CURRICULUM GR. 9-12

AUSTRALIAN BOARDING SCHOOLS

Grade 10

MAIN IDEA

Residential schools or boarding schools as referred to in different countries, not only happed in Canada, they also happened in other countries affecting many Indigenous Groups around the world. Similar atrocities were placed upon Australia's Aborigines. Most shocking were the blatant attempts to "breed out" Aborigines altogether. Through comparison and contrasting charts and paragraphs, students will learn about Australia's forced removal of "fairer skinned" Aborigines and compare Australia's dark history to that of Canada's.

ONTARIO SPECIFIC EXPECTATIONS SOCIAL SCIENCES, WORLD STUDIES Students will...

- Organize, interpret, and communicate the results of their inquiries, using a variety of methods (e.g., graphs, charts, diagrams, oral presentations, written reports, newspaper articles, videos).
- Record information and key ideas from their research, and document the sources accurately.
- Evaluate the impact of social and demographic change on Aboriginal communities (e.g., relocation, urbanization, education, pressures to assimilate).

MATERIALS	RESOURCES & SOURCES
Computer	Government of Australia
	http://australia.gov.au
Internet	
	Stolen Generations Fact Sheet
Handouts	http://reconciliaction.org.au/nsw/education-kit/stolen-generations/ - forced
Rabbit Proof Fence	Residential Schools (Canada)
(Movie/Internet)	http://www.enotes.com/residential-schools-reference/residential-schools
(Provie) meernee)	integral with the notes is only residential sensors reference, residential sensors
Rubric	Rabbit Proof Fence
	http://www.youtube.com/watch?v=tjAamQRvevI
	Additional Sources:
	Decolonization and Healing: Indigenous Experiences in the United States, New
	Zealand, Australia and Greenland.
	http://www.ahf.ca/downloads/ibpengweb.pdf
	Bringing them Home: The 'Stolen Children" report (1997)
	http://humanrights.gov.au/social_justice/bth_report/index.html
	ntep.//manamignes.gov.aa/social_jastice/btil_report/macx.nem



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ACTIVITIES

- Have students share any prior knowledge they have about Australia. Show the continent of Australia to the students on a map and point out the **Island of Torres**. While reading the two articles about Australia's **Stolen Generation** and the review article of **Canadian Residential Schools**, students will record point form notes on the comparison chart.
- 2. Using the chart created in this activity, as well as, further research into the Australia's Aborigines History (Government of Australia Web site listed in other resources), students will write a compare and contrast paragraph. Review the Contrast and Comparison Paragraph Introduction and Sample with the students. Students will then complete a compare and contrast paragraph between Canada's Residential Schools and Australia's Stolen Generation. Provide students with a copy of the Rubric for paragraph criteria.
- 3. Due to the length of the Australian movie *Rabbit Proof Fence*, you may need an additional class or two. Have students complete the *Rabbit Proof Fence Question* sheet while actively viewing the film. Once the film is over discuss these questions as a class.

ASSESSMENT

Summative: Compare and Contrast Rubric



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FILM QUESTIONS

	Name:
	RABBIT PROOF FENCE
Nh	nile watching the film answer the following questions and prepare for a class discussion.
1.	The similarities and differences between Australia and Canada's forced assimilation policies and beliefs.
2.	Describe how you felt witnessing the girl's forceful removal.
3.	Share examples of how Molly used her traditional knowledge to find her way over 1000 miles to get home.
4.	Explain the role of the Aboriginal tracker and why he tracked students who ran away.



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FILM QUESTIONS continued...

	Name:
	RABBIT PROOF FENCE
5.	Discuss the extreme lengths Mr. Neville, aka the Devil, went to in order to find the girls.
6.	Discuss how Molly and her daughter were impacted again and again.



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COMPARISONS

Name:			

CANADA'S RESIDENTIAL SCHOOLS & AUSTRALIA'S STOLEN GENERATION COMPARISON CHART

Fill in the following chart based on resource provided in class. Remember only include information that is connected to the topic. Focus in on what is important.

CATEGORY	AUSTRALIA'S STOLEN	CANADA'S
Main objective/goal of the Government. The government's rationale behind the creation of these policies/beliefs. Assimilation policies.	GENERATIONS	RESIDENTIAL SCHOOLS
After the children were forcibly removed from their homes, where did they go? How long were the children gone for?		
Describe the childrens' experiences.		



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COMPARISONS continued...

Name:	
wanie.	

CATEGORY	AUSTRALIA'S STOLEN GENERATIONS	CANADA'S RESIDENTIAL SCHOOLS
Impact on children, families, and communities.		
What did the children lose?		
Important reports.		
Outcomes of the reports.		
National apology date and its affects.		
Reconciliation and healing.		



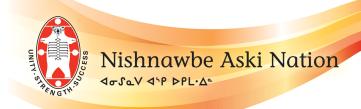
CURRICULUM GR. 9-12

TEACHER MASTER COPY COMPARISONS

CANADA'S RESIDENTIAL SCHOOLS & AUSTRALIA'S STOLEN GENERATION COMPARISON CHART

Fill in the following chart based on resources provided in class. Remember only include information that is connected to the topic. Focus in on what is important.

CATEGORY	AUSTRALIA'S STOLEN GENERATIONS	CANADA'S RESIDENTIAL SCHOOLS
Main objective/goal of the Government. The government's rationale behind the creation of these policies/beliefs. Assimilation policies.	To assimilate or breed out Indigenous people by removing children we were 'not a full blood'. To be raised white and taught to reject their Aboriginality (they were seen as inferior). People involved believed they were doing the 'right thing' so Aboriginal people could better themselves; they believed the Aboriginal people were bad parents. Official government policy from 1909-1950's, but forcible removals began well before and continued after these dates.	Forced assimilation of Aboriginal people into white/colonial society. To create a labour force by teaching domestic and industrial skills at residential school. Many church organizations enlisted to help with assimilation efforts. 1870-1970's last school closed in 1990's.
After the children were forcibly removed from their homes, where did they go? How long were the children gone for?	Raised in foster homes or adopted by white families, placed in institutions or mission dormitories. Became labourers or servants. Most children never returned home to their families. To this day many Aboriginals have not been able to find their families or locate family members.	Church-run schools far from home in a foreign institutionalized setting. Sometimes years at a time.



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TEACHER MASTERCOPY COMPARISONS continued...

CATEGORY	AUSTRALIA'S STOLEN	CANADA'S
	GENERATIONS	RESIDENTIAL SCHOOLS
Describe the childrens' experiences.	Extremely traumatic being taken away from loved ones. Denied culture, language and love. Suffered physical, emotional, and sexual abuse. Poor education, trained to be servants, denied earnings. Taught to look and act white and look down upon their own people (Aboriginals). Often, told their parents were dead, provided forged death certificates.	Stripped of all Aboriginal culture – hair cut, deloused, given a number, had to speak English, couldn't practice their cultural ways/beliefs, unable to interact with siblings or opposite sex. Wear European clothing and view the world through European values and beliefs. Many students were mentally, physically and sexually abused, all students were spiritually/culturally abused. Denied love of family and community.
Impact on children, families, and communities. What did the children lose? Important reports. Outcomes of the reports.	Highly traumatic experience for children and families and communities. Cultural, spiritual and family ties were broken. Lifelong negative consequences such as depression, poor health, imprisonment. Deprived of the knowledge of their Aboriginal background. Identity crisis, did not know if they were white or Aboriginal or where they belonged. 'Bringing them Home' report created a campaign for an apology from the government.	Traumatic effects on children, families and communities and for generations. Loss of cultural knowledge. Schools bred social maladjustments, family breakdowns, suicide, lack of parenting skills, domestic violence. Cycles of abuse continue as parents (former students) exert power and control, physical abuse on their own children (this is what they experienced themselves).
	1997 the PM refused to apologize even though he was in power during part of the assimilation policy timeframe. Activists urged for history to be told and dealt with so reconciliation could begin.	

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TEACHER MASTERCOPY COMPARISONS continued...

CATEGORY	AUSTRALIA'S STOLEN GENERATIONS	CANADA'S RESIDENTIAL SCHOOLS
Important reports. Outcomes of the reports.	PM offered a 'Statement of Regret and Motion of Reconciliation' instead of an apology. From 1997 onwards apologies by state and territory and church leaders.	Royal Commission Report of 1991 examined social, economic and cultural situation of Aboriginals and a full examination of residential schools. Revealed how poorly the schools were run. Under funded, child neglect, spread of disease, etc. 'Statement of Reconciliation' by government in 1998. \$350 million for community based healing for survivors. Thousands of lawsuits filed against Canadian government. Settlement of millions of dollars in compensation for survivors.
National apology date and its affects.	2007 a new Labour Government was elected and made an official apology on 13 February 2008 by PM Kevin Rudd. Aboriginals and Stolen Generation were invited to attend the apology and there were celebrations across the county. 26 May 1998 became the first national Sorry Day. Much debate occurs saying those who took the children thought they were doing the right thing. Much worry about Compensation claims against the government.	11 June 2008 PM Stephen Harper officially apologized on television to all First Nations, Inuit and Metis people on behalf of the Canadian Government for 100 years of forced assimilation, cruelty and abuse. Hearing the apology helped many begin their healing process. Education and awareness of the residential school system for Canadians began, as many have no prior knowledge of this dark chapter in Canadian history.

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TEACHER MASTERCOPY COMPARISONS continued...

CATEGORY	AUSTRALIA'S STOLEN	CANADA'S
Reconciliation and healing.	GENERATIONS 'Link Up' formed in 1980s and works with adults who were taken as children from their families. It provides support and counseling before, during and after reunion with families. National Sorry Day each May.	RESIDENTIAL SCHOOLS Many organizations help former students, families and communities on their journey towards healing. More education in the classrooms regarding residential school history and intergenerational impacts.

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PARAGRAPH INTRODUCTION

COMPARE AND CONTRAST PARAGRAPH

The comparison paragraph compares two subjects and discusses how they are alike and lists a few examples. In the contrast paragraph, two subjects are discussed as how they are different, again, listing a few examples. There are two ways to write a paragraph, first, there is the point-by-point paragraph and there is the blocked paragraph. In the point-by-point you will be writing back and forth between the two subjects. First, talking about topic A. Then talking about topic B. Then right back to topic A and so on. Finally, the block paragraph only discusses one topic and then finishes the paragraph with the other subject that is to be compared or contrasted with the first. Then the conclusion puts what you are comparing or contrasting together.

The following are TRANSITIONAL EXPRESSIONS USED IN A...

COMPARISON	CONTRAST
In the same way And, also, in addition As well as Both, neither Each of Just asso Similarly Like Too The same	Although Whereas But However Conversely On the other hand In contrast While Yet Unlike

Source: http://english120.pbworks.com/w/page/19006833/contrast%comparison.paragraph (Retrieved January 30, 2013)

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PARAGRAPH SAMPLE

COMPARE AND CONTRAST PARAGRAPH

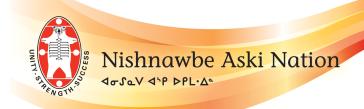
Sample: Focuses more on contrasts, but could be written using comparisons, or both.

High School and College

Even though high school and college are both institutions of learning, they differ in at least three ways. The first difference between high school and college is their social atmospheres. In high school the facility is usually smaller, and students are, for the most part, well acquainted with each other. In addition, students in high school have the same six hour 9:30 to 3:30 day, thus helping them to know one another better. On the college scene people are constantly coming and going, therefore rarely seeing the same person twice in a day, which accounts for fewer people being acquainted with each other. The second difference between high school and college is their policies about homework. In high school, homework is required to help motivate students to study. Knowing they have to submit assignments in algebra or history gives students an incentive to keep up with these subjects. In college, most homework consists of studying; very little of it is written and turned in. If students do their homework, it is to their advantage; if they do not, the teachers will not force them to do it.

The student is only wasting his own money if he neglects his course work. The third and last difference between high school and college is their attendance policies. In high school, students must attend class to get assignments and personal help in a certain area. Furthermore, high school students are less responsible; therefore, they need more guidance, which they can receive by going to class. In college, students may skip classes if they choose and refer to the syllabus to acquire missed assignments or tests. It is the student's responsibility to make-work up. In spite of these differences between high school and college, they both serve the same purpose -- to prepare an individual for the real world.

Source: http://ydyo.izmire.edu.tr/akademi-yazma-merkezi/for-students/paragraphs/2448-Compare-and-Contrast-Paragraphs.html



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HANDOUT

Name:	

COMPARE AND CONTRAST PARAGRAPH

Using your research chart write a compare and contrast paragraph. Compare Australia's Stolen Generation with Canada's Residential Schools. Refer to the *Rubric* for paragraph criteria.

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HANDOUT

Name:

STOLEN GENERATIONS FACT SHEET

July 28th, 2007 by **ReconciliACTION** http://reconciliaction.org.au/nsw/author/ReconciliActionNSW/

This section of the **ReconciliACTION** website explores the policy of forcibly removing Aboriginal and Torres Strait Islander (Indigenous) children from their families. It is estimated that 100,000 Indigenous children were taken from their families and raised in homes or adopted by white families, up until the 1960s. The policy was designed to 'assimilate' or 'breed out' Indigenous people. These children became known as the 'Stolen Generations'. "There can be no reconciliation without addressing the past"

Forced removal

The forced removal of Aboriginal and Torres Strait Islander children from their families was official government policy from 1909 to 1969. However the practice took place both before and after this period. Governments, churches and welfare bodies all took part.

The removal policy was managed by the Aborigines Protection Board (APB). The APB was a government board established in 1909 with the power to remove children without parental consent and without a court order. Children could be put into an institution or mission dormitory, fostered or adopted. Many children were fostered or adopted after spending time in a children's home.

Under the White Australia and assimilation policies Aboriginal and Torres Strait Islander people who were 'not of full blood' were encouraged to become assimilated into the broader society so that eventually there would be no more Indigenous people left. At the time Indigenous people were seen as an inferior race.

Children were taken from Aboriginal parents so they could be brought up 'white' and taught to reject their Aboriginality. Children were placed with institutions and from the 1950s began also being placed with white families. Aboriginal children were expected to become labourers or servants, so in general the education they were provided was very poor. Aboriginal girls in particular were sent to homes established by the Board to be trained in domestic service.

The lack of understanding and respect for Aboriginal people also meant that many people who supported the child removals believed that they were doing the 'right thing'. Some people believed that Aboriginal people lived poor and unrewarding lives, and that institutions would provide a positive environment in which Aboriginal people could better themselves. The dominant racist views

CURRICULUM GR. 9-12

STOLEN GENERATIONS FACT SHEET HANDOUT continued...

in the society and government also means that people believed that Aboriginal people were bad parents and that Aboriginal women did not look after their children.

No one knows how many children were taken, as most records have been lost or destroyed. Many parents whose children were taken never saw them again, and siblings who were taken were deliberately separated from each other. Today many Aboriginal people still do not know who their relatives are or have been unable to track them down.

The generations of children who were taken from their families became known as the Stolen Generations. The practice of removing children continued up until the late 1960s meaning today there are Aboriginal people as young as their late 40s or 50s who are members of the Stolen Generations.

In the 1990s the Australian Human Rights and Equal Opportunity Commission (the Australian Human Rights Commission) started a national inquiry into the practice of removing Indigenous children. The **Bringing Them Home Report** on the national inquiry into the separation of Aboriginal and Torres Strait Islander children was tabled in Parliament on 26 May 1997.

The report outlined the devastating impact the child removal policies had on children and their families. It found that many of the institutions and homes in which the children were placed were very cruel, and sexual and physical abuse of the children was common. It found that many of the people who managed the removals, including both the government and churches, abused their power and breached their supposed obligations as protectors and 'carers'.

The report told a story of welfare boards, of segregation, of so-called 'assimilation' policies which did not work. The report also told stories of mothers fleeing into the bush with their babies, of the virtual slavery of the young girls who were sent out to rural properties to work as maids and of nannies of the children being treated like cattle. One woman reported: "We was bought like a market. We was all lined up in white dresses and they would come round and pick you out like you was for sale".

The report found that the practice of forced removal was highly traumatic not only for the children but also for their families. The policy broke important cultural, spiritual and family ties, which crippled not only individuals, but whole families and even whole communities. The report found that members of the Stolen Generations suffered higher rates of sexual abuse, maltreatment, dislocation of family life, poverty and hardship than other Aboriginal people.

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STOLEN GENERATIONS FACT SHEET HANDOUT continued...

The report also found that the policy of forced removal was based on racist assumptions about the benefits that would flow from such policies. The aim of the policy was to 'breed out' the Aboriginal race. In international law practices designed to destroy an entire race of people are known as genocide, and are forbidden under the 1948 Convention of Prevention and Punishment of the Crime of Genocide. While many records have been lost, it has been estimated that between 1 in 10 and 3 in 10 Aboriginal children were forcibly removed between 1910 and 1970.

Continued Impact

There have been many studies, which show the damage caused by the forced removal on Indigenous communities. While some Aboriginal and Torres Strait Islander children were removed from their families on genuine welfare grounds, and some gained access to some advantages (such as increased educational opportunities), the great majority of Indigenous children who were removed suffered life-long negative consequences.

For example, people who were members of the Stolen Generations are more likely to suffer from depression, have worse health and a shorter life span than other Indigenous people, and are more likely to be imprisoned than other Indigenous people. For example 50% of deaths investigated by the Royal Commission into Aboriginal Deaths in Custody were of Indigenous people who have been removed from their families as children.

Many Aboriginal and Torres Strait Islander people who were placed with white families did not find out about their background until late in life. Disconnection from land and language meant loss of culture for many. One of the people interviewed for the Bringing Them Home Report said: "A lot of people say that they don't know what exactly they are, whether they're white or they're black. Where exactly they belong." The impact of the Stolen Generations has also passed on to the families, who suffered the loss of the children, and to the next generation - whose parents were part of the Stolen Generations.

National Apology

While many Aboriginal groups feel they can never be adequately compensated for the loss of their families, since the Bringing Them Home Report was released there has been a strong campaign for an official apology by the Australian Government. One of the key recommendations of Bringing Them Home Report was an official apology from the government, as well as the financial compensation for the suffering caused by the government.

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STOLEN GENERATIONS FACT SHEET HANDOUT continued...

In 1997 when the report was first released the former Prime Minister John Howard refused to make an official apology. He argued that the current generation should not be responsible for the mistakes of the past. Critics pointed out that the Prime Minister had been a Member of Parliament in the 1960s – when forced removal was still government policy. Aboriginal rights activists also argued that it was important to recognize the truth of Australia's history if we are to deal with it and move forward in reconciliation. Instead of an apology the Prime Minister passed a 'Statement of Regret and Motion of Reconciliation' in Parliament.

In 2007 a new Labor Government was elected, and promised to finally make an official apology to the Stolen Generations. At the first session of the new Federal Parliament, on 13 February 2008, the new Prime Minister Kevin Rudd issued an official apology to the Stolen Generations on behalf of the Australian Government.

Members of the Stolen Generation were invited onto the floor of Parliament and to watch the apology from the gallery. The apology was welcomed by the majority of the Australians and celebrations were held across the country.

Although the Australian Government took some time to apologize, at the State level governments responded more positively to the Bringing Them Home Report. In 1997 and following years all state and territory leaders apologized for the role that State Governments had played. Many church leaders have also apologized, and have started programs to raise awareness amongst their members about the Stolen Generations.

As part of the grassroots campaign calling for a national apology, the 26 May 1998 became the first national Sorry Day. Sorry Day was marked by ceremonies, rallies and meetings. Across the country millions of people signed Sorry Books. Ten years later Sorry Day continues to be recognized each year on 26 May. More recently, Sorry Day, has become known to some as Journey of Healing Day.

Although the Australian Government has now apologized, some sections of the community and the media still strongly opposed the apology, arguing that the people who took the children thought they were doing the 'right thing', that children were taken for their own good, that the government should not be responsible for the past, and that the apology would lead to a flood of compensation claims. The campaign continues for compensation for members of the Stolen Generation and for the full implementation of the recommendations of the Bringing Them Home Report.

Source: http://reconciliaction.org.au/nsw/education-kit/stolen-generations/

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STOLEN GENERATIONS FACT SHEET HANDOUT continued...

"They just came down and say, "We taking these kids". They just take you out if your mother's arms. That's what they done to me. I was still at my mother's breast when they took me." - Alex Kruger, 1995 -

The greatest assault on Indigenous cultures and family life was the forced separation or 'taking away' of Indigenous children from their families. This occurred in every Australian state from the late 1800s until the practice was officially ended in 1969. During this time as many as 100 000 children were separated from their families. These children became known as the Stolen Generation.

The separation took three forms: putting Indigenous children into government-run institutions; adoption of children by white families; and the fostering of children into white families. The last two strategies were particularly applied to 'fair-skinned' children. These forced separations were part of deliberate policies of assimilation. Their aim was to cut children off from their culture to have them raised to think and act as 'white'.

Link Up

"Well there was nine of us in the family, old (Lambert) came along and said: "You can't look after these kids by yourself Mrs Clayton", but we were for months without welfare coming near us. We had the two grandmothers and all our uncles and aunties there and our father's brothers were there. We weren't short of an extended family by any means. We never went without anything. But they still took us away. What right did they have? I am still seeking answers to [my] family's removal."

Iris Clayton, Wiradjuri Elder, Leeton/Canberra in 'Link-Up' Booklet 1995

Link-Up was formed in 1980 to work with Aboriginal adults who were separated as children from families. They may have been raised in state or sectarian institutions specifically for Aboriginal children or in non-Aboriginal institutions, foster homes or adoptive homes.

Most of the children separated from their families grew up knowing little about their Aboriginal names, families, culture and heritage. These circumstances made it very difficult for those who wanted to find their families.

According to Link-Up, "empowerment is the basis of our work. Empowerment means that as workers we acknowledge the person's experience and we respect their ability to make decisions about their needs and their healing process. They are the experts of their own experience". Link-Up provides support and counselling before, during and after the reunion of families. Since it's beginning Link-Up has worked with thousands of Aboriginal families.

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STOLEN GENERATIONS FACT SHEET HANDOUT continued...

Government Institutions for Children

Kinchela is a 13 hectare area of fertile land at the mouth of the Macleay River on the mid-north coast of New South Wales. In 1924, the Aboriginal Protection Board opened the Kinchela Boys Home with the 'official' purpose of providing training for Aboriginal boys between the ages of five and fifteen. These boys were taken from their families by the State from all over New South Wales.

Conditions at Kinchela were harsh. The boys received a poor education from unqualified teachers and worked long hours on vegetable and dairy farms run by the Board on the reserve land. Boys were beaten, tied up, given little emotional support, and no attention was given to developing skills of individual boys. At the age of fifteen, the boys were sent to work as rural labourers. The board kept control of most of their earnings, which were supposed to be kept in trust for them until they reached adulthood. Most never saw their trust money.

Conditions improved in 1940, when the Protection Board was abolished and replaced by the Aboriginal Welfare Board. From the 1950s boys were sent to high school in Kempsey where they won many local athletics and sporting championships. Despite improvements, the fact remains that Kinchela was a home for 'stolen children'.

Kinchela closed down in 1969, when the Aboriginal Welfare Board was finally disbanded.

Cootamundra Girls Home, established in 1911, was the first of the homes for Aboriginal children set up by the Aborigines Protection Board. The main aim of the Board was to 'rescue' Aboriginal children from their families and assimilate them into the white community. Girls were the main target of the Board, especially so-called 'half-caste' or 'mixed blood' girls. The girls were trained as domestic servants and sent out to work for middle class white families.

At Cootamundra, Aboriginal girls were instructed to 'think white, look white, act white'. This was part of the process to make the girls suitable wives for white men, in the hope that through interracial marriages, Aboriginal blood would be 'bred out'. They were taught to look down on their own people and to fear Aboriginal men.

Girls in the home were not allowed to communicate with their families. They were often told that their parents were dead and even given forged death certificates. As a result, many of the girls in the home lost their families forever. Cootamundra Home was closed in 1968, the year before the Aboriginal Welfare Board (previously the Aborigines Protection Board) was abolished.

Source: http://australianmuseum.net.au/Indigenous-Australia-Family



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HANDOUT

Name:		
name.		

CANADIAN RESIDENTIAL SCHOOLS

Residential schools in Canada were based on the Carlisle Indian Industrial School model founded in 1879 by Lieutenant Richard Henry Pratt in Carlisle, Pennsylvania. The aim of such a schooling system was the forced assimilation of Aboriginal people into the colonial society. This was to be achieved by wiping out their past ethnic and cultural associations and replacing them with European ones. Driven by a kind of missionary zeal, Pratt believed it was important to remove all aspects of being Aboriginal from the child and to immerse that child, as a kind of baptism, into white socialization.

The duty to "civilize" lay on the shoulders of the white man. This was rationalized as a viable alternative to war and the slaughter of people. In spite of this rationalization, however, economic considerations were their actual driving force. Trade with the Aboriginal peoples in the United States had begun to diminish, and was replaced with a scramble by white settlers to lay claim to Aboriginal lands. To facilitate this, Aboriginals were herded onto reservations, enabling the white settler community to claim the "new" territories. It was thought that residential schools would assist this process, because assimilation would make the taking of lands easier, at little or no financial cost to the settler communities.

The Rationale

In the nineteenth century, Canada adopted a policy of assimilation of all Aboriginal into the Christian culture of the white settlers. Church organizations were enlisted in the effort, and became enthusiastic and active participants in this system. Children were taken from their homes on the reservations and compelled to attend residential schools because "the influence of the wigwam was stronger than that of the [day] school," in the words of the Davin Report of 1879 which is contained in the report to the Royal Commission on Aboriginal People in 1991.

As was true in the United States, the Canadian plan was actually motivated by economic considerations, specifically, by the prospect of creating a hard-working labor force. Aboriginal were often stereotyped as lazy drunkards. The residential schools were to be cured of these deficiencies by teaching Aboriginal children industrial or domestic skills. Boys were taught such subjects as agriculture, carpentry, shoemaking, printing, blacksmithing, and tinsmithing. Girls were taught general household chores such as sewing, shirt making, knitting, cooking, laundry, ironing, as well as dairy farming. In addition, students were expected to engage in practical work in many of these areas of instruction, providing yet another source of free labor.



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CANADIAN RESIDENTIAL SCHOOLS HANDOUT continued...

Implementation

In order to ensure that there were sufficient numbers enrolled in all the residential schools, the Minister for Indian Affairs determined which school each student would attend. However, the children of Protestant and Roman Catholic parents could insist that their children attend a school run by representatives of their own faith.

Upon entering the schools, children were stripped of all aspects of their traditional way of life. For instance, their long hair was cut to conform to European styles, and their traditional dress was replaced by European-style clothing. They were taught to view the world through the prism of European values and beliefs. They were expected to abandon their native language and speak only in English (or French, in the schools established in Quebec). All of this was considered essential to the "civilizing" process, by which aboriginal children would ultimately be assimilated into Canadian society.

The Results

After education was completed, the plan called for the integration of residential school graduates into the broader Canadian society, so as to prevent any return to the reservation and further backsliding. Most attempts at placing the graduates of this system were a failure, however, because the system made no effort to eradicate the widespread anti-aboriginal prejudice of white Canadians. Unwelcome among white Canadians, most of the aboriginal graduates of the residential schools did return to the reserves, only to find that their European-style education had rendered them misfits in that society, too.

The industrial school model was eventually replaced by a new type of boarding school, the model for which attempted to overcome the problem of student placement in society after graduation.

Graduates were sent to model settlements where they were supplied with land, farming equipment, and housing materials, and were expected to create a new community for themselves. That scheme was soon abandoned as a failure, however, and the failure was blamed on allegations that the graduates lacked sufficient motivation. The model settlements were replaced by a new scheme which granted residential school graduates a loan and limited agricultural materials for individual use. By the time residential schools were finally abandoned, it was apparent that this type of social engineering was unlikely to succeed. At its peak in 1931, the residential system had grown to 80 residential schools, located throughout Canada. While it is unclear how many children passed through the residential school system, one estimate suggests that one-third of all aboriginal children between the ages of six and fifteen were in residential schools during the 1930s. Other estimates place the figure closer to fifty percent.

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CANADIAN RESIDENTIAL SCHOOLS HANDOUT continued...

The Royal Commission Report

In 1991 the Royal Commission on Aboriginal Peoples was assigned the task of examining the social, economic, and cultural situation of the aboriginal peoples of Canada. This included a full examination of residential schools through oral testimonies from inmates and employees, as well as archival research.

The findings of the Royal Commission were published in 1996. The report documented widespread physical, sexual, and emotional abuse within the residential school system. It also reported that the schools routinely disparaged the traditional culture of their students, and that children were punished for speaking their own language or for practicing their own religion and culture. The Royal Commission's report went on to confirm that the system's goal of forced assimilation had "an inherent element of savagery," at its core, expressed in such phrases as "kill the Indian in the child."

The Royal Commission's report dealt with the traumatic effects that the residential schools had on the children, their communities, and on succeeding generations. Aboriginal people and professional consultants alike testified that the schools bred social maladjustment, family breakdowns, suicide, alcoholism, domestic violence, and the loss of parenting skills. This last item is significant, for without parenting skills, the schools' graduates had severe difficulty in raising their own children. In the residential schools, children learned that adults often exerted power and control through physical abuse. When they became parents they had no other parenting model to fall back upon, and so inflicted abuse on their own children. This ultimately set up a vicious cycle, which continued in succeeding generations.

The Canadian Government's Response

The Royal Commission further demonstrated that the churches and the Canadian government had been aware of some of the documented abuses for some time. Many reports from school inspectors corroborated the pattern of abuse. The Commission went so far as to find the department guilty of neglecting the children and breaching its duty of care. It noted that, although church organizations assumed responsibility for actual instruction, the department of Indian Affairs was charged with administering the schools and funding their construction and maintenance. However, the residential schools were always under-funded and badly administered. Because each school's funding was determined by the number of students enrolled, there was a strong incentive to take in more students than the school could properly hold. This resulted in severe overcrowding, which in turn led to high rates in death from diseases like tuberculosis.

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CANADIAN RESIDENTIAL SCHOOLS HANDOUT continued...

In response to the Royal Commission Report, the Canadian government issued a Statement of Reconciliation in 1998. In it the government acknowledged that the Canadian residential school system separated many children from their families and communities and prevented them from speaking their own languages and from learning about their own heritage and cultures. The government further accepted the key role it had played in the development and administration of the schools. Children who were the victims of sexual and physical abuse were singled out for special mention. The statement included the Canadian government's explicit apology to all the victims of the residential school system. In addition, the Minister of Indian Affairs announced the availability of \$350 million for community-based healing, earmarked for those who suffered the effects of physical and sexual abuse.

No monetary compensation was offered for individual victims, however. In reaction, victims of the residential school system turned to the Canadian courts. By June 1998, approximately 1,000 lawsuits were filed. It is estimated that by early 2004, more than 5,000 people may have entered into litigation for damages against the Canadian government. It has also been reported that by March 1999, some \$20 million had been spent by the Canadian government in settling residential school claims. It is not clear how the state is likely to deal with these cases in the future, however. It may opt for out-of-court settlements in order to avoid setting legal precedent for the concept of monetary reparations.

Source: http://www.enotes.com/residential-schools-reference/residential-schools

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RUBRIC

Name:		

COMPARE AND CONTRAST PARAGRAPH WRITING

Categories	Level 1	Level 2	Level 3	Level 4
Categories	(50-59%)	(60-69%)	(70-79%)	(80-100%)
Purpose and Supporting Details: Familiarity with topic, specific details to compare and contrast between schools.	The paper compares or contrasts, but does not include both. There is no supporting information or support is incomplete.	The paper compares and contrasts items clearly, but the supporting information is incomplete. The paper may include information that is not relevant to the comparison.	The paper compares and contrasts items clearly, but the supporting information is general. The paper includes only the information relevant to the comparison.	The paper compares and contrasts items clearly. The paper points to specific examples to illustrate the comparison. The paper includes only the information relevant to the comparison.
Organization and Structure: Specific comparisons and contrast, asks questions to clarify, refers to chart to organize information.	Many details are not in a logical or expected order. There is little sense that the writing is organized.	The paper breaks the information into whole-to-whole, similarities -to-differences, or point-by-point structure, but some information is in the wrong section. Some details are not in a logical or expected order, and this distracts the reader.	The paper breaks the information into whole-to-whole, similarities -to-differences, point-by-point structure, but does not follow a consistent order when discussing the comparison.	The paper breaks the information into whole-to-whole, similarities -to-differences, or point-by-point structure. It follows a consistent order when discussing the comparison.
Transitions: Sentence structure and transitions flow together nicely and show relationships.	The transitions between ideas are unclear or nonexistent.	Some transitions work well; but connections between other ideas are fuzzy.	The paper moves from one idea to the next, but there is little variety. The paper uses comparison and contrast transition words to show relationships between ideas.	The paper moves smoothly from one idea to the next. The paper uses comparison and contrast transition words to show relationships between ideas. The paper uses a variety of sentence structures and transitions.

CURRICULUM GR. 9-12

RUBRIC continued...

Categories	Level 1 (50-59%)	Level 2 (60-69%)	Level 3 (70-79%)	Level 4 (80-100%)
Grammar and Spelling: Sentence structure, grammar, transitions, proofreading, editing.	Writer makes more than 4 errors in grammar or spelling that distract the reader from the content.	Writer makes 3-4 errors in grammar or spelling that distract the reader from the content.	Writer makes 1-2 errors in grammar or spelling that distract the reader from the content.	Writer makes no errors in grammar or spelling that distract the reader from the content.

Rubric adapted from ReadThinkWrite

http://www.readwritethink.org/files/resources/lesson_images/lesson275/compcon_rubric.pdf