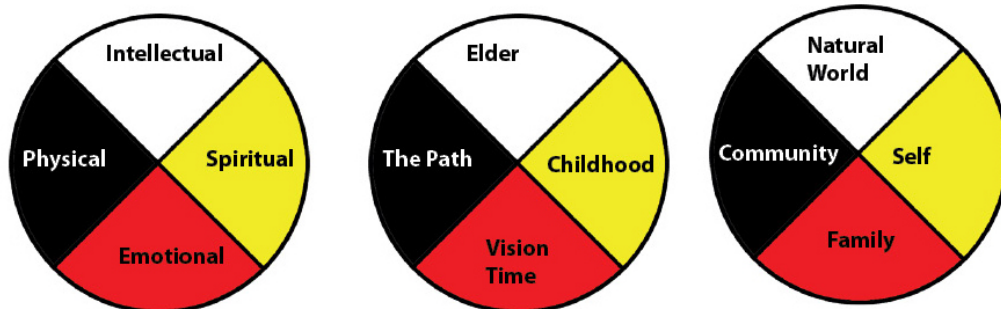




Native Teachings - A Personal Journey Through Social Change



This unit is focused on the following: Telling the Story of Residential Schools for Social Change

Teachers, before you start this unit reflect on the following questions for yourself:

- How can I move from a personal interest in this topic to becoming part of a national or international movement of change?
- How can I bring First Nations voices, from elders to youth, into my lessons?
- What is the importance of “Data-driven change” to my students?

This unit focuses on the following topic: Residential Schools and Social Change

Objectives of this unit:

- a. Students will practice applying parts of the Social Science Inquiry Model to the example of Residential Schools.
- b. Students will apply terms from anthropology, psychology and sociology to specific examples arising from Canada's Residential Schools experience.
- c. Students will have a deeper understanding of the impact of historical prejudices and their own role in active social change.

Specific Expectations for Native Studies NDA3M

- identify measures taken by non- Aboriginal society that affect Aboriginal identity, particularly the use, maintenance, and preservation of Aboriginal languages (e.g., the Indian Act, residential schools).
- identify the ways in which Aboriginal peoples and other Canadians are attempting to resolve disputes over the past treatment of Aboriginal peoples (e.g., in the ongoing dialogue regarding residential schools, through negotiations about land title);
- describe examples of Aboriginal peoples' commitment to sovereignty in the context of contemporary Canada.
 - describe how health and education issues relevant to the quality of life of Aboriginal peoples on and off reserves (e.g., the prevalence of diabetes, alcohol and substance abuse, teen pregnancy) are a mutual responsibility of Aboriginal peoples and Canadian society.
- demonstrate an understanding of contemporary Aboriginal perspectives on Aboriginal-Canadian relations (e.g., as expressed in the Red Paper, the response of the Indian Association of Alberta to the federal government's 1969 white paper on Indian policy; the Assembly of First Nations Declaration, 1980; and selections of testimonies before the Royal Commission on Aboriginal Peoples)

Specific Expectations for HSP3M – Introduction to Anthropology, Psychology & Sociology

- demonstrate an understanding of the
- major questions related to "self and others"
- that are posed by anthropologists (e.g., What are the cultural patterns that help to define the self?)
- demonstrate an understanding of discrimination and exclusion in social relationships, from the perspectives of anthropology ,psychology,and sociology;
- analyze examples of social or institutional
- practices in earlier historical periods that
- formed the basis for social relationships
- involving discrimination or exclusion in
- contemporary society (e.g.,apartheid, segregation, ghettoization,ostracism, gender
- discrimination).
- demonstrate an understanding of various research methodologies for conducting primary research (e.g.,interviews,surveys and questionnaires, observations

Lesson No. 1: An examination of Social Change through Individual and Canadian Stories.

Essential Questions for this Lesson:

- How can stories flow together to make change?
- What is “data-driven change”?
- What are some concrete examples of this change?

Vocabulary Introduced in this Lesson:

- Systemic Discrimination
- Social Dysfunction
- Assimilation
- Residential Schools
- Royal Commission on Aboriginal Peoples
- Data-driven Change

Prior Knowledge they need for this Lesson:

- an introduction to the Social Science Inquiry Model
- knowledge of “discrimination”, and “social institutions”

Materials, supplies needed:

- 3 hand outs, overheads or digital projections of statistics, charts or tables (“data organizers”) for hook
- Residential School stories that are related to these data organizers.
- Video clip of Oka Crisis

Resources that can be used for hook:

- <http://www.afn.ca/article.asp?id=764>
- <http://www.nwac-hq.org/en/reports.html>
- <http://www.theglobeandmail.com/life/health/with-more-than-500-aboriginal-women-missing-action-is-overdue/article1274074/>

Minds On Activities (Feeling, Thinking, Questioning, Knowing, Experimenting, Planning)

- Hook: Show three graphs, charts or tables that reveal current environmental and social problems facing any of Canada's First Nations communities. These should be visual data organizers from which students can interpret and draw conclusions. Students should want to analyze the causes behind evidence of systemic dysfunction. Graphs, charts or tables could demonstrate missing Indigenous women, rates of Aboriginal incarceration, Aboriginal drop-out rates, health problems such as diabetes or rates of Aboriginal youth suicide. Spoken statistics can elicit such an analysis if visual organizers are not found.
- Brainstorm a common denominator for much social and psychological trauma. Move towards the topics of -
 - a. social dysfunction attributed to broken homes;
 - b. genocidal policies (assimilation);
 - c. systemic discrimination of social institutions;
 - d. residential schools
- Together, make a note on or review these terms. Write the definition and apply one or more examples from information learned thus far. These terms should be applied regularly in the course from now on.
- Depending on the graphs, charts or tables used in the hook, find related stories of Residential School students who would give a face to this hard evidence. Read each of these stories to the students. (Students will read and tell other Residential School stories in a follow-up lesson.) Make the connection between some of today's problems facing Canada's First Nations and past policies of assimilation and residential schools.
- Circle discussion: How can stories flow together to make change? Give examples in the news or in history where authorities change policies, laws or services in the face of stories or research. One example is the **1996 Royal Commission on Aboriginal Peoples** (often called RCAP) where mounting evidence forced government authorities to examine many problems facing First Nations. The Royal Commission gathered stories and evidence over a few years and presented recommendations to the federal government. Some of these recommendations were implemented immediately and others took more inquiry and social action before their realization.
- Examine the recommendations. Which have been implemented? (ex. The beginning of the Healing Fund for Residential schools survivors.) Which 1996 recommendations are still under consideration?
- Before and after the RCAP of 1996, work together to record tipping points of empowerment and positive social, political and economic change that stem from storytelling and activism. For example, watch an Oka crisis clip and record a history timeline from the Oka Crisis to 1996 (see sample timeline attached). This is the period of information gathering ("data collection") that followed right after the Prime Minister announced a royal commission.
- Summary: Examine examples of data-driven change in this lesson.
- Follow Up: Read and share stories of Residential School victims and survivors. Place these stories in the context of Native Teachings (top of lesson). Examine the power of storytelling as a force of social change.

See sample timeline attached.