

**An Ethical Space for Dialogue About Difficult History:
Program Evaluation of a Residential School Education Pilot in
Canada's Northwest Territories and Nunavut**

A Capstone Project Submitted in Partial Fulfillment of the
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I did a painting... it's like a bunch of colours in the background and that's the cultures colliding together, and then there's a cross in the middle representing the residential school and the Catholic [church] and then a black hand in the middle of the grass and then a little white bird in the black hand, and the white bird represents that the Aboriginal students want to be free from the residential school and the black hand is keeping them in. And that it represents that they can't do what they want to do, so they can't be free like a bird.

-Grade 10 student reflecting on his creative project for *Residential School System in Canada* module assignment, pictured on cover

Curriculum makes space like nothing else I know in education. It can be a mighty tool of social justice for the marginalized.

-Margaret Kovach, professor of education, University of Saskatchewan

EXECUTIVE SUMMARY

The Departments of Education of the Governments of the NWT and Nunavut have answered the Truth and Reconciliation Commission's call for curriculum and public school education about residential schools. During 2012-2013 academic year, both Territorial Education Departments concluded a year-long pilot implementation of a new education module, *The Residential School System in Canada: Understanding the Past, Seeking Reconciliation, Building Hope for Tomorrow*. The module was taught as part of a transition to Nunavut's new Social Studies 10 curriculum, and in the NWT, as part of the new Northern Studies 10 curriculum. The module was mandatory for all grade 10 students.

The new module aims to teach the difficult history of the attempted assimilation of Indigenous students through residential schools, in order to nurture critical thinking and civic engagement amongst students, and to move into the future with “greater respect and understanding between First Peoples of Canada and everyone else who calls this land home” (*The Residential School System...* 2012, p. 132).

Rationale and Purpose

The purpose of this research was to assess the extent to which the new module on residential schools and colonization was meeting the Territorial Education Departments' aforementioned goals.¹ A second purpose was to build on previous scholarship about how young people make meaning from difficult and violent history, as part of reconciliation processes. Two research deliverables were created for the Territorial Education Departments. The first was a preliminary findings report submitted to provide early research findings to the residential school module's teacher resource writing team, to support their revision process during the spring of 2013. The second research deliverable is this final report. This report is intended to link to existing scholarship and provide a more fulsome picture of areas for consideration by the module writing team as they move towards the next phase of this work. In addition, this report fulfills the requirement for the University of Victoria School of Public Administration's Master of Arts in Dispute Resolution capstone project.

Methodology

The research design was a formative program evaluation using mixed methods. The project

¹ The term “colonization” is defined in the teachers' guide of the module as “the establishment of a settlement on a foreign land, generally by force. It is also often used to describe the act of cultural domination” (p. 75, 2012). Colonization and its consequences are explored in the module in Activity 5, “Colonial Policies and the Creation of the Residential School System”, in Activity 6, “Perspectives on the History of Colonization,” as well as in Activities 10-12.

followed a sequential transformative mixed methods design, using a decolonizing approach. This resulted in a design which considered Indigenous research approaches, including the importance of relationship building in the research process, a holistic interpretation of participants' information, and the use of storytelling methods, explained in detail in *Methodology* (Wilson, 2008; Kovach, 2009; Thomas, 2008). The research design relied on a pre and post-test survey of 203 students² and 14 teachers before and after the new residential school module was taught, followed by student sharing circles/focus groups involving 89 students across the two territories. Collaborating with the NWT and Nunavut residential schools module writing team of the Departments of Education in both territories, I designed research methodology and survey tools, coordinated survey and data collection and facilitated 13 student sharing circles in nine communities in the NWT and Nunavut, representing eight regional school districts.

Findings: Teachers

Teachers reported increased confidence in their ability to develop student understandings of the intergenerational effects of residential schools, to build community centered classrooms, foster deliberation amongst their students, bolster student understandings of historical significance, support students' civic learning, support skills that enhance historical perspective taking, help students develop empathy, and use knowledge-centered teaching. The increase in teachers' sense of confidence and skill in being able to facilitate learning for their students, known as teacher self-efficacy, is a promising finding in the NWT and Nunavut. There are major advantages of efficacious teachers in the classroom. Teacher beliefs about their effectiveness are also powerfully related to student outcomes, and influence students' own sense of being capable and motivated.³

The results of this study indicated that in-service training has increased teachers' sense of ability to facilitate change in their students. All teachers participating in this study reported that they increased their understanding of the history of residential schools in Canada after receiving training and then teaching the module. For teachers, the most effective aspects of their training were experiences with former residential school students, the session on getting the module started, and

² The student sample was made up of Dene, Inuit, Inuvialuit/Inuinait, Métis and non-Indigenous students, including students of Eurosettler ancestry, other immigrant ancestry, and students who identified as recent immigrants to Canada. For student participant descriptions, see Figure 8.

³ Teachers with high self-efficacy demonstrate higher professional commitment, are more likely to persist with struggling students, and to experiment with methods of instruction. These findings on the importance of teacher self-efficacy are found in Colardarci, 1992; Gibson & Dembo, 1984; Allinder, 1994; Midgley, Feldlaufer, & Eccles, 1989, as cited in Barr, 2010.

seeing the module's activities modeled. These teacher-training strategies, reported as very powerful, have the potential to be successfully replicated in future teacher-training initiatives. Teachers also reported that their experience of being trained and teaching the module resulted in notable increases in their awareness about residential schools and colonization, and their enhanced understanding of the intergenerational effects of residential schools.

Overall, teachers felt energized and motivated by both their professional development and teaching experiences, and felt a sense of professional growth and learning as a result of teaching this module. Teachers developed increased confidence in their ability to engage students in civic learning and ethical awareness. Additionally, they felt a greater ability to create community-centered classrooms.

The challenge will be how to sustain this level and quality of teacher training and awareness given the high rates of teacher turnover in the NWT and Nunavut. This will be a key strategy in retaining the promising levels of teacher self-efficacy, and satisfaction with their professional development and growth that were demonstrated in this study.

Findings: Student Learning

Findings indicated that students developed deeper understandings of the significance of historical events and an enhanced ability to understand historical perspectives. After completing the module, students and teachers reported increased student empathy, critical thinking skills, ethical awareness and decision-making strategies through the pedagogies employed in the new module. Students reflected on the different experiences of former residential school students, and showed an understanding of the moral and ethical aspects of decision-making in history.

The development of empathy towards former residential school students⁴ was widespread and strong amongst Indigenous and non-Indigenous students, including in non-Indigenous students who identified themselves as being from immigrant families.⁵ However, findings from the first semester of the pilot classrooms indicated that in the 2012-2013 academic year, the new module had limited effectiveness in empowering students to take active roles in shaping their communities and

⁴ In this study, none of the student participants are former residential school students. However, 54% of student participants reported that they have family members who attended the schools, and are therefore intergenerational survivors. An additional 22% did not know whether a family member had attended; 24% reported they did not have a family member attend residential schools.

⁵ During student sharing circles, some non-Indigenous students self-identified as being from immigrant families; their comments are recorded as such in this report.

connect history to their identities. Potentially, this space can be filled by the additional four newly developed modules, which make up Northern Studies in the NWT, and Social Studies in Nunavut.⁶

This study found that half of classes sampled completed all 12 module activities. These results regarding the comprehensiveness of implementation can be understood in light of teachers reporting insufficient time to complete all module components. This finding demonstrated an obstacle to achieving the module's learning objectives about civic and community engagement, and to students' understanding of the causal relationship of past, present and future in relations between Indigenous and non-Indigenous Canadians. In understanding this finding, it is important to note that when teachers use new module resources for the first time, they are unlikely to have developed all of the knowledge and pedagogical skills to fully implement new or innovative approaches to teaching (Selman & Barr, 2009). Many teachers using the resources for the first time found it a challenge to move through all materials efficiently in the allotted time. Through their revision process, in response to the preliminary report, the module's writing team has taken action to address this challenge.⁷

Teachers and students reported high levels of satisfaction with the organization and layout of the module, and with many of the module's materials and activities. There was particular satisfaction reported with materials regarding life before the schools, the federal apology, survivor stories, and the selection of books, videos and photos for analysis by students.

Findings on how students are connecting their learning to citizenship, civic and community engagement were mixed. Notably, half of all student research participants, across all regions studied, shared portions of their learning outside of class. While there was broad consensus amongst students that their learning was important, many expressed deep uncertainty about what role they could play in reconciliation in the future, and in preventing harms from happening again. Other students felt that learning difficult history would play a role in shaping the future. This study notes the possible relationship between the rate of complete implementation of the activities at the end of the module, which focus on students' future role in their communities, and the varied results on student civic and

⁶ These newly developed teaching resources include modules that address student identity and explore students' contribution to their communities, but were outside the scope of this study, and therefore not examined.

⁷ The module writers intend to seek information to understand more fully developments in the implementation of teaching resources and strategies over a longer timeframe, which is beyond the scope of this study. In addition, the writing team's work on the second phase of this project, the development of an accompanying grade 11 module, which focused on personal and community responses to the legacy of residential schools, may also provide opportunities to address the current challenge (Personal Communication, J. Stewart and M. Willett, April 29, 2013).

community engagement.⁸ For the Territorial Education Departments to reach the module's learning objectives regarding students' roles in reconciliation, the next essential step is to connect learning to action.

Actions Taken in Response to Preliminary Research Findings

Students can be guided to realize the cumulative benefits of their personal, positive, daily actions in effecting decolonization through concrete actions, a step considered by the writing team while revising the pilot module materials. The preliminary report included suggestions from participating teachers and students for procedural and substantive changes to the module materials. The module's writing team has responded to these areas of concern. These revisions included:

- Reduction of materials and adjustment of time spent on each activity;
- Creation of a new overall module timeframe to guide teachers through each activity;
- Provision of audio/visual instructions at the front of the teachers' guide;
- Reduction of specific audio components and addition of visual images to audio files to create a digital story or movie to enhance student learning;
- Planned distribution of Legacy of Hope's resource on how to engage former residential school students in the classroom for teachers;
- Addition of a new section to the module on students' final project options, with examples provided; including art, multimedia, a persuasive letter, or an action project, focused on a community expression of reconciliation. Student examples of each type of project are provided on an accompanying DVD. The importance of organizing an authentic audience for students' final projects is outlined to enable students to visualize the influence their work can have;
- Development of a video of the Health Canada Support session, to assist teachers in managing emotions in the classroom, to guide students to necessary supports, and to provide guidance for self-care for teachers and students.

Recommendations

For the start of the 2013-2014 academic year, the module writing team has taken significant action on the considerations identified in the preliminary report. The following recommendations

⁸ This study's preliminary report viewed this as a potential area for consideration by the writing team, with a particular focus on enabling teachers to complete all 12 activities with their students, and in developing concrete strategies for the activities at the end of the module, which focus on the future.

stem from the entire research project and are divided into three sets. The first set of recommendations is for the implementation of the existing grade 10 module in Nunavut and the NWT, the second set is for ongoing work in the NWT towards developing course materials for grade 11 and 12 students, and the final set of recommendations is aimed for further research on educating students on Canada's assimilation policies and residential schools. Within each set, recommendations are listed in the order in which they should be implemented.

For Grade 10 Module in the NWT and Nunavut:

1. School administrators should consider assigning educators who have taught the module previously, and who remain in the school, to continue teaching it in subsequent years. Education research indicates that teachers will be more effective in implementing new materials when they have been exposed to the materials for longer periods of time (Barr 2005; Barr 2010).
2. School administrators should consider scheduling Northern studies in the NWT and Social Studies in Nunavut followed by courses such as art, physical education, drama or outdoor education. This can assist students in processing difficult and traumatic learning.
3. Teacher and school administrators should work to include the community as part of an authentic audience for final project - the revisions to the module pilot now include instructions to teachers on establishing an authentic audience for students' final projects. These are powerful tools to mobilize knowledge and can evoke response and discussion; therefore inviting community members to join the audience can have powerful outcomes. This has the potential to provide a platform for communicating with the public about residential schools and historic assimilation policies, especially if social change is being sought.
4. Where possible, Northern Studies and Social Studies teachers should collaborate with their colleagues in art or drama to allow students to develop their creative projects further. This will encourage more students to complete their projects, and create opportunities to engage other parts of the school community.

For the Development of Grade 11 and Other Course Materials on Residential Schools and Assimilation Policies:

1. For grade 11 or grade 12 course materials, student and teacher findings supported the addition of activities aimed at studying responses to human rights abuses through history in

national and global contexts. This can assist students in understanding how the residential school system in Canada was similar or different to other human rights abuses, and how other groups resisted, overcame or healed from historical and ongoing injustice.

2. The two articles and extension activity called, “No History of Colonialism” could be included in grade 11 materials. This activity was deleted from the grade 10 pilot, as teachers did not have time to complete the activity. Because of the value of this activity for enhancing student understandings of historical significance, linking past, present and future, the activity would be a welcome addition to grade 11 materials. This activity is useful for students to recognize the contemporary relevance and value of their historical understanding of residential schools as part of colonialism.
3. Based on student and teacher suggestions, consider adding a media activity to the grade 11 content about how the media of the day reported on the residential school system and the poor conditions. Students can explore what role the media can play in shaping perceptions that propagate or criticize assimilation ideas.

Recommendations for Further Research:

1. Carry out a follow up study of teachers from the pilot year, to track implementation during the second year of teaching the residential schools module. This data could assist the module writing team in understanding if the adaptations to the pilot materials are meeting learning objectives more effectively, including the comprehensiveness of module implementation.
2. Because fully implementing new or innovative approaches to teaching can require years (Selman & Barr, 2009), a longitudinal study would be of value in assessing this module. This could occur after accompanying grade 11 and 12 modules have been developed, or after an entire Northern Studies or Social Studies course has been completed. One useful option not explored in this study is the use of historical understanding assessment tools to capture the sophistication of students’ understanding of information about past events (Barr, 2010). Any quantitative survey tools employed in future studies should use paired samples, where individual students can be tracked from pre intervention, baseline surveys to post program surveys. Paired responses by student should be used so that students who do not complete the program can be removed from calculations. Conclusions inferred from paired responses would then be more resilient to high dropout rates.
3. The Territorial Education Departments could consider ongoing research and evaluation of new curriculum materials that are implemented in alignment with their respective learning

strategies. In the NWT, this could begin with the recent inception of the Education department's new Research and Program Evaluation Services Unit. Ongoing research and evaluation will assist the departments in achieving and strengthening the learning objectives for newly developed curriculum material. For example, several students and teachers in Nunavut brought up how useful this process could be for the development of Aulajaaqtut curriculum materials. Ongoing research and evaluation will assist the Territorial Education Departments in achieving learning objectives for newly developed curriculum material.

4. Other jurisdictions in Canada developing age appropriate educational materials to teach about the history and influences of assimilation policies and residential schools should mandate that the curriculum be taught to all students, thoroughly train and support teachers, include the provision of health supports, and carry out evaluation research, to ensure that learning objectives are being met as effectively as possible.

Conclusion

Is the territorial module an effective model for the other jurisdictions in Canada to consider? The writing team worked with elders, Indigenous governance community leaders, former residential school students, teachers and educational leaders to inform the module. Former residential school students also contributed content, which tells the historical and ongoing story of colonization and residential schools, rooted in the two territories. The team undertook a small pilot working closely with teachers to refine materials and pedagogies. Next, the materials were developed, and comprehensive efforts were made to train teachers and provide community or regionally based health supports to teachers and students. During the territory wide pilot, evaluation research - this project - was undertaken, and the results were implemented to produce the final teaching module. Although the territorial module cannot be simply copied to achieve learning objectives in other parts of the country, the process the writing team used can be replicated to great effect in other provinces.

Efforts have begun in several jurisdictions in Canada to follow the Truth and Reconciliation Commission's recommendation to develop age-appropriate public school materials on residential schools and the history of assimilation policies (TRC, 2011). The First Nations, Métis and Inuit education committee of the Western Canadian and Northern Protocol on education has committed to undertaking an environmental scan of what each jurisdiction is covering on this topic, in order to begin developing materials. The NWT and Nunavut resource is serving as a template for this work. Currently, some content is part of the Manitoba grade 9 Social Studies and residential schools are included in Alberta grade 10 Social Studies learning objectives (<http://www.edu.gov.mb.ca>; Personal

Communication, J. Stewart, July 23, 2013). The Ministry of Education in Ontario is currently developing an initiative for grade 8 Social Studies to foster student understanding about how rights for all Canadians have been shaped and reformed as a result of residential schools (Ontario Ministry of Education, 2013). Taking this commitment a step further, Canadian education ministers agreed on July 5, 2013, to include education about residential schools in school curriculums, crediting the Northern module. The leadership of former Nunavut Education Minister Eva Aariak and NWT Education Minister Jackson Lafferty inspired this decision (Varga, 2013).

These are promising developments in the field of public education curriculum. Nonetheless, this study has found that well planned and thorough teacher training, evaluative research, subsequent revision and follow up support, as well as setting the courses as mandatory for all students, were all critical steps in enabling students to reach key learning objectives.

Changes the writing team has made from the pilot study to the 2013-2014 module have the potential to meet learning objectives more effectively. In addition, materials being developed for grade 11 in NWT Northern Studies and new components for Social Studies in Nunavut can also contribute to meeting the goals of enhancing students' historical understanding, efforts towards reconciliation, and actively engaging in community affairs. This revised module shows encouraging potential for NWT and Nunavut teachers to become more confident in supporting their students' learning, to provide teachers with professional satisfaction and growth, and in developing students' capacities to participate in society as thoughtful, critical and aware citizens.

As Inuk statesman John Amagolik said, "Canada must acknowledge its past history of shameful treatment of Aboriginal peoples. It must acknowledge its racist legacy. It should not only acknowledge these facts, but also take steps to make sure that the country's history books reflect these realities" (2008, p. 93).

Discussions of controversial issues in the classroom are not easy and take practice on the part of students and teachers (Avery & Hahn, 2004). If we aim to prepare students for their role as responsible citizens in society and to lead a nation of diverse people with multiple perspectives, teachers need to support students in investigating controversial issues. The development of compassionate students who can think critically about our past, in order to build our future, will make Canada a better country. The Territorial Education Departments' decision to dedicate 25 hours of mandatory class time for every high school student in the NWT and Nunavut to learn about this difficult history is an important step for the country. The territories are leading Canada in answering Amagolik's call to "make sure the country's history books" reflect realities.

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<i>Appendix I: Post-Residential School Module Teacher Survey</i>	see attached

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INTRODUCTION

Rationale

The Departments of Education in the Governments of the Northwest Territories and Nunavut have answered the Truth and Reconciliation Commission's call for curriculum and public school education about residential schools for the 2012-2013 academic year. Both Territorial Education Departments have concluded a yearlong pilot phase of a new education module, *The Residential School System in Canada: Understanding the Past, Seeking Reconciliation, Building Hope for Tomorrow*. This module was taught as part of a transition to a Nunavut developed Social Studies 10 curriculum, and in the NWT, as part of the new Northern Studies 10 curriculum. The module was mandatory learning for all grade 10 students.

The new module aims to teach difficult history of the attempted assimilation of Indigenous students through residential schools, in order to nurture critical thinking and civic engagement amongst students, and to move into the future with greater respect and understanding between First Peoples of Canada and everyone else who calls this land home.

Because the NWT and Nunavut are the first jurisdictions to pilot mandatory 25-hour materials on the Residential School System in Canada, the module writing team wanted to better understand how the new materials were meeting learning objectives, resulting in this research project.

Statement of Purpose and Significance of the Study

This study has better positioned the Departments of Education to optimize student learning through the new module, as findings were implemented into revisions of pilot materials. This work contributes to the rest of Canada, as other jurisdictions transition towards the difficult history of residential schools becoming a required component of social studies high school curriculum. Effective student engagement in schools has the potential to transform understandings of Canada's history. The results of this study will be made available to school boards and Indigenous governance organizations in all nine participating communities in Nunavut and the NWT.

The purpose of this research is to assess the extent to which this new module on residential

schools and colonization is meeting the Territorial Education Departments' goals,⁹ outlined in Figure 1 and in Table 1. A second purpose is to build on previous scholarship on how young people make meaning from difficult and violent history, as part of reconciliation processes and civic learning (Avery & Hahn, 2004; Selman, 2003).

Preliminary Report and Final Report

The design of research deliverables for this project was split into two. The first deliverable was submitted to the clients from the Territorial Departments of Education on May 1, 2013. The purpose of the preliminary report was to provide early research findings to the residential school module's writing team, to support their revision process during the spring of 2013. The reason for a separate submission of the preliminary report was the timeframe for printing the second version of the teacher's guide with Legacy of Hope, an Ottawa based organization,¹⁰ in time for 2013-2014 academic year. The preliminary report contained initial analysis of student sharing circles/focus groups in the NWT and Nunavut, and an analysis of teacher findings in NWT and Nunavut. As well, the preliminary report included findings and discussion of what worked well in the classroom and what students and teachers found problematic; teachers' views on the provided Health Canada Supports were also included. Areas for further consideration by the module's writing team were identified in this report, as the team undertook its revisions to the teacher's guide for the 2013-2014 academic year. The preliminary report was comprised of an interpretation of data collected from student and teacher research participants across eight regional school districts. The preliminary report addressed the initial influence of the module on student learning and behavior.

This document, the project's final report, combines the preliminary report's findings with analysis of the pre and post-module student surveys, and discusses analysis of student data together with teacher findings. A full discussion of context and background, a methodology report, the connection to dispute resolution theory, complete study results, and a discussion of the extent to

⁹ The term "colonization" is defined on page 219 of the module teacher's guide as, "the establishment of a settlement on a foreign land, typically by force. It also describes ongoing acts and processes of political, social, cultural and economic domination, usually of the Aboriginal or first peoples." Colonization and its consequences are explored in the module in Activity 5, "Colonial Policies and the Creation of the Residential School System", and in Activity 6, "Perspectives on the History of Colonization," as well as in Activities 10-12.

¹⁰ The Legacy of Hope Foundation (LHF) is a national Aboriginal charitable organization whose purposes are to educate, raise awareness and understanding of the legacy of residential schools, including the effects and intergenerational impacts on First Nations, Métis and Inuit peoples, and to support the ongoing healing process of Residential School Survivors. Legacy of Hope partnered with the Territorial Education Departments to produce this module.

which the module is meeting its goals are contained in this final report. This document also explains how the writing team implemented preliminary report findings in the module revisions for the start of the 2013-2014 academic year. This provides a more fulsome picture of areas to be considered by the module writing team as they move into the next phases of this work.

Research Questions

To accomplish the purpose of this project, I formulated the following research questions:

- What are NWT and Nunavut students learning about residential schools through the new module?
- How is this learning affecting their thinking and their behaviour?
- Can secondary school education about residential schools influence the following:
 - Improve intergroup relationships?
 - Enable students to critically reflect on their own attitudes and behaviours?
 - Encourage students to consider responsibilities towards each other and towards the community?

Project Overview

Using a decolonizing, transformative lens, this study is a formative program evaluation, following a mixed methods design (Patton, 2002; Regan, 2010, Creswell, 2009). The design relies on a pre and post-test survey of 203 students and 14 teachers before and after the new residential schools module was taught, followed by student sharing circles/focus groups involving 89 students across eight regions in both territories (Hesse-Biber & Leavy, 2011). This method fits the overall critical social science research paradigm, and is designed considering and respecting Indigenous research methodologies (Qwul'sih'yah'maht/Thomas, 2005; Kovach, 2009). It is important to note that the findings in this study stem from student sharing circles, teacher surveys and comments, and student surveys. Although in research terms, a design where an educational intervention is examined before and after the intervention occurs is called, “ a pre-test / post-test design,” a test was not administered to systematically capture students capacity in historical significance, or what facts students retained from their learning.

The Residential School System in Canada: Understanding the past – Seeking Reconciliation – Building Hope for Tomorrow is the full title of the jointly developed NWT and Nunavut grade 10 module, referred to as “the module” in this report. The package that contains this module comes to teachers with a teacher’s guide, a DVD with audio and video components, student books, and a timeline banner, parent information booklet, and is referred to as the “teacher resource package.” The

residential schools module is one of five modules that make up the curriculum for Northern Studies 10 in the NWT and Social Studies 10 in Nunavut.¹¹

The Canadian literature on residential schools most often refers to former residential school students as “survivors” (RCAP, 1996). However, not all survivors like the use of this term, resulting in the territorial teaching resource package using the term “former residential school students” (*Residential School System in Canada...*2012, p. 221). This report will use the same terminology as the module, except when quoting students and teachers.

When referring to people in Canada who self-identify as First Nation, Non-Status Indian, Métis or Inuit, I use the term “Indigenous.” However, the term “Aboriginal peoples,” stemming from the *Constitution Act*, 1982, is used by the Government of the Northwest Territories Department of Education, and appears frequently in their module.¹² Therefore, when I refer to student and teacher responses in their own words, I will use the term “Aboriginal.”

Organization of this Report

After the *Acknowledgements*, *Executive Summary* and *Introduction*, this document will be organized in the following manner: *Background* explains the context and circumstances which led to the curriculum module pilot in the NWT and Nunavut and accompanying research during the 2012-2013 academic school year. This section will also explain the new module’s goals and how they are assessed through this research. *Literature Review* will ground this study in existing literature on education projects focussing on peace building, human rights, ethical and moral decision making and understanding difficult history for high school students, to better understand why and how these forms of education are relevant in Canada. This section will also explain how a study of the effectiveness of an education program is linked to theory in dispute resolution. *Methodology* will explain this research project, the evaluation design, describe the research participants, outline sampling and ethics, describe the study’s methods, summarize how the information collected was analyzed, and outline limitations in this study. *Findings* will include a detailed description of what this study found, organized into three sets of findings: teacher findings, student survey findings, student focus groups/sharing circles. *Discussion* combines the findings with academic literature, highlighting the areas of convergence from multiple sets of findings. *From Pilot to 10 Year*

¹¹ In Nunavut Social Studies 10, this module is the fourth of five in a 125-hour curriculum. In the NWT Northern Studies, this module is the second of five in a 125-hour curriculum.

¹² These questions of terminology are addressed on page 90 of the teacher’s guide.

Curriculum outlines how the Territorial Education Departments implemented the preliminary findings of this research. *Conclusion* provides recommendations for the Territorial Education Departments' curriculum writing team for Social Studies and Northern Studies, implications for other territorial and provincial education departments, areas for further study and final thoughts.

Situating Myself

Indigenous people in Canada have suffered the consequences stemming from researchers who do not situate themselves with regard to their biases, personal beliefs, social and political agendas and other contextual factors (Bishop, 1994, as cited by Kenny et al., 2004). Patti Lather recommended “situating oneself” to ground the study in people’s real experiences and to produce research that is trustworthy (1991). In the view of Indigenous scholars Kathy Absolon and Cam Willett, identifying the location from which the voice of the researcher emanates is an Indigenous way of ensuring that those who study, write, and participate in knowledge creation are responsible for their own “positionality” (2005, p. 97). With this spirit in mind, I situate myself as the author of this research paper. From birth, I was raised in Inuit, Métis and Déne communities in Nunavut and the Northwest Territories. My parents, both immigrants to Canada, worked in education across several communities in both territories. My mother grew up as part of a large Nationalist Irish Catholic family as immigrants in the United Kingdom, experiencing intense discrimination during ‘the Troubles.’ My father’s grandparents escaped from anti-Jewish pogroms¹³ near the Lithuanian and Russian border to settle in the United States prior to World War I. I was brought up in the Canadian North as a settler, with a deep sense of where we had come from - Irishness, Jewishness, and the injustices historically that have been done to our people. As a Canadian settler, I have benefitted from unearned privileges due to Canada’s ongoing colonial structure. Through my role as both an occupier, and occupied, I walk an ambiguous path in Canada. My family and I try to stand in solidarity with those who have been mistreated. From this position, I aim to undertake research that is useful to my community, in a culturally respectful manner.

Why did I choose to study how contemporary high school students understand the troubling history of residential schools in Canada? Before embarking on this research project, I represented the NWT and Canada in cross-country skiing. My role models and mentors in this sport were former residential school students, who were part of a group of successful Northern athletes who competed

¹³ Pogrom is a Yiddish term, which entered into the English language to describe 19th and 20th century state sanctioned attacks and massacres on Jews in the Russian Empire (Merriam-Webster, 2013).

all the way from residential school in Inuvik to the Olympic Games in the 1970s and 80s, as part of the Territorial Experimental Ski Team. Their legacy created the sporting program that led me to a professional athletic career. As I got older, I understood more about what these determined athletes had overcome during their time in residential schools. Several of the athletes were resilient in the face of abuse and trauma, and went on to motivate and support their own communities.¹⁴ I hoped to understand what it would mean for the next generation of Northern students moving into the future with a deeper understanding of the history of residential schools, and some of the challenges of this learning.

According to a 2008 survey, Canadians living in the North are more likely to strongly believe that individual Canadians have a role to play in reconciliation (EnviroNics, 2008). For me, these survey results ring true, and part of the motivation behind my work in this area is the jarring experience of moving to southern Canada to pursue a post-secondary education, and witnessing stereotypes and discrimination that persist about Indigenous Canadians. This ongoing racism stems partly from notable gaps in history education in secondary schools across Canada. Knowledge about Canada's past grave human rights abuses is important in order for students to understand how our democratic system failed its own citizens. The act of students examining redress for these human rights abuses is a potential tool towards strengthening Canada's democratic system, in the interest of Indigenous peoples, minorities, and all Canadian citizens.

¹⁴ In her work for the Aboriginal Healing Foundation, prominent Indigenous health researcher Madeline Dion Stout explains that the concept of resilience is most often defined as the capacity to spring back from adversity and have a good life outcome despite emotional, mental, or physical distress, and is influenced by culture, including Aboriginal beliefs and practices (Stout & Kipling, 2003).

BACKGROUND: DEVELOPMENT OF A RESIDENTIAL SCHOOL SYSTEM IN CANADA MODULE

NWT and Nunavut communities are still living with very real legacies of residential schools. The ugly effects do not end with the generations that attended the schools. Education about Indigenous people's history in Canada, particularly about the residential school system,¹⁵ reaches relatively few students, as outside the two territories, it is not currently part of any Canadian jurisdiction's required social studies curriculum (Personal Communication, John Stewart, March 13, 2012). One result of this gap in education is that intergenerational harm resulting from the loss of language, culture, separation from family, and the sexual and physical abuse many children suffered at residential schools is often not understood by the Canadian population (Regan, 2010). This includes the settler population, and Indigenous families, who often struggle to discuss the harms they experienced with their children and grandchildren. A finding of the Aboriginal Healing Foundation's research is that education about residential schools is not only an effective way to dismantle denial, but also a catalyst for individuals to engage in healing (Archibald, 2006).

Canada's collective denial about the policies of assimilation and the effects of residential schooling continue today: a recent national survey found that a third of Canadians have little familiarity with the history of assimilation policies and the legacy of residential schools, rarely taught in Canadian classrooms (Environics, 2008). If all Canadian students are taught this history, young people have an opportunity to reflect on the past, and learn something that helps them face contemporary ethical issues.

There are four key benefits to teaching all Canadian students about residential schools. First, society can be improved as students learn that democracy is a fragile enterprise that can only live through the active, thoughtful and responsible participation of its citizens. Second, as students debate the issues and space opens up for dissent, politics are pluralized, making authority accountable. Students become active in seeking social transformation. Third, teaching about the harsh legacy of assimilation and residential schools provides students with tools to deal with current realities and challenges. These include persistent inequality in education, health services and child welfare, with less funding for Indigenous children on reserve compared to other children off reserve (Trocmé,

¹⁵ Designed to strip Indigenous people of their languages and cultures, the residential schools were administered by the government of Canada and run by four churches over 120 years, removing over 100,000 Indigenous children from their homes (RCAP, 1996).

Knoke, & Blackstock, 2004). Finally, Indigenous students can be empowered through their learning: while the policies and actions of the state and church caused unnecessary suffering, former pupils were resilient. If we want to prepare youth to become citizens in a diverse society, teachers must be prepared to support students in exploring a difficult past.

Making sense of present day realities, and breaking down racist stereotypes are important motivators behind the work of the Northwest Territories and Nunavut Education Departments. The high school module about residential schools was designed for grade 10 students collaboratively between the education departments of both territories, in partnership with the Ottawa based foundation Legacy of Hope. Because residential school issues began when the two territories were one jurisdiction, it made sense for Nunavut and NWT to work together in developing the new module, building materials based on former residential school students' stories and testimonies. It was "the first major curriculum project that Nunavut and Northwest Territories have undertaken together since the division of our territories in 1999" (*The Residential School System in Canada...*, 2012, preface). On the NWT's pledge to re-write its Northern Studies curriculum, Education Minister Jackson Lafferty said, "Though we still have a long road ahead, it will shine a light on the dark history... we will ensure that the history will never be repeated again" ("NWT students," 2012).¹⁶

In Nunavut Social Studies 10, the module is the fourth of five in a 125-hour curriculum. In the NWT Northern Studies 10, the module is the second of five in a 125-hour curriculum.¹⁷ The new residential school module was piloted at eight schools in the NWT and in Nunavut in the spring of 2012. Following this initial pilot, the module was updated. For the 2012-2013 academic year, the pilot was expanded and offered to all students in grade 10 Northern Studies in the NWT and grade 10 Social Studies in Nunavut. "We believe it's extremely important to make our students understand Nunavut history, so that they understand the impact on today...then they can think about what they want to do to improve on Nunavut's society for the future," explained Cathy McGregor, Nunavut's director of curriculum development ("NWT students", 2012).

In the NWT, in the spring of 2011, a guiding committee of northern leaders, and a Northern

¹⁶ On February 24, 2012, the Truth and Reconciliation Commission publicly launched its Interim Report. At this event, NWT Minister of Education, Culture, and Employment, Jackson Lafferty, announced the NWT's pilot project for the spring of 2012 to test newly developed module materials on residential schools and their impact in grade 10 classrooms.

¹⁷ The context of these curriculums is summarized in this Background section.

Studies Teachers Advisory Committee were formed to define the overall goals and objectives that should be reflected in a re-imagined Northern Studies curriculum for high school students. A small working group from each of the two larger committees was formed to shape goals, themes, learning outcomes, learning approaches, and how to articulate the new material with the existing Social Studies and Northern Studies curriculum. The working group identified the need for expanded teacher and student education about the difficult history of residential schools in the North (Personal Communication, John Stewart, March 13, 2012).

In Nunavut, the new module on residential schools is one component of Grade 10 Social Studies. “We have an extremely ambitious plan to create and write our own Nunavut curriculum in Social Studies,” explained team member Ken Beardsall. This new curriculum, written with a bilingual approach, and rooted in Inuit knowledge and culture, is being implemented over several years. It replaces the Alberta curriculum previously used (Beardsall, 2012).

Contributions to Internal and External Reconciliation

In Nunavut, an exploration of cultural resilience is infused into the territory’s newly developed social studies curriculum. Grade 10 Social Studies contains the residential schools module as one of five modules, with a purpose to “Help prepare our students to become competent, confident, enthusiastic participants in the Great Conversation” (Beardsall, 2012). At the centre of the curriculum are the concepts of student identity and Inuit Qaujimajaqtuqangit, Inuit knowledge and insights. Students are learning who they are as well as expectations of them from society. The Department of Education is developing all resources in a bi-lingual manner. Instead of trying to translate an English document, the Inuktitut writer and English writer work together during the writing process. The Inuktitut often informs the English, shaped throughout by Inuit concepts, while the Inuktitut version becomes much clearer to read as compared to a document that has gone through a literal translation from English (Beardsall, 2012). The name of the Nunavut Social Studies course is *Inuuqatigiittiarniq - Seeking Harmony*. Nunavut curriculum writer Liz Fowler explains, “Inuuqatigiittiarniq [means] striving to live in harmony; being good to one another; or to put it simply: citizenship” (Personal communication, October 18, 2012). According to Fowler, reconciliation is linked to Inuit cultural resilience:

Reconciling today has to begin from people’s own worldviews and strengths. When Inuit feel heard, balanced, celebrated and respected, amongst each other and the world, they have so much to give. What was never oppressed will be so highly profiled, shared, and celebrated that it will clearly show the strengths of Inuit and their cultural and linguistic uniqueness.

Reconciling in part is feeling balanced and whole (Personal communication, November 10, 2012).

Creating these ethical spaces¹⁸ to explore a difficult history has particular relevance and urgency for the two northern territories piloting the new module. Because 50% of the NWT's school population are Indigenous students, and 96% of Nunavut's schools are composed of Inuit students, the schools have a much higher proportion of intergenerational residential school survivors than other jurisdictions in Canada¹⁹ (<http://www.statsnwt.ca>; Bainbridge, 2009). "We hope this helps all Northern people gain a deeper understanding of the impacts of residential schools, and help our young people move forward into a healthier and more positive future" explained former Nunavut premiere and Minister of Education Eva Aariak (*The Residential School System in Canada*, 2012, preface).

Towards a Formative Program Evaluation

Through the development and pilot of this module, the contemporary territorial education systems are innovating a new approach to student learning about difficult history in Canada. Therefore, the module writing team were motivated to support a program evaluation to gain initial understandings of the module's influence on student learning. Because NWT and Nunavut communities are still living with legacies of residential schools, understanding their history can contribute to the engagement of northern youth in shaping their communities' futures. This research will assist in understanding if the module is having the intended effects on students during the first phase of the program's implementation.

The first step in any evaluation must be a careful consideration of the intended effects of the program. Clarifying the specific goals of the program and how they can be measured leads practitioners to assess whether the techniques they are using will help to achieve their goals. The intended student learning outcomes of the module, as I understood them through reading the module resources, and conversations with each writer on the team, are expressed in Figure 1. Figure 1 also illustrates the indicators, in blue boxes, selected to link research questions to the key module goals,

¹⁸ Indigenous scholar Willie Ermine (2007) conceptualized the "ethical space" as a meeting place where human-to-human dialogue can occur, providing inspiration for the title and design of this study (p. 194).

¹⁹ 54% of student participants in this study were aware that a family member attended residential school, and therefore are intergenerational survivors. As the majority of student study participants are intergenerational survivors, I expect that these experiences influenced the data that students provided in this study.

in order to understand the extent to which each goal is being met. The goals for student learning outcomes guided the design of this research project.

Figure 1: Residential School System in Canada Module Goals: Intended Student Learning Outcomes

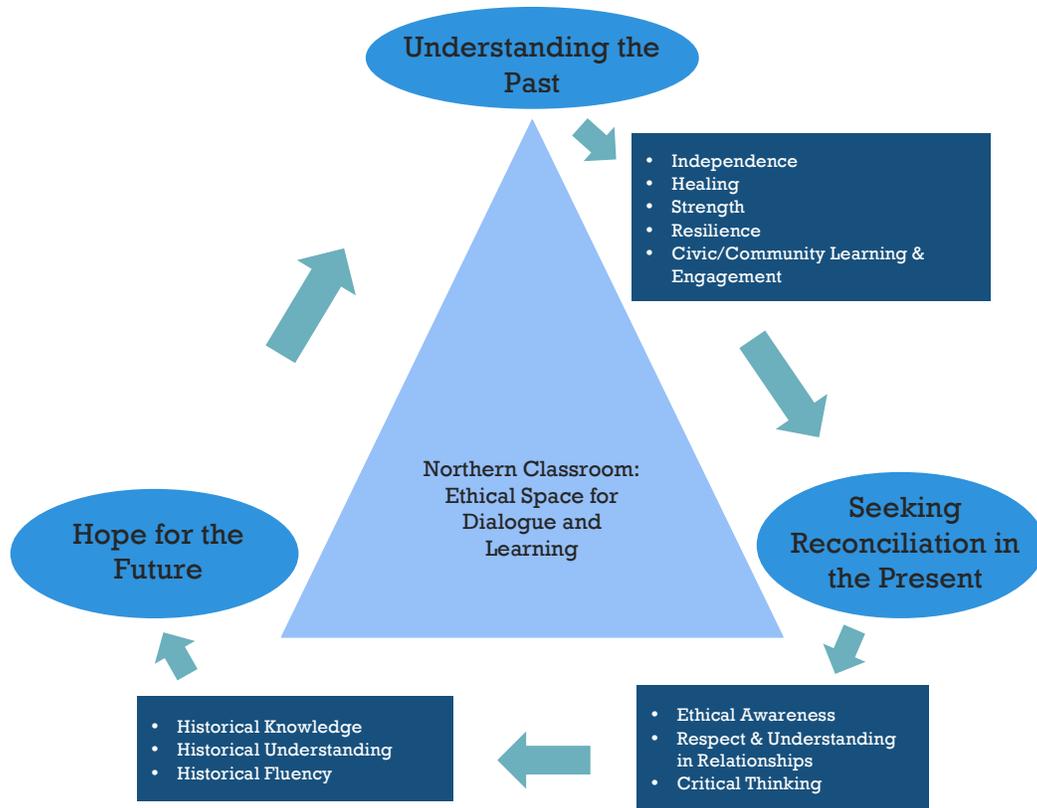
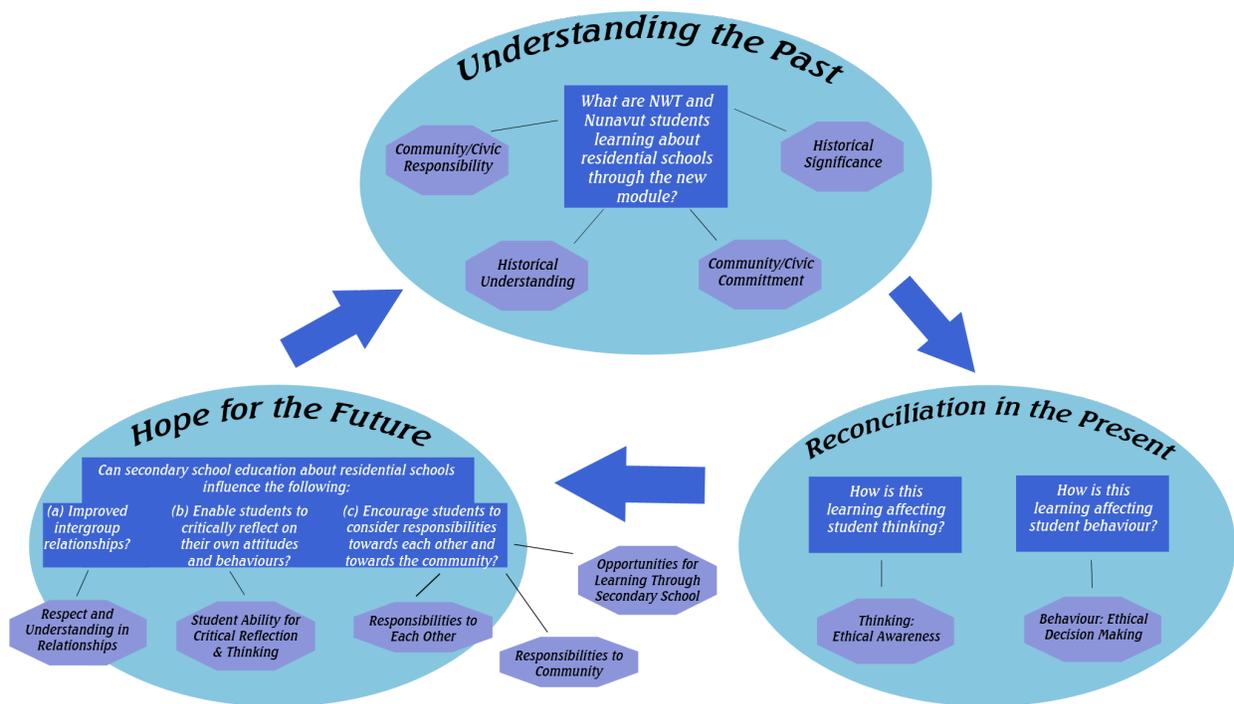


Figure 2 is an overview of this research project. It illustrates the links from program goals to research questions, and displays the domains or indicators used to measure each program goal. Further details on the research design and how it guided analysis can be found in *Methodology*.

Figure 2: Research Overview



LITERATURE REVIEW: FOUR OBJECTIVES

The following literature review section is not an exhaustive review on the background and study of moral education, civic education, human rights education or educational initiatives on the teaching of history. Alternatively, this section serves four purposes: first it explains why a decolonizing approach to this work is justified given the historical dynamics of the North within Canada, and global thinking towards decolonization. Second, this section makes the case, supported by the literature, why teaching Canada's difficult history of colonization and residential schools is relevant and important for high school students. The third purpose of this section links teaching difficult history in Canada's classrooms to theories of peace, conflict and dispute resolution, as articulated by scholars in these fields. The final part of the literature review will outline how the new module mobilizes pedagogies from educational research and dispute resolution theory in the classroom.

A Decolonizing Approach to Research in Canada's North from a Global and Historical Perspective

The word *research*, when spoken in Indigenous communities, often provokes unease and discomfort. According to renowned Maori scholar Linda Tuhiwai Smith, "research is one of the dirtiest words in the Indigenous world's vocabulary" (1999, p. 1). Smith's reflection stems from a history of mainstream research being imposed on Indigenous people in ways that have subverted their knowledge and voices. Through the predominant use of Western paradigms, steeped in white mainstream values, research has served the academy more often than it has met the needs of local Indigenous communities (Blodgett et al., 2013). Because this project aimed to understand a violent, assimilationist incursion into the lives of Indigenous peoples in Canada, residential schools within the policies of colonization, it is important that the research of this topic did not contribute to harms already experienced. For these reasons, an overarching transformative decolonizing approach, including aspects of Indigenous research methods, was necessary. Research methods designed to respectfully understand and inform education initiatives in Canada's Northern territories must consider both Indigenous and non-Indigenous students across several linguistic and cultural groups.

In designing an appropriate theoretical orientation and methodology for this study, it is useful to consider the relationship between Southern and Northern Canada from a historical perspective. This segment of the literature review will demonstrate why a decolonizing, transformative approach is needed to guide research in the territories. Historically, the Northern territories have been the site

of both economic exploitation, and social incursion driven by Southern Canada. Understanding the dynamics and consequences of these incursions strengthen the case for using decolonizing, transformative approach to this study. As it is explained in the Royal Commission on Aboriginal Peoples,

On one hand, the North is the part of Canada in which Aboriginal peoples have achieved the most in terms of political influence and institutions appropriate to their cultures and needs. On the other, the North itself is a region with little influence over its own destiny. Most of the levers of political and economic power continue to be held outside the North and, in some cases, outside Canada (1996, Ch. 6, vol. 4 para. 1).

Since the publication of Royal Commission on Aboriginal Peoples, the Northern political landscape has been evolving through land claims processes and devolution agreements with the federal government, the specifics of which are outside the scope of this paper (Nunavut Agreement, 1993; Yukon Umbrella Agreement, 1993). However, the paradox pointed out by the Royal Commission on Aboriginal Peoples still applies, and is complicated by social underdevelopment. Pressures of a young and rapidly growing, majority Indigenous population put great demand on housing, education, health, social services and jobs. Across Canada, and in the North, Indigenous Canadians experience the highest rates of infant mortality and the shortest life expectancies. This is connected to lack of access to health care in remote northern areas and to high rates of substance abuse and suicide (Trocmé & Blackstock, 2004; Kendall, 2001).

Some argue that a culture of dependency exists in the Canadian North and fosters many social ills in the region. The limited influence Northerners have had in shaping their futures can be better understood through Andre Gunder Frank's concept of dependency, applied to Northern Canada. Frank's main premise is known as "the development of underdevelopment." In it, he argued that instead of capitalism bringing progress, the expansion of capitalism can bring about underdevelopment. Frank's model is based on the concepts of metropolis and satellite, the satellite being "a region that is politically, socially and economically dependent on the metropolis (Pretes, 1988). Michael Pretes (1988) argues that this theory, popular in Latin America, is also applicable to the Canadian North. Frank's model, based on the Brazilian Amazon, can be applied to the Canadian North in that capitalist infusion, when withdrawn, precipitated underdevelopment in the region. Pretes uses the examples of the fur trade, the gold rush, the whaling industry and petroleum booms to demonstrate how these capitalist infusions ultimately can foster dependency. Dependency theory can help explain current underdevelopment in Northern Canada through boom and bust cycles and

passive involution that follow – meaning shifts back to subsistence economies with feudal features following booms, ultimately compounding underdevelopment (Pretes, 1988; Frank, 1969; Frank 1974).

Over the last century and a half, many Northern Indigenous peoples have experienced the devastation wrought by social incursions from the South. These included epidemics of influenza, tuberculosis and other diseases. Many were harmed by the Inuit dog slaughters, the high arctic relocations and the legacy of the residential school system in the Canadian North (RCAP, 1996; Qiktani Truth Commission, 2010; TRC interim report, 2012). This history of colonization in the North is coupled with the ongoing political, economic, social and cultural struggles of Northerners working to exert their autonomy within Canada. Plans to develop the North as a resource frontier for Canada complicate this struggle of the North for autonomy (Conference Board of Canada, 2011; ITI Mining Strategy, 2013). The loci of political and economic decision making in Southern Canada are frequently far removed from communities who live with the consequences of decisions made, affecting future generations (Giant Mine, Pembina report, 2011; Pretes, 1988; Cornell, 2002).

These opposing views on the development of the Canadian North pose real challenges to carrying out meaningful research, most often undertaken from universities in the urban centers of Southern Canada. Cree scholar-practitioner Shawn Wilson proposes one solution, where accountability through relationships is the guiding force of the research process. In Wilson's view, healthy relationships require mutual respect and reciprocity. In order to be accountable to all relations, be they with people or with the environment, careful choices must be made about the selection of research topics, methods of data collection, forms of data analysis, and in how information is presented. He calls this process relational accountability (2008).

Relational accountability has been an influential concept for this study. The research must meet the requirements of the university, while also respecting the expectations and needs of individuals and organizations in my own community, and in other Northern communities. During the research process, I frequently felt a sense of conflict about these divergent obligations and how to connect them, reinforcing the importance of using a decolonizing, transformative approach.

The North of Canada can be understood as a site of human suffering caused by both capitalism and colonization at the global level, as well as a living memory of resistance to overcome or minimize such suffering. Expanding on the ideas of Portuguese sociologist Boaventura de Sousa Santos (2012) on Africa, the territories can be understood as an anti-colonialist and anti-imperialist North, transcending historical silencing and marginalization. The particular history and legacy of the

NWT and Nunavut in relationship to Canada require that this research project make use of decolonizing transformative approaches towards empowerment and social change for Northerners.

In many regions of the NWT and Nunavut, Indigenous people outnumber non-Indigenous people. Almost everywhere in the North, Indigenous people are numerous enough to influence the way of life of people who migrate to the North, and form an influential plurality of voters. Even in larger centers, there are distinctively Indigenous features to almost every aspect of life. Many of the non-Indigenous people who have moved to the North have been strongly influenced by Indigenous realities. Newcomers living in larger centers are in a position analogous to that of immigrants who come to Canada and adapt to local customs. There are many outward signs of a 'blended' Northern identity: in clothing; in the friendly and straightforward demeanor of Northerners toward each other and toward strangers; and in the conventions and rules of political life, which emphasize accessibility and accountability of leaders (RCAP, 1996).

All cultures can be imagined as able to be enriched by engaging in dialogue with other cultures (Santos, 2012). Indian sociologist Shiv Vishvanathan, (2000) captures this intercultural connection, "My problem is, how do I take the best of Indian civilization and at the same time keep my modern, democratic imagination alive?" (p. 12). Santos (2012) expands on Vishvanathan's idea, asking "How can I keep alive in me the best of a modern and democratic Western culture, while at the same time recognizing the value of the world that it designated autocratically as non-civilized, ignorant, residual, inferior or unproductive?" (2012, p. 60). In the view of post-colonial sociologist Santos (2012), social theories developed in the global west may not be adequate to reflect realities of colonized areas, and may not be helpful to designing post-imperialistic, decolonized relationships. Although he writes about Africa, Santos' idea, which he calls "transgressive sociology," is applicable to the Northern territories of Canada: In order to adequately account for the territorial social, political and cultural realities, theories must be developed and anchored in Indigenous belief systems (2012, p. 47).

These theories and approaches are equally useful for the Indigenous and non-Indigenous community members who live in environments influenced by Indigenous ways of life. Although this is especially relevant for the North, it also applies to many jurisdictions and communities in Canada. This is one reason why there is a need for decolonized approaches to research, guided by Indigenous methodologies. As Margaret Kovach explains, research must employ a range of methodological options determined by the needs of the Indigenous community. This is because policy and programming grow out of research. There have been well-publicized crises in Indigenous

educational and child welfare policy, among other policy realms in Canada (Trocmé & Blackstock, 2004; Brown, 2012). Traditional research, which influences policy and shapes practices that affect Indigenous communities, emerges from Western knowledge systems, which have arguably failed to meet the needs of Canada's Indigenous communities (M. Kovach, personal communication, February 15, 2013). Santos (2012) argues that social injustice stems from cognitive injustice, where scientific knowledge is not socially distributed equally. However, Santos supports Kovach's view that the struggle for "cognitive justice" will not be successful in meeting the needs of historically marginalized groups if this justice depends only on the idea of a more balanced distribution of scientific knowledge. Santos explains, "Granting credibility to 'non-scientific' knowledge does not imply discrediting scientific knowledge. What it does imply is using it in a counter-hegemonic way" (2012 p. 57). Therefore, methodology itself influences outcomes (Kovach, 2009).

Indigenous research frameworks have the potential to improve relevance in policy and practice in Indigenous communities. In the NWT and Nunavut, Indigenous research frameworks can enhance evaluation research on education. Combining traditional social science research methods with Indigenous methods through a mixed methods research approach bring together knowledge systems in a dialogue that transcends the limits of any one knowledge system (Santos, 2012). The counter-hegemonic use of traditional or scientific research methods can support the use of methods rooted in different epistemologies, including Indigenous research methods.

Why Promote Dialogue About Canada's Difficult History of Colonization and Residential Schools?

Award winning Indigenous author Thomas King said, "If you don't have a sense of history, then you don't have any background with which to interpret what is happening in the present day...we haven't spent much time teaching native histories in the schools as part of Canadian history" (King, CBC 8th fire, 2011). Does the lack of content in high school curricula perpetuate national denial through silence on the topic of assimilation and residential schools? What is the potential for schools to play a role in improving the often-fraught relationship between Indigenous and settler Canadians?

The authors of the Truth and Reconciliation Commission of Canada's (TRC) interim report highlighted what they see as one answer to this question: the crucial need to increase public awareness and understanding of the history of residential schools in order to move towards reconciliation (2012, p. 7). The TRC recommended that provincial and territorial departments of

education review their curricula and work to develop age-appropriate educational materials about residential schools for use in public schools. As chief commissioner Justice Murray Sinclair explained, Indigenous students were not the only Canadians whose educations were shaped by Canada's harmful assimilation policies, "Canada raised generations on racist education...the issue must also be changing the way we educate non-Aboriginal children as well as Aboriginal children" (Sinclair, CBC 8th fire, 2011). This section of the *Literature Review* will explore why young Canadians should enter into dialogue in the classroom about the difficult Canadian history of residential schools and its legacy. Here, we look at why there is a need for more comprehensive education about the history of residential schools as part of Canadian history, and the pedagogical potential in developing high school education surrounding controversial issues.

Although public school education about Canada's difficult history cannot resolve ongoing injustices around land and treaty issues, student engagement with the history of residential schools in the classroom provides an opportunity for reconciliation as students develop critical and ethical awareness, increase their capacity to consider issues from different perspectives and prepare to be responsible citizens.

Official political reparation for harms, such as Prime Minister Stephan Harper's 2008 apology to former residential school students, tentatively acknowledges national responsibility for the past. However, the apology does not guarantee that it will address the ongoing lived effects on survivors and communities. This calls for supplement in the form of public learning, thinking, participation dialogue, and action (Tarc, 2011). In fact, Canadians know very little about the residential school system. Canadians' limited knowledge about this history is demonstrated by the results of a national benchmark survey conducted in May of 2008 (Environics, 2008).²⁰ According to the survey, one third of Canadians feel they are not very familiar with Aboriginal issues, while 17% are not at all familiar. The survey found that just over one-third of Canadians are familiar with the issues of native people and residential schools, although only one in 20 are very familiar. Familiarity with this issue is much higher among Aboriginal people. Among the general population who were aware of residential schools, 37% knew that students had been abused, 20% knew that they had been separated from their families, 10% knew that Aboriginal children were forbidden to speak their own languages in the schools, 9% knew about the settlement agreement and financial compensations, and

²⁰ This survey was conducted as a baseline measure of public awareness of the RS system and its intergenerational impact on Indigenous communities (Environics, 2008).

4% knew that the schools were run by government and churches. Surprisingly, only 7% knew that the goals of the schools were assimilation into the mainstream society (Environics, 2008, as cited in Regan, 2010, p. 42).

There is a clear gap in Canadians' knowledge of our history of assimilation policies and residential schools. Of even greater concern is the gap in the knowledge of many Canadian school teachers about the history of residential schools. Since Harper's apology was issued in 2008, none of Aparna Mishra Tarc's several hundred teacher candidates in Education at York University had "substantive awareness of its existence or of the long history of government denial of wrongdoing..." (2011, p. 358). A logical step in filling in this gap in both teacher and student knowledge is through mandatory education of high school students in Canada's public schools system, and enhanced teacher education on the topic.

The lack of understanding about the past amongst Canadians is clear, but what is the purpose of revisiting it through public schools? Why encourage Canadian youth to dialogue about a difficult, traumatic and violent history? Assimilationist policies built into the public education system affected generations of both Indigenous and non- Indigenous Canadians, contributing to ongoing systemic discrimination. Racism associated with the North American colonial legacy is not a thing of the past, but persistent and deeply embedded with questions of Indigenous-settler relations, politics, land rights and identity claims (McGregor, 2012). According to scholar Paulette Regan, "Settler violence against Indigenous people is woven into the fabric of Canadian history in an unbroken thread from past to present that we must now unravel" (2010, p. 38). Student education can be a partial answer to Canada's previous onslaught of assimilation policies, providing the background necessary to understand present day inequalities for Indigenous peoples in health, social and economic outcomes (Trocme & Blackstock, 2004).

Why does creating a society in which people live without biases against one another, a society in which the rights of minorities and Indigenous peoples are protected, matter? The level of active prejudice and discrimination in a society is connected to the quality of democracy. The ability of citizens to deliberate about significant public issues is a marker of the health of democracy (Avery & Hahn, 2004). To engage in these critical dialogues, citizens must be willing to suspend judgment and listen to perspectives other than their own. Indigenous legal scholar Val Napoleon explains, "how we live with one another is born through disagreement" (Personal communication, November 2, 2012). When classroom content is linked to students' identities and experiences, opportunities for inclusion increase. Students' development of capacity to consider multiple perspectives is essential

to understanding the rights of minorities and what constitutes the common good, or the well-being of all components of society. Avery and Hahn argue that considering minority rights, deliberation, and the common good contribute to democratic societies (2004). As a result, high school education that explores issues such as education about residential school and colonial policies through critical dialogue can contribute to students' sense of responsible citizenship, and improve society.

Opportunities for Change Through the Classroom and The Development of Critical Thinking

Curriculum scholar Yatta Kanu puts forth Indigenous pedagogies for fostering an open classroom climate. Similar pedagogies are employed as part of moral education programs in the USA (Avery & Hahn, 2004; Barr, 2009; Selman & Barr, 2009; Selman, 2003). Kanu advocates creating a classroom climate where there is openness for students to speak honestly, encouraging students to listen to each other, fostering a sense of belonging and community, opportunities to counter stereotypes, and support for students to explore themselves and their values (2011).

Pakistani development thinker Banuri (1990) takes a view on colonization aligned with Nunavut curriculum writer Liz Fowler's vision of Inuit reconciliation. He argues that what most affected the global South negatively is concentrating all its energies in adapting and resisting the impositions of the North. Colonial populations had to separate their energies from a *positive* search for a social change that they defined for themselves to focus on the *negative* objective of resisting the cultural, political and economic domination of the West (Banuri, 1990). Fowler's vision of the internal aspect of reconciliation for the Inuit, explored in *Background*, aligns with Val Napoleon's writing on the Gitxan Nation of British Columbia's "internal reconciliation process" (2004, p. 186). This internal process can be used to come to terms with consequences and changes since contact. It parallels a broader external reconciliation process, a complex dilemma faced by other nations around the world. External reconciliation can be understood as rebuilding trust in relationships that have been seriously ruptured by wrongdoing, where there is no final state of union, harmony, or total and lasting agreement (Napoleon, 2004, p. 186). In Napoleon's example with the Gitxan, she describes the first step of this internal reconciliation work as identifying and articulating changes to kinship systems, communities and governance, relationship to the land, roles and responsibilities, citizenship, membership, and intergenerational cultural transmission (2004). This internal process is necessary to move towards what David A. Crocker defines as "comprehensive reconciliation,"

allowing for mutual healing and restoration (as cited in Napolean, 2004, p. 186).²¹

Portuguese sociologist Boaventura de Sousa Santos's thinking on decolonization in Africa mirrors Fowler's view. Santos emphasizes the need for intercultural translation, starting with identifying Eurocentric remains inherited from colonialism. The second reconstructive challenge he puts forth, similar to Fowler's view of reconciliation for the Inuit, consists of revitalizing historical and cultural possibilities, interrupted by colonialism and neocolonialism (2012). Nunavut's social studies curriculum, including the module on residential schools, can be considered an internal reconciliation process in education. Nunavut is able to define citizenship, goals, and how education will develop Inuit students to fulfill these goals, as enthusiastic, well prepared participants in global conversations (Beardsall, 2012; Napolean, 2004).

Nunavut curriculum developer Cathy McGregor's concept that understanding the past can influence civic behaviour for students in the future has foundations in education curriculum literature. Aparna Mishra Tarc explains, "reparative curriculum offers students and scholars a pedagogical mourning space, a space of collective work where we might grieve violence-stricken thinking, knowledge, and human history. Done productively, this work can pose new questions and imagine altered possibilities and relations of human existence," (2011, p. 369).

Facing History and Ourselves (FHAO) trains educators across the USA to engage students of diverse backgrounds in an examination of forms of intergroup conflict (racism, prejudice, anti-Semitism, etc.) in order to foster perspective-taking, critical thinking and moral decision making and to help students develop into humane and responsible citizens (Schultz et al., 2001). The typical *FHAO* module is a 10-week or semester-long course that begins with an emphasis on self-reflection, exploring questions about identity, group membership and obligation to others. The course then examines the Nazi rise to power and the Holocaust as a case study of the escalating events that led a democracy to erode into genocide. In the Holocaust case study students examine the morality of the choices that perpetrators, bystanders, victims and resisters made, with an emphasis on the choices of those who were in a position to resist the dissolution of democratic freedoms into totalitarianism and violence. The students then relate this information to current events in their schools, communities and society, with an aim to connect to choices in their own lives (Schultz et al., 2001). *FHAO's* program is also used in schools in South Africa, Rwanda, China, Israel and Northern Ireland.

²¹ Crocker points out that the hope of comprehensive reconciliation lies with future generations who did not experience the conflict that their forbearers did (Napolean, 2004).

FHAO's programs annually touches one million students nationally and internationally (Tollefson, Barr, & Strom Stern, 2004; www.facinghistory.org).

The American research is drawn upon in this study because it has the most long-term body of evaluation research presently available on how student learning about difficult history can be understood (Barr, 2010). *FHAO* is one of the most well studied programs in the world regarding effective methods to engage youth with difficult history (Personal communication, Dr. Cynthia Cohen, March 22, 2012). The program has an internal evaluation arm, in addition to evaluation by third party researchers; 90 studies have been done on this program over its thirty years of existence. *FHAO* carried out a recent and comprehensive evaluation of its effectiveness: the *Facing History and Ourselves National Professional Development and Evaluation Project (NPDEP)*. I examined *FHAO's NPDEP* (2010), in addition to third party studies, in order to explore approaches that could be useful for the residential school module pilot project (Barr 2010; Schultz, et al., 2001). Amongst other measures, *NPDEP* looked at the influence of *Facing History and Ourselves* on character education, civic education, and ethical decision-making amongst diverse students in the United States. What the instruments contain is outlined in greater depth in *Methodology: Methods*.

FHAO grapples with the challenge of how to relate to traumatic history when the other's experience of loss and suffering may be unfamiliar (Schultz et al, 2001). The program uses literature and writing about issues of power, morality, justice and caring for others. For example, one *FHAO* teacher used a number of novels and films including Eli Weisel's novel *Night*, Steven Spielberg's film *Schindler's List*, and several guest speakers. *FHAO* helps students to learn content and to think more critically about history and its connections to themselves and to current issues that they face (Barr, 2010).

Reparative Classroom Education Understood Through Dispute Resolution Theory

Using decolonizing pedagogical approaches in the classroom means disrupting taken-for-granted assumptions about learning (McGregor, 2012).²² The idea that a new relationship can evolve through parties re-creating a dominant narrative is supported by the writing of Martin Buber, who inspired the idea of dialogue and placed it at the centre of human studies.²³ Buber's relational

²² Pedagogies are the interaction of teacher, learner, and the knowledge they produce together (Dion, 2009). Decolonizing pedagogies help learners recognize the structures and implications of colonization, engaging in activities that disrupt these, re-centering Indigenous ways of knowing, and facilitating possibilities for making change in the world (McGregor, 2012).

²³ Buber's famous essay, *I and Thou* was published in 1923 and continues to influence social science and the humanities

perspective was concerned with collaboration and co-construction, “the between” space that is created in relationships between humans (Buber as cited in Stewart, 1994, p. xvii). Buber viewed a direct relationship between the quality of human communication and the quality of human life. This theoretical foundation has significant implications for education about difficult history in the classroom, it shows the potential of a cross-cultural dialogue process to create new shared meanings and improve human relationships.

In her book, scholar practitioner Paulette Regan develops Buber’s idea of “the between” space where authentic empathy can exist. Similar to Buber, Regan addresses the risk that comes when passive empathy or a distancing from the other “enables us to observe the plight of Indigenous peoples from a safe distance that requires no substantive change” (2010, p. 46). This distanced form of empathy, insufficient to affect social or political change, reflects Buber’s concept of “I-It”. Buber’s “I-It” word pair represents a human interaction characterized by distance and separation, which in the case of learning about the history of residential schools, would fail to inspire Canadians to feel accountability (Stewart, 1994, p. x; Regan, 2010). Regan poses the challenge to design ethical teaching and learning environments in the classroom in which stories about violent history can provide a foundation for engaging in a constructive critical dialogue. Regan’s challenge is supported by Buber’s notion of a co-created space through a genuine “I-Thou” relational interaction, containing potential to enhance the quality of human life (Stewart, 1994, xiv).

The classroom can act as a type of co-created space. This space is rich with potential for meaning making, aligning with Indigenous methods of learning. Mohawk scholar activist Taiaiake Alfred says that the Indigenous method of learning is one of transformation; it is experiential, observational and practical (as cited in Regan, 2010). Brought to action in Northern classrooms, Buber’s ideas provide a framework to imagine transformations through students addressing difficult history.

The idea of the classroom as a space to learn about difficult history and contemplate a shared future is strengthened when viewed through the lens of Indigenous scholar Willie Ermine’s concept of an ethical space. Ermine imagines a meeting place where human-to-human dialogue can occur. In Ermine’s new partnership model of the ethical space, in a cooperative spirit between Indigenous peoples and Western institutions, “We will create new currents of thought that flow in different directions of legal discourse and overrun the archaic ways of interaction” (2007, p. 194).

Ermine's perspective is closely tied to Jurgen Habermas's work on communicative action, a useful body of work for thinking critically about classroom dialogues addressing difficult history.²⁴ According to Habermas, discourse is central to a broad and more effective approach to citizenship. Educational environments can fulfill a critical function for delivering a competent citizenry (Joldersma & Crick, 2010). In his *Theory of Communicative Action*, Habermas argues that systemic interests are not being grounded in everyday experience guided by collective interests, which he calls "the lifeworld" (1984). Issues related to how we want to live together and to what end are being framed by systemic priorities, including neo-colonial agendas in education, rather than those determined by the communities. For Habermas, the growing inability to collectively explore and debate the nature and direction of social change constitutes one of the most fundamental threats to democracy in the modern world (VanderPlaat, 1997). However, Habermas argued that emancipation from these threats is possible through citizens, including students, drawing on their own lifeworlds to create knowledge. This requires supporting students to draw on the resources of their lifeworlds as they participate in the process of knowledge creation, while critically engaging their lifeworlds (Joldersma & Crick, 2010).

For Habermas, discourse is aimed at "finding forms of living together in which autonomy and dependency can truly enter into a non-antagonistic relation" (as cited in Joldersma & Crick, 2010, p. 137). Habermas' ideas provide a strong foundation for the territories' pedagogy for teaching difficult history, with its focus on developing citizenship through dialogue and connecting relevance to students' own lives. These skills have transformational potential for society (Joldersma & Crick, 2010).

Jack Granatstein argues in his book, *"Who killed Canadian history?"* that teaching young Canadians about this country's violent history will not "make for either good current policy or a proper collective understanding of history," but instead lead to cynicism (as cited in Regan, 2010, p. 70). Granatstein's argument is often heard in the world of education. This popular notion of 'forgive and forget' is countered by the idea of reparative curriculum in schools as a space for discussion and unfinished story. One of the most useful lessons of traumatic history through curriculum is that while humans caused devastation, people were resilient and had the capacity for repair. In *Pedagogy of Hope*, educator and activist Paulo Freire identifies the importance of linking struggle with hope in

²⁴ Habermas's work converged with and influenced Paulo Freire's influential critical pedagogy in Education (Morrow, 2010)

spite of the apparent hopelessness of the situation. He encourages striving to maintain a critical hope rooted in struggles for freedom. He argues that “without a minimum of hope, we cannot so much as start the struggle. But without the struggle, hope...dissipates, loses its bearings, and turns into hopelessness...Hence the need for a kind of education in hope,” (Friere, 1995, p. 22).

American peace scholar Jonathan Schell (2003) points out that living in truth as an act of resistance can be viewed as an act of critical hope. Unlike Granatstein, Schell places living in truth as a prerequisite to a logic of peace, and the following cycle of non-violence. In his book on the global history of non-violent revolutions that have led to socio-political change, Schell examines leaders of grassroots movements, including Czech leader, Vaclav Havel. Schell writes,

By living within the lie - that is, conforming to the system's demands - Havel says, ‘individuals confirm the system, fulfill the system, make the system, *are* the system.’ A “line of conflict” is then drawn through each person, who is invited in the countless decisions of daily life to choose between living in truth and living in the lie. Living in truth, directly doing in your immediate surroundings what you think needs doing, saying what you think is true and needs saying, acting the way you think people should act - is a form of protest, Havel admits, against living in the lie, and so those who try to live in truth are indeed in opposition. But that is neither all they are nor the main thing they are. Before living in truth is a protest, it is an affirmation” (cited in Regan, 2010, p. 215).

Resistance is situated as learning how to act with integrity in one's own life in the larger world. Although Havel's insights emerged as a counter to totalitarianism, Regan (2010) argues that they are relevant for citizens living in settler societies where decolonization is incomplete or has yet to occur, including Canada.

As Lederach pointed out, reconciliation's "primary goal and key contribution is to seek innovative ways to create a time and a place, and embrace the painful past and the necessary shared future as a means of dealing with the present” (1997, p. 35). Engaging youth in Canada's classrooms in discussing the difficult history of settler Indigenous relations can provide an innovative way to deal with the present day challenges.

How NWT and Nunavut Module Mobilize Educational Research and Pedagogy

In order to ground the literature explored for this research project, it is important to make the links between education literature, dispute resolution theory and the NWT and Nunavut module materials and approaches. The Nunavut and NWT approach to engaging its students with difficult

history uses Indigenous pedagogy to develop open classroom climates. The territories' residential schools module uses both conflictual content, which is curricular material that presents multiple perspectives on a political or social issue, and conflictual pedagogy, which is an instructional approach that supports and encourages the student expression of ideas (Avery & Hahn, 2004). For example, the teacher's guide explains, "The purpose here is for students to discuss reconciliation...to think critically about these processes, and to consider their own role in them (*The Residential School System in Canada*, 2012, p. 5). In Activity 9, *Brave and Influential Voices*, students are asked to "make a reasoned judgment and defend a position orally based on evidence" (*The Residential School System... 2012*, p. 132). This activity uses both conflictual content and conflictual pedagogy: students can defend a position from many perspectives and there is no right answer. Through activities like this one, students come to appreciate complexity of public issues, which are considered important skills for active participatory citizenship. These skills are also considered as a type of "social capital," which is more likely to be used as an adult if it is developed during adolescence (Avery & Hahn, 2004).

Although the NWT and Nunavut approach to difficult history is unique, and relies on a combination of storytelling, critical and social awareness pedagogies, its approach overlaps with *FHAO* in its aim towards developing young people's capacities for critical thinking, understanding, care and compassion. Both programs address the challenge of how to relate to traumatic history when the other's experience of loss and suffering may be unfamiliar (H. McGregor, Personal communication, November 11, 2012; Schultz et al, 2001).

Both the territories' module and *FHAO* use literature and writing about issues of power, morality, justice and caring for others. In the territories' module, "Activity 2" features a book review activity from a selection of survivor memoirs and novels. This is an effective tool in helping students to respond emotionally to another's lived experience, because students are able to empathize with past human experiences. Both the territories' module and *FHAO* help their students to learn content and to think more critically about history and its connections to themselves and to current issues that they face (Barr, 2010; *The Residential School System...2012*). One aim of the NWT and Nunavut residential school curriculum is to support students to think critically about reconciliation, and "move into the future with greater respect and understanding in the relationships between the First Peoples of Canada and everyone else who calls this land home" (*The Residential School System... 2012*, p. 132).

In the NWT and Nunavut, leaders and education decision makers have affirmed their

commitment to Vaclav Havel's idea of "living in truth" regarding the legacy of colonization and residential schools (Schell, as cited in Regan, 2010, p. 215). Northern leaders expressed their desire for their children "to be proud of their family members who had been at residential school and who were resilient in the face of the assimilative policies and practices of the schools" (*The Residential School System...* 2012, p. 132).

In fact, it can be detrimental to Indigenous students' educational achievement when their own histories, ways of being and doing are not reflected in public school curricula. For example, Lenape and Potawatami educational scholar Dr. Susan D. Dion produced a scathing report on the performance of the Toronto District School Board regarding Indigenous student success. "The TDSB is failing to provide aboriginal students with the educational environment and experiences they require for success," concluded Dion (Brown, 2012). "The board has not yet recognized that staff lack understanding (about aboriginal culture and history); the depth of ignorance plays a significant role in perpetuating the achievement gap" (Brown, 2012). That gap is alarming. In Toronto, Dion found that fewer than half of Indigenous students take Grade 9 subjects in the university-bound academic streams, compared to 72 per cent of all students, and more than 70 per cent of Indigenous students in Toronto don't apply to college or university, compared to half of non-native students. A provincial pilot project discovered that when Indigenous children do get extra attention and encouragement, and lesson plans that reflect their lives, they become engaged (Brown, 2012).

This supports the findings of Dion's doctoral research, *Braiding Histories* where she examined how Braiding Histories stories, as texts offering an Indigenous perspective of post-contact history, were taken up by teachers in the classroom. She found that while there were constraints stemming from the structure of schools and classrooms, there were possibilities to transform the ways in which Indigenous people are remembered and represented in the school curriculum. This was important because, in spite of many teachers' desire to generate engaging lessons and respectful images of Indigenous people, they were reproducing a discourse that positioned First Nations people as romanticized, mythical Others, situated in the pre contact past. She found that educators needed to take a critical look at how the image of First Nations people as romantic, mythical Others is reproduced in schools curriculum and to consider strategies to challenge it (2009).

Reclaiming history has the potential to be a profound act of empowerment and communal political resistance, and initiatives to do this within education systems are being developed in different parts of Canada, and the world, including in the NWT and Nunavut (Smith, 1999; McGregor, 2012). Inclusive approaches to history can contribute to the transformation of identities,

of how students see themselves and the groups with which they most closely identify (Cole & Murphy, 2009).

METHODOLOGY

This chapter will outline all authors' works that have directly influenced the design of this study. The second portion of the chapter details this study's design, including participants and study sites, sample description, ethics procedures, and outlines the research methods and instruments.

Research Paradigm

To better understand the detailed design choices in this study, it is important to introduce the project's overall research paradigm. The starting point for this research is the Critical Social Science (CSS) paradigm. This paradigm contributes to the goal of my research, to support social justice and human rights in Canada through transformation of unequal divides between Northern and Southern Canada, and between Indigenous and non-Indigenous communities. This objective is pursued through increasing citizen's understanding of the harmful legacy of state policies of assimilation towards Indigenous peoples. This is a worthwhile endeavor towards maintaining a healthy democracy in Canada: consideration for constitutionally protected Indigenous rights, minority rights, the capacity to deliberate on difficult questions, and opportunities to pursue the common good all contribute to democratic societies (Avery & Hahn 2004). As a result, high school education that explores difficult issues through critical dialogue, including learning about residential school and colonial policies, can contribute to students' sense of responsible citizenship, and improve society. According to Neuman, CSS "goes beyond surface illusions to uncover the real structures in the material world in order to help people change conditions and build a better world for themselves" (1997, p.74).

Critical Social Science approaches are not without their problems, as they are limited and developed from a Eurocentric point of view. However, as discussed, this study aims to use hegemonic or Eurocentric concepts or tools in a counter hegemonic way through a transformative decolonizing approach. This challenge is met through connecting the CSS research approach to practical transformative practices in communities in Nunavut and the Northwest Territories, and how people are experiencing these practices in their lives.

Theory Behind the Research Design

The following section outlines the ideas of transformative participatory evaluation and demonstrates how these ideas informed the transformative design of *Residential School System in Canada* module evaluation research. To understand why the evaluation methodology selected for this study is transformative and decolonizing, it is necessary to look the type of evaluation employed

and where it falls on the program evaluation spectrum. In his book *Qualitative Evaluation and Research Methods*, Michael Quinn Patton (2002) presents different evaluation types. The traditional form of evaluation, summative evaluation, involves a definitive, conclusive judgment of the overall merit, worth and value of a program, with data supporting this judgment. Summative evaluation judges the overall effectiveness of a program and is often used in making decisions about continuing or terminating a program or project (Patton, 2002). Scriven (1991), who was first to distinguish between formative and summative evaluations, contends that summative evaluations are conducted after completion of the program and for the benefit of an external audience or decision maker, such as a funding agency. The decision it services are most often decisions between exporting or increasing program support, continuing the program with conditions, continuing with modifications, or discontinuing the program. The aim is to report *on* the program, not *to* the program (Scriven, 1991). At the other end of the evaluation spectrum is formative evaluation. Formative evaluation typically involves collecting data for a specific period of time, usually during the start up or pilot phase of a project to improve implementation, solve unexpected problems and make sure that participants are progressing towards desired outcomes (Patton, 2002). This is the side of the evaluation scale where the *Residential School System in Canada* module evaluation research design fits.

Formative evaluation seeks to improve a specific program by examining and judging the actions and stages that contribute to an end solution or product (Patton, 2002). Participatory evaluation is a specific type of formative evaluation. In the field of public policy evaluation, the practice of participatory evaluation has grown significantly on an international scale over the past 15 years (Plottu & Plottu, 2009). Participatory evaluation implies that researchers, facilitators, or professional evaluators undertaking an evaluation collaborate with individuals, groups or communities who have a stake²⁵ in the program or entity being evaluated (Cousins & Whitmore, 1998). Participatory evaluation emerged from citizen participation programs in the United States in the 1960s, mainly from the social, educational and health care sectors, as part of a growing awareness of the importance of representing diverging perspectives in political decision-making (Plottu & Plottu, 2009). A type of formative evaluation, this evaluation research project is participatory in nature, as outlined in the following section.

²⁵ In the North American literature, stakeholders are defined as those with a vested interest in the focus for evaluation, including program sponsors, managers, developers, implementers and program beneficiaries (Mark & Shotland, 1985, as cited in Cousins & Whitmore, 1998).

Practical Participatory Evaluation and Transformative Participatory Evaluation

There are two principal streams of participatory evaluation: one form is practical and supports program or organizational decision making and problem solving, called *practical participatory evaluation* (PPE) (Cousins & Whitman, 1998). The second stream is rooted in principles of emancipation and social justice; it seeks to empower community members, populations or groups who are less powerful than, or oppressed by dominating groups, termed *transformative participatory evaluation* (TPE) (Cousins & Whitmore, 1998). *Transformative participatory evaluation* is informed by community action research and other approaches to community based research (Reitsma Street & Brown, 2004). Community based research and *transformative participatory evaluation* both developed in response to traditional, positivist models of research that were seen as exploitative and detached from urgent social and economic problems.²⁶ The work of Brazilian adult educator Paulo Freire was foundational in establishing the principles of transformative participatory evaluation (Friere, 1970, Reitsma- Street & Brown, 2004; Cousins & Whitman, 1998). *Practical participatory evaluation* is a pragmatic approach aimed towards fostering evaluation use, with the assumption that evaluation is aimed toward program, policy or organizational decision-making. The core premise of *Practical participatory evaluation* is that stakeholder participation in evaluation will enhance its relevance, ownership and thus utilization, as increased stakeholder involvement renders the process responsive to user needs (Cousins & Whitmore, 1998; Plottu & Plottu, 2009).

Transformative participatory evaluation aims primarily to empower individuals or groups through their participation in the evaluation process. Three key pillars guide *Transformative participatory evaluation*: first, the aim is to empower people through participation in the process of constructing and respecting their own knowledge, rooted in Brazilian adult educator Paulo Friere's idea of "conscientization" (Reitsma- Street & Brown, 2004; Cousins & Whitman, 1998). A second key concept regards the process of conducting the evaluation: the distance between researcher and researched is broken down so all participants are contributors working collectively. Dialogue fosters mutual understanding and respect (VanderPlaat, 1997). Finally the third pillar is critical reflection, requiring participants to question, doubt and consider their own biases and assumptions. This is closely linked to the idea of location in research, previously discussed. *Transformative participatory*

²⁶ Please refer to Appendix A, adapted from Lincoln and Guba (1985) by Kenny et al., for contrasting paradigms of research comparing positivist approaches to the naturalist and constructivist approach where transformative participatory evaluation is situated (2004).

evaluation focuses beyond data collection, analysis and dissemination towards the learning that comes with this process. This learning has the potential to transform power relations and promote social action and change (Cousins & Whitman, 1998).

There are three central characteristics which Cousins and Whitman (1998) draw on to distinguish both streams of participatory evaluation from traditional evaluation. The first is control of the evaluation process, which ranges from decisions being completely in the hands of the researcher to control being exerted entirely by community practitioners. Control here refers to decisions about the process and conduct of the evaluation, rather than the decision to initiate an evaluation. The second key characteristic is stakeholder selection for participation, ranging from restriction, to inclusion of some users, to inclusion of all legitimate groups and potential users.

The third characteristic distinguishing participatory from traditional evaluation is the depth of participation, which ranges from consultations (with no decision making control or responsibility) to participation at every level of an evaluation from design, data collection, analysis and reporting to decisions about dissemination or results and use (Cousins & Whitman, 1998). A participatory evaluation process can be located at any point along these three dimensions, which operate along a continua (Cousins & Whitman, 1998).

The purpose of all of these approaches to evaluation is to widen and enrich public debate through an organized exchange of participants' points of view, with the intention of realizing the potential benefits from participation in the evaluation. These benefits include: greater external validity of the evaluation, greater utilization of the evaluation, collaborative public engagement, contribution to participatory democracy, and the process of empowerment (Plottu & Plottu, 2009). The table in *Appendix A: Two Streams of Participatory and Where this Evaluation Research Design Fits* summarizes the key features of practical participatory evaluation, transformative participatory evaluation, and how they were combined for this evaluation of *The Residential School System in Canada* module.

Residential School System in Canada Module Evaluation Design: Two Streams of Participatory Evaluation Meet

Although the two overarching approaches to participatory evaluation are distinct in their central aims, purpose and ideological roots, there is a clear overlap between *practical participatory evaluation* and *transformative participatory evaluation* (Cousins & Whitman, 1998). *Practical participatory evaluation* projects that develop understanding of program functions and research skills simultaneously empower that program practitioner (or group). Similarly, a *transformative*

participatory evaluation project that led to a group taking control of their own program or policy is also of practical value in project development and implementation (Cousins & Whitman, 1998). Finally, both of these approaches to evaluation contribute to the development of valid local knowledge, based on shared understanding and the joint construction of meaning. Although *practical participatory evaluation* and *transformative participatory evaluation* differ in their primary functions of problem solving versus empowerment, there is significant overlap between the two. The implications for the design of this study were that the evaluation process was aiming for social change and empowerment amongst students, teachers, and educational decision makers, thus aligned with *transformative participatory evaluation*. It was also intended to produce information that was useful in shaping the new module to best meet the needs of students and teachers, and thus linked with *practical participatory evaluation*.

Research Design Overview

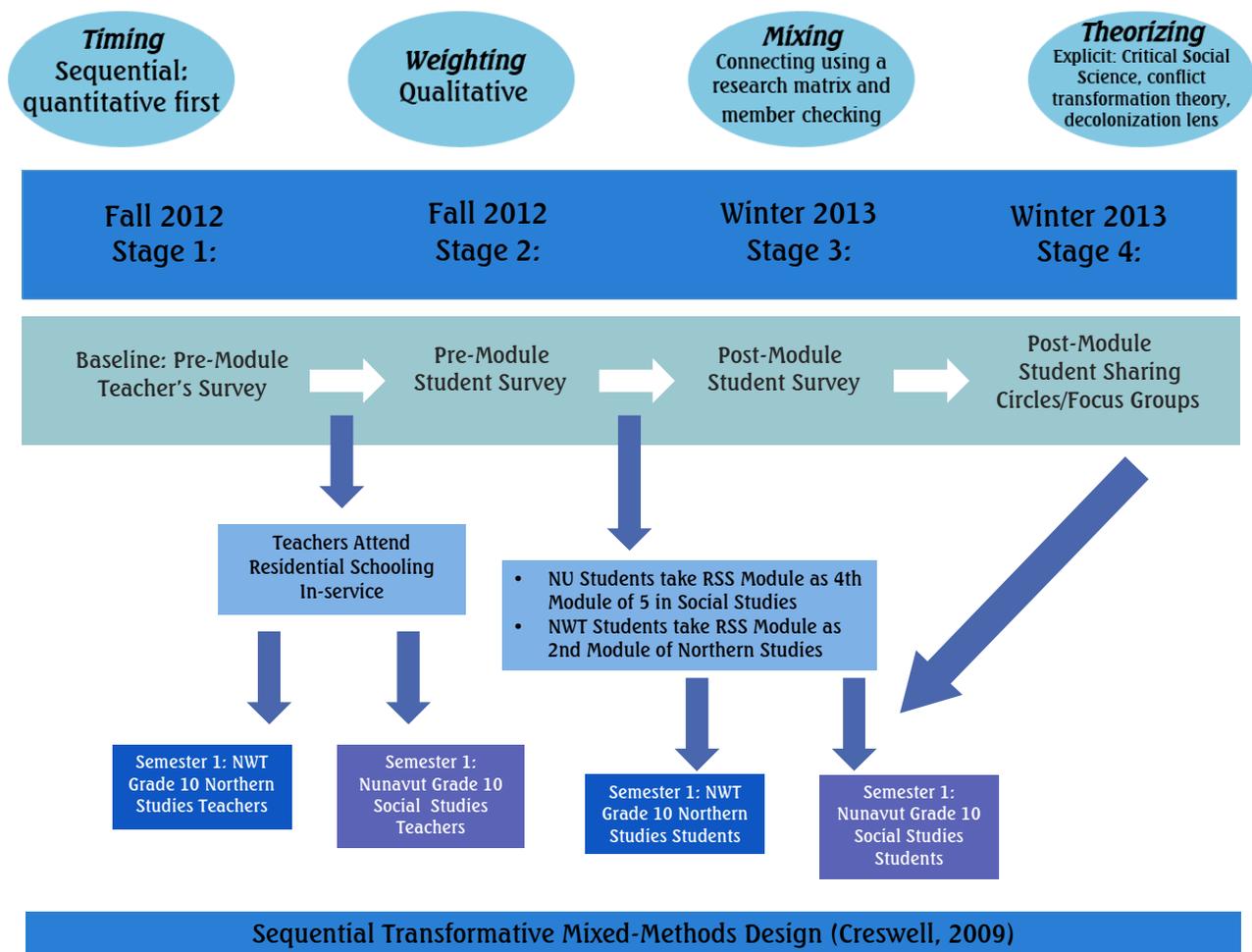
This study was designed as a sequential transformative participatory program evaluation, using mixed methods research. “Sequential transformative” refers to a two-phase project with a specific theoretical lens. For this project, a transformative decolonizing lens was selected, and informed all the procedures in the study (Creswell, 2009; Regan, 2010). The initial phase of the research was the quantitative phase, which was followed by a second qualitative phase that built on the first stage. Mixed methods research is an approach to inquiry that “combines or associates both qualitative and quantitative forms... it involves the mixing of both approaches in a study” (as cited in Creswell, 2009). Beyond the collection and analysis of both types of data, it involves the use of both approaches, strengthening the overall study. Tashakkori and Teddlie (2010) claim that “a transformative model for mixed methods research suggest the need for community involvement, as well as the cyclical use of data to inform decisions for next steps, whether those steps relate to additional research, or to program chances” (p. 199).

Teachers piloting the module in the first semester of the 2012-2013 academic year were offered the opportunity to participate in this research. I disseminated surveys prior to beginning of the new module, with students and teachers completing separate surveys.

Student surveys were developed from tools used in a major five-year evaluation of *FHAO*'s work. These tools were selected given that there is significant overlap between the goals of *FHAO* and the goals of the NWT and Nunavut writing team. The analysis of survey data was used in part to identify participants for focus groups/student sharing circles in the second phase of the study. Therefore, sampling from the first phase informed the second phase: the quantitative phase informed

the qualitative phase. Community stakeholders and Indigenous governance organizations were consulted at each step of the process. As in all sequential designs, the quantitative and qualitative data are mixed through connecting, which is when the two types of information gathered are linked through a data analysis of the first phase of research and data collection of the second phase. In this design, the data connecting procedure was done using the research matrix, as outlined. The top row of Figure 3 summarizes factors that were considered in planning this study’s mixed methods design (Creswell, 2009). Specific methods are detailed in *Methodology: Sample*.

Figure 3: Research Design and Data Collection Overview



In keeping with the critical social science research paradigm, this evaluation project was designed to empower students and teachers through their participation in the evaluation process, as a tool to further develop critical reflection. To align with this participatory goal, regional education

board offices, teachers, students, parents, municipalities and Indigenous governance bodies were engaged in the evaluation research in different capacities. As discussed, this evaluation project was a combination of practical and transformative participatory evaluation. As the researcher, I suggested evaluation decisions, such as methods employed, however, each decision was discussed by the module writing team and adapted to best fit the local context and the team's intimate knowledge of the module. Process decisions, such as how to engage school boards and teachers, how to request participation from students, amongst other decisions, were actively generated and reviewed by members of the writing team and education departments.

Stakeholders and Indigenous governance organizations in this study were involved at different depths. Members of the module writing team were involved at every stage from proposing a research design, to recruitment strategy and school board engagement, obtaining ethics approvals and research licenses, to adapting survey instruments, designing focus groups, and aided in understanding the data. Others were involved in approvals and suggestions during the process. For example, school boards were involved through a consultation process where the research design was presented, with opportunities to ask questions, comment, and finally give approval for the project moving forward in their respective regions. Indigenous governance organizations and municipalities had the opportunity to look at the proposal, and ask questions or make suggestions, which several groups, including the NWT Métis Association, participated in actively. At a teachers' conference, teachers were also able to ask questions and make suggestions about the proposed evaluation project. Several teachers provided member checks after data was analyzed. Because the module was in its pilot phase, the vast majority of stakeholders viewed the research as being useful to the implementation of the program. Due to timing, the school year had ended by the time student data analysis was complete, therefore was not possible to have student member checks of analyzed data. Although this project fell squarely in the category of transformative, participatory evaluation, the extent to which it was participatory at all stages was constrained by timelines.

While not every class piloting the new module could be included in this study for a variety of reasons detailed in *Methodology: Limitations*, efforts were made to provide them with the opportunity to participate. The majority of NWT and Nunavut regions were represented in the study, in keeping with the intent of the Territorial Education Departments. This makes this project inclusive of most, but not all groups and potential users.

When this project began, the Department of Education in the NWT and Nunavut did not have an internal research or evaluation arm, due to limited resources and capacity. This project contributed

to both organizations beginning to orient towards more comprehensive and long-term evaluations of new curriculum initiatives, a form of learning that stemmed from the evaluation process.

Participants, Study Sites and Sample

To meet the objectives of this study, it was necessary to engage students and teachers directly. This is because *The Residential School System in Canada* module is the first in depth, 25-hour mandatory module for high school students in Canada. Therefore, there is no existing data on how students respond to learning in this area, and student and teacher participation was essential to understanding student learning.

Because this study focused on teachers and students in both the NWT and Nunavut, four groups of research participants were targeted for this study. 1) NWT Northern Studies 10 Teachers, 2) Nunavut Social Studies 10 Teachers, 3) NWT Northern Studies 10 Students, and 4) Nunavut Social Studies 10 Students. Approximately 15 NWT Northern Studies 10 teachers, seven Nunavut Social Studies 10 teachers, 224 NWT Northern Studies 10 Students, and 80 Nunavut Social Studies 10 students were eligible to participate in this study.

The sampling timeframe was limited to first semester teachers and students who had completed the new module by the end of January 2013, in order to be sampled by the beginning of March 2013. This was necessary to produce preliminary findings to inform module revisions in May of 2013.

Teachers were sampled through surveys: prior to training teachers to teach the new module, and after the teachers had taught the module. Students were surveyed before the new module was taught in NWT and Nunavut schools. After the new module had been taught, students were surveyed again. Students also participated in sharing circles/focus groups.

Exclusions from Sample

No classes in the Kitikmeot region of Nunavut were available for participation in research during the 2012-2013 semester one data collection phase. As many schools were implementing a full year Social Studies 10 course, the residential schools module would fall in the second semester, and outside the sampling period for this study. In the NWT, Commission Scolaire Francophone de division was excluded as it is using 2012-2014 as transition years towards implementing a French version of the new Northern Studies curriculum in 2014-2015. In the Sahtu region, a participant class had to withdraw at the beginning of the study, meaning the region was not included in this study. As a result, these three education districts out of a total of 11 were not sampled for this study.

Each of the two phases of the research design is described below.

Phase 1: Quantitative Census of Participating Schools

The quantitative census of participating schools included both teachers and students. Surveying teachers who would teach the new module was important in this study of student learning, because research demonstrates that professional development of educators is the key lever of educational change amongst students (Barr, 2010). A key aspect of this study was to understand how teachers had responded to a major professional development initiative designed to prepare them to teach the module. The Territorial Education Departments organized a Nunavut and NWT wide Northern Studies and Social Studies teacher professional development in-service, *Revisiting Shared Stories*, which took place in Yellowknife October 1-4, 2012. This included nearly 50 teachers from across all 11 regional education districts in both territories. By surveying the teachers prior to the training they received at the in-service, and after they completed teaching the new module in their classrooms, this study aimed to better understand both teacher perceptions of student learning, and teachers' reflections on their own professional growth.

Semester one module teachers were invited and encouraged to have their classes participate in the entire study. Student survey tools, originally designed, tested and validated by researchers in the United States, were adapted for the North.²⁷ In this study, a class census sampling strategy was attempted. This strategy was selected to ensure that the opportunity to participate in the pilot research was equally available to all communities and classrooms, and to capture the broadest range of information about sub groups of the population. However, for a variety of reasons explored in the limitations section, not all classrooms piloting the new module were able to complete this study.

Phase 2: Qualitative Purposive Sample

The selection of schools to participate in student sharing circles/focus groups was done in consultation with the respective education department in each territory, in keeping with a transformative participatory evaluation approach. The first criterion of selection was that the teacher had completed the teacher survey and was willing to have student surveys conducted in their classrooms. From the classes that completed surveys, I selected classes for sharing circles/focus

²⁷ Authors gave permission for the adaptation of their survey tools. In several stages, I undertook an adaptation of the original survey tools in consultation with two module writers from Nunavut, a module writer from the NWT, four graduate student colleagues at the University of Victoria, two professors in the University of Victoria's School of Public Administration, and a group of Northwest Territories educators with several decades of experience. Unfortunately, the timeline of the study did not allow for the adapted survey tools to be piloted prior to the first data collection phase. This resulted in a second adaption of survey tools to better customize the tools for Nunavut, after utilizing the tools in the NWT.

groups in consultation with the Departments of Education in the NWT and Nunavut. The aim of the selection was to cover the largest possible geographic area, demographic variation, cultural and language differences in both territories, and to represent all regions that had participated in phase one of the study. These selection criteria had to be balanced with the constraints of school schedules and availability to complete qualitative data collection between January and March 2013, considering finite resources. My selection process for student sharing circles/focus group classes followed Patton's *maximum variation sampling* (2002), where cases are selected that represent the largest range.

Obtaining Ethical Approval for Research

To complete this study, I had to obtain ethical approval and research licenses from the University of Victoria Human Research Ethics Review Board, the Aurora Research Institute in the NWT, and the Nunavut Research Institute. The first applications were made in July of 2012, with the final approvals granted by November 2012.

With the support of the Departments of Educations' respective Deputy Ministers, I requested permission from school superintendents in each region in the NWT and Nunavut to undertake this study. The superintendents approved the following research protocol:

- Contact each school teacher and principal to gain teacher's written informed consent to complete teacher surveys, ensure teacher willingness to explain and circulate student implied consent letters and parental letters of information, prior to the dissemination of student surveys.
- Teachers verbally explained the implied consent to research to their students and circulated letters of information for implied consent, as well as letters of information for the parents. These information letters were also provided in summary form, as well as in Inuktitut for Nunavut.
- Teachers distributed the pre-residential school module surveys to the students to complete in class.
- For student sharing circles, I worked with the teacher to verbally explain and circulate the focus group written informed consent form to students, and letter of information for parents. Participation was voluntary at all stages.

To obtain a research license in the NWT through Aurora Research Institute, 23 Indigenous governance organizations, regional bodies and municipalities were consulted and had an opportunity to comment and ask questions. Although many groups expressed strong support for this

research, others expressed concern about the new module; these concerns were passed on to the respective department of education. For example, the Northwest Territory Métis Nation expressed concern to ensure that the new module contains unique attributes of the Métis experience at residential school, that after care and school counselors be available for students, and that experiences of former residential school students from earlier generations also be included in school resource materials. Aspects of this content were contained in the original teaching and learning materials, while other parts were added as a result of the pilot (Northwest Territory Métis Association Interim Measures Committee, Personal Communication, October 22, 2012). This project was also registered with the Nunavut Research Institute, and as such, information about the research was shared with municipalities and school districts in nine communities in Nunavut.

The NWT and Nunavut research licenses require that the results of this study be reported back to the communities that participated. After the final academic report is approved, I will produce a community report and give that report to each organization that participated in the work, including the respective teachers, principals, district education boards, municipalities, Indigenous governance organizations, and the Territorial Departments of Education. I will also make myself available to answer any questions that may arise.

Methods

The use of mixed methods allowed voices to be heard across a broader and more diverse range of perspectives from small and large communities in both Territories. The adaptation and use of these tools aimed to provide the breadth and scope desired by the module's writing team to understand student experiences across a huge landmass, while also maintaining quality and depth of the research through the qualitative student sharing circles/focus groups, an element of this study shaped by Indigenous research principles (Kovach, 2009; Graveline, 2000). The methods in this study included teacher surveys, student surveys, and student sharing circles/focus groups and student vignettes; each of these methods is described below.

Teacher Surveys

A 24-question survey, with eight open-ended questions, was designed in collaboration with the module's writing team. In both pre and post module surveys, the first set of questions asked for basic demographic information about the teacher and their length of time and teaching experience overall, and in the North. Teachers were asked to rate their own knowledge of the history of residential schools, and the level of importance they place on the new module. They also answered questions based on their observations of student learning experience, and reflected on their own

teaching experience. The surveys provided opportunities for teachers to make suggestions on the teacher training, materials, and module content.

All survey responses were confidential. One set of surveys was completed prior to the teacher in-service training and again at the conclusion of the module. The second survey determined how much of the new module was covered, how many weeks and hours were completed and what scope of the resources available were utilized, and in what sequence. According to the *FHAO* study, this is essential to interpret the student findings; one cannot assume that a teacher has covered the whole program and this will affect the student findings (Barr, 2010).

Student Surveys

Surveys were conducted with students before the module began, and again after the residential school module had concluded to gauge students' change in ethical awareness and civic engagement. The student survey component of the research focused on learning whether students who participated in the *Residential School System in Canada* module would be better prepared than they were before taking the module to a) have stronger community engagement attitudes across several domains, and b) engage in and express deeper ethical awareness and decision making.

To create the student surveys used in this study, I adapted the surveys used in *Facing History and Ourselves*. In the *FHAO* research project, student measurement working groups investigated what each of these components of informed engagement in society might look like in adolescents, and developed measurement tools in each of these domains (Barr, 2010).

Part I of the student survey, *Tell Us About Yourself*, consisted of 12 questions. These questions were designed to collect basic demographic information on the location and background of the student, as well as the level of importance they placed on the topics covered in the new module. Parts II and III of the survey are adapted from the work of *FHAO* on Holocaust education in the USA. Both tools came with a scoring methodology, as discussed in *Methodology: Analysis* (Barr, 2010).

Part II of the student survey, *Choices Section* was adapted from *FHAO's Choices-in-Context Measure*, used during that organization's 5-year evaluation study (Selman, Barr, Feigenburg, & Facing History and Ourselves, 2007). This part of the survey consisted of four stories involving social and ethical dilemmas students may face in school and a set of questions that elicit students' reflections about potential strategies and justifications for choices in those situations. *FHAO's* research social and ethical awareness working group created this new measure for students based on a tool piloted in previous research (Barr, 2005). In addition, the *Choices-in-Context Measure* asks

students about the frequency of these kinds of situations in their school.

Part III of the student survey *Civic Beliefs and Opportunities*, was adapted from *FHAO's Civic Learning Survey*, which included scales within five domains of civic learning, including civic commitment, respect and understanding, opportunities for civic learning and participation in class, civic and community engagement, and civic responsibility (Fine, Bermudez & *FHAO*, 2007). The Civic Self-Efficacy scale examines how confident students feel in understanding and/or engaging in civic matters.

I obtained permission from the authors of the survey tools from the Harvard Graduate School of Education, and from the authors of the additional scales adapted for the *FHAO* research, to use and adapt the tools for the Canadian North. All survey tools, including Part II *Choices Section* and Part III: *The Civic Beliefs and Opportunities Section* were adapted to replace references in the U.S to Canadian and Northern references. Part III of the student surveys presented students with a series of statements that they rated with Likert scales that assessed agreement, frequency, and importance of the statement.

Student Sharing Circles/Focus Groups

Focus groups, a recognized method in education evaluation research, are useful in measuring the success, strengths and weaknesses of new education programs, and help to explain the nature of what is and is not working (Hesse-Biber & Leavy, 2010). This method was combined with student sharing circles, to support students' full participation in the research process, in alignment with the transformative participatory evaluation design (Hesse-Biber & Leavy, 2010; Kovach, 2009). Fyre Jean Graveline (2000), a Métis (Cree) scholar active in education and social work, points out the potential harms that can be inflicted by using circles in a Eurocentric context. As a non-Indigenous researcher, I did not set out to create research sharing circles, but adapted focus groups in the way I thought students would most connect with, based on my previous experience organizing youth programs in the North. Sharing circles have emerged recently as a method for gathering group knowledge in applied research. As Kovach (2009) points out, for many Indigenous cultures, the act of sitting in a circle, as a collective means of decision-making, is familiar. When students entered the rooms I had set up for our sessions in the schools, many asked, "Are we doing a sharing circle?" Based on this, I began to consider the "focus groups" as having characteristics of a sharing circle.

Cree professor and scholar Laara Fitznor presents the use of sharing circles as an open-ended method that invites story. Using her model of how research-sharing circles differ from focus groups, I blended the two models. Fitznor (as cited in Kovach, 2009) explains, "When you ask about the

quality difference from the focus group, it is that everybody gets a chance for input...”(p. 124). At the beginning of the circles with students, I explained that everyone would have an equal opportunity to provide their view, and encouraged students to listen respectfully to their classmates. I used a talking stick, a piece of driftwood from my home near the Slave River in the NWT. Students passed the stick to the next speaker when they had finished sharing.

Guidelines around research-sharing circles normally require the accompaniment of food, and there is a meditative acknowledgement of all those who are in the circle, including the ancestors (Kovach, 2009). In our student sharing circles, snacks were always provided for the students. In two circles, a community Elder participated, and in two other circles, a school counselor lead an opening and closing to the circle. The hybrid student sharing circles/focus groups retain characteristics of storytelling. Kovach (2009) explains, “Like the conversational method, the research-sharing circle is a method to engender story. It is meant to provide space, time and an environment for participants to share their story in manner that they can direct” (p.124). Students’ control of their own stories was supported through a student handling the audio recording device at each circle. In a few instances, a student asked to say something with the recorder off, and their classmate would turn the device off.

Michael Hart comments on the relational aspect to the sampling; his research participants are those with whom he has some form of pre-existing relationship (Kovach, 2009). Although I knew only some of the research participants prior to this project, I had some common relationship connections with students in almost every community that I visited; this helped the students to feel more at ease in most circles.

Student sharing circles/focus groups provided another important advantage to my research design: the circles are an important tool for accessing the experiences and attitudes of marginalized and minority groups, because they serve as “safer spaces” for sharing experiences and perspectives (Hesse-Biber & Leavy, 2010, p. 165). Both NWT and Nunavut schools have a high proportion of Indigenous students. In 2008, Indigenous graduates made up 50% of the total number of graduating students in the NWT (Aboriginal Student Achievement Education Plan, 2011). In Nunavut, 96% of students are Inuit (Bainbridge, 2009). The use of research tools suited to accessing historically subjugated voices can help participants to feel more comfortable discussing difficult subject matter (Hesse-Biber & Leavy, 2010, p. 165). Finally, storytelling is a fitting starting point for research in communities that have a strong oral tradition, as it is a central part of Northern community culture. Storytelling allows for the ‘other’, or those voices that colonialism has erased, to be included in the dominant discourse (Qwul’shi’yah’maht / Thomas, 2005). About her storytelling work with former

residential school students, Qwul'shi'yah'maht (2005) wrote, "Telling these stories is a form of resistance to colonization...I believe that storytelling respects and honours people while simultaneously documenting their reality" (p. 241-244). I visited the schools for student sharing circles approximately 30 - 60 days after the completion of the module, to allow time for student reflection. I facilitated 13 student sharing circles/focus groups and one individual student interview, in nine communities involving 89 students.

Student Voices: Vignettes

Vignettes were selected as a tool to understand the knowledge shared by students. The purpose of this was to better enable the research to become a site of empowerment for the students to voice their thoughts and experiences in meaningful ways, so that social transformation may be achieved (Blodgett et al. 2013). Blodgett and her research team's use of vignettes for a project in Manatoullin Island, Ontario, provided a guide on how vignettes could be employed for this study (2013). This method provides a platform for local voices to speak on their own behalf and share their stories with minimal academic framing. For Indigenous students, vignettes also fit well with a storytelling approach to research, as articulated by Robina Thomas, "the stories are in the hands of the storytellers, allowing storytellers to include that which they perceive as important, the material that they want to be documented" (2002, p. 67). For use in this study, students did not select their own vignettes due to the constraint of the school year finishing before data analysis was complete. I selected a *portrait* vignette, which represents an individual's character and experiences based on what the participant said during the student sharing circle / focus group.

Balancing Methodological Tension

As this research is driven by a Critical Social Science paradigm, through a transformative decolonizing lens, I considered the merits of undertaking a 'theoretical' or an inductive/grounded theory approach to thematic analysis. A "theoretical or deductive approach" is driven by the researcher's interest in an area, expanding on something that has already been found in previous work (Braun & Clarke, 2006). Understanding my data as it relates to themes identified in *FHAO's* research aligns itself well with the critical theory paradigm. On the other hand, an inductive approach (Braun & Clarke, 2006) means that the themes identified are strongly linked to the data themselves, bearing some similarity to grounded theory. In many ways, this is a more appropriate way to respect the unique experiences of intergenerational residential school survivors and other Northern youth through an Indigenous research framework (Kovach, 2009). I elected to combine theoretical thematic

analysis with an inductive approach guided by Indigenous methods of interpretation using a research process called praxis. A praxis approach is aimed to mobilize transformation through the balancing of research, theory and practice. By definition, praxis refers to the reciprocal relationship between academic and applied work, aimed towards creating positive social change (Blodgett et al., 2013; Lather, 1986). The praxis approach emphasizes bringing forth the voices of marginalized groups, in an attempt to better understand their experiences and collaboratively identify strategies for social change (Blodgett et al., 2013).

Kovach explains, "...those who attempt to fit tribal epistemology into Western cultural conceptual rubrics are destined to feel the squirm...Indigenous methodologies and qualitative research at best form an insider/outsider relationship...it is here that we encounter the messiness of the work," (2009, p.31). As predicted, during the analysis portion of this study, I acutely felt "the squirm." While visiting nine communities to gather knowledge for this project was incredibly rewarding, choosing an approach to analysis was a fraught and difficult step. Although it was not an ideal solution, I mobilized the praxis approach by using a matrix to combine findings from the student focus groups / sharing circles with the quantitative survey findings. As Linda Tuhiwai Smith states, "Indigenous methodologies are often a mix of existing methodologies and Indigenous practices. The mix reflects the training of Indigenous researchers which continues to be within the academy, and the parameters and common sense understandings of research which govern how Indigenous communities and researchers define their activities" (Smith, 1999, p. 143). With Smith's words in mind, the matrix combined my understanding of the module's goals, the core areas that students discussed during sharing circles, and previous research on student learning from difficult history (Barr, 2010; Barr & Selman, 2009).

Kovach points out that thematic groupings can conflict with making meaning holistically in an Indigenous research framework, because analysis is not necessarily a task for the researcher, but for the research participants themselves. As she argues, beyond appropriate community relationship building and engagement, a key aspect of Indigenous methodology is using interpretations of the information collected that are "consistent with an Indigenous lens" (Personal communication, February 3, 2013). Kovach identifies that the literature on how to carry out such a "consistent" interpretation is thin, and she and her research team are working to clarify and publish an approach to interpretation (Personal communication, February 3, 2013). Using thematic analysis, including its interpretation, I aimed to respect the experiences and intentions of those who participated.

Learning Domain and Theme Definitions

Information from the quantitative and qualitative parts of the study, including feedback from student sharing circles/focus groups, and survey data were grouped by learning domain. This section will detail the research matrix that connected different types of data, define teacher and student theme domains, outline how the data from teachers was understood, and finally outline how student data was understood.

Table 1 is the research matrix used to guide this study. The research matrix links the program goals to the research questions, and illustrates the domains or indicators used to measure each program goal. The data source informing that specific domain or indicator is in the far right column.

When understanding the research matrix in Table 1, it is important to consider the cultural relevance of this approach, considering that this research was conducted in several Indigenous communities. Column 1, the module goals, came straight from the module itself, as shaped by the writing team, community leaders and elders, ensuring a high degree of cultural relevance. The quantitative instruments in the matrix, listed in column 4, as well as several indicators in column 3, were adapted from *FHAO* work in the United States, and are not part of an Indigenous research framework. All instruments in column 4 were adapted to replace references in the US to Canadian and Northern references, and the unique cultural and governance structures in the North. This process was completed with input from School of Public Administration faculty members, and four Northern educators and curriculum writers, to ensure a reasonable level of cultural relevance. These instruments were further adapted for Nunavut. The sharing circle questions in the far right column were developed in collaboration with a Northern curriculum writer, to be culturally and geographically relevant to the North. The resulting matrix in Table 1 is a blend of a pre-existing theoretical research framework, and a culturally relevant, place specific framework driven by Indigenous research methods.

Table 1: Research Matrix

Module Goals	Research question and sub questions	Learning Domain (Indicator)	Specific part of survey tool used/ quantitative data source	Qualitative data source: Sharing Circles (where applicable)
Understanding the Past	1. What are NWT and Nunavut students learning about residential schools through the new module?	Civic Responsibility	<i>PART III: Civic Learning</i> Personally responsible citizen 36 a, c, e, h, i, n, p	What stories from the former students that you heard in the residential schools module stuck with you and why? (Student thinking)
		Historical Significance	<i>PART III Civic Learning</i> Participatory responsible citizen 36 b, f, k, q	
		Historical Understanding	PART 1 Student Survey, plus #13 end survey	What things in this module were new to you or surprised you?
		Civic Commitment	<i>PART III Civic Learning</i> Public interest goals - Building understandings with others: 37 h, j, a, d, e	
		Do you think that learning about residential schools through this course will cause any changes or outcomes for you or for others in your community?		
Reconciliation in the present Independence Healing Strength Resilience	2. How is this learning affecting their thinking and their behaviour? (a) Thinking	(a) Thinking: Ethical Awareness	<i>PART II: Choices in Context</i> Situations A: 14 a-d, 15 B: 21a-d, 22 (Student Justification scores learning constructs: Safety, Rules, Relational, or Prosocial Transformational)	What did you learn from one of these stories? How did the story make you feel?
	(b) Behaviour	(b) Behaviour: Ethical decision making	<i>PART II: Choices in Context</i> Situations A:17a-d, 18, B: 24a-d 25 (Student Strategy scores upstanding directly, upstanding passively, bystanding, or perpetrating)	Did you share any stories that you heard with friends or family, if so, which ones? (Student behaviour)
	3. Can secondary school education about residential schools influence the following: (a) Improved intergroup relationship?	(a) Respect and Understanding in Relationships (change in intergroup relations)	<i>PART III: Civic Learning</i> “Modern Racism Scale” 38 a, b, c, d, e, f, g, h, i, j, k, l	What were some of the art projects that you did and what did it mean to you?

Table 1 (continued): Research Matrix

Module Goals	Research question and sub questions	Learning Domain (Indicator)	Specific part of survey tool used/ quantitative data source	Qualitative data source: Sharing Circles (where applicable)
	(b) Enable students to critically reflect on their own attitudes and behaviours?	b) Student ability for critical reflection & thinking	PART III: Civic Learning Deliberation of controversial issues (skills): 41 a, b, c, d, e, f, g, h, I, j, k, l, m	Take your yellow sticky note out. On it answer yes or no to the following questions: Do you think that learning about residential schools through this course will cause any changes or outcomes for you or for others in your community?
Hope for the Future	(c) Encourage students to consider responsibilities towards each other and towards the community?	(ci) Responsibilities to each other	PART II: Choices in Context Situations A:17a-d, 18, B: 24a-d 25	(Display cards for each Activity) If you could take out one Activity, which one would it be?
		(cii) Responsibilities to community	Public interest goals - Building understandings with others: Civic Engagement deliberation practices: 42 a, b, c, d, e, f, g	Was there something in this module that you wanted to learn more about?
		(d) Opportunities for learning through secondary school education – Classroom climate	Civic Discourse - Discussion 44 a, e, g, l, m Political Expression 44 h, b, c, f, d Engagement Civic Oriented 44 i, j, k	Question 5: Do you think that learning about residential schools through this course will cause any changes or outcomes for you or for others in your community?
			PART III: Civic Learning Classroom climate - 46 a, b, c, d, e, f PART III: Civic Learning Open climate teacher practices Teacher Behaviour: 45, b, g, h, & teacher surveys Teacher Practices: 45 a, c, d, e, f, & teacher surveys Total: 45 a, b, c, d, e, f, g h PART III: Civic Learning Open Climate Student Practices Self-determination: 45 j, k, l, m Diversity: 45 n, o, p, q Total: 45 j, k, l, m, n, o, p, q	

This study was implemented and all data collected through the research process outlined in Table 1. Data was analyzed in three sets, using: teacher themes, student quantitative learning domains, and student sharing circle/focus groups themes. The following tables define all domains and themes used to understand data collected in this study for each respective set.

Table 2 contains definitions for *Teacher Self-Efficacy* themes. Teacher self-efficacy refers to the teachers' own sense of increased confidence and skill in being able to facilitate learning for their students (Barr, 2010).

Table 2: Teacher Self-Efficacy Theme Definitions

Domain/Theme Name	Definition
Student understandings of historical significance	Teacher's ability to foster students' understanding of the key historical concepts of evidence, agency, and causality around RSS and the role of the Canadian state (Seixas, 2006; Barr, 2010).
Student understandings of intergenerational effects of residential schools	The extent students are able to connect "the unresolved trauma of survivors who experienced or witnessed physical or sexual abuse in the residential school system that is passed on from generation to generation through family violence, drug abuse, alcohol abuse, loss of parenting skills, and self-destructive behaviour" to realities in their own communities or regions (<i>Residential School System...</i> 2012, p. 220).
Development of student empathy	An aspect of character development includes the ability to help students to be more respectful of others. It can also be understood as connected to ethical awareness, or the moral dimension of history, where other viewpoints are coordinated with one's own (Barr, 2010; Seixas, 2006).
Students' skills toward historical perspective taking and moral dimensions of history	Historical perspective taking refers to seeing "the past as a foreign country," with its social, cultural and intellectual contexts that shaped people's lives and actions. E.g.// "How could John A. MacDonald compare "Chinamen" to "threshing machines" in 1886? Perspective is interpreted as the students' capacity to consider views different from their own. The moral dimension of history is how we, in the present, judge actors in different circumstances in the past; when and how crimes of the past have consequences (Seixas, 2006, p. 2).
Student civic learning and community engagement	This describes the teacher's ability to promote students' understandings of key democratic principles and values, including freedom of expression, the protection of vulnerable groups, equity and justice, and the importance of civic participation. In this study, civic learning was also interpreted as the student's sense of ability and confidence to engage in citizenship and create change in their own community (Barr, 2010; Seixas, 2006).
Community centered classrooms & fostering deliberation	Refers to the perceived ability of the teacher to build learner-centered classrooms, meaning the ability to make the subject matter personally relevant to students with diverse personal, cultural, and social identities (Barr, 2010).
Knowledge-centered teaching	This theme refers to teachers' ability to bring across concepts with depth and rigor (Barr, 2010).

Table 3 defines key student learning domains, which this study examined through quantitative approaches.

Table 3: Student Quantitative Learning Domain Definitions

Domain/Theme Name	Definition
Civic Responsibility	Includes a measurement for a Personally Responsible Citizen, who "acts responsibly" in his or her community by activities such as paying taxes, or volunteering. A Participatory Citizen actively participates in community affairs and social life of the community (Kahne, 2005).
Civic Commitment	Refers to the importance adolescents attach to public interest as a personal life goal (i.e. when considering their life and future, how important is it that they do something to help their community or country and to improve their society?) (Flanagan et al., 1998).
Student thinking Ethical Awareness	The ethic of social responsibility. How adolescents put into action their evolving awareness of decent, respectful ways to get along with other people. Measured quantitatively using <i>Choices in Context</i> , discussed in <i>Methodology: Instruments</i> , using the student justification scores, which indicate the extent to which student learn about their choices of inclusion and exclusion as having consequences (Selman, 2003, ABT memorandum, 2009).
Student Behaviour Ethical Decision Making	This is also measured using <i>Choices in Context</i> , (see <i>Methodology: Instruments</i>). This measurement looks at the capacity of students to imagine the possibility of upstanding when negotiating situations of inclusion and exclusion (ABT memorandum, 2009).
Respect/ Understanding:	This consists of two measures that explore different aspects of student's respect and acceptance for one another and different groups. The Modern Racism Scale (MRS) was developed to measure subtle forms of racism that are prevalent in the United States and includes questions that indirectly relate to racial attitudes. The second measure comprising this domain is the Deliberation Convictions Scale, which examines students' beliefs about the importance of deliberating with others in class about controversial public issues (Kim, 2006; Fine, Bermudez and Facing History and Ourselves, 2007).
Critical Thinking/Reflection	This focuses on reasoning dispassionately, demanding that claims be backed by evidence, deducing and inferring conclusions from available facts and solving problems. Student capacities for critical thinking and reflection are measured using <i>Choices in Context</i> , (see <i>Methodology: Instruments</i>). The Civic Engagement Deliberation Practices Scale was also used, measuring students' willingness to take different perspectives, and reflect on controversial ideas (Willinham as cited in hooks, 2010, p. 9; Fine, Bermudez and Facing History and Ourselves, 2007).
Responsibilities Towards Each Other and Towards Community	Understood within the module's aims for students to consider their own role in reconciliation processes in their communities; measured using the Civic Engagement Scale, where students identify the extent to which they agree that they have had opportunities in class to advocate on civic issues, engage in conversation about civic matters, and participate in community action. E.g.// survey items ask students to rate whether they have been given opportunities to learn about people who work to make society better, to talk about ways to improve their community, and to learn about the dangers of prejudice and discrimination (<i>Residential School System...</i> 2012 Kahne, 2005; Barr, 2010; Fine, Bermudez and <i>FHAO</i> , 2007).
Opportunities to develop through secondary school	Examines students' opportunities to engage in civic-related experiences (such as learning about community issues) in the classroom. The Classroom Open Climate Scale focuses on teaching practices in creating an open classroom environment, addressing things like whether teachers encourage discussion among students who hold different opinions, whether they expect students to listen to one another's opinions, and whether they treat students respectfully. The second scale focuses on <i>student</i> practices in creating an open classroom environment, addressing such things as whether students feel they have a voice in what happens, whether they are encouraged to express their opinions, and whether they can disagree with the teacher as long as they are respectful (Flanagan, et al., 2007; Barr, 2010).

Table 4 defines three theme areas, which provided the framework to understand student sharing circle/focus group findings.

Table 4: Student Sharing Circle/ Focus Group Theme Definitions

Domain/Theme Name	Definition
Feeling: Student development of empathy through emotions	An aspect of character development includes the ability to help students to be more respectful of others. It can also be understood as connected to ethical awareness, or the moral dimension of history, where other viewpoints are coordinated with one's own (Barr, 2010; Seixas, 2006). This theme explores the different emotions that contribute to student development of empathy, including surprise, sadness, anger, hope and love, this is linked to the student development of ethical awareness.
Thinking	Student perspective taking, critical thinking, respect and understanding, and historical significance through students' connection between past, present and future come under this overarching theme. For definitions of these concepts, see Table 3. Students connect the past, present, and future through establishing historical significance. This requires students to connect particular events to others; significant events include those that resulted in change with deep consequences over long periods of time for a larger number of people. The event or development sheds light on an emerging issue in history or contemporary life (Seixas, 2006).
Doing	Civic learning and community engagement, share definitions with the teacher finding themes listed in Table 2. This set of findings includes themes on what learning students shared and student views towards healing, reconciliation and peace building through the arts.

Analysis of Teacher Data

Education research demonstrates that professional development of educators is the key lever of educational change amongst students (Barr, 2010). In order to understand student learning from the new module, it is also necessary to gauge teacher experience, with a focus on teacher's perceptions of student learning.

Quantitative Analysis: Teacher Surveys

I collected the teacher survey data online using the SoGo Survey platform. Through this platform, data was exported to excel, where the pre teacher training survey and post teaching the module teacher survey results were placed onto one spreadsheet. Each pre teacher survey question was placed side by side on the excel spreadsheet with its corresponding post teacher survey question. For the scaled response questions, the differences in answer choices from pre to post for the scaled response questions were calculated in Excel.

Qualitative Analysis: Teacher Surveys

I used a thematic analysis to understand the teacher's open ended, qualitative survey responses, combined with the data from the teachers who had also been interviewed. A theoretical 'deductive' analysis was combined with a more holistic, Indigenous research method of interpretation (Braun & Clarke, 2006; Kovach, 2009). Some themes were created using a combination of *FHAO's* report, and Peter Seixas's *Benchmarks of Historical Thinking: A Framework for Assessment in Canada* (2006). Other teacher reflection themes were unique to the Northern experience, and stood on their own in the context of that teaching experience in relationship

to their students and community.

With teachers' permission, comments and suggestions on the module made by teachers during classroom research visits were transcribed. From this comparative spreadsheet, I created a table with three columns, adding teachers' interview transcript remarks. The teachers' reflections were grouped into: suggestions for procedural change to the module's materials and delivery, suggestions for substantive change to module's content and teaching approaches and the final column consisted of teachers' reflective feedback. This third category, teachers' reflective feedback, focused on areas of growth shared by teachers in themselves and in their students. This was then interpreted as two overarching themes. The first overarching theme, *Teacher Self-Efficacy* findings, was placed into the table under seven distinct sub themes, referring to the teachers' own sense of increased confidence and skill in being able to facilitate learning for their students. The second grouping of teachers' reflective findings is *Teacher's Satisfaction with Professional Development and Growth*, was placed into the table with three key sub themes. Each sub theme in the table was also tracked by the breadth and strength of the finding, understood by the number of teachers who had experienced that sub theme, across the number of regions where that sub theme was reported. From the original teacher analysis table, the first two columns of teacher data were combined with student experiences to form the *Satisfaction with Teaching Materials* set of findings, discussed in *Findings: Teachers*. For a description of the teacher domains, see Table 2.

The final piece of teacher data analysis dealt with *Comprehensiveness of Teacher Implementation*. Based on the research of *FHAO*, the level of implementation was important to understand because the exposure that students had to the activities in the module would influence their learning outcomes (Bar, 2010). This was necessary to analyze, because the program assumes that there is a certain exposure to the module's 12 activities that is necessary to meet intended learning objectives. A set of questions in the teacher survey asked teachers to check off the activities they taught, the order they taught them in, and the extent to which they used each type of teaching and learning material. This question set was analyzed by frequency in excel to understand what the overall picture of implementation of the module was for the group of teachers studied.

Quantitative Student Analysis: Survey Tools

As discussed, student surveys were adapted from *FHAO's* study. The *FHAO* research team developed composites, or groupings of scored survey questions, which made up a given theme domain (Barr, 2010; Selman & Barr, 2009). I collected the student survey data using the online SoGo Survey platform. Through this platform, data was exported to Excel, with the option to modify

automatically assigned numerical codes for each answer field choice. After completing the necessary recoding, data was imported to SPSS to enable descriptive and inferential tests to be conducted more easily. After labeling of variables, cleaning up of data, and removing 10 NWT student surveys, which had predominantly missing data, I completed descriptive and inferential statistics in SPSS. The following section gives an overview of the scoring methodology for student survey composites. The precise scoring methodology can be found in *Appendix C and Appendix D*.

Part II Choices Section - Justification Scores and Strategy Scores

In Part II *Choices Section* of the surveys, students rated a series of four reasons to explain why a particular choice was made in a situation that they read about. They rated these four justifications as Very Bad, Bad, Good, or Very Good. The four justifications that students used each reflected one of four learning constructs: Safety, Rules, Relational, or Prosocial Transformational. In each situation, the justifications that reflected these different learning constructs are presented in a different order. Next, from among these four justifications, students selected the justification they thought was best. A point was given for the question if a student rated a justification that reflected the safety, rules, and/or relational learning construct as Good or Very Good. Two points were given if a student rated a justification that reflected the prosocial transformational learning construct as Good or Very Good (ABT memorandum, 2009; Barr, 2010).

Justification Total Score (JTS) was created by dividing the number of points obtained by the maximum number of possible points that could have been obtained given the items students answered across situations A, B, and C. (A fourth situation was not included in the adaptation of survey tools for the North because it was deemed too ambiguous to capture the learning constructs.) Possible scores on the JTS also range from 0-1, as it reflected percentage of total possible points obtained. The higher the JTS, the more students have learned that their choices about situations of inclusion and exclusion take place in a broader context and have consequences for the world in which they live (ABT memorandum, 2009; Barr, 2010; Selman & Barr, 2009).

Strategy Total Scores (STS) were also produced through scoring students' ratings of a series of four actions that they are to imagine themselves taking in response to a situation. They rate these four actions as Very Bad, Bad, Good, or Very Good. The four actions that students are asked to rate each reflect one of four types of strategies: upstanding directly, upstanding passively, by-standing, or perpetrating. In each situation, these strategies are presented in a different order. After rating the four actions, students indicate which of the four actions they would have taken. Points are allocated for responses. Once it is calculated, possible scores on the STS ranged from 0-1, reflecting a percentage

of total possible points obtained. The higher the STS, the more students learned to imagine the possibility of upstanding when negotiating situations of inclusion and exclusion (ABT memorandum, 2009, Barr, 2010).

Part III The Civic Beliefs and Opportunities Section

The survey items that were used to construct each composite for analysis are listed in *Appendix C*. These composites, or scored groupings of survey questions, are based on students' responses to Part III: *The Civic Beliefs and Opportunities Section* of the students' surveys. Please note that all question numbers listed in *Appendix C* reflect the question numbers provided in the pre-module survey for NWT students. At the analysis stage, all questions numbers for Nunavut and NWT surveys were changed to reflect these question numbers. Each score is the average of a student's responses on the items that form the composite, so that items can still be scored appropriately if some responses are missing (ABT memorandum, 2009; Barr, 2010).

Non Parametric Tests Completed

This study investigates the question, "Does the mean performance of a group of students improve after an education intervention, where performance is measured with several composites?" (These composites are outlined in Table 3 and *Appendix C*).

Due to not having paired samples for the pre and post-test groups, an alternative to the paired t-test was required to compare the mean performance of students from before to after the new module. In order to select an appropriate statistical test, normal random distribution of the data was tested through plotting histograms and using the Shapiro-Wilk test. Most composites were not normal. This required the use of a non-parametric test, and thus the Wilcoxon rank-sum test was selected. If in doubt whether the t-test is valid, as in this study, Wilcoxon rank-sum test is preferable, as it reduces the influence of outliers (Sprent, 1989).

A non-parametric test, the Wilcoxon rank-sum test, was used to test differences between the pre-module student survey scores and post-module student survey scores for the selected composites. The Wilcoxon rank-sum test, (Mann Whitney U) a non-parametric test, is selected when data does not have normal distribution. It works by ordering the data and testing the sum of one of the ranked variables. The null hypothesis is that the two populations are identical (Sprent, 1989). If there is a difference in the two populations, it can be understood to mean that the education intervention has caused some change on the variable being measured.

Qualitative Student Analysis

There were four core aspects of the student qualitative analysis process: analysis of sharing

circle discussions, analysis of students' written feedback from the focus groups, the inclusion of student stories in vignettes, and student suggestions for substantive and procedural changes to the module.

Student Sharing Circles

I hired a transcription professional to do the initial transcription from 13 focus groups/sharing circles. After the transcripts were prepared, I completed a thematic analysis according to the following steps, adapted from Virginia Braun and Victoria Clarke's (2006) approach to using thematic analysis in psychology.

1. Read each transcript.
2. Generated initial codes - I purchased every color of paper available to track initial codes. Codes were tracked while listening to the original audio file of the transcript. I marked the transcript and noted the time when the code was stated by a student from a given class, for example, "emotions evoked" was an initial code. As I listened to the transcript, it was broken into sadness, anger, pride, happiness, love and empathy. Related codes were grouped on similar colored paper as I went through all transcripts from the sharing circles.
3. Searching for themes - To collate codes into potential themes, I mapped my initial codes onto one sheet of paper, which initially totaled over 60 codes for each territory.
4. Clustering and reviewing themes - I reorganized my codes into clusters where they seemed to fit together and relate to the other clusters, using the colorful pieces of paper. I checked to see if the themes worked in relation to the codes and the entire data set. I then re-mapped my codes to understand the meta, or cross cutting, themes, and the sub-themes.
5. Naming the themes - I named the themes, refining them as I went along, generating names and definitions for each of them, as connected to my understanding of what students shared.
6. Preparation of preliminary report for Territorial Education Departments – I selected student reflections as examples for each of the themes, which were related back to the research questions and the literature.

Student Written Responses

At the end of the student sharing circle/focus groups, students returned to their desks, where I had placed a series of sticky notes. They were asked to respond to the question, "Do you think that learning about residential schools through this course will cause any changes or outcomes for you or for others in your community?" and provide an example on the notes. This method was included as a

number of experienced Indigenous and Northern educators suggested that some students are more comfortable participating in written form. School staff members were available in each of the sessions in case students with varying literacy abilities wanted assistance. The notes were placed into envelopes with the name of the community and the number of participants written on the envelope. After the fieldwork was complete, these notes were then transferred onto an Excel spreadsheet by class, the frequency of responses tracked, and patterns noted on the spreadsheet recording the comments and examples students provided.

Student Procedural and Substantive Suggestions on the Module

During sharing circles / focus groups, students were asked to view cards which listed all of the components of each activity they had completed during the module. Students were asked to write on a sticky note the activity which enabled them to learn the most, and the activity from which they learned the least and why. For each sharing circle / focus group, these notes were collected in a labeled envelope with the name of the community and the number of participants written on the envelope, and later were counted and tracked on an Excel spreadsheet by community and regions. Teacher data was combined with student feedback to form the *Satisfaction with Teaching Materials*, which can be found in *Appendix F*. This set of findings was used to form revision considerations for the module writing team. These considerations were submitted in the preliminary report; actions taken on these areas are summarized in Table 10 in the conclusion of this document.

Student Vignettes

A transcript was created from the audio recording of the sharing circle. The transcript was reread and highlighted with the words, quotes and ideas that represented the individual's character and story. The highlighted elements were copied into a new document, forming the rough sketch of the portrait vignette. Direct quotes were maintained from the sharing circle / focus group transcripts as much as possible to preserve the student's spoken words. I then linked together the experiences and ideas in the form of a vignette. The next step was to compare the original transcript to the vignette to ensure that content was not overlooked. Because not all 89 students who participated in the circles could be represented in vignettes, I selected four students for vignettes and have used one vignette for each of the discussion sections in this document. To reflect the major groups of participants in this study, one Inuk student from Nunavut was selected, one Dene student from the NWT was selected, one non-Indigenous student was selected, and a student who identified as a recent immigrant to Canada was selected.

Validity and Quality Control

The research design and tools went through a rigorous review process with each member of the module writing team providing revisions and suggestions, as did two University of Victoria School of Public Administration faculty members, four fellow graduate students in the Master of Arts in Dispute Resolution program, and two Northern teachers with a combined 50 years of teaching experience. Validity of this study is also enhanced by the consistency among the research purpose, the research questions, and the methods used. One criterion of increased validity in a study like this one that has multiple research questions is the use of a mixed methods design (Mertens & McLaughlin, 2004).

In order to ensure quality throughout the analysis process, colleagues with experience were consulted in each key step. For student survey statistical analysis, a statistics and math graduate student advised checking the data distribution for normality, providing information that informed the selection of the Wilcoxon sum rank test. A faculty member at University of Victoria Department of Mathematics and Statistics was consulted regarding the decision on how to proceed with a pre-post design without paired results.

The pre and post-module Excel data table contained the teachers' own words in response to each open ended question in both the pre and post-module surveys. The accuracy of this chart was verified with teachers who could be reached to ensure that it accurately represented what they had shared; approximately half the teacher study participants verified their results.

For student sharing circles, student vignettes are used in addition to thematic analysis to ensure that the academic coding process does not subvert students' words and views of their own reality. The quality of this process is strengthened by the second reader of this research project being experienced with bringing Indigenous storytelling methodologies into the academy.

Limitations of Research Design

The following section provides an overview of this project's limitations stemming from the research design. These are discussed in order, beginning with those limitations that had the greatest influence on the study to those that had less influence. These constraints include: no control group, sampling limitations, teacher implementation of pedagogies and materials, the short term nature of this study, and finally that classroom time available limited the range of survey tools used.

No Control Group

Student and teacher research participants were asked the same set of questions at the pre-test and at the post-test.²⁸ This purpose of this was to determine the difference at two points in time between the attitudes, behavior and thinking of the students and teachers. This design was chosen in order to provide information on to what extent the new module was reaching its desired effects. However, without a control group, this design is subject to several limitations. It cannot furnish definitive knowledge about the effects of the program, because some observed changes could have occurred without the new module. In addition, if some participants drop out between the pre-test and the post-test, the meaning of the differences observed is questionable because group composition has changed. In addition, the pre-test may alert participants to the desired effects of the program, and participants may answer in a way that they think the trainers want to hear (White Stephan, Renfro & Stephen, 2004). One reason why a control group was not selected for this study is that the researcher (me) is only one individual, and it would have proven a strain on time and resources to attempt to sample beyond the 13 participating schools included to also include control schools. In addition, the extensive research licensing approvals process in the NWT meant that just to sample the treatment schools, 23 community and regional governance organizations had to be consulted, in addition to eight district education offices in the NWT and Nunavut. To sample control schools would mean a longer and larger community engagement process which time did not permit.

Sampling Limitations

This study is not a randomized, representative sample. This is because all available students learning in semester 1 were surveyed, meaning all grade 10 or 11 students did not have an equal chance of being surveyed. My sample is drawn from those students present on the day of the study, leading to notable omissions, including students with illness, those suspended from school, and those with a pattern of unauthorized absences, meaning it under-represents those least committed or able to attend school (Gorard, 2003). In addition, two regions of the NWT were not sampled, and therefore the outcome will not represent the entire population.

²⁸ Although this study did not involve administering an exam to students to understand what aspects of the module they had retained, student survey tools were administered prior to the module beginning (pre-test) and after the module had concluded (post-test). Though this is not a traditional test, in research, this is called a single group, pre- and post-test research design that evaluates relationships between an intervention and outcome (Marsden & Torgerson, 2012). This document will refer to pre and post-test using this understanding of research design.

Limitations: Teacher Implementation of Pedagogies and Materials

Data from the teacher survey is also limited because teachers using the new module resources for the first time are not likely to have fully developed the knowledge and pedagogical skills to optimize the innovative approach for several years. In addition, student outcomes may be influenced by teachers who did not implement the module fully (Selman & Barr, 2009). Students in classrooms of teachers who did not fully implement the new module were included in analysis, providing another potential limitation to understanding the effectiveness of the module. In addition, it is generally difficult in research to effectively monitor the compliance and competence of the delivery of education materials. This poses a particular challenge when the approach is learning with critical reflection, where the program seeks to provide teachers with the autonomy and agency to make their own curricular choices, as this module encourages teachers to do (Selman & Barr, 2009).

Short Term Study

One aim of this module is to help students become more well informed, through their understanding of a difficult period in history, in a way that allows them to shape their own view of involvement in their communities today, and how people's decisions in the past led to the loss of human rights. Can teenagers really learn anything about their own engagement in society by studying historical attempts to destroy other people's opportunities? (Selman & Barr, 2010). Some of this learning may take a longer period of time than the one semester sampling period used for this study. Longer-term studies may be better positioned to understand if learning objectives are being met.

Quantitative Limitation: Classroom time available limited the range of survey tools used

A *FHAO* working group focused on the assessment of students' social development and their competencies for reflecting on ethical decision-making in the school context. One measure of social development used by *FHAO*, but not selected for use in the study, is an adaptation of the Relationship Questionnaire (Rel-Q), a validated developmental theory-driven measure that assesses the maturity of students' social awareness and relational competencies, including the development of perspective-taking, interpersonal understanding, negotiation, and the awareness of the personal meaning of relationships (Schultz, Selman, & LaRusso, 2003). This was not selected for use in this study because students had only one class to complete the survey, and therefore I was unable to include all four measurement tools used by *FHAO*. However, this tool may have been more appropriate, as it has been previously validated and used in multiple studies (Schultz et al., 2001). In addition, in previous research, a historical understanding measurement was also used, which may have provided useful information for this study, but student survey participation time did not permit.

FINDINGS

Findings from this study are presented in three sections to reflect the research design. The first section outlines findings linked to areas of growth observed by teachers in themselves and in their students. The second section consists of findings from the statistical analysis of student survey tools. Student sharing circle findings compose the third section. (A fourth set of findings flowing from student vignettes is presented separately in *Discussion*.)

Findings indicate that students are developing empathy and ethical decision-making strategies through the pedagogies employed in the new module. However, the new module has had limited effectiveness in the initial pilot phase in empowering students to take active roles in shaping their communities and connect history to their identities.²⁹ The module writing teams' work towards the development of an accompanying grade 11 module focusing on personal and community responses to the legacy of residential schools may provide an opportunity to address this challenge (Personal communication, John Stewart and Mindy Willett, April 29, 2013).

Overview of Research Participants

As shown in Table 6, study participants included first semester teachers and students in six of the NWT's eight school divisions, and in two of three Nunavut school divisions. Participation was voluntary; this resulted in not all semester one students who participated in the module's pilot being included in this study.³⁰

²⁹ It is possible that this objective could be met through the full grade 10 course experience. These courses each contain an additional four newly developed module of Northern Studies 10 in the NWT, and Social Studies 10 in Nunavut, which were not examined in this study. These course curriculums include module that address student identity and explore students' contribution to their communities.

³⁰ In some cases, circumstances made it difficult for a teacher to facilitate the research process with their class, and they were able to withdraw their class from this study without any consequences or explanation, in keeping with University of Victoria's Human Research Ethical research protocols.

Table 5: Description of Study Participant Groups

	Group 1: NWT Northern Studies 10 Teachers	Group 2: NWT Northern Studies 10 Students	Group 3: Nunavut Social Studies 10 Teachers	Group 4: Nunavut Social Studies 10 Students ³¹
Number of Participants in Surveys	10	151	4	52
Communities Represented in Surveys	8	8	4	4
Regional School Districts Represented in Surveys	6	6	2	2
Number of Participants in Student Sharing Circles	0	65	0	24
Communities Represented in Student Circles	0	6	0	3

Table 6 details teacher, student and community participation in this study by regional school district, in the NWT and Nunavut.

³¹ One class participating in this study took the residential schools module *not* as part of Nunavut Social Studies 10, but as part of a Grade 12 *Aulajaaqtut*, Inuit Language and Culture course.

Table 6: Study Participants by Regional School District ³²

Regional School Division	Number of communities in the study	Number of teachers in the study	Number of students in the student sharing circles
NWT:			
Beaufort-Delta Education Council	3	3	21
Commission Scolaire Francophone de Division ³³	0	0	0
Dehcho Divisional Education Council	2	2	7
Sahtu Divisional Education Council ³⁴	0	0	0
South Slave Divisional Board of Education	1	1	7
Tlicho Community Services Agency	1	1	3
Yellowknife Catholic Schools	1	2	20
Yellowknife Education District #1	1	1	7
NUNAVUT:			
Qikiqtani School District	2	2	13
Kivalliq School District	2	2	11
Kitikmeot School District ³⁵	0	0	0
TOTAL	13	14	89

Teacher Findings

This section includes three components: first, it provides information about the teachers who participated in this research. Teacher findings are then linked to areas of growth observed by teachers in themselves and in their students, put into two categories. *Teacher Self-Efficacy* findings refer to the teachers' own sense of increased confidence and skill in being able to facilitate learning for the students. The second group of findings is *Teacher Satisfaction with Professional Development and Growth*, referring to perceptions of teachers about their own learning and growth through both

³² Communities participating in this research project were not identified individually to better protect the anonymity of students and teachers who contributed.

³³ Commission Scolaire Francophone de division is using 2012-2014 as transition years towards implementing the new Northern Studies curriculum in 2014-2015 to allow for teaching and learning resources to be prepared in French.

³⁴ In this region, there were no classes available for participation in research during the 2012-2013 semester one data collection period (November 2012 – February 2013).

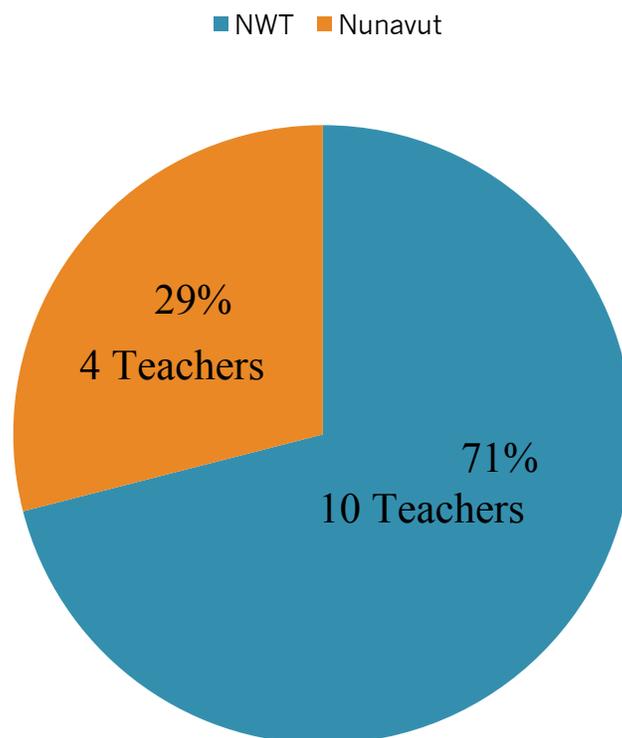
³⁵ In the Kitikmeot, there were no classes available for participation in research during the 2012-2013 semester one data collection phase, as many schools were implementing a full year Social Studies 10 course.

teacher training, and through the experience of teaching the residential schools module in their classrooms.

Teacher Research Participants

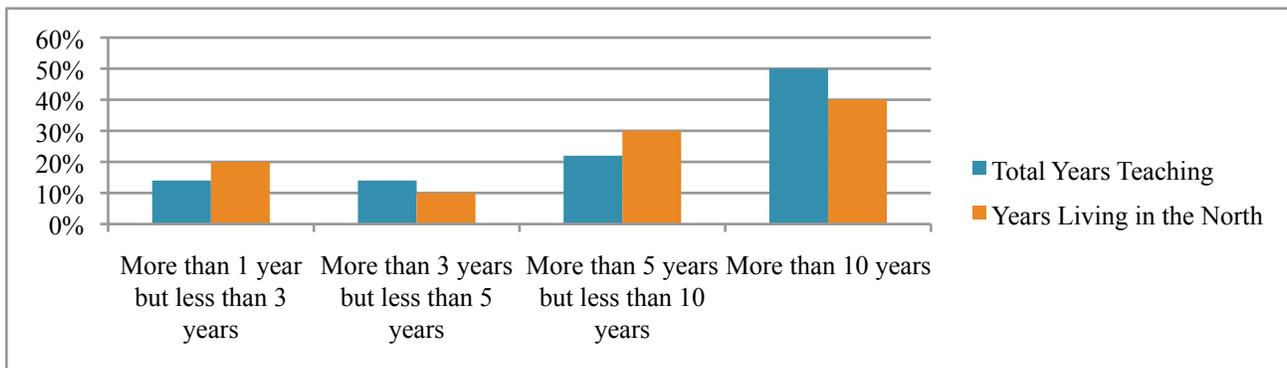
A total of 14 teachers were surveyed across the two territories prior to being trained to teach the module, and again after teaching the module.³⁶ In addition, nine teachers whose classes participated in student sharing circles were given the opportunity to offer additional comments when I visited their schools. As shown in Figure 4, the majority of teachers in the study had lived in the north for at least five years or more, and were experienced teachers, although less experienced teachers were also represented. Fully 93% of teacher participants in this study were non-Indigenous, while 7% identified as Métis.³⁷ Half the teacher participants were male and half were female.

Figure 4: NWT and Nunavut Teacher Participants



³⁶ Several teachers in this study (3) did not attend the teacher in-service as they had been assigned to the module late; all teacher study participants are described.

³⁷ In this study's small sample of high school teachers, there were no Inuit teacher participants. The Inuktitut language edition of the new module was piloted in the second semester of 2012-2013, and therefore the Inuit teachers involved in that process were outside this study's first semester data collection phase. As well, Inuit teachers make up a minority (25%) of Nunavut's teaching force, the majority of which are concentrated in the elementary grades (*2010-2011 Annual Report on the State of Inuit Culture and Society*, 2011).

Figure 5: Teachers' Years of Living and Teaching in NWT and Nunavut

Teacher Self-Efficacy

Teacher self-efficacy is a critical component of teacher effectiveness in the classroom. Teacher efficacy is defined as, “A teacher’s judgment of his or her capabilities to bring about desired outcomes of student engagement and learning,” (Tschannen-Moran, Woolfolk, & Hoy, 2001). Teachers expressed increased confidence after participating in teacher training followed by teaching the module. They perceived an improvement in their knowledge and skills. The findings of NWT and Nunavut teachers strongly supported an increase in teacher’s overall sense of self-efficacy, across five sub themes. In addition, these findings are discussed in order of most well supported findings amongst teachers surveyed, to the less strongly supported findings, and are discussed in this order:³⁸

- Student understanding of historical significance
- Student understandings of intergenerational effects of residential schools
- The development of student empathy
- Students’ skills towards historical perspective taking and moral dimensions of history
- Student civic learning, fostering deliberation & community centered classrooms

³⁸ These categories are based on thematic and quantitative analysis of teacher pre and post-module surveys. The description of each category is shaped by *Facing History and Ourselves*’ NDPEP Report, which had some areas of overlap in teacher findings, and from *Benchmarks of Historical Thinking: A Framework for Assessment in Canada* by Peter Seixas of the Centre for the Study of Historical Consciousness at UBC, 2006. Definitions of teacher themes can be found in Table 3.

Student Understanding of Historical Significance

The strengthened student ability to understand historical significance after completing the module was supported by teachers across five of eight regions studied.

“I do feel that they came out of the course with a better understanding of why the relationship between the Canadian government and aboriginal people throughout Canada is sometimes strained.”

“I had students who began the module complaining and wondering why we had to learn about residential schools. These same students later told me of dinnertime conversations with parents and were some of the most vocal regarding why it should be taught.”

Another teacher explained,

It was a big surprise that students did not know about the connection with the church. Families [here] are deeply distrustful of education but not of the church, [they] hold the modern school system responsible for residential schooling, not the modern church. The [students’] realization of the church’s role was unsettling. Students asked questions like ‘how could the church preach and then do the opposite?’ The church was not understood as a foreign influence [before this module].

Student Understandings of Intergenerational Effects of Residential Schools

The increased perception of teachers in their ability to help students understand intergenerational impacts was strong, reported across five of eight regions studied across both territories.

A Nunavut teacher explained how the classroom became learner centered as students came to better understand intergenerational effects,

[A guest speaker] presentation added a lot of value...[to class modules], presented in Inuktitut, were very effective for students – as there was no language barrier, a lot of nuance [was] being exchanged – also this helped students make the connection of what positive things people had done with their education. Also this demonstrated to the students how assimilation, which they had discussed at length, had backfired in the sense that the English education they had received gave the leaders the skills and strengths to make demands for land claims. [The guest speaker] told the students that residential schools gave him a good English education, and he did not lose his culture because he still spent each summer on the land. What he did lose was his ability to parent, which affects the next generation.

An NWT teacher also reflected on student learning about the intergenerational effects,

I think that most of them enjoyed the module and I think that many of them thought they

knew everything there was to know already. Some of them seemed surprised with some of the information and I feel confident in saying that they understand why some of the social problems exist in our community today.

The Development of Student Empathy

Teacher reports of student empathy development were found across four of eight regions studied. Teachers felt that students were able to put themselves into the shoes of the residential school students and appreciate what their experience would have been like. “They talked a lot about how the students reacted when they attended the school for the first time and how the students would have felt not being able to understand directions.”

Teachers felt the direct link from the learning materials to students’ home communities had an influence on fostering student empathy. A teacher reported, “[having] community members in the module also helped students to connect what they were learning to their community, because those men are from [here].”

Students’ Skills towards Historical Perspective Taking and Moral Dimensions of History

Teachers’ perception of increased student skills in historical perspective taking and understanding moral dimensions to history were supported across four regions. Teachers felt that their students came away with a strong understanding that different residential school students had markedly different experiences. As one teacher put it, students learned “that there were both negative and positive outcomes of residential school.”

A sense of hopefulness emerged as students grappled with difficult history. “They really liked the stories. They wanted to know if there were more people who had a good experience, because all they hear is what bad things happened. We did read through a few good experiences but they were wanting more...”

After studying the federal government’s apology, a teacher reflected on a student’s careful consideration of the moral dimension to what she had learned. “[The] student felt strongly that the apology should have directly represented the people who did the wrong, otherwise it doesn’t mean anything.”

Student Civic Learning, Fostering Deliberation and Community Centered Classrooms

Student civic learning findings were mixed, as reported by teachers in three of eight regions examined. Some teachers perceived an increase in student understanding of democratic values, whereas other teachers reported students’ feelings of disillusionment with government. A teacher explained,

They are more aware of the history. Most knew something about it. An unfortunate part though is that some see it as another example that government is essentially bad. Some though took away with them the idea that government is what you vote for and is a reflection of societies' values.

A second teacher had a similar experience, but students did not come away with as much student empowerment about their role in society:

I think they gained a lot of knowledge about this topic. I think they are more understanding, empathetic, and interested in learning about their history. It also created some new anger towards government and Southerners, unfortunately. They were sad to see what happened to Aboriginals.

Community centered classrooms and fostering deliberation qualities assessed the teachers' ability to create classroom environments in which students treat each other with respect, and growth in students' capacities to engage in discussions involving controversial and difficult topics (Barr, 2010). This was reported by teachers in two of eight regions studied.

"This was a phenomenal module to teach and I was honored to teach it. It provided me with some of the first debates and deep discussion I have ever managed to get out of my students. They came out of it with a strong understanding of the material I believe."

"I am very proud to have been able to be involved in this module, and I value the sense of community we created throughout the lessons. We had two counselors join us each class (the school counselor plus the community Residential School wellness counselor) and their input and support was invaluable."

One teacher reported specifically on her enhanced ability to teach topics with depth and rigor, "[I came away with] a better understanding of how to teach the material and engage the students with the material."

Teacher Satisfaction with Professional Development and Growth

This group of findings refers to the perceptions of teachers about their own learning and growth, which have come both through the teacher in-service, *Revisiting Shared Stories*, in October 2012, and through their experience of teaching the residential schools module in their classrooms. For example, all teachers participating in this study reported that they had increased their understanding of the history of residential schools in Canada after undergoing teacher training and then teaching the module. The key areas of teacher satisfaction with professional development and growth will be addressed here, in order of the strength of the finding:

- Teacher increase in awareness about residential schools, colonization and intergenerational effects of residential schools
- Teacher satisfaction with professional development at *Revisiting Shared Stories* teacher in-service, in three areas:
 - Experiences with former residential school students
 - Getting started learning session
 - Seeing the module's activities modeled

Teacher Increase in Awareness about Residential Schools, Colonization and Intergenerational Effects

This study's findings indicate teachers have increased their knowledge about residential schools across all regions. This was the strongest and most consistent of all teacher findings, where all teachers surveyed reported an increase in their own knowledge and awareness. One teacher explained, "There is a lot more to the impact of residential schools than I first expected." Another added, "While I had some knowledge of residential schools before teaching this course and being trained...I really feel that the module made me so much less ignorant about the topic. There were some really sensitive and emotionally deep topics. The survivor stories were really inspirational."

"I have a much better understanding of the depth of the impacts of residential schools on Aboriginal people throughout this country" explained another teacher.

Teachers in two of eight regions reported an increase in their own understanding of the schools' intergenerational harms and effects. One teacher noted, "The continued impact of these schools on students is incredible."

Another teacher, while feeling the course helped him to understand the extent of intergenerational effects in the community, expressed frustration with his students not coming away with this deeper understanding of the schools' legacy. He came away with "An appreciation of how little my students know or care about this crucial period in the lives of their parents, community and its influence on their lives."

Teacher Satisfaction with Teacher In-Service in Three Key Areas

In October 2012, teachers received professional development that engaged them fully and received much needed support to broach very difficult and emotional subject matter with their students. Overall, teachers felt energized and motivated by both their professional development and teaching experiences and feel a sense of professional growth and learning as part of teaching this module.

This robust finding, observed across all regions studied, is divided into three areas, which teachers identified as contributing to their professional development. First, teachers identified first person experiences with former residential school students as having an influence on them. Many teachers in the study spoke to the power of interacting with the former residential school students during their teacher training: “I loved that guest speakers and survivors were brought into the rooms to share their experiences. This was really powerful for me and it gave me a well-rounded learning opportunity.” A teacher explained how the experience provided needed support to engage students in sensitive and difficult moral and civic conversations,

The most significant work I felt I did in the module was during the in-service in Yellowknife in October. I had initially felt that I had no right to teach the module (being non-Aboriginal from the south) but the presenters (Liz Fowler and Pitta especially) showed me that I was the right person. The most useful aspect was the grounding I got in the importance of this module. I also was able to get support from the survivors and counselors in Yellowknife, and this reinforced the importance of a strong school-based team approach to teaching this module.

Another teacher appreciated the different pedagogies used during the teacher training. “It was really effective to have the survivors there to speak to us and put a name and face on an experience. I also valued the discussion times where we could share what we were feeling and our concerns about sharing the knowledge with our students.”

The second useful component of teachers’ professional development was seeing the module’s activities modeled. A teacher explained that it was useful when the in-service facilitators were “modeling the way the units should be taught. [At the sessions, we were] hearing and meeting the people that are the subjects.”

The third aspect that contributed to teacher’s satisfaction with their training was a session on how to begin the module. After teaching the module, several teachers reflected, “I felt the most important session I attended was the one on getting started. Understanding what I was getting into and the reactions the students might have was important to know. As well, knowing what services were available to them.”

Another teacher appreciated some of the preparation tips received: “I was glad we were asked to really take a good look at the material alone before we brought to the students. That certainly helped.”

Student Findings

Of the 203 students across the two territories who completed the baseline survey, 89 students in both territories participated in student sharing circles/focus groups. As shown in Figure 6, an approximately equal percentage of students self-identified as non-Aboriginal (28%), Dene (27%), or Inuit (35% - This figure includes Inuit, Inuvialuit and Inuuait).

Figure 6: Self-Identification of Student Participants in Surveys

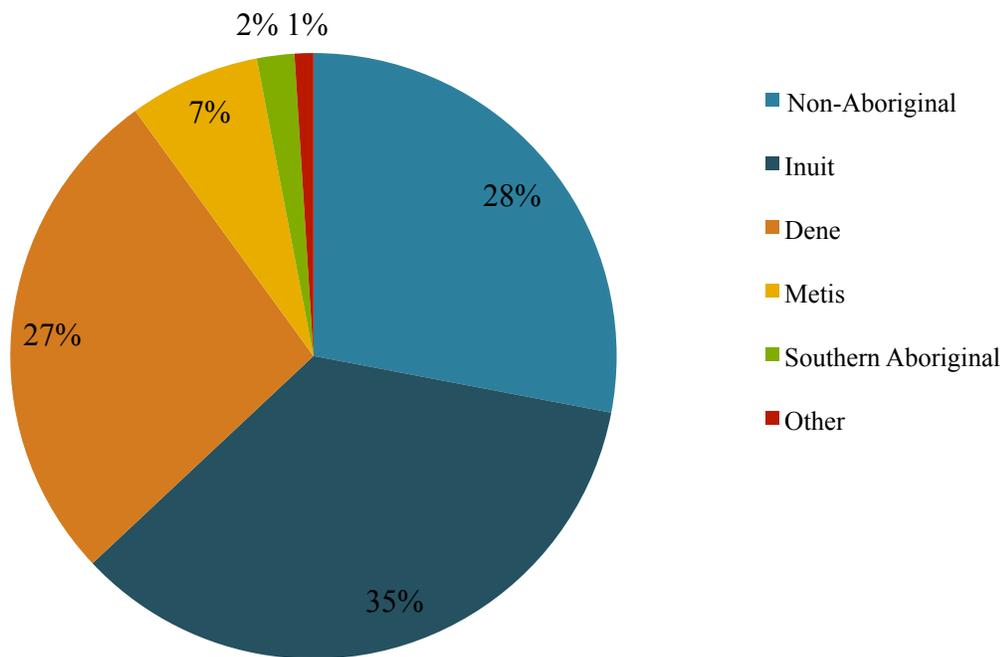
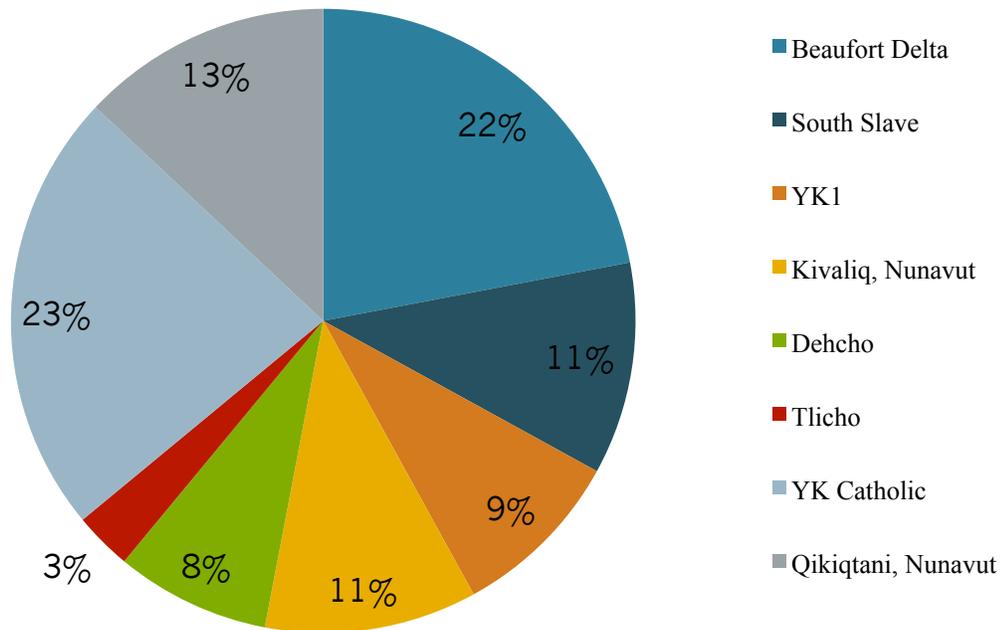


Figure 7: Student Sharing Circle/Focus Group Participation by Region



Student Quantitative Findings

The differences in each of 14 scored composites, (survey question groupings), for Nunavut, and 17 scored composites for the NWT, were selected from 30 composites included in the survey. Due to time and resources, not all composites gathered in surveys were analyzed. These scored composites were compared from the pre-module student survey scores to the post-module student survey scores. As detailed in *Methodology*, the difference in the number of composites analyzed stemmed from a slightly different survey being disseminated in each territory.

Nunavut

Can the *Residential School System in Canada* module enhance the ability to promote students’ social and ethical awareness, or their capacity to understand others’ points of view and coordinate them with one’s own? (Barr, 2010). Measurements of social and ethical awareness were done using the *Choices in Context* survey tool at two points in time: before the module began, and again after completing the module. The results of the study showed that Nunavut students did show an increase in one aspect of social and ethical awareness, the Justification Total Score (JTS). The mean JTS score increased from 0.68 before the module to 0.75 when the module was completed, on a scale ranging from 0-1. This was a significant effect, where 7% of students who completed the new

module in Nunavut increased their understanding that choices of inclusion and exclusion take place in a broader context and have consequences for the world in which they live. A $p < 0.05$ indicates that this is a finding with strong significance. Nunavut students indicated an increase in their awareness that choices of inclusion and exclusion, and how people are treated, have consequences (Selman, 2003; ABT memorandum, 2009). Statistical significance was not found in any of the other composites measured in this study.³⁹

Northwest Territories

Can the *Residential School System in Canada* module foster community-centered classrooms, where students treat each other respectfully in a classroom environment? Does the module enhance students' beliefs about the importance of deliberating with others in class about controversial public issues? (Barr, 2010) Measurements were taken at two points in time, before the module was taught and then again after it was completed. Based on the findings of *FHAO*, it was anticipated that the module would foster respectful classroom environments, as well as enhance students' beliefs about the importance of deliberating with others in class about controversial public issues. The findings did not support this: data from the NWT indicated that three relevant measures had mean scores that decreased. Self-interest goals (SA_SELF) mean scores shifted from 2.60 before the module began to 2.28 after the module was completed, with a $p < 0.05$ indicating strong significance. Deliberation skills (RE_BELIEFS) mean scores went from 3.48 before the module began to 2.98 after the module concluded, with a $p < 0.05$ indicating strong significance. Open Classroom Climate Teacher Practices (OP_TTOT) moved from a mean score of 3.69 before the module began, to 3.50 after the module classroom learning had ended, with a significance of $p < 0.10$.⁴⁰

According to the data, NWT students reported less ability to deliberate on controversial issues, and decreasing perceptions that their teachers were creating an open classroom climate. However, there was a very high rate of student attrition from the NWT portion of this study; just 60% of students who completed the pre-module survey also completed the post-module survey. Without pairing the results by student, inferences drawn could exclude important information from students who discontinued the program. Even if the means on the composites measured have gone

³⁹ Full Wilcoxon Rank Sum Results for Nunavut students can be found in *Appendix E*

⁴⁰ Full Wilcoxon Rank Sum Results for Northwest Territories Students can be found in *Appendix F*.

down for students who completed this study, a high proportion of students did not complete the study, making it difficult to interpret the result as representing the entire group of students who completed the pilot in semester one.

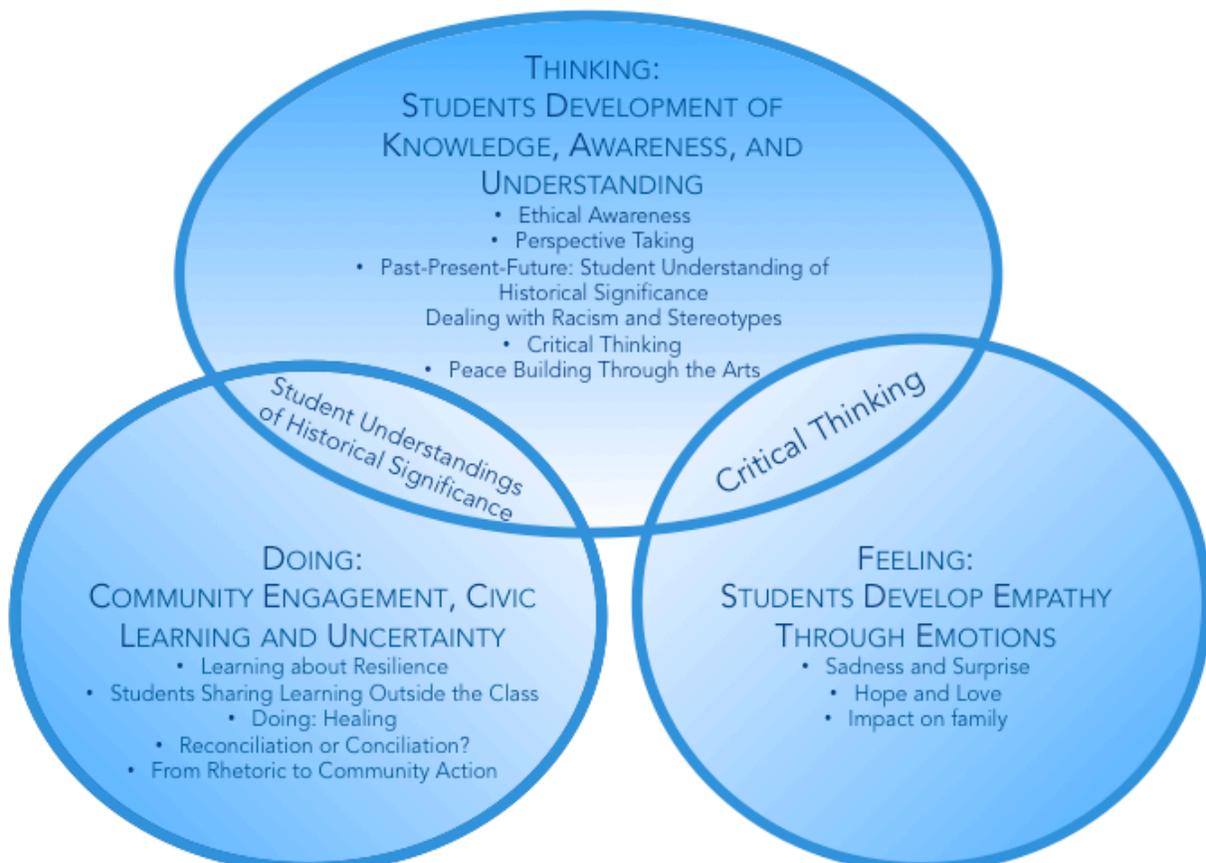
The increase in ethical awareness demonstrated by Nunavut students is a notable finding. However, future surveys to measure education gains would be best done as paired tests in order to account for high rates of students who do not complete programs. Because of the limitations of the quantitative findings, this study focuses on the rich qualitative data gathered from teachers and in student sharing circle/focus groups.

Student Sharing Circle Findings

NWT and Nunavut student sharing circle findings were found to be congruent, and therefore the findings will be presented in one set. Two notable exceptions to the congruency in two sets of findings were in regards to food and language for Nunavut students; these are explored further in *Discussion*. Student sharing circle findings are presented in three categories:

- Feeling: Student development of empathy through emotions
- Thinking: Student development of awareness, respect and understanding
- Doing: Civic learning and community engagement

Figure 8: Student Sharing Circles Thematic Map



The following student finding section is organized by presenting the overarching meta-themes within each of the aforementioned three categories. Within each meta-theme, sub-themes are identified, which are explained using a number of examples from students' experiences. In order to obtain ethical consent to complete this study, students could not be identified, nor could their community be named.⁴¹ Every effort has been made to both maintain student anonymity and confidentiality, and present students' views in their own voices and contexts, as I understood them.

Feeling: Students Develop Empathy through Emotions

The module elicits strong emotional responses in the students ranging from pride and admiration at seeing Northern Indigenous peoples with cultures intact and strong, to sadness when the students are taken away from their families and harmed. Students experience shock at abuses that occurred, to anger at government policies and church authorities. Some students experience love and a sense of hope in spite of the trauma. Students travel through an emotional journey, from learning about life before schools to contemporary efforts towards reconciliation and justice. The main outcome of this journey for students is that the development of empathy for former residential school students is widespread and strong.⁴² This finding was reflected across every region studied, and amongst Indigenous and non-Indigenous students, including amongst the non-Indigenous students who identified themselves as being from immigrant families. Many students began their learning journey feeling surprised about what many families had gone through.

Sadness and Surprise

An Inuit student expressed surprise that “the parents had no choice” in their children being taken away to school, sometimes forcibly, by authorities. Students expressed surprise and grief about learning of the death of residential school students at the schools: “I honestly didn’t know that they killed the kids that went to residential schooling, so that really surprised me. And just the fact that they would go to go kill somebody. It was really shocking to me.”⁴³

⁴¹ Graveline (2000) points out this tension between the rules and expectations of the academy and holistic interpretations of participants' stories.

⁴² In this study, none of the student participants are former residential school students. However, 54% of student participants reported that they have family members who attended the schools, and are therefore intergenerational survivors. An additional 22% did not know whether a family member had attended; 24% reported they did not have a family member attend residential schools. The high proportion of intergenerational survivors sampled for this study may influence findings addressing the development of student empathy.

⁴³ Module writers have noted that students experienced confusion regarding the intentions of assimilation policies, and pieces of the module focusing on policies of assimilation have been re-examining to make them better understood by students.

A classmate added disbelief about how both students and families were lied to by school officials:

I guess what surprised me was that if parents came or relatives came to see them, they would say, there were times when they had said, oh no, they had died. And they weren't there or if the kids wanted to know about their parents, they would say, the whole community, there was a sickness there. So they were lied to again.

A non-Indigenous student shared the sadness of the children taken from their parents:

Near the end of my book, when the kids realized where they were going, and everyone was really, really sad, it kind of made me think about my family because my family is really, really close and for me to go away that long and then come back and my family not know me, or just being separated from my family in general would be really hard. It's hard thinking about what they went through...

Later in the sharing circle, this student reflected,

I just found it surprising that the people, like the teachers and stuff that were there, treated them that way. I can't imagine ever treating someone that way, so it kind of overwhelmed me. I don't know. I just wouldn't be able to treat someone that way and then go home and sleep good at night.

An Indigenous student expressed how she felt about a former residential school student's story of being dragged out of his home by the police,

I think that was kind of pretty scary because...two big men, like I can imagine if someone came at my door, two big people told me that I have to go wherever and I have to stay there 'til I get old... it felt scary and plus new to me, and very shocked. Because I can't imagine being in that school, like going to sleep and someone's standing right there watching you sleep. I think that's pretty scary.

Anger

Students expressed anger at the treatment of the children across all regions studied. A non-Indigenous student explained:

What really surprised me was how the government back then would storm into homes and just take children and they wouldn't even bother to get consent from the parents. And to be.. as a parent, to be mistreated like that, to have your child seen as property that's not even yours, and just be taken away, never to be seen again, and you don't even know what's going to happen. You're never going to see them, that really struck me as awful and I'm almost

surprised that they would not do anything out of fear and how the government is just this really uncaring kind of government toward this kind of people that opened up to them, that allowed them to go into their lands and really just . . . how it's just one-sided. It's a really selfish way to do things.

An Indigenous student expressed anger regarding the cruelty shown to children; "I'm really interested to see why they did this to us. Like taking, dragging people [to] school. I'm wondering why they hit them and everything..." A Nunavut student expressed a mixture of emotions, including anger, elicited by the federal apology,

I had quite a few different feelings. I felt the apology was very rehearsed, so it kind of made me feel a little bit of anger, but then I kind of felt sympathy towards him because it wasn't really his judgment, like he wasn't . . . it was not even alive when it first began, so he was taking the blame for a lot of things that hadn't happened, but mostly I kind of felt mad because it felt like someone else wrote it for him and he never really cared about. Just kind of saying just to get it off his back...

Resilience, Hope, Love and Impact on Family

In spite of the many injustices students learned about in the module, some also came away seeing the hopefulness and resilience demonstrated by former residential school students.⁴⁴ A section in the discussion chapter, "Learning about resilience" outlines student understandings of this concept in greater depth.

One student described what she took away from the book she had read:

.... she begins to feel like she's regaining her culture again and how she's starting to remember a few things and she's starting to learn words, so I began to feel hope. And for her sisters as well, like when she goes back she'll help them just to keep their part of the culture still there.

Many students reflected on empathy towards family members left behind when their children were taken away to school: "My book kind of made me think a lot about how the parents would have felt in this situation, having their kid leave to go off to residential schooling and for me, thinking about that is sad and it was kind of scary."

⁴⁴In her work for the Aboriginal Healing Foundation, prominent Indigenous health researcher Madeline Dion Stout explains that the concept of resilience is most often defined as the capacity to spring back from adversity and have a good life outcome despite emotional, mental, or physical distress, and is influenced by culture, including Aboriginal beliefs and practices (Stout & Kipling, 2003).

A Nunavut student explained how the effects of the schools ripple beyond the student themselves:

...my dad, he went to the res here, which is a residential school, essentially, and like there wasn't really any abuse or anything, but I was surprised to hear how many negative impacts it had on certain students that went and like kids. And like how later on in life it affects their families too. It didn't just affect them but because of residential schools, they have alcohol problems and stuff like that and that later affects their kids and everything. So that kind of stuck with me.

Thinking: Students Development of Knowledge, Awareness, and Understanding

Findings demonstrate the development of students' skills towards historical perspective taking. Students reflected on differing experiences of former residential school students, and showed an understanding of the moral and ethical aspects of decision-making in history. In many cases, students had also considered the connection between the past, the present and the future, developing their understandings of historical significance. This led students to consider the consequences of residential schools for communities dealing with sexual abuse and substance abuse. Students' learning experiences demonstrated notable development in their critical thinking skills through this module.

Ethical Awareness

A student thought it was important to go beyond the need for Northerners to understand their own history, reflecting on the South's broader misunderstanding of both Indigenous people and life in the North. She advocated for the importance of shifting this dynamic through greater awareness:

They should have this all over Canada. Because residential school was a big thing up here because we're so small and have a high population of Aboriginal people, but it happened all over Canada. And people in the Northwest Territories and Nunavut learn about it, and we learn about the other parts of Canada that dealt with it, but they don't learn about us at all. They don't realize that we exist, which is kind of depressing, because you go places, oh, I'm from Nunavut. Nuna-what? Most people that I know don't even realize that Nunavut's not even part of the Northwest Territories anymore.... Even people don't even realize we live up here. How they can realize what we went through if they don't even know we exist?

Perspective Taking

Students gained an appreciation of the complexity of former students' experiences, and that

the schools shaped people's lives in different ways. A Nunavut student explained her reaction to Eva Aariak's story:

When I read it, I thought [this] is different. She's glad that she went to residential school. She got to learn and she's thinking about if she hadn't gone to residential school, she might not have gotten as far as she is now. And she's also kind of trying . . . kind of like take away from all the wrong that's been done and show it wasn't all bad and just put a little bit of positive on to it. That made me kind of happy because someone's actually recognizing all the good that came out of it, out of all the other people there's a few that look at the good side and I'm glad she was one of them.

After learning about former residential school students' experiences through this module, a non-Indigenous student felt better able to understand the complex long-term effects:

For me it's like learning about all the things that happened in the residential schools, like all the different stories and hearing about how they cope and how they're supposed to try and deal through everything that happened to them. How they're turning out after, how they almost feel angry and how they're supposed to let out their feelings and how they can't really love their kids because they weren't really taught to love themselves. That's one thing, because before I didn't really feel this . . . interested in residential schools before, to be honest, but I knew about it and all that, but I wasn't really paying attention much to it. After learning more about it, I [understand] more . . . How it affects everyone else too.

Past-Present-Future: Student Understanding of Historical Significance

Findings support that students are gaining an understanding of key historical concepts of evidence, agency, and causality. A non-Indigenous student expressed her concern that the state has not changed in its interactions with Indigenous Canadians, noting ongoing injustice through a Facebook discussion:

I have a friend that lives in Saskatoon and I know that they were doing Idle No More and they were winding up in an intersection with sign and stuff saying Idle No More. But she was really upset by it because she's Aboriginal... she doesn't understand how they can do residential schools for so long and then apologize about it and then do something just as worse again, like taking away Aboriginal rights and not understand that they're going to have to apologize for that in the future too.

As one student explained, the lack of parenting skills that many former residential school students emerged with resulted in "neglect...[that] went on, generation, generation." A student

grappling with intergenerational effects in her family had established a firm understanding of historical significance through this module:

I think it should be talked about a lot...not just up here but here and down South, in schools down south too . . . from my point of view, it should involve talking about it and supporting other people I know, making the new generation now realize that we don't go through any of that... Support each other, help the elders and everybody heal and just... try to help them move forward... Our future can be different, but it all depends on those people that went to residential school, it all depends on them - whatever happened to those parents, they're now getting their skills and everything, their parenting skills from nuns. And now they're using it on their children and their children is our new generation and they're going to be our leaders soon. So it's really all we can do to help them and support them.

Intergenerational Effects, Sexual Abuse and Substance Abuse

As part of historical significance, students demonstrated capacity to consider causality. This led them to reflect on the intergenerational effects of residential schools, including sexual abuse and substance abuse. Numerous students spoke about problems around unhealthy sexuality that originated in residential schools, and still harm communities and families today. As an Inuk student explained,

There was some stories that stuck with me, like about girls who, the aftershock of it, like who got it from their mums or something, that they had sexual problems with their partners, or they had too many ones and I shared that with my friends and some of them were like [Inuktitut expression of sympathy] like that.

An Indigenous student felt that the residential schools had a grave legacy in communities grappling with substance abuse today:

It did cause a lot of changes when they had kids and now they're the parents, they don't know anything about what to do with their kids or anything because in residential school they never [taught] them anything. So now it's making still a lot of changes from this day. They're still having the hard times and I see that the elders are still drinking, like mostly every elder that's here, they're drinking because they want to get rid of that pain or else they just do something to hurt themselves just to get rid of that pain. And some of them are living down because they kept on thinking about this. ...Maybe the people would try to talk to somebody, but I guess some of them they don't want to. They're just keeping a big giant hole in front of them that they don't want anybody else to know, but they keep

on having that wall in front of them, they are never going to get rid of the feeling, so now they're going to keep on drinking and drinking and pretty soon their lives are going to end because they keep drinking. They keep on hurting themselves. I want to make a change that's for people to stop drinking and actually talk to somebody about their feelings.

In spite of the difficulty of learning about this violent history and its influence on the present, many students spoke about the value they saw in their learning:

With this new knowledge, it's helped me understand that the reason people act a certain way or do certain things is because they've been hurt, so it helps me understand everyone has something wrong with them, or something hurt, so don't get mad if they do something wrong or this or that. Just get them help kind of thing. And for the community, I hope it helps everyone understand that as well and to not be so harsh, like, oh, that person did that, they're so stupid. They don't know how to raise children or something like that kind of thing. Because with residential schools, they were taken away from their parents so they never learned how to raise children. They weren't raised themselves so they don't know how to raise children.

Beyond issues around sexual abuse and substance abuse, students reflected on the problems with parenting that have lived on from the schools. Many students discussed former residential school students being unable to learn the affection, language skills, cultural norms and family relationships because they were taken away from their families.

Critical Thinking

Students demonstrated critical thinking skills on a number of topics. Most notably, students reflected critically on the role of the government in perpetuating the residential school system, and on the federal government's 2008 apology.

An activity focusing on the 2008 federal apology for residential schools elicited debate amongst several classes. This critical dialogue developed students' abilities to debate and deliberate over controversial issues, and to better understand the moral dimensions of history.

Students from sharing circles across all eight regions studied said the apology was their most important learning during this module. Some students had "...never seen it before," and discussed the apology heatedly in their classes. A student commented, "The apology is what I got the most out of because it was such a big event for the government to say they were sorry. It was also the most interesting to me." Students debated the authenticity of Prime Minister Harper's apology and the

meaning of his statement. A student spoke about an individual disconnected from the schools offering apology to former students; “you think you would have someone who was a bit more involved in the actual schools say sorry.” A student in another region passionately disapproved of the apology for this reason, and thought it had no meaning unless the person apologizing was a descendent of or linked to the schools’ operation; “I didn’t like when Stephen Harper said sorry when it wasn’t his idea.”

Other students were dissatisfied with the apology because it has been followed by limited action. A group of students spoke about this in depth in a sharing circle:

I think they should do more than just apologize and give them money because some of them still have feelings and money doesn’t really buy happiness or anything... More [needs to be done] than just giving money and apologizing. They should do something with [former students].

Another participant suggested, “Like even an opportunity to get help in some ways...”

A third classmate responded,

Phil Fontaine’s like the only person whose put the stories out there and stuff...and some people just thought, because he was the one who made the agreements to give everyone money, and I felt he just kind of sold everyone, because some people didn’t want to just take money...they actually wanted...instead of getting money, to do that and get help and stuff.

A student in this group added, “I think they just gave the money to get it over and done with.”

Her classmate replied that she “felt it was a slap in the face. Like, you went through all this so here’s some money.”

Students spoke critically about what justice meant, the role of the state in questions of justice, and where the responsibility for justice lies. Several students reflected on the story of Dr. P.H. Bryce, a physician dispatched by the federal government to investigate controversy stemming from reports of student deaths at residential schools in 1907. In his official report, Bryce called the tuberculosis epidemic at the schools a “national crime... the consequence of inadequate government funding, poorly constructed schools, sanitary and ventilation problems.” He reported that 24% of all pupils who had been at the schools were known to be dead. His report was suppressed and he lost his job. He finally published his report independently in 1922 (*Residential School System...* 2012, p. 69; Sproule-Jones, 1996).

I mostly remember Dr. P.H. Bryce, how he wrote an article, I guess, about residential schools and his job was on the line and he couldn’t . . . publish it unless he quit his job. And he quit

so he could tell people about residential schools.... I felt very shocked, like the percentage of Aboriginal people dying in these residential schools, and he wanted to inform everyone about it, but he wasn't really allowed because of his job.

An Inuk student added criticism that the media of the day did not inform the Canadian public more diligently on the conditions in the schools,

I was surprised that there was as many residential schools as there were. And I was also surprised how big of a deal it was, like the media didn't really tell you anything that really went on, and then when they apologized for like later on, it just kind of opened up people's eyes to what actually went on.

A student expressed dissatisfaction with the church abusing its position in society, "I had no idea that [families] would be beaten or isolated for the slightest piece of resistance or disobedience because the church is known for being moral"

Several students made critiques of Canada's policies of assimilation that extended beyond residential schools. One student who identified as a recent immigrant to Canada explained,

I think for the political system, and in the historical part of Canada, I think it was very unjust because ...Aboriginals don't have any consent whatsoever to new laws, new legislation, new amendments of laws, like stuff like that, so they didn't really have a say... if they wanted to have a group... the government would stop them. They wanted to have a potlatch; the government would stop them. They had no way of expressing their culture, no way of building up their group, and even if they do collaborate and build up, like collaborate with other tribes to form protests, they still won't have a say because this invasion of Europeans at the time took over their lands, and not only that, but the whole way they think of life is completely different than how Europeans think of life. They think of land as not a property. Land has never been a property, but Europeans think land is a property.

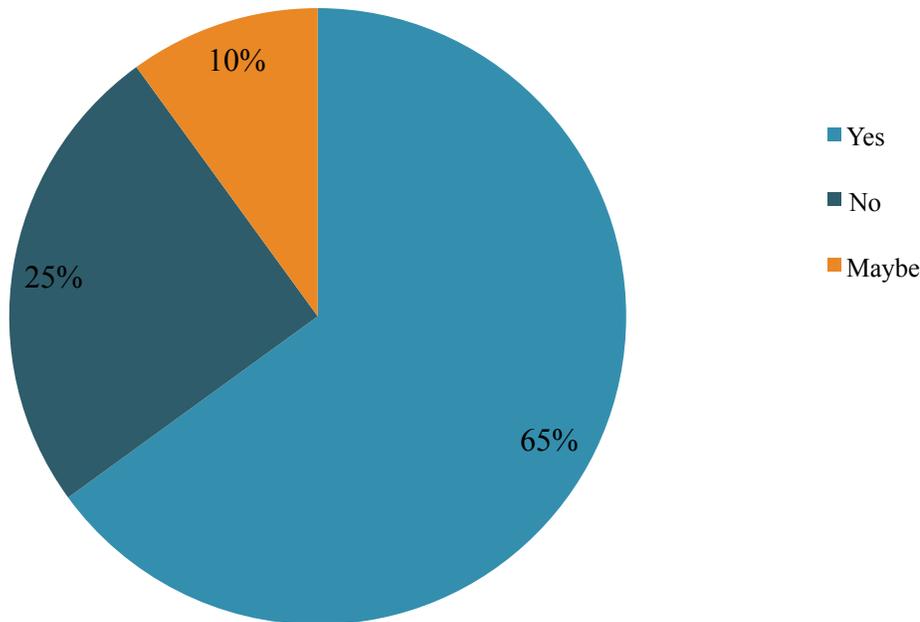
A sense of justice in the present and responsibility for past grievances was important to many of the students present in the sharing circles.

Doing: Community Engagement, Civic Learning and Uncertainty

Students' perspectives varied regarding whether their learning built a sense of citizenship and ability to make a difference in their community. During sharing circles/focus groups, students were asked if they thought that learning about residential schools would change the future for their communities, their families or themselves. They were also asked to explain why or why not and provide examples. While there was broad consensus amongst students from most regions that the

learning in the module was important, many students expressed deep uncertainty about what role they could play in reconciliation in the future, and in preventing harms from happening again. Other students felt that learning difficult history would play a role in shaping the future.

Figure 9: Do You Think That Learning About Residential School will Change the Future for Your Community, Your Family, or Yourself?



Fully 65% of student participants in sharing circles stated that they did think their learning through the module would influence the future. Some students felt empowered that education would lead to change on a civic and societal level. One student thought change was likely, due to “[being] able to talk about it with friends and or family. People will be more educated and things in government can change in the future when we grow up.” A second student reflected, “more people will be educated about it and when people are educated, changes happen.”

A non-Indigenous student expressed desire to shape a more collaborative future, I just wish that . . . not necessarily forget about the whole ordeal, but I just wish we could . . . we are moving forward, I just wish we could keep going and . . . instead of just keep looking toward the past, you could learn more and how to fix all this. Instead of just saying this is how bad it was. It sucks... as a community, we should just help each other out. Help others along. Strive for something better.

An Inuk student saw the education in the module as having a direct link to understanding and

working in one's community:

I hope more people will become more educated about the residential schools and so people who had a negative experience happen to them, more people will become educated and they will want to help them cope through that so they can get over the residential schools. So there's less people who are depressed in the communities, less alcohol and crime and all of that, because it affects their children in the long term.

Another student recognized historical significance and the opportunity for active citizenship, "People will be more cautious as to not make the same mistake or let it repeat without a fight."

Another student saw change happening on a personal level: "For me, it made a change in me emotionally because my family went to school and got their actions and skills from nuns."

However, other students were far less confident about their role in shaping the future based on their understanding of the past; "learning about it does make us more aware of things, but not many teens that I know of would take action [on] it."

Other students were pessimistic that future change were attainable "because it still hurts people and it is hard for people to forgive the people who did this to them." Another student admitted, "I honestly have no idea what my role or part could be in the future in this kind of subject."

Many students were open to making the future more just, but unsure as to how bring change to fruition. One student reflected, "I hope that we can all live in perfect harmony, like no residential schools, nobody blocking a bridge, no fighting over whatever...we're so corrupt right now... I couldn't even tell you. I don't know [how we could achieve harmony]." A student suggested, "We should be taught more about the people who are making a difference and how we can put our knowledge to action."

Learning about Resilience

Many student research participants expressed a desire for the module to offer them a deeper understanding of the resilience of former residential school students and intergenerational survivors. This finding was supported in four regions. A student explained,

...Like I feel we did talk about the people who have overcome and become great things, but I feel it wasn't as emphasized as much as it should be. It was more kind of like, oh, this was what happened. Yes, it was bad and stuff like that, but it's like . . . people also need to see that you can still do good things even though something bad has happened...the video that we were watching the other day was talking about how that woman and how she was like an

alcoholic and then she decided to finish her high school and to get her degree in business. I feel like there should have been more of an emphasis on things like that too.

Perhaps due in part to the cultural value of resilience, several Inuit students were clear in their wish that the residential schools module had spent more time exploring what positive things students did with the education they received; “We want to learn more about if there was good parts to being in residential school.” This Nunavut student wanted to know about the good things that Inuit did with their education, including their chosen careers. According to students, exploring resilience further in learning materials is an area for consideration.

Students Sharing Learning outside the Class

Fully half of the student sharing circle participants reported sharing their learning about residential schools outside of class. This was a strong finding across all eight regions in this study. Rates of students sharing their learning outside class were higher amongst Nunavut student; 63% of Nunavut participants shared some learning. Sharing classroom learning took several forms: with family, including parents, grandparents, aunties and uncles, with friends and peers, and online through Facebook. Indigenous students, non-Indigenous students, including students who identified themselves as being part of immigrant families, all reported sharing learning outside of class.

An Indigenous student reflected on sharing with his family deeper understanding and empathy for what they had gone through:

Knowing that some of my family members went to residential school and how it affected our people and our cultures and it's pretty sad how they've been treated back in the day. Finally the government said sorry for how many years, but with the apology, they said sorry for it... I used to tell my grandma some, my aunties and uncles, saying I'm really sorry what happened to them, and we had a moment, they cried, I cried. So it really makes me mad they went there so [I wish I could] go back there and kick everybody's ass... [It feels] really good, I am still learning. I don't know about how they were living, how it affects them. I should know too, because they are my elders and my aunties and uncles. I should know this stuff because it's my culture now.

A notable finding of student learning was that several non-Indigenous students who identified themselves as having immigrated to Canada as children reported sharing learning about residential schools with their families. According to these students, their families had never heard of the schools before. One student described sharing what she had learned, “I tell my family about it. They were surprised about it when I tell them. But it's true. You have to tell what happened, way back in

Canada before everything happened now [my family] want to know more about it.” Another student explained, “I told my parents about it, and they’re like ‘what? There was residential schools?’ They didn’t know a thing about it...they were shocked.”

As illustrated by the student quoted above, students shared different types of information with their families. Some Indigenous students who were intergenerational survivors of residential schools reported having difficult, emotional conversations with family members. Some former residential school students were not ready to speak freely about their experiences:

This course wasn’t very shocking to me because . . . my whole family went to residential school. More than half my brother and sisters, my mum, my dad, my grandparents, they all went. So none of it was really surprising to me because I already heard it all and it’s just... it’s just experiencing the emotional side of it now... Same thing with my mum. She went to [residential school name], and I tried talking about it to her once in a while but she wouldn’t give me any detail. She wouldn’t say . . . she’s glad that she got the education. And I remember there’s this one moment, there was this one moment. We talked about it once, it was really brutal just to . . . to see my sisters and my brothers tell me and stuff. If you don’t go to the residential school, you didn’t even know... So the only person I talked about it was with my sister. She hasn’t been there, but she was always . . . she’s helping me understand why everyone is the way they are....

Several Inuit students who participated in this study reflected on sharing what they had learned about the disc numbering system with their families:

I didn’t know about the dog tags until we started the residential school thing. The dog tags... That kind of . . . I didn’t know how they, inhuman, they kind of put people as. They were only noticed as their numbers, but we still kind of are, but we do have, these are names now. We only have numbers for when they put us in a computer or something. It was really kind of sad to see how they were only recognized as numbers... I talked to my parents about the dog tags. And I found out that my dad had one. And he still remembers the number. And they have numbers in residential school that they remember. And that’s how they were known, but I never knew my dad had a number.

Doing: Healing

Students across all regions studied identified the need for communities to heal and expressed desire to support their communities in going through this difficult process. A student explained, “I hope that one day we’ll all kind of like get past it. Not like forget it ever happened, but just know that

it's in the past and that people can heal from it. And that it never happens again to anyone.”

Two Inuit students talked about their hopes for the former students: “I think that . . . I know it was a really traumatic thing, but people start to heal and forgive.” Her classmate added, “I'd like for more survivors to come out so they can get more help. So they can be helped more so they're not in pain by themselves. I'd like to see more survivors come out to get help.”

Another sharing circle had an intense discussion about healing in their community and what makes it so difficult:

Student 1: Because a lot of families here are ruined [because] of what happened. They try and forget about what happened and they're afraid to speak out because some people don't even want to say if they were sexually abused.

Student 2: Because they don't want to remember it. They just want to pretend it didn't happen.

Student 1: They're really hurt.

Student 3: They're scared.

Student 4: They're afraid someone might say something to another person and it'll go all around.

Student 5: They don't like thinking about it because they just remember.

Student 3: They're trying to push it out of their mind. And just forget about it.

Student 4: But some like to say, because it makes them feel better.

Making Meaning through Art

This module's Activity 4 assigned students an art project to facilitate meeting a learning objective: “Students will understand the history of residential schools in more detail, and will analyze how some of the challenges faced by northern families and communities may be a consequence of residential school. Students will choose a creative medium to demonstrate personal understanding” (*Residential School System...* 2012, p. 54).

Although many classes did not complete the art project due to time constraints, discussed in greater detail in the final set of findings, several students who did complete art projects reflected on how these creative projects allowed them to make meaning from their learning: “My friend made a dream catcher. And the dream catcher represented residential schools, the way it took away those kids' future dreams from going to the school. So I thought it was pretty neat. It's kind of a metaphor.” The dream catcher was split into two parts, representing the residential schools attempt to break the students' dreams about their futures.

Another student drew a comic inspired by the story of Maxine's struggle to come to terms with being an intergenerational survivor of residential schools; "I drew a picture, a little comic about what happened and the effects of it." The student explained why the story had stayed with her, and inspired her art piece,

Because her parents both went to residential school and she didn't grow up properly. She grew up around her dad beating up her mum a lot, which I guess when she got older and fell in love, she thought when a guy hit her they loved her. And she was raped growing up and didn't really know about her parents' residential school until she got older and decided to look into it...

An Inuk student described the connections between residential schools and the transmission of culture:

I made a drawing of an eye and it was like crying and it's kind of sad. It was like there were tears coming out of the eye and you can see ulus and inuksuks coming out with the tears, so every tear they cry at the residential school, that's like another part of their culture being lost in the residential school.

Three Inuit students completed a collaborative art mural. A student explained that the mural created represents, "Our culture. My Inuit culture," together with images that they learned about through the module. These images included Inuit disc numbers, which students called "dog tags." According to the student artist, the mural shows the "Inuksuk, the legs are the kamitik, the sunset." Another student pointed out the significance of the rock, and the third described the whale. The students explained that the mural "is shaped like an inuksuk." Another added, "the sunset and drum in one." The scales of justice in the mural represent "a life that's balanced in a different way." Students were enthusiastic to share the imagery of traditional Inuit fishing represented in the mural, including "a kakivak - fishing spear." A classmate explained, "The handle, there are two different things - Aulatuat." The third student artist added, "like fishing jigger lines." The students drew the mural and used colored markers to shade it as a project capturing their personal reflections on their learning.

Figure 10: Inuit Student Mural Created During Residential Schools Module



FROM PILOT TO 10 YEAR CURRICULUM

For this research project, I submitted a preliminary findings report to the Territorial Education Department on May 1, 2013, prior to completion of this final report. The preliminary report was intended to support the module writing team's revision process during the spring of 2013. The module writing team had to complete revisions to meet design deadlines for printing new student and teacher resources for the 2013-2014 school year.

This section addresses how the Territorial Education Departments implemented the preliminary findings of this research. Teachers identified areas to adapt the module to better meet its aims, given their experience piloting the new material during the 2012-2013 school year. Students also had ideas for the next version of the module. Teacher and student considerations were grouped into two types:

- A. *Procedural Suggestions* related to the format and organization of the module.
- B. *Substantive Suggestions* referred to the content of the module itself.

These two categories are composed of information from student sharing circles, teacher surveys, and teachers' additional comments. The detailed findings regarding student and teacher satisfaction with teaching materials, as they were submitted in the preliminary report, can be viewed in *Appendix F*. Table 7 below summarizes the areas of consideration which were provided to the writing team based on this study's preliminary findings. The table includes an additional column outlining the writing team's actions on each of the main findings.

Table 7: Summary of Areas for Revision and Actions Taken by the Territorial Education Departments

Activity	Material	Source	Action to Consider	Action Taken by Education Departments
Multiple activities Overall	Audio clips	Teacher surveys and student sharing circles: Finding supported in 7 of 8 regions studied	<ul style="list-style-type: none"> • Sounds of acknowledgement and respect towards Inuit speakers in the background of some audio clips were not well understood by teachers or students; consider re-recording. • In order to overcome students' reported disengagement with audio clips, consider developing images to accompany audio files to bridge potential gaps between storyteller's lived experience on the land and the students' experience in the community. 	<ul style="list-style-type: none"> • Prior to playing the first audio file, teachers will share with students about listening respectfully and that it is culturally appropriate to give an audible affirmation that the speaker had been heard. As interviews were done on the phone, students will hear affirmation sound. These sounds have been edited out as much as possible. • Digital story images were added to a number of audio files. • Pamphlets were added regarding health support materials.
Activity 2: Being Taken Away	Overall	Teacher surveys: Finding supported in 3 of 8 regions studied	<ul style="list-style-type: none"> • More time needed. • Marking rubric. • Change book review posting from Amazon to Goodreads, or another site to avoid membership criteria for posting. • Understanding of racism needed. • Desire for greater variety in reading level of books to suit all student literacy levels. 	<ul style="list-style-type: none"> • Did not include rubric for this as there are many rubrics available for book reviews. • Included Goodreads as an option and warned that Amazon required membership but did not delete it, as Amazon already contains student's reviews for others to read. • Did not add anything additional about racism, there will be many topics that come up that teachers will need to address according to the needs of their students. • Added a second page of suggested books with brief description that schools could use to diversify the reading level options even more. These included one book for lower reading levels and several plays. Additional books were purchased for school kits.

Table 7: Summary of Areas for Revision and Actions Taken by the Territorial Education Departments

Activity	Material	Source	Action to Consider	Action Taken by Education Departments
<p>Activity 3: Canada's Residential School System - Through the Lens of the Federal Apology</p>	<p>Overall</p>	<p>Teacher surveys, Student sharing circles & Teacher comments: Finding supported in 3 of 8 regions studied</p>	<p>Adapt to spend less time going over the apology – Apology lesson seen as very valuable, but took too much time.</p>	<ul style="list-style-type: none"> • Added 30 minutes to this activity; it is now 90 minutes rather than 60 minutes. • Added a note that teachers should not spend too much time on the vocabulary in the Prime Minister’s speech, but ensure students understand the general concepts, the significance of the event in Canada, and the public attention on the issue.
<p>Activity 4: Apologizing for What?</p>	<p>Overall</p>	<p>See above</p>	<p>See above</p>	<ul style="list-style-type: none"> • Felt the video was important and that teachers can select which sections they want to share or not share to meet their particular class needs. • Personal response added to align with two questions that they are asked in Activity 1. This will enable tracking if and how their understanding and attitudes change by the learning through the remainder of material in the module. • Added 30 minutes to this activity to allow classes time to do the art PowerPoint.
<p>Activity 5: Colonial Policies and the Creation of the Residential School System</p>	<p>Wall Mounted Timeline, The Power of Words & Historical Exerts</p>	<p>Student sharing circles & Teacher surveys: Finding supported in 4 of 8 regions studied</p>	<p>Modify the Activity to be shorter or have a different format, as many students, including high literacy students, struggled to engage in this activity. Vocabulary very tough even for academic students.</p>	<ul style="list-style-type: none"> • Revised the activity to provide critical attention and focus to the key learning objectives. • Adapted assignment for students to be more clear and relevant to historical excerpt. Adapted assignment suggests teachers go over historical excerpt with students rather than working on their own. Added 1 hour to allow for the redesigned activity. • More background information added for teachers to review ahead of time, as it appeared likely that teachers were not fully familiar with content (such as Indian Act).

Table 7: Summary of Areas for Revision and Actions Taken by the Territorial Education Departments

Activity	Material	Source	Action to Consider	Action Taken by Education Departments
<p>Activity 6: Perspectives on the History of Colonization</p>	<p>Stephen Kakfwi on Colonization (12:00 min.). François Paulette on Colonization (14:30 min.).</p>	<p>Student sharing circles & Teacher comment: Finding supported in 3 of 8 regions studied</p>	<p>Cut audio file out or make it significantly shorter</p>	<ul style="list-style-type: none"> • In keeping with earlier suggestions for images to enhance student engagement with audio files, for Stephen Kakfwi’s audio file, 60 images were compiled into a movie file. When played, the timeline images come alive with his text. This will assist the comprehension of Activity 5, because visuals illustrate the development of each colonial policy. • An assignment was added regarding Kakfwi and Paulette audio files and Amagoalik’s thoughts on colonization, so that students are reading and listening for a clearer purpose. This is designed to enhance overall comprehension. • An extra 30 minutes was allotted for this activity to ensure students have time for the assignment that was added.
<p>Activity 7: Tools of "Civilization"</p>	<ul style="list-style-type: none"> • Audio file, Going to School • Potential extension activity: Role of the media 	<ul style="list-style-type: none"> • Student sharing circle & Teacher Survey – Finding supported in 5 of 8 regions studied. • Teacher comments – this activity was modified/extended in one region 	<ul style="list-style-type: none"> • Cut this audio file out or make it significantly shorter, several students mentioned this file specifically as not facilitating their learning. • One class focused on how the media can shape perception - this was a technique that propagated assimilation ideas. 	<ul style="list-style-type: none"> • The audio file was cut in half and then images were added to make it in to a movie. This is intended to help both the timing and in the request to have more images for students to have to reflect on and practice their skills of ‘reading’ images. • Considering that many teachers didn’t make it through the content that is provided, the team did not add extra topics – any teacher can choose to fit other content that is interesting to their students and meets the curricula can do so.

Table 7: Summary of Areas for Revision and Actions Taken by the Territorial Education Departments

Activity	Material	Source	Action to Consider	Action Taken by Education Departments
<p>Activity 8: Survivor Stories</p>	<ul style="list-style-type: none"> • Audio files from: Steven Kakfwi (27:00 min.) • Rosemarie Meyok (15:30 min.) • Transcripts, Video and Audio. • Activity 8 overall • Page 105 of Teachers Guide 	<ul style="list-style-type: none"> • Student sharing circle & Teacher comments – Finding supported in 3 regions • Teacher surveys & Elder comments – Finding supported in 3 of 8 regions studied 	<ul style="list-style-type: none"> • Student enjoyed the song very much, and this activity overall was well received. In the interest of time, it was suggested by participants that the audio file could be edited to be shorter, and/or just one audio file selected. • Teachers suggested that a greater diversity of community survivor stories would assist student engagement. • Students wanted to know more about the positive side of residential school. Métis organizations expressed their desire to ensure the module contains unique attributes of Métis experiences at residential schools. • Regarding how to engage Elders, consider developing a separate list of appropriate guest speakers by community and guidelines for how to involve them in the module & course. 	<ul style="list-style-type: none"> • It is suggested in the teacher’s guide to select an audio files that makes the most sense for the region that the school is located in. Added half hour to this activity to allow time, and students are instructed to work on their art projects while listening. • Added a video called Northern Hearings that has a diversity of people sharing their stories. • Included another transcript in the written pieces, this one describing all the things a former student really enjoyed about his time, as he had mostly a positive experience. This former student is a Métis from Fort Smith. His book was purchased for each of the NWT kits. • The resource is going to be used for 10 years and people change quickly so it was decided not to put any names in the resource. Teachers should contact their community resource people for the current list of who is available. The Legacy of Hope Foundation has put together a pamphlet on working with survivors in the classroom and this will be provided with the guide. Both territories have new Elders in Schools handbooks. See the handbook for appropriate ways to work with the community on bringing guest speakers to class. Finances are available for teachers to bring Elders in for classes.

Table 7: Summary of Areas for Revision and Actions Taken by the Territorial Education Departments

Activity	Material	Source	Action to Consider	Action Taken by Education Departments
Activity 9: Brave and Influential Voices	Marius Tungilik	Student sharing circle & Teacher comments: 1 region	Students & Teacher pointed out an update was needed regarding his passing and the circumstances.	<ul style="list-style-type: none"> A tribute to Marius was placed in the front end of materials. 30 minutes was added to this activity.
Activity 10: Compensation	The Apology Revisited. The voices on the file are Paul Andrew, Stephen Kakfwi, Francois Paulette, and Marius Tungilik.	Student Sharing circles & Teacher surveys: Finding supported in 5 of 8 regions studied.	Cut this audio file out, teachers suggested that the apology learning was not enhanced with the audio.	Audio included but was cut down and edited significantly. Students complete a compensation question handout relating to the audio file so that they are listening with a specific purpose.
Activity 11: Moving Towards Reconciliation	<ul style="list-style-type: none"> Healing our Wounds – Intergenerational Impacts (20:00 min.) Student-led Inquiry: Final Project Option 	Student Sharing circles & Teacher survey: Findings supported in 5 of 8 regions studied.	<ul style="list-style-type: none"> Audio file can be edited to be shorter. This lesson was well received, but teachers & students suggested this audio is too long. Suggestions to support student project research: <ul style="list-style-type: none"> Links on where to research specific schools Project ideas around hunting, fishing and being on the land Project ideas/links to more survivor accounts Information on how to research debates in parliament at the time residential schools were debated 	<ul style="list-style-type: none"> Audio file was shortened to half the length. Added several more books, two more videos to list of resources and there are links to more in the resource section at end of guide. The Student Led Inquiry was removed from this section and all final project options are included in the new section See full new section after Activity 12. This idea will be considered for grade 11 module, but there was no space to fit this in grade 10 module.

Table 7: Summary of Areas for Revision and Actions Taken by the Territorial Education Departments

Activity	Material	Source	Action to Consider	Action Taken by Education Departments
Activity 12: Hope for Tomorrow	Overall & Final Assignment	Student Sharing circles & Teacher surveys: Findings supported in 5 of 8 regions studied.	<ul style="list-style-type: none"> • A need was identified for concrete strategies, examples of student work, specifically of those projects presented to an authentic audience, or student work relating to what should happen next in their community (community service learning). • Time for current events to be included, in order to understand the past, present, and future of colonization. • Students identified survivor resilience and careers achieved with education as an area of interest. • Marking rubric. 	<ul style="list-style-type: none"> • See new section - final project removed from this activity. • Current events were added, Idle No More given as one example; teachers are encouraged to find current examples. • This is highlighted in Activity 12 to focus on the hope for tomorrow. • Quote from John B. Zoe was added. There is more focus on the activity goals and revised learning objectives rather than the final project. • Rubrics were added to the new section where options for final projects are outlined more clearly.
New Section: Final Project Options				All final project options are included in the new section. This new section outlines concrete options for students' final projects, including art, multi media, a persuasive letter, or an action project, focused on a community expression of reconciliation. Student examples of each type of project are provided on the accompanying DVD. The importance of organizing an authentic audience for students' final projects is outlined to help students visualize the influence their work can have.

Revisions to Module Pilot

The writing team undertook several further revisions to the module that were in the spirit of considerations in the preliminary report. These revisions went further in enabling the materials to better meet learning objectives, based on the information gathered through both the writing team's consultations with teachers and research. Descriptions of these revisions follow.

Technology

In response to several teachers' compatibility problems with the audio-visual materials that accompanied this module, the second edition was designed with two DVD discs: one that is Mac compatible, and one that is PC compatible. The front end of the teacher's guide includes a page on how to use the technology, instructing teachers to copy any items on the disc to their desk top and place it on a jump stick as needed. This will also enable teachers to prepare for multiple audiovisual stations during classroom activities, and place learning materials on students' own players, should teachers and students elect to do so.

Revisions to Existing Module Activities

In addition to specific areas for consideration that were implemented by the writing team, as outlined in Table 10, the team made further revisions to the module. The teacher's guide was updated to include new information about the work of the Truth and Reconciliation Commission and its commemoration projects. These updates on the TRC's work, as well as developments regarding the *Indian Residential School Settlement Agreement* were added to Activity 10. Activity 8 included new activities and questions to help students focus and distil what they had learned in the audio, video and written stories from former residential school students, while an assessment rubric was added to the module materials DVD to be used for Activity 9.

The original teachers' guide included 15 hours for the NWT and 25 for Nunavut. The revised teachers' guide now has both territories completing 25 hours of learning for grade 10. In response to teacher feedback, the writing team increased the timing for the majority of module activities to allow more time for in class reading and working on the reflective art response as part of activities, and less time allocated to the student led-inquiry. The total module time could not be extended beyond the 25 hours allotted, as both Nunavut and the NWT have additional modules to cover in their respective courses.

In response to the preliminary report, several of the module audio files were edited, shortened or made into videos. However, the writing team was unable to re-record any of the audio files due to time and budget constraints. Although the preliminary report suggested consideration on adapting

learning objectives for each activity to cater to a broader range of literacy levels, the team elected to maintain existing learning objectives. As explained,

We would not adapt the objectives...all students should be meeting the same objectives but it is up to the teacher to adapt the resources and method of delivery to suit any specific learner needs to meet those objectives. Throughout the module there are differentiated readings (books are provided for all levels and where articles are provided there are always different reading levels provided)... Other than these modifications, it is up to the teacher to make sure the learning objectives are met by all students” (M. Willett, personal communication, June 15, 2013).

In addition, the Territorial Education Departments are in the process of having all learning material documents and the module written in French; this will be available for the 2014-2015 academic year.

Addressing Student Uncertainty about their Role in Reconciliation

The module writing team has undertaken revisions to Activity 11 aimed to address the uncertainty students expressed about the role they could play in reconciliation, a finding explored in the findings and discussion chapters. To help with understanding real examples of reconciliation, two components were added to Activity 11. The first is a video featuring a group of people discussing what reconciliation means to them and their personal gestures of reconciliation. The second aspect is a concrete example from the TRC national event in Saskatoon where the RCMP offered specific changes in policy as an example of changes they’ve made towards reconciliation.

Addition of New Module Section on Final Project Options

The observation that students and teachers were struggling with how to proceed on the student led inquiry and the creative project was noted in four regions, as outlined in the preliminary report. The module writing team responded to this by adding a new section outlining concrete options for students’ final projects. The importance of organizing an authentic audience for students’ work is outlined in a teacher backgrounder. For each project option, student examples are provided on the DVD, which accompanies module materials. Specific learning objectives are outlined that are to be met for all formats that students elect to use for their projects. Assessment rubrics are provided for both teachers use, and for students’ assessment of their peers, should they choose to work on the project in small groups. Eight hours of class time have been set aside for project work. This change in the module has potential to address reported pilot shortcomings in concrete strategies for future focused activities at the end of the module, explored in the *Findings* and *Discussion* chapters.

Actions Taken to Address Findings on Health Canada Supports

According to a teacher, “the potential risk to the students was constantly my first thought when preparing a lesson. When you are reading a text and are reminded about having help for suicide prevention around it truly puts this into perspective...I have never hemmed and hawed over a course so much,” he said, explaining that he felt this was a dangerous topic to come into unprepared for teachers who did not attend the training conference.

Although teachers may feel apprehensive about teaching this material, this teacher felt that strategies contained in the materials could help manage fears. For example, he suggested that teachers would be helped by viewing the teacher training conference health support sessions on video, accompanied by an online quiz for teachers to determine that they have gone through materials and are ready to create a safe class learning environment. Multiple teachers suggested that the Health Canada session on how to manage signs of vicarious trauma in students, and guidance on self-care for students and teachers should be made into a video so that teachers could feel more confident addressing traumatic history in the classroom.

This suggestion, put forth in the preliminary report, was acted on by the Territorial Education Department. A consultant who provides supports for Health Canada, and facilitated at the October 2012 teacher in-service, was engaged for this project. She produced four health support videos of five minutes each for the residential schools module DVD. These videos have been completed and distributed to teachers as part of the 2013-2014 classroom resource package (M. Willett, Personal Communication, June 15, 2013).

Pamphlets and Support Materials

Students said that the pamphlets prepared for parents helped them to discuss their learning with their families. A student explained,

...I'd go home and be a little bit like... not sad but think about it a lot, like what I had just heard. There was a pamphlet that went out informing our parents about the... what was expected out of it so my mom had read that and we just kind of talked about it and I would share a lot of stats and stuff, like how many people actually died, so that just kind of sparked a little bit of conversation in my house, like just how many people had not made it home and how that has affected Inuit today, like drinking and like the [effects].

Her classmate added, “They [parents] read the pamphlets that they got from our teachers... It was very good for them.”

Teachers spoke to the importance of the Health Canada materials, “Understanding what I was

getting into and the reactions the student might have was important to know. As well, knowing what services were available to them.”

Comprehensiveness of Teacher Implementation

Comprehensiveness of implementation is a measure of the quantity of the module that the teachers carried out. This does not reflect at all on the *quality* of that teaching. The findings related to teacher implementation help to interpret findings for students, as the program assumes that there is certain exposure to the module’s 12 activities that is necessary to meet intended learning objectives. Data analysis presented to the module writing team in the preliminary report revealed a mixed picture of the comprehensiveness of implementation of the module, as observed in Figure 11.

Figure 11: Comprehensiveness of Teacher Implementation

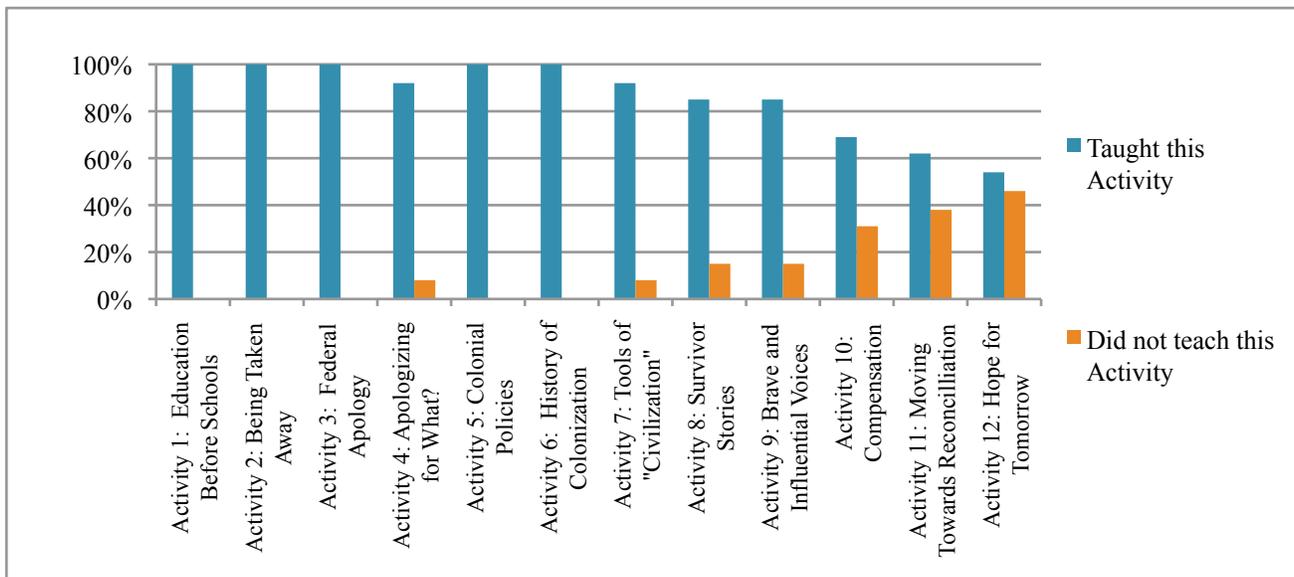


Figure 11 shows that teachers varied in the level of the module’s implementation in the classroom. Approximately half (54%) of teachers followed the program’s time and resource expectations by reaching the end of Activity 12: *Hope for the Future*. The remaining 46% percent did not deliver the program to students with full comprehension. Activities 10 and 11 were taught in 69% and 62% of classrooms, respectively. The reason for these mixed results in the comprehensiveness of implementation is explained by teachers’ cited lack of time to get through all module components. This finding demonstrated an obstacle to achieving the module’s learning objectives around civic and community engagement, and to students’ historical understanding of the causal relationship of past, present and future in relations between Indigenous and non-Indigenous Canadians. In understanding this finding, it is important to note that education research has found it

takes longer time periods, even years, for teachers to fully implement new or innovative approaches to teaching (Selman & Barr, 2009).

The module's writing team aimed to address this implementation challenge; revisions were intended to ensure that teachers are able to implement all 12 module activities. At the front end of the teachers' guide, the need to complete the entire document was highlighted for teachers. A description of areas of possible delay, and strategies for how to keep moving through the materials was added, as was a new design element as part of each activity heading. An updated timing chart was added to more realistically align with the time activities were taking. In addition, the module writers intend to seek further teacher information regarding implementation of teaching resources and strategies over a longer time period, beyond the scope of this study (J. Stewart and M. Willett, personal communication April 29, 2013).

Overall, the module's writing team found value both in the territorial pilot project and the accompanying research process. They viewed the pilot and research as valuable to obtain comments and be better positioned to address teachers' concerns. In the view of the writing team, "the territorial pilot was an important process to ensure the final product will be the most useful and comprehensive it can be based on teacher and student feedback" (M. Willett, personal communication, June 15, 2013).

DISCUSSION

The discussion chapter analyzes this study's findings in light of the literature, and is organized into four parts: student understandings of historical significance, critical thinking, empathy and critical hope. Each of four parts begins with a student vignette from a different sharing circle, using the work of Amy Blodgett et al., as a guide (2013). The vignettes highlight overlapping themes, which appeared in multiple sets of this study's findings. Student vignettes are used to retain students' stories in holistic form, without breaking their stories apart for analysis. This supports the aim of moving beyond the mainstream research practice of speaking on behalf of others, to create opportunities for Northern students to speak on their own behalf (Blodgett et al., 2013). This was of particular relevance to this study: how adolescents understand the experiences of several generations of students who were not able to speak out. As a former residential school student put it, "We didn't have a voice, we weren't really heard" (*Where are the Children*, video, 2008). This discussion chapter positions contemporary Northern students' voices to be heard.

Student Understandings of Historical Significance: "We can understand more and pass all the knowledge and history...to our future generations"

They're trying to prove that their apology has been sincere and that people who were in the residential school have suffered mentally and they're given free counseling. I learned that. What was surprising was . . . just learning what was going on in residential school and what it was doing to people. And what surprised me was that how people that were in the residential are coping and how they're trying to manage an everyday lifestyle by being hurt and trying to express themselves from the residential...In my socials class, we're doing an assignment on [federal apology] too, so I know a little bit more. But some people, well a couple of weeks ago, we were listening to an audiotope I think and they were talking about. . . Stephen Harper. I'm not too sure who it was . . . but they said they don't believe that Stephen Harper's apology was very sincere and that all our problems that the residential school caused to the Aboriginals weren't going to go away on its own....I recently wrote a paragraph about residential school on Facebook. I wrote that I'm learning whole new things about it. I've known about residential school since I was in grade 7, but I didn't really know the whole story of it. I've talked to my mum about it and she told me that my grandma went to a residential school and she has a lot of stories. So I went to see her and she told me that she's been there and how it affected her life and what she did then that she's not doing now

and I talked about it with my great-grandma and I had my mum there to translate

because she only speaks [student's indigenous language] and I only know little words of it. I got help from my friend about some residential school history, my assignment, that I had done already, and I think that's pretty much it. It was just basically how opinions, on my opinion on how it affected other people, just basically in their mind and how it's being resolved. And what other people should do about it...[My mom] told me that when she was younger, her mother, my grandma, told her stories after she comes home from school and she'll tell her what's her assignment and stuff and my grandma would always talk about the stuff that she's been through, just all the stories that she remembers from the residential, and how my grandma's mother would share with her, passing it on, talking about stuff like that. Mostly how their traditional lives changed, how they lost their language and stuff...I felt devastated. I felt sad and I felt kind of hurt in a way because to think that if that happened, if that were not to happen, I wouldn't be speaking English right now. I'd know more about my culture. I'd be out on the land, I think. I'd do more traditional stuff and things like that...Well, people usually don't talk about the stuff that they've gone through throughout their lives, and I think it's really important that they express their feelings and to be able to understand that this is a very important issue that's been going on for years and that people should talk more about it, so we can understand more and pass on the knowledge and all the history and all the right answers to our future generations for it to go on and on and for people to understand and know what it is and stuff. [For my art project] I did a poem.... I think it's this long and I kind of imagined if it were me that . . . if that were to happen to me and I lost all the stuff that I was known for, I just wrote a bunch of stuff down and made it rhyme and turned it into a poem or a limerick. . . if future students were to learn tomorrow about residential school and just basically very little detail of it, they would know what happened to our culture and our tradition and how everything changed and they would understand how other people are dealing with this thing and they would mention it in the future to other people and who are learning about this, then probably [we] will become better leaders for our community. And they would probably try to create a way to bring Aboriginals and other people all together and share and to have a lot of . . . things going on to help rebuilt culture. That's what I think.

-Grade10 Dene Student, NWT

This student reflected on her experience with sharing what she had learned in class, through

both social media, and through multiple generations of her family. The student's story demonstrates understanding of historical significance as well of her sense of the value of learning difficult history. She begins her story with a critical reflection on the federal apology for residential schools that stayed with her. This student was able to deepen her learning from the class by connecting it to her family's experience with residential schools, showing an increased level of historical consciousness. Moving beyond the past, the present and the future as formerly disconnected entities, students are capable of connecting these entities in more complex ways, using concepts like the presence of the past, and the present as a result of the past (Kolbl, 2010).

This student's increased ability to link the past, present and future was shared by students across the North in this study: teachers across five regions noted that students had a better understanding of how history has influenced the present after completing the module. Across sharing circles, students consistently used the historical examples of residential schools and assimilation policies to shed light on emerging issues in contemporary life (Seixas, 2006). For example, the student in this vignette explains, "if future students were to learn tomorrow about residential school...they would know what happened to our culture and our tradition and how everything changed."

Another student demonstrated using history to understand contemporary problems, explaining how parenting still affects families, "...They're now getting their skills and everything, their parenting skills from nuns. And now they're using it on their children and their children [are] our new generation and they're going to be our leaders soon." Students developed appreciation for how widespread and pervasive the schools and assimilation policies were. Many students were already aware of how their own communities had been affected, but less aware of the implications all across Canada. A student said, "... it didn't just happen in the North. Like in the book I read, it happened down in Ontario and Quebec so it [education] needs to be all through Canada. We need to heal."

In a study of adolescents in Germany, Carlos Kolbl, a German scholar of historical sense and education, found that some participants enlarged the scope of their historical domain. The students in Kolbl's study moved past historical consciousness from autobiography and family history to national history, and even to history in foreign countries and continents (2009). A student in the Residential Schools module study also demonstrated this broader historic understanding:

People should know different struggles that people have had with religion, like all over Europe things happened. Hitler destroyed the Jews and until recently people were

allowed to shoot Indians in Australia. The Spanish destroyed all the Mayans and stuff like that. It happens everywhere. It's not just a problem here in Canada or in the North. It's everywhere in the world it happens. People should be aware and learn to love each other and not fight so much.

Kolbl (2009) interpreted similar findings amongst students in Germany regarding the relevance that they attribute to history with reference to their own present and future lives. In Kolbl's study, students from academic streams anticipated that historical knowledge about other parts of the world would be an asset to them in the future, whereas students from less academic streams expressed less interest in connecting historical knowledge to other parts of the world. In my study, a number of students felt strongly that the experience of human rights abuses in Canada should be addressed beyond the North and linked to global contexts and histories, A student expressed frustration that the history of residential schools and assimilation, and how they have shaped the North, are not universally available to students across Canada, "How they can realize what we went through if they don't even know we exist?"

At the most sophisticated level of competence in historical significance, students can demonstrate how an event, person or development is significant by linking it to other events in a historical argument. A student in this study provided a key example of this through learning the story of Father Pochat, an open minded, trustworthy priest who was not afraid to challenge the hierarchy of the church. Students listened to a radio show on Father Pochat's life. Born in France, Father Pochat spent nearly 60 years in the Northwest Territories. He was head of a residential school, Grandin College in Fort Smith, and was assigned to train the bright young students sent to his school to become nuns and priests. Thought of by some as a rebel, and subscribing to his own brand of liberation theology, he mentored his Grandin College graduates to become Indigenous leaders and activists. Father Pochat also encouraged survivors of abuse from other residential schools to speak out about their abuse. The student in this study explained, ". . . he helped a lot of people. When some people were struggling, they would go see him. They'd pray with him. And he spoke our language pretty well. . . I think he helped a lot of people healing, just from the whole experience [of residential schools]." The student was able to understand Father Pochat's role in working at the residential schools, and connected this to his work in helping heal the legacy of the schools.

Kolbl points out that a developmental psychology of historical consciousness, reason, awareness or sense is still "dramatically lacking" (2010, p. 81). He refers to a pioneer of developmental psychology, Vygotsky, who argued convincingly for a developmental psychology of

historical consciousness to be established (Kolbl, 2010). Vygotsky believed that instruction plays an essential role in real development of historical reason in children and adolescents (2010).

Vygotsky's work supports the idea that children and adolescents appropriate historical concepts in a creative manner; the development of their historical sense proceeds collaboratively with peers (Kolbl, 2010). Kolbl's (2010) notion that historical consciousness is "a mental structure that underlies our dealing with collectively important aspects of past, present and future" supports the findings of this study (2010, p. 82). Kolbl points out that historical consciousness is related to other mental structures in many interesting ways. The flexibility he uses to characterize historical consciousness aligns with interconnected and holistic understanding this study takes of the linkages between findings. Overall, this module allowed students to better understand the changes that had deep consequences, for many people, over a long period of time.

Critical Thinking: "It's not something you can hide and not learn about"

The thing that stuck out would be when they were asking people, it was like an audio recording, of if they were happy or not about the apology. And I just thought it was important because people, it affected them and they still aren't happy about the apology and they didn't think it was very sincere...It definitely was sincere for the government to say that. But, also it wouldn't erase anything that happened....I liked the Father Pochat story just about his different, like his life and how he . . . his career, I guess. I guess it's happy... The thing that surprised me the most is when [former residential school student] came in and he was saying about how much he enjoyed residential schools and then that he said he went to meeting and the head guy there told him that he was in denial. And said that he needs to get help because it wasn't, it shouldn't have been good for him....I usually told my mum or my stepdad about what we would learn each day, and when [guest speaker] came in. I read the book with my mum a little...she couldn't believe that we were learning....She thought it was . . . it's good to know this since we live in the North, but it's kind of harsh too. But then her and [my stepdad] got in a debate about it because it's . . . because I learned the Holocaust in grade six and so it's basically the same thing and people have to know it, so it's not something you can hide and not learn about. You have to go through it at some point to learn about stuff... [For an art project] I did a painting. And the painting is still in the room. I think they're going to hang it up in the school or something. But, it's like a bunch of colors in the background and that's the cultures colliding together, and then there's a cross in the middle representing the residential school and the Catholic [church] and then a black hand in the middle of the grass

and then a little white bird in the black hand, and the white bird represents that the Aboriginal students want to be free from the residential school and the black hand is keeping them in. And that it represents that they can't do what they want to do, so they can't be free like a bird.

- Grade 10 Non-Indigenous Student, NWT

This discussion section explores critical thinking, a theme explored in this student vignette. Critical thinking is also linked to the themes in this study's findings of community-centered classrooms as a tool to facilitate perspective taking, and understanding the moral dimensions of history through the arts. The module's activity on the federal government's apology elicited a strong reflection from the student, who, like many students who studied this module, demonstrated an enhanced capacity to think critically on the issue. Black feminist scholar and educator bell hooks⁴⁵ explains, "Students do not become critical thinkers overnight. First, they must learn to embrace the joy and power of thinking itself" (2010, p. 8). In this vignette, the student demonstrates learning in a number of key areas, including critical thinking regarding the federal government apology, perspective taking around students who had positive experiences, having important and critical conversations at home about the student's learning experiences, and making meaning about difficult learning through art.

Richard Paul and Linda Elder define critical thinking as, "The art of analyzing and evaluating thinking with a view to improving it" (as cited in hooks, 2010, p. 9). Mindful thinking about ideas is a necessary component of critical thinking. Paul and Elder remind us that critical thinkers, "seek to think beneath the surface, to be logical and fair. They apply these skills to their reading and writing as well as to their speaking and listening" (as cited in hooks, 2010, p. 9). The student in the vignette demonstrates the attribute of critical thinkers seeing both sides of a complex issue regarding positive experiences of some former residential school students. hooks (2010) contends that critical thinking is a process that demands participation of the part of teachers and students. This idea is supported by the findings of this study: Across four regions, NWT and Nunavut teachers experienced an increase in their overall sense of self-efficacy towards building students' capacities to take different perspectives and examine the moral dimensions of history. Teachers viewed their students as more capable of reflecting on different experiences in history, particularly when discussing the positive

⁴⁵ bell hooks is a renowned intellectual, cultural critic, professor and writer who chooses to use lower case letters for her pen name (2010).

and negative experiences of former residential school students (Seixas, 2006). Similarly, students also reported an enhanced ability to understand different perspectives and their moral implications. For example, a student explained how the literature he read allowed him to take the residential school student's perspective, "[my book] was surprising because I really don't know what actually happens until you can experience it for yourself, and it let you experience it a little bit because you're kind of walking in the person's shoes in a way."

Community Centered Classrooms and Fostering Deliberation

The contributions of both students and teachers in working collaboratively to create a learning community allows critical thinking to be empowering for both parties (hooks, 2010). The findings of this study support the idea that critical thinking can be fostered through a community-centered classroom. This is considered a classroom environment where students treat each other with respect, and supports growth in students' capacities to discuss difficult and controversial topics (Barr, 2010). In this study, teachers reported development in students' willingness and ability to debate on meaningful issues covered in the module. Beyond the students' growth, the teachers' perceptions about the development of their students' critical thinking skills also reflect on their own approach to teaching. The development of critical thought in the classroom requires all participants, including teachers, to be engaged; it is difficult for students to develop into critical thinkers without the active participation of their teachers (hooks, 2010). Keeping an open mind is an essential requirement of critical thinking. hooks (2010) proposes that teachers must be open at all times, and willing to acknowledge what they do not know, which often runs counter to their academic training. This approach aligns closely with the module's guidelines on "teacher as facilitator" (*The Residential School System in Canada...2012*, p. 7). In the module, teachers were encouraged to take steps to de-centre themselves from classroom instruction:

This is intended to allow more space for the voices of former students and those who were involved in residential schools to do the teaching, while also encouraging your students to use their voices in engaging with the material. This module provides an important opportunity for students to experience ways of learning that may sometimes be less frequently used in schools. This may help students understand that valid ways of learning existed in Aboriginal cultures before residential schools were introduced... teachers can signal to students that Aboriginal approaches to teaching and learning can be used in schools (*The Residential School System in Canada...2012*, p. 7).

The module was designed mindfully towards creating open climates for deliberation, and

community centered classrooms, which foster student capacities to explore difficult topics and develop "social capital" (Avery & Hahn, 2004).

Authors Sylvan Barnet and Hugo Bedau explain "critical thinking requires us to use our imagination, seeing things from perspectives other than our own and envisioning the likely consequences of our position" (as cited in hooks, 2010, p. 10). The community centered classroom positions students to deliberate and explore difficult questions. In the NWT and Nunavut, student sharing circle findings support the notion that deliberating on difficult questions fosters perspective taking and critical thinking. In open classroom climates, this module is developing young people's capacities for critical thinking, understanding, care and compassion, aligned with the module's aims.

Political philosopher Amy Guttmann identifies deliberation as one of the primary ways that citizens resolve conflicts. She explains, "public discussion and decision making ... aim to reach a justifiable resolution, where possible, and to live respectfully with those reasonable disagreements that remain unresolvable" (as cited in Avery & Hahn, 2004, p. 196). Open classroom climates for exploring controversial topics are important, and linked to developing citizenship (Avery & Hahn, 2004; Barr, 2009; Selman & Barr, 2009; Selman, 2003).

Ethical Awareness and Moral Dimensions of History

Findings from both teachers and students in this study demonstrate students' growth in ethical awareness and moral dimensions of history. Ethical awareness in students, understood as the ability to promote students' capacity to understand others' points of view and to coordinate them with one's own, is developed through the module. For example, after studying the federal government's apology, a teacher reflected on a student's careful consideration of the ethical dimension to what she had learned. "[The] student felt strongly that the apology should have directly represented the people who did the wrong, otherwise it doesn't mean anything." This student's view of what apology means came from a grounding in collective responsibility for a moral harm. The student showed competency by considering the perspective of the main actors in the federal apology, and observing the moral implications (Seixas, 2006).

According to Peter Seixas of the Historical Thinking Project, when students understand the moral dimension of history, they "should expect to learn something from the past that helps us in facing the moral issues of today" (2006, p. 11). Students in this study demonstrated that they were able to use their learning about the past to consider contemporary moral issues. An example of this understanding was expressed by a student who linked the collective responsibility for the harm of residential schools with ongoing injustice that sparked the Idle No More movement, "[my friend]

doesn't understand how they can do residential schools for so long and then apologize about it and then do something just as worse again, like taking away Aboriginal rights and not understand that they're going to have to apologize for that in the future too." According to Seixas, this student demonstrated sophistication in understanding the moral dimension of history by "using a historical narrative to inform judgment about a moral and policy questions in the present" (in the student's case the question of Aboriginal rights and Idle No More).

Peace Building through the Arts

One avenue for exploring controversial topics as part of an open classroom is through art. NWT and Nunavut students' effort and reflection of learning through their creative projects demonstrate the power of art to act as an intermediary for difficult conversations and processing trauma. Researcher Cynthia Cohen explains that creative approaches to conflict resolution work because arts and culture based peace building practices simultaneously engage people's bodies, emotions, and spirits, as well as their intellects. More conventional practices such as dialogue and negotiation rely solely on people's rational capacities (Cohen & Yalen, 2007). This is critical because rational processes alone cannot transform relationships of enmity or indifference into relationships of acknowledged interdependence, respect, and trust (Cohen & Yalen, 2007).

Artistic experiences activate different senses that transcend logical, analytical thinking. Artistic interactions have the capacity to open up a humanizing space that invites authentic expression and engagement (Arai as cited in Cohen, 2011). For example, in the vignette above, the student describes his painting: "a...white bird represents that the Aboriginal students want to be free from the residential school and the black hand is keeping them in.." This student was open to discussing his learning experience captured in the art, while other students viewed the painting, which was displayed in the school. This exchange through the intermediary of the painting opened up a new space for perspective taking and dialogue.

Artistic encounters bring people together across cultures. Such encounters invite the participants to reflect both critically and imaginatively on their collective memories, identities and worldviews. Another example of this creative learning is demonstrated through the module's wall mounted banner timeline in Activity 5. The banner, outlining the history of colonial and assimilation policies, was displayed in classrooms. The objective of Activity 5 is for students to apply "critical thinking skills to analyze and deconstruct these policies from a historical perspective" (*Residential School System in Canada...2012*). Students walked through the timeline, recording new vocabulary on a sticky note, and noting what surprised them on a sticky note. Though students found

this activity quite challenging and revisions have been made to better meet the learning objective, the enactment of a walk through history is a recognized tool of peace building work. It can invite participation to align sensory experience of walking to explore and discover contested worldviews and identities (Arai as cited in Cohen, 2011).

The arts are powerful tools of knowledge mobilization because of their innate ability “to evoke relational, emotional, cultural, social and political complexities” (Cole & McIntyre, p. 18). This alternative form not only is “more accessible,” but has a unique and creative way of engaging “the audience/reader in meaning making and knowledge construction” (pp. 60–61). This has strategic value because communications with the public around complex social issues go beyond the transfer of information, especially if a social change such as reconciliation is being sought (Clover, 2009).

Another approach to arts based learning is the value of the imagination and creativity. Thompson (2002) believes that to liberate the imagination is to create opportunities to “explore experiences other than our own, in ways that can expand our moral comprehension” (p. 31). Incorporating “other ways of knowing . . . as expressed through metaphor, dance, poetry, visual arts or dramatic expressions draw on the affective, somatic, and spiritual domains” (Lawrence, 2005, p. 4), key aspects of more holistic, transformative learning (Clover, 2009).

Empathy: “If they become more knowledgeable of what happened, maybe they’ll be a little more respectful”

Well, the story that stuck with me is I read the book Fatty Legs and she brought up most of the points I was thinking about of how she’d thought it would be an exciting experience to go and learn how to read, how to do math and that kind of stuff, and she ended up . . . she didn’t learn that much and she was often to do chores rather than what we usually do. . . My first thought was I felt bad for the main character in Fatty Legs because she lost pretty much her culture. She was lucky to get it back, compared to some other people who have been unfortunate. . . Okay. So, one of the things I found surprising is I also recall a story where I remember him saying that what they ate was raw beef, trying to similar their food they eat on the land, but that ended up giving a lot of kids salmonella poisoning. I didn’t share that much. I only really said to my friends did you know little facts about that kind of stuff and that’s all I really did. . . With this knowledge, I hope people can keep teaching it because people become less ignorant. You can see some young kids picking on elders and that’s . . . I find that irritating. And if they become more knowledgeable of what happened, maybe they’ll be a little more respectful, understand.

- Inuk student, Nunavut

The student in this vignette demonstrates growth in a number of key learning constructs, including the development of empathy through literature through reading the book *Fatty Legs*. Student experiences of developing empathy through emotions, frequently evoked by literature, were found in every region on this study, amongst Indigenous and non-Indigenous students. Scholar Ana Tarc explains, “The literary account opens up an imaginative, feeling space for students to grapple with the on-going effects of traumatic history on collective, contemporary social lives and organization” (2011, p. 359). Through this imaginative space, emotions pose opportunities for peace and reconciliation. Emotions are a driving force behind conflict, but are a vehicle that can move from hatred and anger to empathy and a desire for affiliation (Maiese, 2006).

Students widely reported emotions evoked through the module. Combined with teacher observations of the development of empathy in their students across four regions, the result is a strong finding of growth in student empathy during this module. This leads to important questions about the function of emotion in truth and reconciliation processes. Roger Simon explains that it takes more than emotions to transform Indigenous-settler relations. Rather, according to Simon, it takes hard work, “political work as well as emotional - to create a world in which we can truly say ‘Never Again’ will such violence and violation be tolerated” (as cited in Regan, 2010, p. 48). Emotions must be linked to decolonizing struggle to do the necessary work for transformative socio political change. LeBaron (2004) argues that empathy is an essential means to attempt to enter the frame of mind or worldview of another to the extent possible. This capacity is needed to reconcile Canada’s settler society with Indigenous people, as true empathy is interactive and may lead to the creation of a third shared culture (LeBaron, 2004).

Dealing with Racism and Stereotypes

In this study, the development of empathy through student emotions often involved deliberation about racism and stereotypes. This is an example from a student sharing circle discussion of stereotypes and racism witnessed in a video made in Yellowknife regarding young people's views around residential schools:

Rebecca:⁴⁶ I remember one of the videos had students, some girls from Yellowknife did....

Kerry Lynn: And some of them were so rude about it.

⁴⁶ Names are pseudonyms to protect confidentiality and anonymity.

Stacey: Yeh, some of them were so rude.

Rebecca: One guy, he said it's not our problem, so we shouldn't really worry about it or something...

Stacey: Yeh, at first it sounded like he was all into it, and at the end he's like it's not our problem, so we shouldn't have to go there . . . whoa there! Back it up there...

Sam: And someone said something about the drinking and stuff, like how . . . it's their fault and they can control what they do and stuff.

Kerry Lynn: He's like if they really wanted to stop, they would and stuff. It's like okay, no.

In response to the video, students described how they felt:

Stacey: Sad

Jenna: So surprised and mad.

Stacey: Mad.

Jenna: I was like, oh my gosh, how can people . . .

Kerry Lynn: I laughed at some points . . .

Sam: It just shows how cold-hearted they are.

Jenna: And they don't really know anything at all about it compared to us.

Sam: And they aren't, like some of them aren't disappointed as much. Some of the people in the video.

Stacey: They just said they didn't know what it was or something.

Kerry Lynn: I think because Yellowknife is bigger and they have different races and stuff there, so not a lot of them are Native like here.

Rebecca: Well, the little kid was sitting on the picnic table, and he doesn't know about it, but the kids around him, they know about it because their parents and stuff. I think he was one of the . . . he had some negative comments, but he was . . . he didn't know . . .

Cindy: When I was watching it, I thought, you think of things like what residential schools, what they would do if they would have had different thoughts about it.

Rebecca: That they should take this course.

Jenna: They should . . .

Stacey: Study it more.

Kerry Lynn: Before just assuming that people can quit drinking and not do drugs and stuff like that if they wanted to.

Sam: It's because none of their family members are part of the residential school like our

families went to residential school here.

Sam: And we're actually affected by it, other than them who don't even know about it.

bell hooks strives to generate critical hope from an anti-racist standpoint. She aims to create a community of learning that goes beyond the classroom and encourages learners to work towards systemic social change, "Hopefulness empowers us to continue to work for justice even as the forces of injustice may gain greater power for a time...My hope emerges from place of struggle where I witness individuals positively transforming their lives and the world around them" (hooks, 2003, xiv). hooks has witnessed her white students choosing to resist their privilege and racism through critical reflection and social action. Like the Northern students who had to grapple with depictions of their peers' racist views, hooks argues that: We will always be engaged in a struggle to unlearn racism in our homes, schools, workplaces, and communities, and that we will inevitably make mistakes along the way. The difference is a lifelong commitment to anti-racism, a willingness to face our mistakes and take actions necessary to make amends on personal and political levels (hooks, 2003, p.61).

Paulette Regan argues that a transfer of knowledge is not enough to create change, but rather transformative experiential learning empowers people to make change in the world. Knowledge and critical reflection must be linked to action (2010). When the Northern students reflect and deliberate on racism and stereotypes, they must also be encouraged to consider what they can do to address these situations.

In addition, the student in the vignette identifies themes that were of particular interest and importance to students in Nunavut: how residential schools affected students' diets, and how intergenerational effects have a lasting influence on how youth interact with their Elders. The issues that the student brings up about how understanding has the potential to shape the ethical decisions students make is supported by the findings of this research, and the literature.

Critical Hope: "Because we all have something to learn from one another"

The other day, my mum and I, we were having a conversation about culture and everything, and my mum, growing up, because my family and I, well, I wasn't born here, so for me, I learned to, because my mum, she's always like be proud of who you are, blah, blah, blah, and I was always like, stop, what are you doing. . . so I was telling her the other day how I learned to appreciate who I am and where I come from because for me I can go home and speak my language and eat my cultural food and just do all these things. And I didn't realize how much of a privilege that actually is and so I was just letting her know that I was

learning about this and how residential schools helped me realize that....I read [a book] mine was called As Long as the Rivers Flow. And it basically talks about this girl named Martha and she was sent to residential school when she was six and while she was there she was sexually abused by the priest and the nuns allowed it and everything. And then she spent 10 years there and her mum didn't believe her and everything and it was very hard for her to learn her culture and stuff and basically the story talks about her struggle with finding herself and her journey as she learns who she is and to be more proud of her culture and her people and stuff and finding her children and being a better mother to them and try to make their community better after all the things that they've gone to and stuff. So it was basically about healing and how when something bad happens, it doesn't mean that it always has to be that way. You can change and it was really cool...I learned that everyone, because before when I used to always look at the situation, I was always just like, well, what person doesn't go through bad things, so I realized that everyone takes certain situations differently and they deal with it differently, so two people can go through the same thing but then they'll get different things out of it. So that was really cool. I learned that and then I learned, I realized that...One thing I really liked, it was depressing and everything but what came out of it was really cool and showed that you can, no matter how long it takes, it is still possible for a person to be able to heal and to take and to learn something from a negative situation and to take it and to make it . . . let it make them be a stronger and better person. One of my big ones was the apology. I knew it happened, but getting to hear it and listening to it, it kind of gave me a different . . . something to think about. I just think that he didn't say . . . like he never said what it was wrong, and I understand that from...what I learned before, it said that when someone admits that's something wrong it means they're taking responsibility for it and that they have to do something about it. So hearing his apology, to me, it didn't sound sincere and it was just him, all of them trying to squash it and make it look like everything is okay. That's what I . . . because when I heard about the apology, I always thought okay, they apologized it's good, but after actually hearing it, I was like, no, that's not enough. I hope that people will stop . . . like when you look at someone, I hope that people will start focusing more on what's up here instead of the physical appearance and stuff and that people realize that we all have our own ways of doing things and different ways of thinking and that instead of trying to change another person, we should all focus more on trying to understand each other maybe. Because we all have something to learn from one another. Maybe the way that I do things

differently is different from the way somebody else does and I want to learn that way, maybe it's better...For the course and everything, I would have really liked for there to be more...Like I feel we did talk about the people who have overcome and become great things, but I feel it wasn't as emphasized as much as it should be. It was more kind of like, oh, this was what happened. Yes, it was bad and stuff like that, but it's like . . . people also need to see that you can still do good things even though something bad has happened. So I thought that was . . . and just to kind of like, have a general, because the video that we were watching the other day was talking about how that woman and how she was like an alcoholic and then she decided to finish her high school and to get her degree in business. I feel like there should have been more of an emphasis on things like that too.

-New Canadian student, NWT

This student vignette illustrates a number of notable findings from this study, including the role played by new Canadians in reconciliation, how reconciliation is understood by students, challenges faced by students in moving from rhetoric to action in their community engagement, and the importance students place on resilience when considering healing from residential schools.

Reconciliation and New Canadians

One finding worthy of discussion was that several non-Indigenous students who identified themselves as having immigrated to Canada as children reported sharing learning about residential schools with their families. According to these students, their families had never heard of the schools before. The student in this vignette found learning about residential schools provided her with a new appreciation for being able to express her identity, and practice her culture and language in Canada. This, combined with other students' views, challenges assumptions about the perspective of new Canadians towards Indigenous peoples' grievances. These assumptions are illustrated by Globe and Mail writer John Ibbiston, who points out that immigrants make up conservative voting blocs in suburban Ontario; these new Canadians come from countries including India, the Philippines and China, who also suffered colonial oppression. He writes, "They themselves are children of the dispossessed...While they may empathize with native Canadians, most immigrant Canadians are willing, even eager, to integrate into Canadian society...it would hardly be surprising in that case if they had only limited empathy for native claims to land and sovereignty, and little sense of collective responsibility for the poverty on many reserves" (Jan 14, 2003). Ibbiston justifies his argument using population demographics, "...About 250,000 immigrants, almost all from non-European societies, arrive in Canada every year. Time is not on the natives' side" (Jan. 14, 2013). Although the student

learning findings in this study cannot be directly applied to suburban Ontario immigrant communities, the reflections of new immigrant students in the North run contrary to Ibbiston's position that immigrant communities will not support Indigenous Canadians on issues of reconciliation stemming from historic and ongoing injustices.

According to this study's findings, new Canadian students had a unique perspective about the importance of being able to express one's cultural identity in Canada, and found the policies of assimilation by the Canadian state towards Indigenous peoples unacceptable. This finding is supported by a recent report on the City of Vancouver's *Vancouver Dialogues Project* (2011). The Dialogues Project focused on three Vancouver communities: the First Nations as original inhabitants of the area, the urban Aboriginal people who had come to Vancouver from other territories, and immigrants who were newcomers to Vancouver. The Dialogues Project sought to overcome stereotypes and a lack of information about the other communities through the engagement of 2,000 participants over two years in dialogue circles (Suleman, 2011). One outcome of the project was the priority placed on education:

There needs to be a focused effort to educate all communities about the historical and present day realities faced by the First Nations and urban Aboriginal communities of Canada. Immigrant communities need to know about these realities before their arrival in Canada and learn more after they get here. The Aboriginal history of Canada must be a priority in the education system and also in society at large (Suleman, 2011, p. 52).

Vancouver Dialogue participants emphasized the need for this education, given their reports on arriving in Canada and receiving little information about Indigenous peoples. Many gained their first impressions on Indigenous life in Canada from media stereotypes and what they heard from others in their community. The Dialogues Project report strengthens the findings of this study, where a new Canadian student in the North explained, "I told my parents about it, and they're like 'what? There was residential schools?' They didn't know a thing about it...they were shocked."

Education for new Canadians about Indigenous life provides a unique opportunity to build solidarity in communities of color. As immigrant Canadian Vancouver Dialogue participant Bing Thom put it, "As much as a person with Caucasian background wants to deal with racism, unless you've experienced it, you don't understand it. There are some things we [non-whites] have in common that we can talk about that are sometimes even non-verbal" (Suleman, 2011, p. 24).

Both the Dialogues Project and this study indicate there is a lack of information provided to new Canadian immigrants about Indigenous peoples. This study's findings indicate there are

opportunities to fill this gap through thorough mandatory high school education on the history of assimilation policies in Canada and the effects of residential schools. In this study, New Canadian students did educate their families about Indigenous issues and history in Canada. These findings challenge Ibbitson's argument that new Canadians will not have patience or support for Indigenous issues and that new waves of immigration will further threaten Canada's reconciliation and land claim implementation work.

Reconciliation or Conciliation?

Scholar practitioner Paulette Regan criticizes reconciliation discourse in Canada as a "regifting" of old colonial attitudes masquerading as a new approach to the goal of reconciliation between Indigenous people and the state (2010, p. 216). She argues that although the framing of reconciliation is problematic, dismissing Canada's TRC and other reconciliation efforts out of hand is a missed opportunity towards the decolonizing potential of these initiatives. The module's guide frames how teachers can approach differing perspectives on reconciliation: "In some cultures and languages there is no equivalent concept. It can mean truth-telling, listening, forgiveness, acceptance, and understanding. It can exist between individuals, within a family, a community, and at a national level. It usually means restoring good will, respect, and cooperation in relations" (*Residential School System* 2012, p. 5). One meaning of reconciliation is that it represents the restoration or reestablishment of a previously harmonious relationship (Merriam-Webster's Dictionary of Law, 1996). Scholar Taiiaki Alfred (2009) argues that a prerequisite to reconciliation is restoring equal nation-to-nation partnerships between Canada and Indigenous nations. He argues that ongoing power differentials between Indigenous and settler Canada make efforts towards reconciliation problematic, and even unattainable.

The module guide points out that there "are some who argue that Canada is not ready for reconciliation and instead what is needed is the work of conciliation - which means, to bring agreement or respectful relations between two parties" (*Residential School System* 2012, p. 5). Teachers and students are encouraged to consider whether reconciliation was politically or economically motivated, resulting from the *Indian Residential Schools Settlement Agreement*. The guide also points out other perspectives that there is a long history and many examples of harmonious, mutually-beneficial relationships between Aboriginal and non-Aboriginal peoples (*Residential School System* 2012, p. 5).

In *Reconciliation or Conciliation? An Inuit Perspective*, John Amagolik, an instrumental statesman who worked towards the creation of Nunavut in 1999, questions whether there has ever

been a truly harmonious relationship between Settler Canadians and the original inhabitants of North America:

The history of this relationship is marked by crushing colonialism, attempted genocide, wars, massacres, theft of land and resources, broken treaties, broken promises, abuse of human rights, relocations, residential schools, and so on. Because there has been no harmonious relationship, we have to start with *conciliation*. We have to overcome distrust and hostility, make things compatible, and become agreeable. For this to happen, from the Inuit perspective, many things need to be considered (2008, p. 93).

Amagolik's article was written prior to the federal apology in 2008; in it, he describes some of the steps Canada should take to facilitate conciliation: Canada must apologize, abandon its culture of denial, stop honouring historical figures who committed crimes against Aboriginal people, address systemic socio-economic disparities, honour its treaty obligations, and acknowledge Inuit contributions to Canadian sovereignty over the Arctic (Amagolik, 2008).

From Rhetoric to Community Action: Moving Past Cynicism

Amagolik (2008) introduces the idea of an unsettling approach to truth-telling and reconciliation in Canada. Paulette Regan's work supports this unsettling approach; she argues that struggle and hope are necessary beyond decolonization, to the development of ethical reconciliation practises (Regan, 2010). The move towards ethical reconciliation practise posed a challenge for students in this study, as confronting the realities and harms of the policies of assimilation and residential schools led some to feelings of being overwhelmed and paralyzed. Although 65% of students in the study did think that their learning would result in concrete changes in their communities, others felt stuck. Students from all demographic groups experienced these feelings; in some Indigenous students, the feeling manifested as anger or grief, and in non-Indigenous students the anger was also experienced as cynicism or apathy. Another student did not think the module's learning would bring about change in the future, "because it's not something I would go and talking about in my community. The only thing it does is bring awareness to us. You can't change the past what was done."

Teachers' perceptions on student civic learning, as a lever of community reconciliation, supported the student findings. Some teachers perceived an increase in student understanding of democratic values and sense of ability to create change in their communities, whereas other teachers reported students' feelings of disillusionment. A student summed up the feeling of being stuck between awareness and action: "learning about it does make us more aware of things, but not many

teens that I know of would take action for it.”

In his study with German adolescents on learning history, Kolbl (2010) found that some student participants expressed a desire to think and act differently but did not see realistic possibilities for a different historical development. He puts forward the explanation that this one direction “declining narrative” might be a characteristic of adolescence, which could also be the case in this study of Northern students. Kolbl also found that the less academic stream students perceived far fewer possibilities of participating in society than their counter-parts in academic classes, and that this may influence how students think about history in their future (2010, p. 91).

Transformative educator Daniel Schugurensky points out that individual critical reflection is unlikely to lead to transformative social action, but in some cases it may even lead to cynicism, paralysis, and a general feeling of helplessness, as understood from some of the Northern students. As people become more aware of the structures of domination and the role of institutions which reinforce them, in the absence of a coherent social movement to promote an alternative, there is a risk of paralysis and pessimism. Therefore transformative learning can occur only when “critical reflection and social action are part of the same process.” Maintaining critical hope reinforces the capacity to understand that although we cannot change the past, we are not held prisoner by it (Regan, 2010, p. 23).

For the Territorial Education Departments to reach the module’s learning objectives around students’ role in reconciliation, a key next step is to connect learning to action. Breaking free from students’ feelings of disillusionment requires considering how powerful the effects of students’ small everyday actions towards decolonization can be. The module writing team responded to this challenge, which was pointed out in the preliminary findings, by adding a new section to the module. This new section outlined concrete options for students’ final projects, including art, multi-media, persuasive letter, or action project, focusing on a community expression of reconciliation. The final project activity is described in the teacher’s guide in a backgrounder explaining the project, and the importance of organizing an authentic audience for students’ work. For each project option, student examples are provided on the DVD, which accompanies module materials to enable students to visualize the influence their work can have (Personal Communication, M. Willett, June 15, 2013). These small actions have the potential to build momentum for just and peaceful change (Regan, 2010).

Conflict scholar and practitioner, Polly O. Walker, documented another example of a community based reconciliation effort. Walker focuses on two community rituals, one in Australia

and one in the US, both of which bring together descendants of victims and perpetrators of violence and their communities together commemorate and mourn the past and to commit to building a more just and peaceful future. “These two examples demonstrate how, within the framework of rituals—whether age-old or newly created—performance can acknowledge historical and contemporary conflicts and transform relationships marked by enmity and injustice” (2011, p. 2) According to Walker, “Ceremonies empower people in a number of ways, enhancing their capacities for engaging in positive social change” (Walker, 2011, p. 3). The ceremonies she describes are not only about remembering the past, but also about making a commitment to working toward a more just and peaceful future. They are powerful tools for facilitating reconciliation between Indigenous and Settler peoples partly because they communicate a respect for Indigenous epistemologies and cosmologies that may be missing from more conventional western conflict-resolution techniques. In both the U.S. and Australia, as documented by Walker, as well as in Canada, the colonization process included systematic suppression and denigration of Indigenous practices, traditions, and beliefs (Walker, 2008, p. 3). By creating reconciliation processes that draw on these practices, traditions, and beliefs, participants are reversing the effects of systemic structural and direct violence done to Indigenous people. They are also developing participants’ ability to see the world through the eyes of another culture as well as one’s own (Walker, 2008). Ritual and performance art is another potential avenue for student final projects contributing towards community reconciliation.

Public education strategies for civic engagement will be more effective if they are able to increase knowledge about the residential school system in ways that empower the public to act (Regan, 2010). Henry Giroux explains, “Hope makes the leap for us between *critical education*, which tells us what must be changed; *political agency*, which gives us the means to make change; and *concrete struggles* through which change happens... Educated hope is a subversive force when it pluralizes politics by opening up space for dissent, making authority accountable, and becoming an activating presence in promoting social transformation” (as cited in Regan, 2010, p. 216).

Supporting high school students in the North to activate their feelings of hopefulness into community engagement requires understanding the local implications of colonization and residential schools. Taiaiake Alfred reminds us, “All of the world’s big problems are in reality very small and local problems. They are brought into force as realities only in the choices made every day and in many ways by people who are enticed by certain incentives and disciplined by their fears. So confronting huge forces like colonialism is a personal, and in some ways, a mundane process” (2009, p.25). With Alfred’s idea in mind, student initiatives towards community action may seem small, but

have meaningful outcomes.

Resilience

In 2004, prominent Indigenous health researcher and former residential school student Madeline Dion Stout addressed the Aboriginal Healing Foundation's national gathering, "In the name of our best friend resilience, we can look forward to the future because we are very, very good at so many things. We are very good at wearing splashes of color: we wear red tams as a tribute to our beloved ancestors, we display our Sundance flags, and we proudly wear our Métis sashes and our Northern prints, making a statement whether we talk 'moose, geese, or fish.'" We are very, very good at acting in a heartbeat in the most ordinary way at the most everyday level because as Survivors we help one another do the same. We are very, very good at living the moment while marking time by preserving residential schools as monuments, producing films about them, and working together to keep important healing work going (2008, p. 179).

In her research on resilience, Dion Stout (2003) explains that the concept is most often defined as the capacity to spring back from adversity and have a good life outcome despite emotional, mental, or physical distress, and is influenced by culture, including Aboriginal beliefs and practices (Dion Stout & Kipling, 2003).

According to students, exploring resilience further in learning materials is an area of great interest, as was stated by the student in the vignette, "no matter how long it takes, it is still possible for a person to be able to heal..." Another student expressed her wish for the former students, "I hope people tell their stories, like even if it's just to someone, just to get it off their chest and to start a healing process." This is a difficult balance; as Dion Stout and Kipling (2003) point out, steps taken to teach students about healing and resilience at the individual level can only go so far if survivors are being re-traumatized on an ongoing basis at the collective level. Thus a commitment must be made to combat racism and discrimination in Canadian society, while supporting the efforts of Indigenous peoples to achieve self-determination and resolution of outstanding land claims (Dion Stout & Kipling, 2003).

Culture and resilience intersect and help shape traditions, beliefs and human relationships. Traditional Indigenous societies have placed great emphasis on fostering resilience for children and youth, but an oppressive colonial experience has often cut off Indigenous parents from these cultural roots (Dion Stout & Kipling, 2003). Findings in this study aligned with the notion that culture and resilience connect in a meaningful way. Students who were engaged cultural activities expressed

great pride in them as a source of overcoming intergenerational harms. A student explained, “I just wish I knew how to speak [student’s Indigenous language]...I drum dance, we sing [student’s Indigenous language] songs...I know now quite a lot actually.” A second example of the strength and pride students felt anchoring in tradition was their response to a video: “My most favourite activity was that Tuktu story when a little boy was watching his family fish. They were passing down their traditional skills to Tuktu.” Another student reflected proudly on this video, “It was cool to see the people working together on the land.”

A teacher reported, “Students can relate to what was in the video- the tools - kakivak and putting grass in the fire, and are very proud.” This was particularly noted amongst Inuit students in the Western and Eastern arctic; non-Indigenous students also expressed admiration for the technology and skills demonstrated by Tuktu’s family.

In one study, McCormick (1995) examined what factors facilitated healing for Indigenous people in British Columbia. Although there was some mention of Western healing approaches in the results, the majority of the themes reflected the strength of traditional approaches to healing. Interviews with 50 participants elicited 14 categories of resilience. These included: participation in ceremony, expression of emotion, learning from a role model, establishing a connection with nature, exercise, involvement in challenging activities, establishing a social connection, gaining an understanding of the problem, establishing a spiritual connection, obtaining help/support from others, self-care, setting goals, anchoring self in tradition, and helping others (McCormick & Wong, 2006). The students and teacher discussed many of these same themes, including expressing feelings, participating in traditional activities on the land, practicing language, song and other ceremony, and helping others in the community as ways to heal. Future high school materials might consider integrating exercise or land based course work with the module on residential schools to equip students with these vehicles towards healing and resilience.

Both Indigenous and non-Indigenous Canadians stand to benefit from learning about the legacy of residential schools. A member of the National Inuit Youth Council summarizes how this difficult learning can help students to understand the past and to heal:

Once we are educated on knowing about the residential school and the relocations...we can forgive them (our parents) for the anger they have expressed as we grew up and how it affected us, I think that is the whole intergenerational healing process...Even though we are not considered survivors, we are, because people die all the time because of their hurt and their anger and we are still here, and we have been affected by it, but even

though they don't call us survivors because we didn't go to residential schools, in a way we are too...(National Inuit Youth Council, 2009, video).

CONCLUSION

First, this section contains a list of study limitations, which were not anticipated in the research design, but appeared during the research process. Second, I detail three sets of recommendations stemming from the entire research project. Third, I outline how this project is useful to the two territories, to the provinces, to the federal government, to Indigenous Nations and to the field of dispute resolution. Finally, I conclude with an overview of educational initiatives on residential schools and assimilation policies in other parts of Canada, with a brief discussion on whether the NWT and Nunavut model can be adapted in other parts of the country.

Study Limitations

The following constraints came to light during the research process, and are listed here in order, from greatest influence to smaller influence on the outcomes of this study. These limitations include: attendance problems, quantitative issues that stemmed from not pairing student pre and post-tests, and the limitations inherent in using quantitative tools to measure student learning in social science.

Attendance Problems

In the NWT and Nunavut, attrition of students is a challenge as students tend to move around and drop-out rates are relatively high in the senior high school grades. In 2008-2009, 44% of NWT Indigenous students graduated from high school (*Aboriginal Student Achievement Education Plan*, 2011) In 2007-2008, Nunavut's high school graduation rate was 32.4 % compared to 71.3 % for Canada as a whole in 2007 (*2010-2011 Annual Report: The status of Inuit children and youth in Nunavut*, 2011). The dropout rate of students from the course where the module was studied, and from this study, was particularly high in the NWT: approximately 60% of the students who began the study completed it. This is a limitation of this study.

Quantitative Limitation: Not Pairing Student Pre and Post Tests

The lack of pairing of the students in the pre and post-test is a considerable limitation to the quantitative findings of this study. I should have used a paired *t* test when sampling students. This proved to not be amenable to teachers who were not keen to collect all of their students' emails to disseminate surveys, so that I could track them individually on my survey platform. If I were to have collected student emails myself, I may have violated the confidentiality of student responses. As a graduate student researcher, I did not consider assigning randomized numbers to identify a particular student participant, and pair the pre and post-test, until it was too late. Due to the non-normal

distribution of the data, a Wilcoxon rank sum test was selected: this also contained assumptions, which must be stated. The Wilcoxon rank-sum test assumes random samples, as well as independence within and between samples. Because the Wilcoxon rank-sum test assumes independence within samples, its use poses a limitation to this study: students tested in the pre survey are the same as students tested in the post survey, creating some dependency. However, Sprent (1989) points out that although the Wilcoxon rank-sum test is usually used for location shift, it is valid for testing some more general hypotheses. In future, paired responses by student are required so that students who do not complete the program can be removed from calculations. Conclusions inferred from paired responses would then be more resilient to high dropout rates. In addition, when analyzing multiple variables, the probability increases of finding significance where there is none. This is called compounding Type I error. To account for this, a more conservative alpha was used to determine significance, as outlined in *Appendices E and F*. Finally, missing values were removed in calculations of means and test statistics. This can create a small bias. However, the number of missing values could be considered small enough to be insignificant in most cases [P. Van Dam Bates, personal communication, July 24, 2013]. Missing values on a number of variables in the NWT data set could have indicated some survey fatigue on the part of students and created greater bias for survey composites near the end of the survey.

Limitation of Quantitative Tools to Measure Student Learning in Social Science

Some scholars argue that the influence of this module on the student learning in civic engagement and ethical decision-making cannot be measured by conventional quantitative methods at all (Selman & Barr, 2009). This is because it is difficult to fully collect data from students, to make samples representative, and entice teachers to participate. Evaluation studies relying on quantitative methods can be susceptible to factors that cannot be easily controlled or measured, especially for an evaluation or assessment of high school humanities courses (Selman & Barr, 2009; Bloom, 1984). For example, in the *Choices* section of the student survey, students have to justify the best decisions to make regarding situations they read about. It is unclear whether the answers they choose are attributable to being engaged in a safe and supportive class, rather than indicating changes in competencies that they have internalized and that they can take away from the class. We do not know if the student will be willing or able to use these strategies and justifications in another class, or outside of school; the survey measure cannot predict student behavior in other environments (Selman & Barr, 2009).

In this study, the unexpected quantitative results observed in NWT students can be explained by some students' attitudes towards the survey test itself. These were revealed in their survey comments section, and during in person student sharing circle/focus groups. There was backlash towards surveying in general by those students who interpreted the survey as a test. In addition, NWT students completed a longer version of the survey, which may have caused some students to experience more survey fatigue. This can explain why NWT surveys had more missing values towards the end of the survey. According to one study, students who began with higher measured scores on composites improve less than students who began with lower scores. Equal differences in raw scores do not necessarily correspond to equal intervals in student skills (Wallace & Bailey, 2010). One future consideration to measure gains is to use paired results to separate lower and higher scores, to see if the intervention worked as well for the high scoring pre-module survey group as it did for the low scoring pre-module survey group (Wallace & Bailey, 2010). These lessons could inform future surveys for NWT students, in order to obtain optimum results.

Recommendations

For the start of the 2013-2014 academic year, the module writing team has taken significant action on the considerations identified in the preliminary report, as previously discussed. The following recommendations stem from the entire research project and are divided into three sets. The first set of recommendations is for the implementation of the existing grade 10 module in Nunavut and the NWT, the second set is for ongoing work in the NWT towards developing course materials for grade 11 and 12 students, and the final set of recommendations is aimed for further research on educating students on Canada's assimilation policies and residential schools. Within each set, recommendations are listed in the order in which they should be implemented.

For Grade 10 Module in the NWT and Nunavut:

1. School administrators should consider assigning educators who have taught the module previously, and who remain in the school, to continue teaching it in subsequent years. Education research indicates that teachers will be more effective in implementing new materials when they have been exposed to the materials for longer periods of time (Barr 2005; Barr 2010).
2. School administrators should consider scheduling Northern studies in the NWT and Social Studies in Nunavut followed by courses such as art, physical education, drama or outdoor education. This can assist students in processing difficult and traumatic learning.
3. Teacher and school administrators should work to include the community as part of an

authentic audience for final project - the revisions to the module pilot now include instructions to teachers on establishing an authentic audience for students' final projects. These are powerful tools to mobilize knowledge and can evoke response and discussion; therefore inviting community members to join the audience can have powerful outcomes. This has the potential to provide a platform for communicating with the public about residential schools and historic assimilation policies, especially if social change is being sought.

4. Where possible, Northern Studies and Social Studies teachers should collaborate with their colleagues in art or drama to allow students to develop their creative projects further. This will encourage more students to complete their projects, and create opportunities to engage other parts of the school community.

For the Development of Grade 11 and Other Course Materials on Residential Schools and Assimilation Policies:

1. For grade 11 or grade 12 course materials, student and teacher findings supported the addition of activities aimed at studying responses to human rights abuses through history in national and global contexts. This can assist students in understanding how the residential school system in Canada was similar or different to other human rights abuses, and how other groups resisted, overcame or healed from historical and ongoing injustice.
2. The two articles and extension activity called, "No History of Colonialism" could be included in grade 11 materials. This activity was deleted from the grade 10 pilot, as teachers did not have time to complete the activity. Because of the value of this activity for enhancing student understandings of historical significance, linking past, present and future, the activity would be a welcome addition to grade 11 materials. This activity is useful for students to recognize the contemporary relevance and value of their historical understanding of residential schools as part of colonialism.
3. Based on student and teacher suggestions, consider adding a media activity to the grade 11 content about how the media of the day reported on the residential school system and the poor conditions. Students can explore what role the media can play in shaping perceptions that propagate or criticize assimilation ideas.

Recommendations for Further Research:

1. Carry out a follow up study of teachers from the pilot year, to track implementation during the second year of teaching the residential schools module. This data could assist the module

writing team in understanding if the adaptations to the pilot materials are meeting learning objectives more effectively, including the comprehensiveness of module implementation.

2. Because fully implementing new or innovative approaches to teaching can require years (Selman & Barr, 2009), a longitudinal study would be of value in assessing this module. This could occur after accompanying grade 11 and 12 modules have been developed, or after an entire Northern Studies or Social Studies course has been completed. One useful option not explored in this study is the use of historical understanding assessment tools to capture the sophistication of students' understanding of information about past events (Barr, 2010). Any quantitative survey tools employed in future studies should use paired samples, where individual students can be tracked from pre intervention, baseline surveys to post program surveys. Paired responses by student should be used so that students who do not complete the program can be removed from calculations. Conclusions inferred from paired responses would then be more resilient to high dropout rates.
3. The Territorial Education Departments could consider ongoing research and evaluation of new curriculum materials that are implemented in alignment with their respective learning strategies. In the NWT, this could begin with the recent inception of the Education department's new Research and Program Evaluation Services Unit. Ongoing research and evaluation will assist the departments in achieving and strengthening the learning objectives for newly developed curriculum material. For example, several students and teachers in Nunavut brought up how useful this process could be for the development of Aulajaaqtut curriculum materials. Ongoing research and evaluation will assist the Territorial Education Departments in achieving learning objectives for newly developed curriculum material.
4. Other jurisdictions in Canada developing age appropriate educational materials to teach about the history and influences of assimilation policies and residential schools in Canada should mandate the curriculum to be taught to all students, thoroughly train and support teachers, include the provision of health supports, and carry out evaluation research, to ensure that learning objectives are being met as effectively as possible.

Final Thoughts

If adequate trust is established in the classroom and pedagogy engages students in personal reflection on difficult history, students learn that democracy is a fragile enterprise that can only live through the active, thoughtful and responsible participation of its citizens (Barr, 2010).

Living in truth is about making a lifelong commitment to creating the conditions in which mutual respect and responsibility can flourish. Paulette Regan explains that incorporating decolonizing principles and practices into our daily lives “demands that we challenge ourselves and others to *think* and *feel* and *act* with courage and tenacity in the struggle to right our relationship” (2010, p. 218).

Similar to post-conflict reconciliation processes around the world, truth telling about residential schools in Canada through high school education has the potential to serve a crucial function for peace building. Peace and human rights education, such as the new territorial module, are a core feature of dispute resolution, and play a role in building more equitable and peaceful societies. Improvement and equity in Indigenous-settler relations is an urgent and timely issue in Canada. Education about Canadian history, like the new territorial module, can establish a space for a national conversation after which no one can say “I did not know” (Brounéus, 2009). On residential schools, Indigenous scholar Waziyatwin notes, “awareness of truth compels some kind of action” (2009, p. 195).

This study has better positioned the Territorial Education Departments to optimize student learning through the new module, as many findings have been implemented into the final teacher’s guide. This has provided a valuable direct link between students and teachers in the classrooms and curriculum writers that is not common in the work of the Territorial Education Departments at this time. The value of the new module to the students of the NWT and Nunavut is an increase in their capacity to understand historical significance, to think critically, and to consider the rights and responsibilities of all citizens in a democracy. The hope is that this will contribute to their engagement in their communities in the future, though this remains to be seen as the module is implemented over the longer term.

Attempts to impose assimilation have caused damage, and Indigenous people have steadfastly opposed these attempts for almost 200 years. The next generation of Canadian policy makers must find a new path forward. High profile events alone are not enough to engage Canadians towards long term policy solutions. This generation must be better equipped to avoid the mistakes of the past. The Territorial Education Departments’ module can serve the federal government of Canada and the country as a whole through fostering young people’s understandings of Canada’s grave human rights abuses. This allows students to reflect on how our democratic system failed its own citizens. The act of students examining contemporary justice and redress for human rights abuses, which still have consequences today, is a tool towards strengthening Canada’s democratic system. Engaging students

in pursuit of democracy and justice is in the interest of Indigenous peoples, minorities, and all Canadian citizens. To this end, The Truth and Reconciliation Commission of Canada's recommendation should be implemented: provincial and territorial departments of education should work to develop educational materials about the legacy of assimilation and residential schools for mandatory use in public schools (TRC, 2012).

The work of developing a grade 10 module for the NWT and Nunavut is an effective model for the other jurisdictions of Canada to consider. The writing team worked with elders, Indigenous governance and community leaders, former residential school students, teachers and educational leaders to inform the module. Former residential school students also contributed content which tells the historical and ongoing story of colonization and residential schools, rooted in the two territories. The team undertook a small pilot working closely with teachers to refine materials and pedagogies. Next, the materials were developed, and comprehensive efforts were made to train teachers and provide community or regionally based health supports to teachers and students. During the territory wide pilot, evaluation research - this project - was undertaken, and the results were implemented to produce the final teaching module. Although the territorial module cannot be simply copied to achieve learning objectives in other parts of the country, the process the writing team used can be replicated to great effect in other provinces.

Efforts have begun in several jurisdictions in Canada to follow the TRC's public school recommendations. The Western Canadian and Northern Protocol (WCNP) is a collaboration of all Western Canadian education ministries, except British Columbia. The First Nations, Métis and Inuit Education Committee of WCNP has committed to undertaking an environmental scan of what each jurisdiction is covering on residential schools and assimilation policy history, at what grade level and for how many hours. Important considerations include whether the course content is mandatory, and if not, what percentage of grade level students enroll in that particular course. Currently, some content is part of Manitoba grade 9 Social Studies, and residential schools are included in Alberta grade 10 Social Studies learning objectives (<http://www.edu.gov.mb.ca>; J. Stewart, personal communication, July 23, 2013). Taking this commitment a step further, Canadian education ministers agreed on July 5, 2013 to include education about residential schools within school curriculums. The ministers credited the Northern module, and the leadership of former Education Minister Eva Aariak (who was also Premier) as the inspiring this decision. The announcement came from the gathering of Canada's provincial and territorial ministers of education in Iqaluit July 4 and 5, 2013, at the Council of Ministers of Education (Varga, 2013).

The Ministry of Education in Ontario is currently developing an initiative to bring First Nations, Métis and Inuit perspectives into eight new integrated learning modules. These modules will support provincial educators as they implement revised Social Studies curriculum from grades 1-6, and History and Geography for grade 7 and 8; each module outlines one student activity. The grade 8 module aims to foster student understanding about how rights for all Canadians have been shaped and reformed as a result of residential schools. Students will examine a variety of sources to analyze the consequences and significance of residential schooling on community progress and human rights (Ontario Ministry of Education, 2013).

These are promising developments in the field of public education curriculum. But, this study has demonstrated that comprehensive implementation requires commitment beyond producing learning materials and modules for classroom use: mandating modules for all students, well planned and thorough teacher training, research, revision and follow up support are critical steps in enabling students to reach key learning objectives.

As Inuk statesman John Amagolik said, “Canada must acknowledge its past history of shameful treatment of Aboriginal peoples. It must acknowledge its racist legacy. It should not only acknowledge these facts, but also take steps to make sure that the country’s history books reflect these realities” (2008, p. 93).

Discussions of controversial issues in the classroom are not easy and take practice on the part of students and teachers (Avery & Hahn, 2004). If we aim to prepare students for their role as responsible citizens in society and to lead a nation of diverse people with multiple perspectives, teachers need to support students in investigating controversial issues. The development of compassionate students who can think critically about our past, in order to build our future, will make Canada a better country. The Territorial Education Departments’ decision to dedicate 25 hours of mandatory class time for every high school student in the NWT and Nunavut to learn about the difficult history of residential schools is an important step for the country. The territories are leading Canada in answering Amagolik’s challenge to “make sure the country’s history books” reflect realities.

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Appendix A: Two Streams of Participatory Evaluation – Where this Evaluation Research Design Fits*

Label	Principal Author(s)	Primary goal/function	Control of Decision Making	Who Participates	Depth of Participation
Practical Participatory Evaluation	Cousins & Earl (1992, 1995)	Practical	Balanced: evaluator and participants in partnership	Primary Users: program sponsors, managers, developers, implementers	Extensive participation in all phases of the evaluation
Transformative Participatory Evaluation	Tandon & Fernandes (1982 1984); Falls-Borda (1980); Gaventa (1993)	Political: empowerment, emancipation, social justice	Balanced: partnership but ultimate decision making control by participants	All legitimate groups: especially program or project beneficiaries	Extensive participation in all phases of the evaluation
<i>The Residential School System in Canada Pilot Module Evaluation</i>		Practical, Social Justice, Empowerment	Balanced: evaluator and participants in partnership	All groups to varying degrees: module writing team, education policy makers, school boards, administrators, principals, teachers, students, municipalities, Indigenous governance organizations	Extensive participation in all phases of the evaluation

*Table adapted from Cousins & Whitman (1998), & Reitsma-Street & Brown (2004)

Appendix B: Other Forms of Collaborative Evaluation⁴⁷

Label	Principal Author(s)	Primary goal/function	Control of Decision Making	Who Participates	Depth of Participation
Empowerment Evaluation	Fetterman (1994, 1995)	Political: empowerment, illumination, Self-determination	Participants almost complete control, facilitated by evaluator	Primary users: usually key program personnel; sometimes wider groups included	Extensive: participation in all aspects of the research
Developmental Evaluation	Patton (1994)	Practical: program improvement; evaluation utilization	Balanced: evaluator and participants work in partnership	Primary users: mostly program developers and implementers	Substantial: ongoing involvement and participation

⁴⁷ This table is not an exhaustive list; there are many additional forms of collaborative evaluation

Appendix C: Scoring of Student Survey Civic Learning Composites

Learning Domain (Adapted from <i>FHAO, 2010</i>)	Composite Name	Composite Label	Survey Questions Composing Composite	Scoring Methodology	Territory Composite used in
Civic Responsibility	Personally responsible citizen	CR_PERSO	36 a, c, e, h, i, n, p	(sum of items)/ (7-#items missing)	NWT NU
Civic Responsibility	Participatory responsible citizen	CR_PARTI	36 b, f, k, q	(sum of items)/ (4-#items missing)	NWT NU
Civic Responsibility	Justice oriented citizen	CR_JUSTI	36 d, g, j, l, m, o	(sum of items)/ (6-# items missing)	NWT NU
Civic Commitment	Self-interest goals	SA_SELF	37 b, c, f, g, i, k	(sum of items)/ (6-#items missing)	NWT NU
Civic Commitment	Public interest goals:	SA_PUBBUI	37 h, j, a, d, e	(sum of items)/ (5-#items missing)	NWT NU
Respect and Understanding	Racism	RE_MRS	38 a, b, c, d, e, f, g, h, i, j, k, l	reverse code then (sum of items)/ (12-#items missing)	NWT NU
Respect and Understanding	Protecting Diff. Political Views	RE_POLVIEW	40a, b, c, d, e	reverse code then (sum of items)/ (5-#items missing)	NWT
Respect and Understanding	Deliberation (Beliefs)	RE_BELIEFS	41 a, b, c, d, e, f, g, h	reverse code then (sum of items)/ (8-#items missing)	NWT NU
Critical Thinking/Reflection	Deliberation (Skills)	EF_SKILLS	42 a, b, c, d, e, f, g, h, i, j, k, l, m	(sum of items)/ (13-#items missing)	NWT NU
Critical Thinking/Reflection	Sense of Civic Efficacy	EF_SENSE	43 a, b, c, d, e, f, g	(sum of items)/ (7-#items missing)	NWT
Responsibilities Towards community	Civic Discourse - Discussion	PA_CIVDISC	44 a, e, g, l, m	(sum of items)/ (5-#items missing)	NWT NU
Responsibilities Towards Community	Political Expression	PA_ACTPOLIEXP	44 h, b, c, f, d	(sum of items)/ (5-#items missing)	NWT NU
Responsibilities Towards Community	Civic Oriented Engagement	PA_ACTENGAGE	44 i, j, k	(sum of items)/ (3-#items missing)	NWT NU
Opportunities to develop through secondary school education	Learning Content	OP_LEARN	46 a, b, c, d, e, f	(sum of items)/ (6-#items missing)	NWT NU

Learning Domain (Adapted from <i>FHAO, 2010</i>)	Composite Name	Composite Label	Survey Questions Composing Composite	Scoring Methodology	Territory Composite used in
Opportunities to develop through secondary school education	Open Climate Teacher Practices - Teacher Behaviour	OP_TBEHAV	45 b, g, h	(sum of items)/ (3-#items missing)	NWT NU
Opportunities to develop through secondary school education	Open Climate Teacher Practices	OP_TPRACT	45 a, c, d, e, f	(sum of items)/ (5-#items missing)	NWT NU
Opportunities to develop through secondary school education	Total - Teacher Practices	OP_TTOT	45 a, b, c, d, e, f, g, h	(sum of items)/ (8-#items missing)	NWT NU
Opportunities to develop through secondary school education	<i>Open Climate Student Practices: Self Determination</i>	OP_OPCLIS_SEL F	45 j, k, l, m	(sum of items)/ (4-#items missing)	NWT NU
Opportunities to develop through secondary school education	<i>Open Climate Student Practices: Diversity</i>	OP_OPCLIS_DIV	45 n, o, p, q	(sum of items)/ (4-#items missing)	NWT NU
Opportunities to develop through secondary school education	<i>Open Climate Student Practices: Total</i>	OP_STOT	45 j, k, l, m, n, o, p, q	(sum of items)/ (8-#items missing)	NWT NU

Appendix D: Scoring of Student Survey Social and Moral Development Composites

Learning Domain (Adapted from <i>FHAO, 2010</i>)	Composite Name	Composite Label	Survey Questions Composing Composite	Scoring Methodology	Territory Composite used in
Student Thinking - Ethical Awareness	Justification Composite Score - Situation A	JCSA	14 a, b, c, d 15	Justification Item Ratings + Justification Best Choice (# Points obtained/ # of points possible)	NWT NU
Student Thinking - Ethical Awareness	Justification Composite Score - Situation B	JCSB	21 a, b, c, d 22	Justification Item Ratings + Justification Best Choice (# Points obtained/ # of points possible)	NWT NU
Student Thinking - Ethical Awareness	Justification Composite Score - Situation C	JCSC	28 a, b, c, d 29	Justification Item Ratings + Justification Best Choice (# Points obtained/ # of points possible)	NWT
Student Thinking - Ethical Awareness	Justification Total Score	JST	JCSA, JCSB, JCSC	JCSA+ JCSB+ JCSC (# Points obtained/ # of points possible)	NWT NU (excluded JCSC)
Student Behaviour - Ethical Decision Making	Strategy Composite Score - Situation A	SCSA	17 a, b, c, d 18	Strategy Item Strategy Best Choice (#points obtained)/ # of points possible)	NWT NU
Student Behaviour - Ethical Decision Making	Strategy Composite Score - Situation B	SCSB	24 a, b, c, d 25	Strategy Item Strategy Best Choice (#points obtained)/ # of points possible)	NWT NU
Student Behaviour - Ethical Decision Making	Strategy Composite Score - Situation C	SCSC	31 a, b, c, d 32	Strategy Item Strategy Best Choice (#points obtained)/ # of points possible)	NWT NU
Student Behaviour - Ethical Decision Making	Strategy Total Score	STS		Strategy Item Strategy Best Choice (#points obtained)/ # of points possible)	NWT NU (excluded JCSC)

Appendix E: Wilcoxon Rank Sum Results for Nunavut Students

Composite Label	Pre-Test Mean	Post-Test Mean	W	P-value
Justification Total Score (JTS)	0.68	0.75	662.50	0.010*
Strategy Total Score (STS)	0.68	0.70	882.00	0.493
Justice oriented citizen (CR_JUSTI)	3.94	4.05	835.50	0.281
Self-interest goals (SA_SELF)	2.39	2.38	951.00	0.916
Public interest goals (SA_PUBBUI)	3.22	3.34	840.00	0.296
Racism (RE_MRS)	2.67	2.73	864.50	0.406
Deliberation (Beliefs) (RE_BELIEFS)	3.59	3.60	970.00	0.818
Deliberation (Skills) (EF_SKILLS)	2.94	2.80	1099.50	0.174
Civic Discourse - Discussion (PA_CIVDISC)	2.51	2.67	791.00	0.202
Political Expression (PA_ACTPOLIEXP)	2.05	2.09	902.00	0.745
Civic Oriented Engagement (PA_ACTENGAGE)	2.90	2.88	966.50	0.819
Learning Content (OP_LEARN)	2.87	2.83	949.50	0.500
Open Climate Teacher Practices (OP_TTOT)	3.76	3.71	952.50	0.754
<i>Open Climate Student Practices: Total (OPSTOT)</i>	3.66	3.66	954.50	0.901
<p><i>Note:</i> H₀: The pre-test and post-test are the same. H_A: The means are different In keeping with other education student social studies related research, a significance level at $p < 0.10$ was selected as moderate evidence and $p < 0.05$ as strong evidence (Barr, 2010, Kahne, 2005) W is the test statistic value. A star (*) means it is significant according to these criteria.</p>				

Appendix F: Wilcoxon Rank Sum Results for Northwest Territories Students

Composite Label	Pre-Test Mean	Post-Test Mean	W	P-value
Justification Total Score (JTS)	0.63	0.63	6673.00	0.893
Strategy Total Score (STS)	0.67	0.69	6241.00	0.404
Personally responsible citizen (CR_PERSO)	2.97	2.89	7328.00	0.345
Participatory responsible citizen (CR_PARTI)	3.15	3.03	7281.50	0.383
Justice oriented citizen (CR_JUSTI)	3.46	3.30	7467.00	0.227
Self-interest goals (SA_SELF)	2.60	2.28	8031.50	0.009*
Public interest goals (SA_PUBBUI)	3.12	2.97	6781.50	0.796
Racism (RE_MRS)	3.13	2.88	7508.50	0.200
Deliberation (Beliefs) (RE_BELIEFS)	3.48	2.98	7749.00	0.007*
Deliberation (Skills) (EF_SKILLS)	2.76	2.63	6299.50	0.123
Sense of Civic Efficacy (EF_SENSE)	3.02	2.99	5343.50	0.823
Civic Discourse - Discussion (PA_CIVDISC)	2.47	2.38	5381.00	0.411
Political Expression (PA_ACTPOLIEXP)	2.00	2.10	4613.00	0.264
Civic Oriented Engagement (PA_ACTENGAGE)	2.67	2.61	5160.00	0.697
Learning Content (OP_LEARN)	2.81	2.86	5241.00	0.808
Open Climate Teacher Practices (OP_TTOT)	3.69	3.50	6261.50	0.067*
<i>Open Climate Student Practices: Total (OPSTOT)</i>	3.65	3.55	5992.50	0.222

Note: H_0 : The pre-test and post-test are the same. H_A : The means are different

In keeping with other education student social studies related research, a significance level at $p < 0.10$ was selected as moderate evidence and $p < 0.05$ as strong evidence (Barr, 2010, Kahne, 2005).

W is the test statistic value. A star (*) means it is significant according to these criteria.

Appendix G: Satisfaction with Teaching Materials

The following section summarizes materials which students and teachers noted particularly supported learning experiences, including the book review, videos, Activities 3,7,8, and 9, and dialogue components of the module activities.

Student and Teacher Findings

Teachers and students reported high levels of satisfaction with many of the materials and activities in the module. This finding was supported across all eight regions studied. A teacher reflected that the module is “very well resourced and well written. I hope that there is adequate funding to continue to resource the module as books will eventually go missing.”

Another teacher explained that the materials selected for the module struck the ideal balance between speaking truth to the abuses that occurred while not overwhelming the students. He felt “only a couple of moments that were graphic. It was done well - curating the idea without making it too graphic.”

Book Selection and Book Review

Several teachers agreed that the selection of books was well done. “*Fatty Legs* and *Stranger at Home* get at many of the issues while also being accessible.”

Students agreed with this assessment, “The most important and fun activity for me during the residential school module was the book report. These were all based on true stories and the book *Fatty Legs* gave me a great gain in knowledge.” Reflections that *Fatty Legs* and *Stranger at Home* enhanced student learning were found across six regions studied. More broadly, many students spoke about the books they had read allowing them to take on new perspectives. For example, several students also spoke about *Shin-chi’s Canoe*:

With a book you can experience everything that the character’s experiencing, so you kind of got to feel that you were there with Shin-chi and his sister at residential schools. It was different. You kind of got the feeling of what happened and how bad it was and the abuse and that.

In addition to the titles mentioned above, other books that students reflected on as enhancing their learning were *As Long as the River Flows*, *Goodbye Buffalo Boy*, *We Were So Far Away*, *Shi-Shi-etko* and *Indian Horse*. 18% of student sharing circle participants listed the book review as the activity that most enhanced their learning, consisting of students across six regions.

Videos in the Module

Amongst teachers in this study, there was broad consensus that, “Videos generally worked really well, for example, *Tuktu* – students can relate to what is in the video, the tools - kakivak and putting grass in the fire, and are very proud.” This was particularly noted amongst Inuit students in the Western and Eastern arctic; non-Indigenous students also expressed admiration for the technology and skills used by Tuktu’s family.

Student feedback supported this assessment; “My most favorite activity was that Tuktu story when a little boy was watching his family fish. They were passing down their traditional skills to Tuktu.” Another student reflected proudly on this video, “it was cool to see the people working together on the land.”

Many students reflected on the videos as enhancing their learning experiences; a quarter of all student sharing circle participants across all regions indicated videos were a highlight of the course. Those that left a particular impression on students included, *Our Truth, the Youth Perspective on Residential School*, the footage of the federal apology, CBC’s *8th Fire - Its Time and Reclaiming Dene Names*.

Activity 3: Canada’s Residential School System Through the Lens of the Federal Apology

Activity 3 elicited spirited debate amongst several classes. Preliminary findings indicate this activity developed students’ abilities to debate and deliberate over controversial issues, and to better understand the moral dimensions of history. A teacher explained, “the primary source material was excellent.”

Students from sharing circles across all eight regions studied said the apology was their most important learning during this module. Some students had “...never seen it before,” and discussed the apology heatedly in their classes.

A student commented, “The apology is what I got the most out of because it was such a big event for the government to say they were sorry. It was also the most interesting to me.” Students debated the authenticity and meaning of an individual disconnected from the schools offering apology to former students; “you think you would have someone who was a bit more involved in the actual schools say sorry.”

A student in another region passionately disapproved of the apology for this reason, and thought it had no meaning unless the person apologizing was a descendent of or linked to the schools’ operation; “I didn’t like when Stephen Harper said sorry when it wasn’t his idea.”

Other students were dissatisfied with the apology because it has been followed by limited

action. A group of students spoke about this in depth in a sharing circle:

I think they should do more than just apologize and give them money because some of them still have feelings and money doesn't really buy happiness or anything... More [needs to be done] than just giving money and apologizing. They should do something with [former students].

Another participant suggested, "Like even an opportunity to get help in some ways..."

A third classmate responded,

Phil Fontaine's like the only person whose put the stories out there and stuff...and some people just thought, because he was the one who made the agreements to give everyone money, and I felt he just kind of sold everyone, because some people didn't want to just take money...they actually wanted...instead of getting money, to do that and get help and stuff.

A student in this group added, "I think they just gave the money to get it over and done with."

Her classmate replied that she "felt it was a slap in the face. Like, you went through all this so here's some money."

Activity 7: Tools of "Civilization"

A teacher commented on the power of this activity; "Thomas Moore photo exercises went over very well, the students were very interested."

Students explained that Activity 7 assisted their learning, "because it showed how affected people were and how they were changed for life." Students and teachers agreed that visual cues and analysis provided a powerful learning tool; this finding stemmed from four regions.

Activity 8: Survivor Stories

21% of all student sharing circle participants indicated that "Survivor Stories" were the activity from which they learned the most. This finding was supported across all eight regions studied. A student reflected, "I got the most out of survivor stories because they were first hand and honest." Another student spoke to the song they listened to, "Stephen Kakfwi's song reminds me of how and why people still hurt."

A student shared his reaction to hearing these stories,

I felt pretty bad for the kids that had to deal with that, and getting taken away from their parents...they were pretty young too, like younger than I am now, just kind of like getting pushed away from their parents and then going to a school where they

have to completely switch their culture and tradition and at the same time get abused like mentally and physically. So I thought that was pretty sad and had an impact on me.

“Survivor Stories” were one of the most powerful tools in the module in fostering empathy amongst student learners, as discussed earlier in the preliminary student sharing circle findings.

Activity 9: Brave and Influential Voices

The audio, video and activities in Activity 9 were all very engaging for the students. A teacher explained, “Activity 9 was good, the students were shocked by how Dr. Bryce was treated.” A student explained; “I felt very shocked, like the percentage of Aboriginal people dying in these residential schools, and [Bryce] wanted to inform everyone about it, but he wasn’t really allowed because of his job.”

Dialogue Components

Some teachers found the dialogue components a useful learning tool, “Dialogue worked well for this class. Some very valuable discussions and debates, some focusing on assimilation, “killing the Indian in the child.”

However, dialogue did not go over as well in small classes, and alternative strategies would help teachers: “Activities involving dialogue may need a modification or alternative for very small classes where dialogue may not be realistic.”

Another class had engaged meaningfully with Activity 10, as explained by the teacher: Compensation was discussed at length - students were very focused on this part as the TRC had been to the community and compensation payment received. [The] guest speaker visit was able to help students understand the broader context of compensation. Discussions were had about what happens when the money runs out.