

SOCIAL STUDIES GRADE 11

Residential Schools



11255 Okanagan Centre Rd. W.
Lake Country, BC V4V 2J7



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BIG IDEA: THE INTENTIONAL DESTRUCTION OF PEOPLES AND THEIR CULTURES IS NOT INEVITABLE, AND SUCH ATTEMPTS CAN BE DISRUPTED AND RESISTED (FROM GENOCIDE STUDIES 12).

COMPETENCY: ASSESS THE SHORT- AND LONG-TERM CAUSES AND EXPECTED AND UNEXPECTED CONSEQUENCES OF PEOPLE'S ACTIONS, EVENTS, PHENOMENA, IDEAS, OR DEVELOPMENTS (CAUSE AND CONSEQUENCE)

CONTENT: RECOGNITION OF AND RESPONSES TO GENOCIDE (FROM GENOCIDE STUDIES 12)



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ACTIVITIES TO CREATE INQUIRY:

1. OVERVIEW OF HISTORY OF RESIDENTIAL SCHOOLS AND THEIR LASTING IMPACT ON INDIGENOUS PEOPLES OF THE OKANAGAN
2. ACTIVITY: HAZEL'S STORY
3. ACTIVITY: TIMELINE

LESSON PLAN CREATED USING THE BOOK "TAKE THE INDIAN OUT OF THE CHILD – SYILX OKANAGAN EXPERIENCES IN THE VIOLENT AND FORCED ASSIMILATION OF INDIAN RESIDENTIAL SCHOOLS." BY THE OKANAGAN NATION ALLIANCE.

WHAT WILL WE KNOW: HOW DID THE CREATION OF RESIDENTIAL SCHOOLS IN CANADIAN CONTRIBUTE TO THE INTENTIONAL DESTRUCTION OF INDIGENOUS PEOPLES?

FURTHER INQUIRY:

FIELD TRIP SUGGESTIONS:

1. LAKE COUNTRY MUSEUM AND ARCHIVES

INVITE AN INDIGENOUS ELDER TO SPEAK WITH YOUR CLASS.

READING SUGGESTION:

1. TAKE THE INDIAN OUT OF THE CHILD - PUBLISHED BY THE OKANAGAN NATION ALLIANCE

We respectfully acknowledge that the land on which the Lake Country Museum is situated, where this lesson was developed, is on the unceded territory of the Syilx (Okanagan) Peoples.

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Lake Country Heritage and Cultural Society

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Social Studies Grade 11: Residential Schools

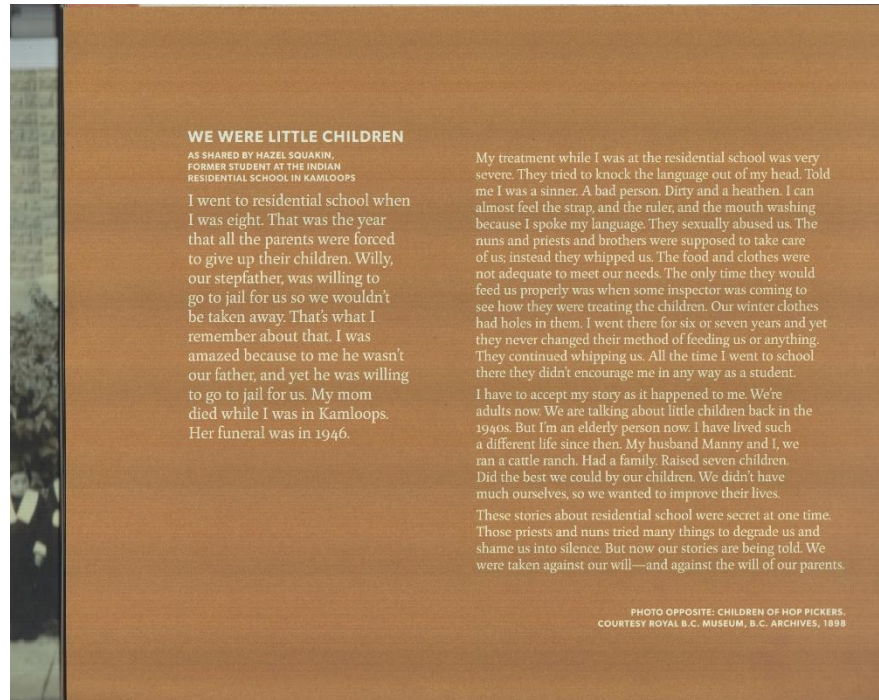
Learning Experience
Students will be able to reflect on how Canada's policies and treatment of Indigenous peoples in residential schools and how it contributed to the attempted genocide of Indigenous Peoples and the assimilation of culture.

Lesson plan created using the book "Take the Indian Out of the Child – Syilx Okanagan experiences in the violent and forced assimilation of Indian residential schools." By the Okanagan Nation Alliance.

Intention	Students will learn about the history of Canada's past with discrimination and the effects it caused. Further, students will be able to think critically about the implications it may have caused today, or if there are any current events they can draw from.
Objective	The objective of this lesson is to help bring awareness to Canada's multicultural history and to gain insight on the past.
The story	<p>In the early 1900s, Chiefs across Canadian – including Syilx Okanagan Chiefs – advocated for Indian land rights, a fight still ongoing today. In the 1920s, Canada changed the Indian Act making it more challenging for Indigenous peoples to claim their land. One of the policies included in the amendment was to make hiring lawyers for land claims illegal for Indigenous peoples. Any lawyer who did represent them could face fines or even jailtime. The 1920s amendment also made it mandatory for Indigenous children between the ages of 7 and 15 to attend residential schools.</p> <p>The residential school system began in Canada in the 1800s but it was not until 1920 that attendance was compulsory across the country. Survivors describe residential schools as less about educating the students and more about separating children from their families and culture. Education was mainly focused on religion and labour that kept the schools running; including cooking, laundry, farm work and building repairs.</p> <p>The story of Hazel Squakin a student at Kamloops Residential School: "My treatment while I was at the residential school was very severe. They tried to knock the language out of my head. Told me I was a sinner. A bad person. Dirty and a heathen. I can almost feel the strap, and the ruler and the mouth washing because I spoke my language. They sexually abused us. The nuns and priests and brothers were supposed to take care of us; instead they whipped us, The food and clothes were not adequate to meet our needs. The only time they would feed us properly was when some inspector was coming to see how they were treating the children. Our winter clothes had holes in them. I went there for six or seven years and yet they never changed their</p>

	<p>method of feeding us or anything/ They continued whipping us. All the time I went to school there they didn't encourage me in any as a student ... These stories about residential school were secret at one time. Those priests and nuns tried many things to degrade us and shame us into silence. But now our stories are being told. We were taken against our will and the will of our parents" (Hazel Squakin in "Take the Indian out of the Child" by The Okanagan Nation Alliance, 2018).</p> <p>Or see YouTube video of Hazel telling her story: https://youtu.be/2lmPqVtAhrY?si=9PqYi-wztirtsre</p>
Historical Context (For teacher background)	<p>In the Okanagan Valley, most children who were gathered and taken to residential schools ended up at Kamloops Indian Residential School or the Indian Residential school in Cranbrook. Both schools were run by the Catholic church and overseen by the government of Canada. The stories of survivors discuss the poor treatment, sexual abuse, and oppression they faced on a daily basis. When discussing this topic with your class, it is important to create a space where students feel safe discussing this information and feel like they have someone they can talk to. It is also important to be aware of your student's backgrounds and who may have family who were affected by Indian Residential Schools. If this is the case for your classroom, we suggest having a conversation with your school's Indigenous advocate in advance to ask for their advice on how to best assist students with this in your school.</p> <p>Suggested reading: Take the Indian Out of the Child – Syilx Okanagan experiences in the violent and forced assimilation of Indian residential schools. By the Okanagan Nation Alliance.</p>
Activity	<p>Activity 1: Hazel's Story</p> <p>Either read out the story of Hazel Squakin or print the worksheet below for students to read themselves. Warn students that the content includes mention of sexual assault and violence.</p> <p>Highlight the following lines to draw student attention to word choice:</p> <ul style="list-style-type: none"> - "They tried to knock the language out of my head." - "Told me I was a sinner. A bad person. Dirty and a heathen." - "Those priests and nuns tried many things to degrade us and shame us into silence." <p>Use the graphic organizer below for written responses. We suggest also or instead, leading the class in a discussion about word choice. Hazel's description of her time in residential school focuses heavily on the idea that</p>

they tried to teach her that her culture was wrong, and she was punished for using it. How does this relate to the big idea that destruction of peoples and their culture was intentional?



Activity 2: Timeline

The goal of this activity is to focus on the other part of the big idea that destruction of culture is not inevitable. Below you will find a graphic organizer with points in time specific to Lake Country as well as from the Syilx Okanagan Timeline published by the Okanagan Nation Alliance. Students need to include dates important to Lake Country as well as 4-6 additional dates from the Syilx timeline.

Show students the attached timeline of Syilx history and have the students pick out four to six examples of the intentional destruction of culture. On the timeline, students should include the date, event, and a brief explanation as to why/how this event relates to the destruction of culture.

Students must choose two of the dates from the Syilx timeline and unpack them further. Students must explain WHY they chose those points in relationship to the prompt of “how does this event demonstrate the intentional destruction of culture?”

Teacher tip: provide students with a digital version of the timeline and create a handful of print outs which can be reused with future classes.

	<p>This timeline can be done on paper or online using programs like Google Drop.</p>
<p>Further Inquiry</p>	<p>Map – rent from district library (if available)</p> <p>Field Trip Suggestions:</p> <p>Lake Country Museum & Archives:</p> <p>The Lake Country Museum & Archives has many different displays that help to shape the narrative of the stories and history of the Okanagan. The museum’s website also has many great resources and more stories that can help lend to many lessons.</p> <p>https://www.lakecountrymuseum.com/</p>

Hazel's Story Assignment

Name:	Date:
Block:	
<p>“My treatment while I was at the residential school was very serve. They tried to knock the language out of my head. Told me I was a sinner. A bad person. Dirty and a heathen. I can almost feel the strap, and the ruler and the mouth washing because I spoke my language. They sexually abused us. The nuns and priests and brothers were supposed to take care of us; instead they whipped us. The food and clothes were not adequate to meet our needs. The only time they would feed us properly was when some inspector was coming to see how they were treating the children. Our winter clothes had holes in them. I went there for six or seven years and yet they never changed their method of feeding us or anything. They continued whipping us. All the time I went to school there they didn't encourage me in any way as a student.</p> <p>[...]</p> <p>These stories about residential school were secret at one time. Those priests and nuns tried many things to degrade us and shame us into silence. But now our stories are being told. We were taken against our will – and against the will of our parents.</p> <p>We were taken to a place where there was no one to protect us. We were mistreated and sexually abused at their hands and yet no one stopped them. The church and the government knew and yet they protected those priests that were guilty. Why would they do that? For me, all these things come to mind when someone says: Tell me your life story.”</p> <ul style="list-style-type: none"> - As shared by Hazel Squakin, Former student at the Indian Residential School in Kamloops in “Take the Indian Out of the Child: Syilx Okanagan experiences in the volent and forced assimilation of Indian Residential Schools” by the Okanagan Nation Alliance. 	
<p>Read the following three quotes from Hazel's story. Identify any words that have negative or positive connotations (also known as implications) and explain what those connotations are.</p>	
<p>“They tried to knock the language out of my head”</p>	

“Told me I was a sinner. A bad person. Dirty and a heathen.”

“Those priests and nuns tried many things to degrade us and shame us into silence.”

Hazel’s description of her time in residential school focuses heavily on the idea that residential school tried to teach her that her culture was wrong, and she was punished for simply being Indigenous. How does this relate to the big idea that destruction of peoples and their culture was intentional?

Name:

Block:

Date:

Lake Country Timeline

Instructions: Choose 4-6 the dates from the Syilx timeline that you think are examples of intentional destruction of culture. On the timeline, include the date, event, and a brief explanation as to why/how this event relates to the destruction of Indigenous culture.

Syilx timeline – Read through the timeline and choose four to six events that you think show the intentional destruction of Indigenous culture.

Record the dates here:

- ☐ _____
- ☐ _____
- ☐ _____
- ☐ _____
- ☐ _____
- ☐ _____

Other important dates to include:

- ☐ 1877 the Joint Indian Reserve Commission created the Okanagan Commonage Reserve.
- ☐ 1893, the Canadian government began to auction off the land and the Indian reserve Commission began working to establish a new reserve on the northwest side of Okanagan Lake.
- ☐ 1899, the Indian Reserve Commission established a new reserve on the Northwest side of Okanagan Lake.
- ☐ 2000, Land claim over the Commonage is accepted by the Canadian government for negotiation.
- ☐ 2008 Land claim dispute over the commonage is denied with the decision that the Canadian government has “no lawful obligation found.”

Explain two of your choices for the timeline. How do these events demonstrate the intentional destruction of culture?

TIMELINE

Time Immemorial: Our people have never shied away from protest and resistance. Sx̓lx People, guided by our Elders, have maintained our collective convictions to protect and manage our lands and peoples, and to lead change for the betterment of all. *For all of time.*

1452-1493

In a series of papal bulls that become known as the **Doctrine of Discovery**, successive popes give European kings the authority to seize the lands of any non-Christian peoples.

This archaic doctrine becomes the basis for

Canadian sovereignty, the Indian Act, and the Indian residential school system.

1763

Royal Proclamation officially signed by King George III is the first legal document created

by colonists

specifically about Indians. It attempts to legitimize England's claim to first rights to land and resources.

1847

Government report recommends a separate system of religious-based, industrial schools for Indians.

1876

The Indian Act is introduced, giving the federal government control over most aspects of Indian life and focusing on assimilation.

1879
The Davin Report recommends the use of industrial residential schools as a tool for "aggressive assimilation."

1880-1894
Reserves are assigned to Okanagan People without consent.

1885
The Anti-Potlatch Law makes it illegal to hold ceremonies and dances.

1890
The Indian residential school at Kamloops opens. In 1893 it is taken over by the Roman Catholic Church.

1892
The federal government and churches agree to partner in the operation of Indian residential schools.

1898
St. Eugene's Mission School opens outside Cranbrook. It is run by the Roman Catholic Church and is also known as the Kootenay Indian Residential School.

1900s
Less than 20% of Indian children in B.C. are attending residential schools. Most of those attending are doing so because they have lost their

parents and lack extended family to care for them.

1909
Interior Salish nations form the political body Interior Tribes of B.C.

1910
Chiefs of the Interior Tribes present a declaration to Prime Minister Sir Wilfrid Laurier rejecting B.C. land policies and demanding a fair settlement. He is sympathetic but shortly after he loses the election.

1916
Interior Tribes unite with Indian Rights Association to form the Allied Tribes. A delegation travels to Ottawa to assert territory and reject the McKenna-McBride Commission as "stealing of our lands by the B.C. government."
...
The first Indian day school in the Okanagan is established on the Inkamceep Indian Reserve as an alternative to residential schools.

1920
Attendance at Indian residential school is made compulsory. Children with Indian status must attend school from ages 7 to 15 either at day schools on reserve (when available) or at an Indian residential school. Parents who fail to send their children to school are put in jail.

1927
Canada makes it illegal to raise money or obtain legal counsel to advance Indian land title. Indian people are forbidden to organize politically and resistance goes underground.

A working group including government and the NIB engage communities about how to combat alcoholism, resulting in the **National Native Alcohol and Drug Abuse Program** (NNADAP). Eventually, NNADAP supports most Okanagan Nation communities to hire their first drug and alcohol counsellors.

in the closure of the office and transfer of service delivery to bands.

1975 UBCIC passes a resolution refusing all government funds signifying the rejection of Canadian law and government control over band programs.

1976 Elders meet in Naramata after the DIA office closes and identify the need for an education centre with a Syilx cultural view. The **Okanagan Indian Education Resource Society** is established

and becomes the **En'owkin Centre**.

... Syilx Okanagan people meet at Nk maplgs (Head of the Lake) to discuss forming a new federation of Okanagan bands.

1979 **Round Lake Treatment Centre** opens in Armstrong, one of the first Indigenous-owned and operated treatment facilities in B.C.

1984 **Okanagan Tribal Council** is formed.

1987 **Okanagan Nation Declaration** declaring sovereignty is signed at Komasket Park.

1990 Then Grand Chief of the Assembly of Manitoba Chiefs, Phil Fontaine, goes public about the sexual assaults he and other students suffered while at the Fort Alexander Indian Residential School in Manitoba.

Oka Crisis fuels an awakening and ignites the passion of Indigenous people across Canada. Okanagan Nation members participate in the

Oka Run for Peace, running from Syilx territory to Kanehsatà:ke in solidarity with Mohawk resistance to development on their sacred burial grounds.

1991 The Oblates of Mary Immaculate apologize for their role in Indian residential schools.

1994 The **Indian Residential School Survivor Society** begins as a working group of the First Nations Summit, formalizing as a society in 2002.

2012

ONA develops a TRC Council of Elders to guide and assist in residential school projects including monuments, community workshops, research on Survivor stories, and the development of this book.

2014

Despite strong protest, Canada ends funding to the Aboriginal Healing Foundation and it closes after only 16 years. ...
ONA CEC directs that Sylix Indian Residential School Strategy be developed.
The Sylix Indian

Residential School Committee

is established with two representatives from each community.

2015

The final report of the TRC is released with 94 Calls to Action.

2017

The Sylix Okanagan Nation Indian Residential School monument is unveiled in Penticton. ...

Upper Nicola hosted k̓t̓ c̓x̓l̓f̓m̓

Calling Our Spirits Back Healing Walk from KIRS to the community of Quilchena and Spaxomin.

2018

Sylix Resiliency: A Day of Discussion on Healing is held with TRC Chair Senator Murray Sinclair to develop the Sylix Indian Residential School Healing Strategy.

