

Bachelor of Education (Elementary) & Bachelor of Education (Secondary) STEM Lesson Plan

Lesson Title: Residential Schools – When We Were Alone
Lesson # 1
Date: Nov 28, 2024
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Subject: Social Studies
Grade(s): 5

Rationale:

This lesson is important because understanding the history of residential schools and the intergenerational trauma that has resulted for Indigenous people in Canada is vital to moving towards healing and reconciliation. Schools are called upon by the TRC to be central in implementing the calls to action in this process as schools were central to the harms done. This lesson is an age appropriate context to discuss the history of residential schools in a context that enables learners to make a personal connection to the experiences of children of similar age that endured the residential school system.

Core Competencies:

Thinking	Personal & Social
<ul style="list-style-type: none"> • Critical Thinking and Reflective Thinking <ul style="list-style-type: none"> ○ Questioning and investigating <ul style="list-style-type: none"> ▪ I can examine evidence from various perspectives to analyze and make well-supported judgments about and interpretations of complex issues. 	<ul style="list-style-type: none"> • Positive personal and cultural identity <ul style="list-style-type: none"> ○ Understanding relationships and cultural contexts <ul style="list-style-type: none"> ▪ I have pride in who I am. I understand that I am a part of larger communities.

Big Ideas (Understand)

Canada's policies and treatment of minority peoples have negative and positive legacies. Immigration and multiculturalism continue to shape Canadian society and identity.

Learning Standards

(DO)	(KNOW)
Learning Standards - Curricular Competencies	Learning Standards - Content
<ul style="list-style-type: none"> • Use Social Studies inquiry processes and skills to – ask questions; gather, interpret, and analyze ideas; and communicate findings and decisions • Make ethical judgments about events, decisions, or actions that consider the conditions of a particular time and place, and assess appropriate ways to respond • Differentiate between intended and unintended consequences of events, decisions, and developments, and speculate about alternative outcomes (cause and consequence) 	<ul style="list-style-type: none"> • past discriminatory government policies and actions, such as the Head Tax, the Komagata Maru incident, residential schools, and internments • human rights and responses to discrimination in Canadian society • First Peoples land ownership and use

Instructional Objectives & Assessment

Instructional Objectives (students will be able to...)	Assessment
<ul style="list-style-type: none">• SWBAT analyze why the residential school survivor does somethings now as an adult because she wasn't allowed to do certain things while she was at school• SWBAT contrast between how the residential school survivor felt about what was taken from her while at IRS and how they might feel if they experienced similar loss• SWBAT assess how this story fits into the context of the residential school system	<ul style="list-style-type: none">• students will be able to fill out the worksheet "What Nokom does now..." (assessment as learning)• students will share their answers to discussion questions with their partners and then with the class (assessment as learning)• students will be able to fill out the worksheet "What is the 'Big Idea' in the story...?" (assessment of learning)

Prerequisite Concepts and Skills:

<ul style="list-style-type: none">• Students should have some basic introduction to residential schools in Canada (a very surface level of what they were and that they were specific to Indigenous children will suffice).• Students should be able to write short paragraphs to answer questions.
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Indigenous Connections/ First Peoples Principles of Learning:

<ul style="list-style-type: none">• Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors: by understanding what has happened in Canada's history, we better understand our community and those we live amongst. We are better prepared to right the wrongs that still continue and increase equity in our classroom, schools, and communities.• Learning is embedded in memory, history, and story: we use stories to share our experiences of the past and understand who we are today. Using stories by Indigenous authors about Indigenous experiences allows all learners to understand the experiences of Indigenous classmates and community members.• Learning requires exploration of one's identity: understanding where we have come from helps us to understand who we are today.
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Universal Design for Learning (UDL):

The ties between the video, the story, the discussion questions, and the learners provide multiple means of engagement. Reading aloud the story, the illustrations in the book, and the use of a video introduction provide multiple means of representing the information in the book about the experiences of residential school students. Learners can write sentences and paragraphs of varying lengths to answer the questions, and can add drawings to express their ideas, providing multiple means of action and expression.
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Differentiate Instruction (DI):

Students who physically struggle with writing have access to Chromebooks and iPads to compose their sentences. Students who struggle with composing sentences can use point form, drawings, or have support from a teacher or EA to compose sentences: whichever is most appropriate for the individual, taking their IPEs into account (if applicable).
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Materials and Resources

<p><i>When We Were Alone</i> by David A. Robertson, illustrated by Julie Flett</p> <p>Worksheets: "What Nokom does now..." and "What is the 'big idea' in this story...?"</p> <p>Exit ticket/reflection: "What is a deep question that you have about the story? What is something you want to understand better about Nokom's experience?"</p> <p>Video <i>Canada is...Namwayut: we are all one. Truth and reconciliation in Canada.</i></p>

(<https://youtu.be/2zuRQmwaREY>)

Object for talking circle

Lesson Activities:

Teacher Activities	Student Activities	Time
<p>Introduction (anticipatory set – “HOOK”): Show the short video <i>Canada is...Namwayut: we are all one. Truth and reconciliation in Canada.</i> (https://youtu.be/2zuRQmwaREY)</p> <p>Schema activation questions:</p> <ol style="list-style-type: none"> 1) Do you have older family members that you spend time with? What do you call them? 2) Are there activities that your family does together? 3) Is there food that you eat as a family that you particularly like? <p>Tell the students that they will be listening to a story and that they are to think about what it would be like to be the characters in the book.</p> <p>Read the book <i>When We Were Alone</i> by David A Robertson.</p>	<p>Students will watch the short video from their desks.</p> <p>Students will be asked to share their answers with an elbow partner, then asked to volunteer to share their answers with the class by raising their hands.</p> <p>Students will sit in their desks while the book is read aloud by the teacher.</p>	<p>5 mins</p> <p>5 mins</p> <p>10 mins</p>
<p>Body:</p> <p>Discussion questions will be written on the white board with room to add answers:</p> <ol style="list-style-type: none"> 1) How do you think losing or not knowing about your cultural heritage can impact a person's sense of identity and belonging? 2) How would it feel to no longer be able to speak your language, eat your family's food, wear the clothes your family wears, or celebrate the things your family celebrates? <p>Worksheet “What Nokom does now...”</p> <p>Worksheet “What is the ‘big idea’ in this story...?”</p> <p>Circulate to observe students working on questions, checking for understanding of questions.</p>	<p>Students will be asked to think about the questions and share ideas with their elbow partner. Then we will discuss as a class, with students asked to put their hands up to contribute their answers.</p> <p>Students will answer the questions on the worksheets to think about the story specifically in the first, and the larger impact of residential schools in the second.</p>	<p>10 mins</p> <p>15 mins</p>
<p>Closure:</p> <p>Have students sit in a talking circle. Ask students to volunteer to share some of their answers on the worksheets. If students</p>	<p>One or two students will be asked to share some of their answers on the worksheets. Use an object agreed</p>	<p>5 mins</p>

hesitate or are uncomfortable, the teacher can share their answer.	upon by the class for taking turns in the talking circle.	
Exit ticket/reflection: "What is a deep question that you have about the story? What is something you want to understand better about Nokom's experience?"	Students will reflect on their own questions and wonderings since reading the book and hand it in.	5 mins

Organizational Strategies:

- use of a brain break to ensure that learners have had sufficient opportunity for movement to enable self-regulation (possible between reading the book and discussion questions)
- use of clapping to gain student attention and save the teacher from straining their voice
- students will be asked to raise their hands to answer questions and keep everyone from talk over top of each other
- have fidget toys for learners who need to fidget while listening
- hand out worksheets after the discussion to ensure focus on the discussion

Proactive, Positive Classroom Learning Environment Strategies:

- expectations will be made clear: we are quiet when others are speaking so everyone can hear, we raise our hands to answer questions, we wait to be asked to move on to the next task, we listen to our friends when they are talking, we take the time to enjoy and appreciate the work of our friends because everyone has interesting things to contribute
- students are in desk groups that minimize opportunities for easily distracted students to be pulled off task
- brain breaks and moving around the classroom help those who need variety and movement
- reading aloud from teacher will be with expression and enthusiasm to engage learners
- sensory aids (fidgets, wobble stools, dimmed lighting, weighted blankets) are available to learners
- students can sit to work in different areas of the classroom and orientations based on their needs
- the classroom has explicit references to Indigenous ways of learning and being, including the Circle of Courage, FPPL reference, TRC Calls to Action, and images that represent local Indigenous people and the Indigenous heritage of those in the classroom community
- the learning day will begin with a land acknowledgement, either during announcements or in the classroom itself
- respecting student silences
- be aware and looks for signs that students may have difficulty with the subject matter and be prepared to offer supports, excuse them from the discussion, etc.

Extensions:

This lesson is well suited to a cross-curricular lesson with ELA, as well as part of larger unit on residential schools. I could see this as the first lesson in a series of three, with lesson #2 centering on the locations in BC where there were residential school. Drilling down to an even more local lens, learners could investigate what residential schools were in our region, and where children from our region were sent to residential school. If possible, having a local residential school survivor speak about their experiences would be especially useful for making connections to place. A third lesson in the unit would center around the reconciliation process, starting with the Canadian government apology and the Truth and Reconciliation Committee's Calls to Action. Exploring how our classroom and learners can engage with the process is an empowering and constructive way to conclude a unit that may be difficult for some learners to engage with.

Reflections (if necessary, continue on separate sheet):

I found developing this lesson plan to be a very cathartic experience as an Indigenous person and a pre-service teacher. I have been wondering how to best engage with such a painful, impactful, and difficult part of both our history and present for younger learners. Coming up with ways to approach the IRS system and its legacy in ways that are meaning for learners without a personal connection, while not creating misplaced feelings of guilt for non-Indigenous students has been an empowering process. I feel much more prepared to both teach this specific topic but also find ways to incorporate Indigenous ways of knowing and being in all lessons and the classroom as a whole.