

## COLONIZATION



Nishnawbe Aski Nation

ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

HEALING THE GENERATIONS  
RESIDENTIAL SCHOOL

2002 CURRICULUM UPDATE

## SEGMENT #2

### ROYAL PROCLAMATION

The Royal Proclamation was issued by King George III of England. It set out Britain's plans for the territory of North America that it had gained from France in the Seven Year's War.

The Proclamation created the Province of Quebec and described its system of government. It also set aside an area of land in the centre of the continent as a vast Indian reserve. King George granted the Indians this land as their "hunting grounds". However, he also claimed that he alone ruled this land. The Proclamation stated that the Indians could sell their land, if they chose. But they could only sell it to representatives of the British Crown. The purpose of this policy was to prevent American settlers from expanding beyond the boundaries of the Thirteen Colonies. American outrage over this policy was one of the causes of the American Revolution.

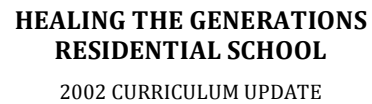
The Proclamation's terms did not apply to the settled colonies or to Rupert's Land. Nevertheless, when Canada purchased Rupert's Land from the British in 1870, it chose to recognize the same rights of the Native people there. Treaties were negotiated with the Indians of the new territory as though the Proclamation applied there too.

The courts have not yet decided whether the treaty-making provisions of the Royal Proclamation of 1763 apply everywhere in Canada, or just in some parts. To the extent that it applies, however, the Proclamation's recognition of Indian ownership of the land that they occupy is one of the most important arguments First Nations have made in their land-claim disputes with the government. As such, the Royal Proclamation had been called the "Indian Bill of Rights".

In 1763, the Royal Proclamation was a defining document in the relationship between the natives and the newcomers. Issued in the name of the king, it summarized the rules and regulations that were to govern British dealings with the Aboriginal peoples, especially in relation to the question of land. Transactions involving Aboriginal land were to be negotiated properly between the Crown and "assemblies of Indians". Aboriginal lands were to be acquired only by fair dealing: treaty, or purchased by the Crown. The Aboriginal nations were portrayed as autonomous political entities, with their own internal political authority. Allowing for British settlement, it still safeguarded for rights of the Aboriginals.

By the 1800s, the relationship between Aboriginal and non-aboriginal people began to tilt on its foundation of rough equality. Through immigration the number of settlers was swelling, while disease and poverty continued to diminish Aboriginal populations, by 1812, whites outnumbered Aboriginal people in Upper Canada by ten

to one. The fur trade, which was established on a solid economic partnership between traders and trappers, was a declining industry. The new economy was based on timber, mining and agriculture and it needed land from the Natives, who began to be seen as "impediments to progress". Colonial



Source: <http://www.mytraveguide.com/city-guide/North-America/Canada/Colonization>



Nishnawbe Aski Nation

ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

HEALING THE GENERATIONS  
RESIDENTIAL SCHOOL

2002 CURRICULUM UPDATE

## SEGMENT #3

### EARLY HISTORY

There was a new attitude of European superiority over all other peoples and policies in Canada. These policies, combined with missionary efforts to civilize and convert Aboriginal people, tore wide holes in Aboriginal cultures, autonomy and identity. One policy was making education compulsory for all Aboriginal children.

Long before Europeans came to North America, Aboriginal people had a highly developed system of education. Aboriginal Elders and parents passed on not only survival skills to their children, but their history, artistic ability, music, language, moral and religious values.

To understand how compulsory education went so horribly wrong, it is important to be aware of the beginnings of residential schools. Although residential schools were not officially set up until 1892, the roots of the residential school system actually reach back to the colonial governments before Confederation. The idea that Indian boarding schools be set up and run jointly by government and church was being discussed as early as the 1840s. At this time government and church were already conferring on the issue of Indian education and what form it would take.

By 1845 a government report to the Legislative Assembly of Upper Canada recommended that Indian boarding schools be set up. Then, in 1847, the Assistant Superintendent of Indian Affairs wrote to Dr. Egerton Ryerson, Methodist head of education in Upper Canada asking for suggestions on the topic of Indian industrial schools. Ryerson suggested that the schools be a partnership between government and church and that the schooling be of religious nature.

In 1879, under pressure from the Catholic and Methodist churches, the government of Sir John A. Macdonald gave Nicholas Flood Davin the task of studying Indian industrial schools in the United States. He was to determine whether similar schools should be set up for Aboriginal children in Canada.

Using the U.S. Schools as a model, Davin's report called for the creation of funding of off-reserve schools to teach children the skills they would need in the modern Canadian economy. He advised the government to set up boarding schools rather than day schools. Residential schools, it was reasoned, would be more successful because they could completely remove children from "the influence of the wigwam".

Both the church and government strongly supported the report. Not only was it commonly believed at the time that the "savage" Indian needed to be "civilized" but in the opinion of many churches and











Nishnawbe Aski Nation

ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

HEALING THE GENERATIONS  
RESIDENTIAL SCHOOL

2002 CURRICULUM UPDATE

## SEGMENT #5

### THE EFFECTS

The effects of residential schools did not stop when the children finally left the school. The physical, sexual, and spiritual abuse suffered by many children at the schools spilled back into some First Nations communities. At residential school, many children learned about adults wielded power and control through abuse. As a result of these childhood lessons, many former students have inflicted abuse upon their own children and so on. The incidents of physical and sexual abuse are often higher in certain First Nations communities than the rest of Canada. Many former students also find themselves struggling with their identities, after being taught for so long that their own culture was worthless. Finally, many former students found it difficult to raise their own children, because they had been deprived of any parental role models.

The Federal Government and Churches have acknowledged the damages done to Aboriginal communities as a result of the residential school system. First Nations have demanded, and received apologies from the Federal Government and the number of Churches that ran the schools. Some former students are also seeking redress through the criminal justice system for harms done to them at residential school.

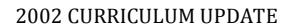
In its report released in 1996, the Royal Commission on Aboriginal Peoples recommended that the government and churches offer apologies to residential school survivors, that people be compensated for the abuse they suffered and that a public inquiry be struck to examine the treatment of First Nations students at residential schools. In response to the Report, the federal government issued a statement of reconciliation in which it apologized to those individuals who suffered abuse while at residential school. The government also granted \$350 million to the Aboriginal Healing Foundation to support healing initiatives that address the legacy of abuse left by the residential school system. The government has also been investigating the merits of various dispute resolution approaches for resolving the civil claims being brought against the Crown and the churches involved.

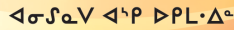
Today, most First Nations run their own schools. They are reclaiming the education of their children and attempting to put the residential school experience in the past.

#### **Statement of Reconciliation: "Learning from the Past"**

As Aboriginal and non-Aboriginal Canadians seek to move forward together in a process of renewal, it is essential that we deal with the legacies of the past affecting the Aboriginal peoples of Canada, including the First Nations, Inuit and Métis. Our purpose is not to rewrite history but, rather, to learn from our past and deal with the negative impacts that certain historical decisions continue to have in our society today.







## 2002 CURRICULUM UPDATE

**Name:** \_\_\_\_\_

True      False



Nishnawbe Aski Nation

ᐱᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱᐱ

HEALING THE GENERATIONS  
RESIDENTIAL SCHOOL

2002 CURRICULUM UPDATE

**TEACHER MASTER COPY**  
**QUIZ HANDOUT**  
**GRADES 5-8**

## HISTORICAL OVERVIEW

1. Empty Land
2. Typhoid fever; Influenza; Diphtheria; Plague; Measles; Tuberculosis; Venereal Disease, Scarlet Fever
3. King George III
4. Natives and Newcomers
5. True
6. The Davin Report
7. Church
8. 3
9. Read and Write
10. Physical, Sexual and Spiritual
11. False