)

B. Canada, 1914–1929

B1. Social, Economic, and Political Context

B1.4 describe the impact that World War I had on Canadian society and politics and the lives of different people in Canada ... 30 First Nations, Métis, and Inuit Connections, Grades 9–12: Scope and Sequence of Expectations, 2014 Sample questions: “What impact did the Halifax Explosion have on people living in Halifax, Dartmouth, and the Mi’kmaq settlement in Tufts Cove?” ...

B2. Communities, Conflict, and Cooperation

B2.2 describe some significant ways in which Canadians cooperated and/or came into conflict with each other at home during this period ... and explain the reasons for these interactions as well as some of their consequences Sample questions: ... “Why was the League of Indians founded? What impact did it have?” ... “Why was it mandatory for status Indians to attend residential schools? What were the goals of these schools?”

B2.3 describe some significant challenges facing immigrants and other ethnocultural minorities in Canada during this period (e.g. the quality of life on reserves; restrictions imposed by amendments to the Indian Act in 1920; residential schools), and explain some of their consequences Sample questions: “What challenges did African-Canadian and First Nations men face when trying to enlist in the Canadian armed forces during World War I?” ...

E. Canada, 1982 to the Present

E1. Social, Economic, and Political Context

E1.4 describe some key political developments and/or government policies in Canada since 1982 (e.g. ... Aboriginal rights in section 25 of the Constitution Act,) and assess their impact on the lives of different people in Canada

E2. Communities, Conflict, and Cooperation

E2.2 describe some significant issues and/or developments that have affected relations between governments and First Nations, Inuit, and Métis peoples in Canada since 1982 (e.g. the Meech Lake Accord; disputes over land claims at Oka, Ipperwash, and/or Caledonia; the Nisga’a Final Agreement (1988); Ot-tawa’s apology for the residential school system; the creation of Nunavut; the New Credit Settlement; the Idle No More movement), and explain some changes that have resulted from them Sample question: “What progress has been made with respect to Aboriginal land claims since 1982?”

E3. Identity, Citizenship, and Heritage

E3.1 describe ways in which some individuals and organizations have contributed to society and politics and to the development of identity, citizenship, and/or heritage in Canada since 1982 (e.g. Shawn Atleo, ... Matthew Coon Come, ... Phil Fontaine, ... the Assembly of First Nations, ...)

E3.4 describe some of the ways in which Canada and Canadians have, since 1982, acknowledged the consequences of and/or commemorated past events, with a focus on human tragedies and human rights violations that occurred in Canada or elsewhere in the world (e.g. apologies for ... residential schools; ... Aboriginal History Month), and explain the significance of these commemorations for identity and/or heritage in Canada