

# ADSB Connect

Family & Staff Edition



## Supporting Youth Mental Health *Smudging*

Smudging is a practice in many Indigenous communities and culture around the world which involves the burning of medicines gathered from the earth (sage, cedar, sweetgrass, as well as others).

Smudging allows people to stop, slow down, and become mindful and centred. This allows people to remember, connect, and be grounded in the event, task, or purpose at hand. Smudging also allows people to let go of negative feelings and thoughts. Letting go of things that inhibit a person from being balanced and focused comes from the feeling of being calm and safe while smudging.

Scent is the strongest sense attached to memory. Smudging is also a practice in cultural safety as well as mindfulness. This practice reinforces both a positive mindset and safe space for individuals who engage in smudging.

When we smudge, we first cleanse our hands with the smoke as if we were washing our hands. We then draw the smoke over our heads, eyes, ears, mouths, and our bodies. These actions remind us to think good thoughts, see good actions, hear good sounds, speak good words, and show the good of who we are.

**Smudging is always voluntary.** People should never be forced or pressured to smudge. It is completely acceptable for a person to indicate that they do not want to smudge either by refraining from smudging or leaving the room.

*Adapted from: Manitoba Smudging Protocols & Guidelines for School Divisions (2018).*



## this issue

National Day for Truth & Reconciliation P.1  
 Residential Schools in Canada P.2  
 Local Residential Schools P.3  
 Honest Conversations with Children P.4  
 Healthy Activities for Families P.5  
 Additional Information & Resources P.6  
 Educator's Guide Excerpts P.7

## NATIONAL DAY FOR TRUTH & RECONCILIATION

Over the last few years, September 30<sup>th</sup> has been recognized as **Orange Shirt Day** and the Government of Canada has now designated September 30<sup>th</sup> as **National Day of Truth and Reconciliation**. This federal statutory holiday was created to ensure that the history of the residential schools is not forgotten and the ongoing legacy in our communities is honoured. Similar to Orange Shirt Day, this is an opportunity to create meaningful discussion about the effects of residential schools and the legacy they have left behind. It is also an opportunity for Canadians to create meaningful dialogue and participate in building bridges with each other for reconciliation. This may present itself as a day of quiet reflection and/or a day of learning and sharing. This edition of ADSB Connect is dedicated to the National Day for Truth and Reconciliation.

When speaking of the graves of residential schools, consider referring to them as

**“UNCOVERED”**

rather than

**“DISCOVERED”**

in order to frame them as something revealed or exposed rather than something newly found.

***Education has gotten us into this mess and education will get us out.***

*Hon. Senator Murray Sinclair  
 Chair, Truth and Reconciliation Commission of Canada*

### National Day for Truth & Reconciliation & Orange Shirt Day in the ADSB

*While residential schools and truth and reconciliation are integrated into the curriculum throughout the year, ADSB schools will be participating in learning activities on September 30 to recognize the National Day for Truth and Reconciliation. In addition, across the ADSB, flags will be flown at half-mast and there will be a moment of silence in honour of the children who did not return from residential schools. A virtual presentation with Residential School survivor Dolly Syrette will also be available to classes.*

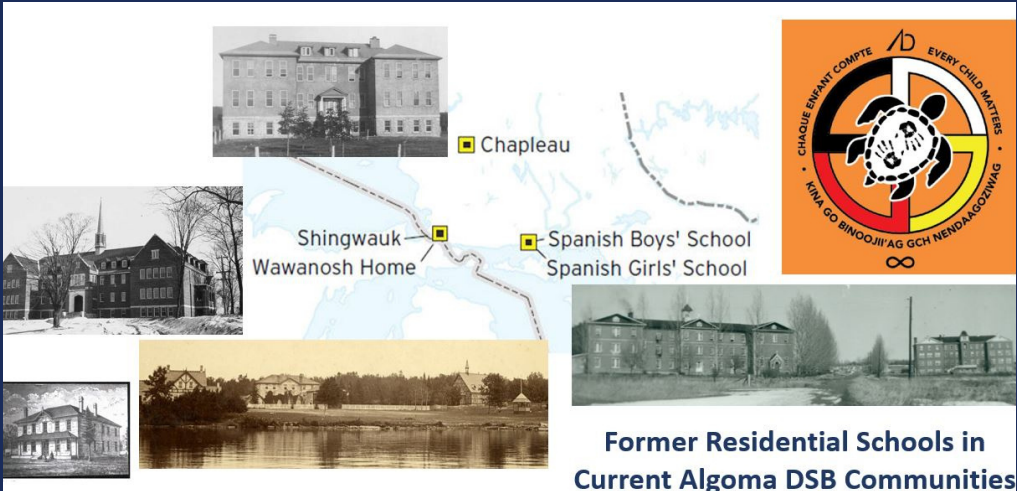


*Students and staff will be encouraged to wear orange on September 30. “Every Child Matters” orange bracelets will be available by donation (\$1.00 suggested) with all proceeds going to the Children of Shingwauk Alumni Association.*

***Kina go Binoojii'ag Gch nendaagoziwag  
 Every Child Matters - Chaque Enfant Compte***



# IN A LOCAL CONTEXT



**Former Residential Schools in Current Algonquin DSB Communities**

The five former Residential School sites across ADSB.

Shingwauk School 1878 – 1970  
Denomination – Anglican

"If anything is to be done with the Indian, we must catch him very young. The children must be kept constantly within the circle of civilized conditions."

– Nicholas Flood Davin, Report on Industrial Schools for Indians and Half-Breeds, 1879

Wawanosh Home 1879 – 1892  
Denomination – Anglican

"I want to get rid of the Indian problem. I do not think as a matter of fact, that the country ought to continuously protect a class of people who are able to stand alone... Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question, and no Indian Department, that is the whole object of this Bill."

– Duncan Campbell Scott, Department of Indian Affairs, 1920

St. John's School 1907 – 1948  
Denomination – Anglican  
(Chapleau)

Spanish Boys School 1879 – 1959  
Denomination – Catholic  
(St. Peter Claver)

"The Canadian government pursued this policy of cultural genocide because it wished to divest itself of its legal and financial obligations to Aboriginal people and gain control over their land and resources. If every Aboriginal person had been 'absorbed into the body politic,' there would be no reserves, no Treaties, and no Aboriginal rights."

– Truth and Reconciliation Commission Canada, Honouring the Truth, Reconciling the Future: Summary of the Final Report of the Truth and Reconciliation Commission of Canada, p. 3

Spanish Girls School 1868 -1962  
Denomination – Catholic  
(St. Joseph's)

# Honest Conversations

## Sharing Tough News with Kids



For all kids: Children will look to you for safety and reassurance. Prepare yourself and explain in terms that are age appropriate. Listen and let children express their thoughts and feelings. You do not have to know all of the answers, this is an opportunity to learn together.



Seven and under: Be aware of what your children are hearing and seeing, being sensitive to their perceptions of events. Reassure them that they are safe. As a family try some of the activities in this guide to learn more about Residential Schools and how you can support your community.



Eight to Twelve: You know the temperament and sensitivity of your child the best. Many kids at this age see events in concrete terms. It is a good age to have discussions and ask what they know. Watch for BIG feelings and help kids to acknowledge that these feelings are okay.



Teens: Teenagers get news from many different sources such as school, social media, friends, and community leaders. Touch base to see what they know and how they perceive the current events. Give them space to share their views.



If you or loved ones are in distress, support is available through the Indian Residential Schools Crisis Line at 1-866-925-4419. In addition, culturally relevant mental health support services for members of the Indigenous community are accessible through Hope For Wellness (<https://www.hopeforwellness.ca/>)



# HEALTHY ACTIVITIES FOR FAMILIES AND CHILDREN

## Create

A Heart Garden or leave shoes on the front steps to remember and pay respect to

Residential School

Survivors and those who were lost.

Learn more here: <https://fncaringsociety.com/>

**Kina go Binoojii'ag Gch nendaagoziwag**

**Every Child Matters**

**Chaque Enfant Compte**



## Read

*The Truth and Reconciliation Commission of Canada 94 Calls to Action* with your children. A youth friendly guide has been published by First Nations Child & Family Caring Society of Canada. (Go to page 6 for a direct link)

## Wear

An orange shirt or something orange, to bring awareness and to promote reconciliation and hope.  
[www.orangeshirtday.org](http://www.orangeshirtday.org)

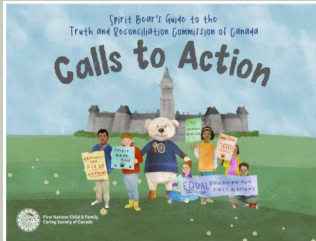
## Educate

Read, research, and learn about the Residential Schools in our area. Listen to how these experiences impacted others.

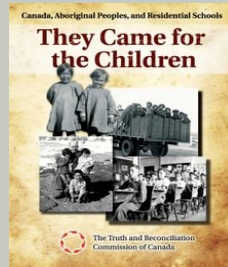


# Because you want to know more ...

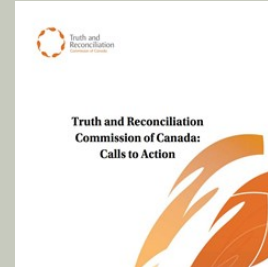
The **Truth and Reconciliation Commission (TRC)** was initiated in 2015 as part of the Indian Residential Schools Settlement Agreement. It was mandated to inform all Canadians about what happened in Indian Residential Schools (IRS). **TRC** documented the truth of survivors, families, communities and anyone affected by the IRS experience. It is hoped that the **TRC** will guide and inspire Indigenous Peoples and Canadians to reconciliation and a relationship based on mutual understanding and respect.



Click [here](#) to access a child friendly version of the **TRC Calls to Action**.



Click [here](#) to access, **They Came for the Children** from the TRC.



Click [here](#) to access the **TRC Calls to Action**.

## Legacy of Hope Foundation

The Legacy of Hope Foundation is a national Indigenous charitable organization with the mandate to educate and create awareness and understanding about the Residential School System through sharing stories and educating Canadians. The website includes exhibitions, resources and Justice Murray Sinclair speaking on the discovery at the Kamloops' site. Click [here](#) to access the website.



Click [here](#) to access two videos: *The Forgotten Métis* (7.14) and *Where are the Children* (27.49).

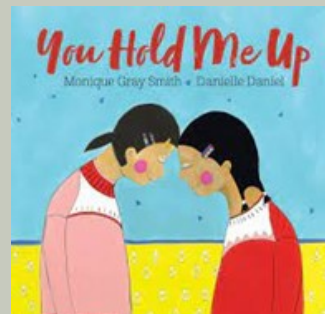
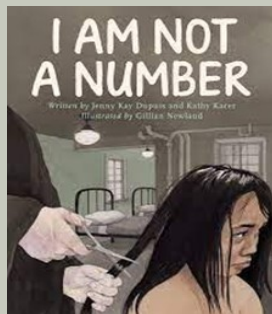
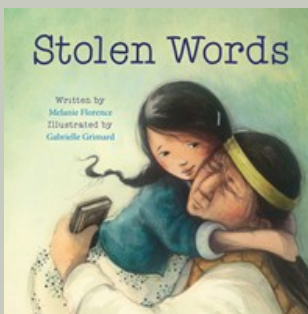


## Guiding the Conversation About Orange Shirt Day

This site offers advice for educators, parents and families on what the orange shirt signifies and how to have conversations around Orange Shirt Day and Residential Schools. Click [here](#) to access the site.

## Children's Stories

Below are some sample children's stories that are based on residential schools experiences. Click on the book image to access a read-aloud for the story.



# Truth and Reconciliation Week 2021 EDUCATOR'S GUIDE



The following 4 pages are only excerpts. The full guide is available at:

<https://www.canadashistory.ca/education/classroom-resources/truth-and-reconciliation-week-2021/truth-and-reconciliation-educational-package>

CANADA'S  
**HISTORY**



National Centre for  
Truth and Reconciliation  
UNIVERSITY OF MANITOBA

# NEW TO TRUTH & RECONCILIATION?

**A LOT OF US ARE.  
HERE'S WHAT YOU NEED TO KNOW:**

## TRUTH

"That which corresponds to reality"

**RESIDENTIAL SCHOOLS WERE A CULTURAL ASSIMILATION.  
THE EFFECTS STILL IMPACT INDIGENOUS COMMUNITIES.**

- Residential schools operated from 1831 until 1996.
- Indigenous children nationwide were compelled to attend.
- While there, they faced abuse, neglect, malnutrition, and disease. Thousands died.
- They were forced to speak only English or French, and forbidden to use their own languages.
- This nearly destroyed Indigenous cultures and languages across Canada.

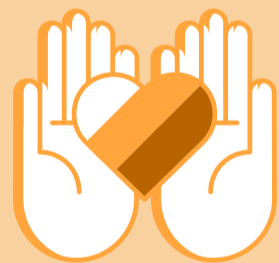
**It is estimated that  
150,000 children attended  
residential school in  
Canada.**

## RECONCILIATION

"Restoring positive relationships"

**RECONCILIATION COMES THROUGH COMPASSION FOR AFFECTED  
COMMUNITIES AND A WILLINGNESS TO LISTEN.**

- The history of residential schools still burdens many Indigenous communities.
- The first step toward reconciliation is a willingness to listen and learn.
- Listen empathetically and with an open mind.
- Reconciliation requires action.



## ACTION

- Participate in **Orange Shirt Day (September 30)** and learn the story behind why we wear orange at [orangeshirtday.org](http://orangeshirtday.org).
- Learn about whose land you live on to honour **land acknowledgement** at [native-land.ca](http://native-land.ca).
- Read the **94 Calls to Action** and learn about what important steps still need to be taken towards reconciliation.

**"There are no shortcuts.  
When it comes to Truth  
and Reconciliation, we  
are forced to go the  
distance."**

**– JUSTICE MURRAY SINCLAIR**



**215 unmarked graves discovered near Kamloops, B.C. on June 1, 2021**

**751 unmarked graves discovered near Cowessess, Saskatchewan on June 24, 2021**

**182 unmarked graves discovered near Cranbrook, B.C. on July 2, 2021**

**160 unmarked graves discovered on Penelakut Island, B.C. on July 13, 2021**

*...Investigations continue and more unmarked burial sites will continue to be found.*

Unsafe living conditions: poorly built and maintained facilities

Unsanitary conditions and lack of medical care allowing for the spread of tuberculosis

Sexual and emotional abuse: complaints disregarded and dismissed

Government failure to respond to systemic and persistent concerns

Residential schools existed in Canada from 1831-1996.

Indigenous children at residential schools died at a much higher rate than other school-aged children in the general population.

The TRC confirmed the deaths of thousands of children from accidents or disease. The true numbers are likely much higher, as many records have been destroyed or are missing.

**Remember that this is an emotionally heavy topic. Leave time and space for discussion.**

**Check out the [NCTR's resources](#) to include Indigenous curriculum connections in your class.**

**Answer to the best of your ability, but acknowledge when you don't know an answer and suggest places to research.**

## HISTORICAL CONTEXT

# HOW DO I TALK ABOUT UNMARKED GRAVES AND MISSING CHILDREN WITH MY STUDENTS?

## TIPS FOR TALKING WITH STUDENTS

**Avoid "us" and "them" language.**

## CAUSES OF STUDENT DEATH

## RECENT NEWS

# WHAT CAN I DO TO GET STUDENTS INVOLVED AND ENGAGED?

## **PARTICIPATE IN ORANGE SHIRT DAY**

to remember the children taken from their homes.

## **PARTICIPATE IN TRUTH AND RECONCILIATION WEEK**

to learn more and hear Indigenous voices.

## **PARTICIPATE IN “IMAGINE A CANADA”**

to envision current and future reconciliation. Students will create an original work of art of their choosing (painting, song, rap, poem, drawing, etc.) of what they believe reconciliation in Canada looks like. These works of art are submitted to the NCTR for review and various winners across Canada are chosen.

## **LEAD LESSONS WITH INDIGENOUS CONTENT**

and study Indigenous literature/film/art in your class. Discuss Indigenous perspectives in history. Highlight Indigenous perspectives on contemporary issues in science classes, such as oil pipelines, water contamination, loss of biodiversity, and sustainability.

## **INVITE INDIGENOUS SPEAKERS TO YOUR CLASS**

so you and your students can meet Indigenous leaders and community members.

## **GET INVOLVED IN LOCAL INITIATIVES**

throughout the year and support Indigenous community members.

# Starter's Guide

## Talking about Residential Schools in the Classroom

### Promoting Cultural Safety in your Classroom

Here are some points to remember before, during, and after having discussions about residential schools:

- Students come from diverse backgrounds, so be aware that students' pre-existing feelings and knowledge about this topic will vary.
- You may have students that self-identify as Indigenous in your classroom, but do not ask students to do so.
- Preface your lessons with appropriate background and context.
- Send a note home beforehand to keep families included in the discussion.
- Be prepared to respond to students who make hurtful or ignorant comments. Give these students the opportunity to learn and grow, but maintain a safe space.
- Remove yourself as an authority on the subject by being transparent about your own learning journey. "Reconciliation" is not a subject to be covered in a single unit or semester, but rather something to be incorporated into all realms of teaching.
- Try to have an Elder or Knowledge Keeper come into your classroom.
- Discussing residential schools or Indigenous history may be personal or difficult, so be prepared to provide support to your students (i.e., have your school's guidance counsellor nearby, provide the phone number of the crisis line, etc.). **The 24/7 Residential Schools Crisis line can be reached at 1-866-925-4419.**