2002 CURRICULUM UPDATE

SECTION 1: HISTORICAL OVERVIEW

(2002)

GRADES 5-8

LANGUAGE ARTS, HISTORY

MAIN IDEA

When Europeans first arrived in northern North America they saw it as empty land, but in reality it was a complex environment containing many cultures and communities. There was a new attitude of Europeans 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.

LEARNING OJECTIVES:

- Review a brief history of North America.
- Students will learn about Colonization, the Royal Proclamation, and the Early History leading up to Residential Schools and the Effects of residential schools in the present day.

ACTIVITIES

- 1. Please refer to the Jigsaw Technique and explain the 10 steps to the students.
- 2. Once the Jigsaw Activity is complete, have a class discussion to clear up any misunderstandings.
- 3. Have students complete the **Historical Overview Quiz**.

ASSESSMENT

Formative: Jigsaw Technique #9, Group Assessment

Diagnostic: Historical Overview Quiz



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HANDOUT

JIGSAW TECHNIQUE

The Jigsaw technique is a cooperative learning technique that is just like a jigsaw puzzle. Each piece of the puzzle and each student's part to the puzzle is essential for the completion and full understanding of the final product, the completed jigsaw puzzle.

The Jigsaw Technique is simple to use follow these *steps:*

- 1. Divide students into 5 or 6 person jigsaw groups. Make sure that the jigsaw groups are diverse in terms of gender, race, ethnicity, and ability.
- 2. Appoint one student from each jigsaw group to be the leader. This person should be the most mature student in the group.
- 3. Divide the day's lesson into 5-6 different segments. For example, if you want history students to learn about the medicine wheel, you might divide the different teachings into stand-alone segments on: (1) The Four Races, (2) The Four Seasons, (3) The Four Directions, (4) The Four Elements...
- 4. Assign each student to learn about one segment of the jigsaw puzzle, making sure students have direct access only to their own segment.
- 5. Make sure you give students enough time to read over the segment at least twice in order to become familiar with it. There is no need for them to memorize it!
- 6. Form temporary "master groups" by having one student from each jigsaw puzzle group join other students assigned to the same segment. Give students in these "master groups" time to discuss the main points of their segment and to rehearse the presentations they will make to their jigsaw group.
- 7. Bring all the students back into their original jigsaw puzzle groups.
- 8. Ask each student to present her or his "master group" segment to the group. Encourage others in the group to ask questions for clarification.
- 9. Rotate from group to group, observing the process (assessment). If any group is having trouble (e.g., a member is dominating or disruptive), make an appropriate intervention. Eventually, it's best for the group leader to handle their task of keeping the group on track and listening.
- 10. At the end of the session, give a quiz on the material from the day's lesson so that students quickly come to realize that these sessions are not just fun and games but really count.

Source: http://www.jigsaw.org/steps.htm



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SEGMENT #1

COLONIZATION

When Europeans first arrived in northern North America they saw it as empty land, but in reality it was a complex environment containing many cultures and communities.

West Coast: The Aboriginals lived very well with a lot of resources from the seas and from the forest.

Prairies and Northern Tundra: The Aboriginals lived off the vase herd of buffalo and caribou.

Central Canada: Aboriginal peoples harvested wild rice from marshes and they grew corn, squash and beans. The many lakes and rivers supplied them with fish and they also hunted animals.

East Coast and Far North: The sea and land supplied their needs, and with incredibly ingenuity enable the inhabitants to survive harsh conditions.

Encounters between Aboriginals and non-aboriginal people increased in the 1500s with:

- Exchange of goods
- Trade deals
- Friendships
- Intermarriages
- Military and trade alliances were set up
- Introduction of diseases: many different diseases killed tens of thousands of Aboriginals
- Diseases included: typhoid fever, influenza, diphtheria, plague, measles, tuberculosis, venereal disease, scarlet fever
- Fur trade: animal populations were wiped out in certain areas (Buffalo)
- Inter-tribal wars: over hunting and land were even more bloody due to the introduction of firearms by non-aboriginals through trade
- Treaties: the Aboriginals did not accept the monarch; they had no notion of giving up their land, a concept that was not familiar to Aboriginal culture. It is a non-aboriginal concept

In my language, there is no word for "surrender". There is no word. I cannot describe surrender to you in my language, so how do you expect my people to (have) put their (x) signature on surrender?

-Chief Francois Paulette-

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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 form 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 it 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

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SEGMENT #2 continued...

governments in Upper and Lower Canada no longer needed military allies, the British were victors in Canada, and the USA had won its independence. There was also a new attitude of European superiority over all other peoples and policies of domination and assimilation slowly replaced those of partnership.

Ironically, the transformation from respectful coexistence to domination by non-Aboriginal laws and institutions began with the main instruments of partnership: the treaties and the Royal Proclamation of 1763. These documents offered Aboriginal people not only peace and friendship, respect and approximate equality, but also "protection". Later it meant "assistance", a code word implying an encouragement to stop being a part of Aboriginal society and merge into the settler society.

Protection took the form of compulsory education such as "Residential Schools", economic adjustment programs, social and political control by federal agents, and much more. These policies, combined with missionary efforts to civilize and convert, tore wide holes in Aboriginal cultures, autonomy and identity.

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



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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

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SEGMENT #3 continued...

government officials, the best way to do this was bring children completely under the control and influence of church-run boarding schools. At these schools, children could be fully indoctrinated in the ways of Canadian Society. As church officials at the time said "caught young", Aboriginal children could be "saved" from the so-called "deleterious" and "degenerating" influence of their parents and communities.

To this way of thinking, through the residential school system, Aboriginal children could be taken from their Aboriginal way of life. They could be remade into citizens who, by becoming labourers and maids or small time farmers in their communities, would cease to be a "drain" on the Canadian economy. Besides, similar institutions were being used effectively by colonizing governments on other Indigenous peoples in Australia, Hawaii, New Zealand, Tahiti and the United States for example.

Soon after the submission of Flood's report the "Davin Report" a formal church/government partnership was put into place to jointly manage an education system for Aboriginal children. The partnership between the church/government lasted from 1892-1969. The schools were run by the Roman Catholic Church, Church of England (Anglican), United Church (Methodist), and Presbyterian Church. They were operated in every province but New Brunswick, Newfoundland, and Prince Edward Island.



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SEGMENT #4

RESIDENTIAL SCHOOLS

Children as young as 3 years of age left the world of their families and were sent into the unfamiliar world of the white man.

How did those children get transported to residential school? By the Indian agent, the RCMP, and the Priests, all were symbols of authority. The children were brought by wagon in the early days, by train, by bus, then by car, and later on, by plane.

When children arrived they were issued cloths and assigned a bed number. Children were also punished for speaking their Native languages. Children were unable to express to anyone in authority what their basic needs were. Loneliness, sickness, confusion and abuse all had to be borne in lonely silence.

Experience was difficult because of many things combined:

- Suffocating heat of the buildings
- The painful need for someone to talk to
- The pain of separation from their families
- The bad tasting, indigestible food
- The size and unfamiliarity of the buildings and rooms
- The frightening crowds of people
- The concentration-camp style discipline
- Mental and physical abuse
- Continual loss of personal freedoms and individual control

Aboriginal children were expected to help with jobs such as tending the nets, feeding the dogs, cutting an hauling wood, cutting up meat and fish for drying. Residential school demanded very little in comparison. At residential school, Aboriginal children became no one's keeper, not even his/her own. Some children were able to return home for two short summer months while other stayed during the summer months.

Children were no longer interested in helping family with tasks such as carrying water and other chores and parents noted that frequent, violent arguments (very unfamiliar to most Aboriginal cultures) arose and that children seemed as unconcerned about hurting others as they were unwilling to obey Elders. Parents also were upset at the fact their children were unable to speak their own language very good any more. Children at home often spoke English when they were angry and so English became associated with bad feelings.

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SEGMENT #4 continued...

While at residential school the children were taught that their Aboriginal culture was not worth preserving. Students then believed that traditional Aboriginal "ceremonies" and "rituals" were "heathen" and "the work of the devil". Residential schools disrupted the smooth transmission of beliefs, skills, and knowledge from one generation to the next. This caused severe, and in many cases, unalterable damage to the child, to the family, and to the community to which she would eventually return to.

Without residential schools most of the students would never have learned to read and write, or learn about other ways of life other than their own. It was not the education itself that was bad, it was the manner in which the residential schools were organized. The residential schools simply were not sensitive to the needs or lifestyles of the Aboriginal students.

In 1950, the Canadian Government began to realize the residential school policy was a failure, the last residential school was closed 46 years later in Saskatchewan in 1996. Aboriginal people want recognition of what was done them as children and what it has done to their communities as a result of the residential school system. Aboriginal people have demanded, and received, official apologies from the Church and from the Government of Canada which operated the schools. Religious authorities who administered the schools and committed sexual and physical abuse are now being criminally charged.

Since the closure of residential schools, Provincial schools and the curriculum they follow did not change to reflect the educational needs of Aboriginal children. Today, Aboriginal children that complete grade 12 is 20% lower in northern regions. Many First Nations communities are taking over the running of their schools from the government. By designing their own curriculum and running their own schools, Aboriginal people intend to reclaim the education of their children and put the residential school experience in the past and try to heal from the legacy that has been left in their wake.

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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 that 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 acknowledge 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.

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SEGMENT #5 continued...

The ancestors of First Nations, Inuit and Métis peoples lived on this continent long before explorers from other continents first came to North America. For thousands of years before this country was founded, they enjoyed their own forms of government. Diverse, vibrant Aboriginal nations had ways of life rooted in fundamental values concerning their relationships to the Creator, the environment, and each other, in the role of Elders as the living memory of their ancestors, and in their responsibilities as custodians of the lands, waters and resources of their homelands.

The assistance and spiritual values of the Aboriginal peoples who welcomed the newcomers to this continent too often have been forgotten. The contributions made by all Aboriginal peoples to Canada's development, and the contributions that they continue to make to our society today, have not been properly acknowledged. The Government of Canada today, on behalf of all Canadians, acknowledges those contributions.

Sadly, our history with respect to the treatment of Aboriginal people is not something in which we can take pride. Attitudes of racial and cultural superiority led to a suppression of Aboriginal culture and values. As a country, we are burdened by past actions that resulted in weakening the identity of Aboriginal peoples, suppressing their languages and cultures, and outlawing spiritual practices. We must recognize the impact of these actions on the once self-sustaining nations that were disaggregated, disrupted, limited or even destroyed by the dispossession of traditional territory, by the relocation of Aboriginal people, and by some provisions of the Indian Act. We must acknowledge that the result of these actions was the erosion of the political, economic and social systems of Aboriginal people and nations.

Against the backdrop of these historical legacies, it is a remarkable tribute to the strength and endurance of Aboriginal people that they have maintained their historic diversity and identity. The Government of Canada today formally expresses to all Aboriginal people in Canada our profound regret for past actions of the federal government which have contributed to these difficult pages in the history of our relationship together.

One aspect of our relationship with Aboriginal people over this period that requires particular attention is the Residential School system. This system separated many children from their families and communities and prevented them from speaking their own languages and from learning about their heritage and cultures. In the worst cases, it left legacies of personal pain and distress that continue to reverberate in Aboriginal communities to this day. Tragically, some children were the victims of physical and sexual abuse.

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SEGMENT #5 continued...

The Government of Canada acknowledges the role it played in the development and administration of these schools. Particularly to those individuals who experienced the tragedy of sexual and physical abuse at residential schools, and who have carried this burden believing that in some way they must be responsible, we wish to emphasize that what you experienced was not your fault and should never have happened. To those of you who suffered this tragedy at residential schools, we are deeply sorry.

In dealing with the legacies of the Residential School system, the Government of Canada proposes to work with First Nations, Inuit and Métis people, the Churches and other interested parties to resolve the longstanding issues that must be addressed. We need to work together on a healing strategy to assist individuals and communities in dealing with the consequences of this sad era of our history.

No attempt at reconciliation with Aboriginal people can be complete without reference to the sad events culminating in the death of Métis leader Louis Riel. These events cannot be undone; however, we can and will continue to look for ways of affirming the contributions of Métis people in Canada and of reflecting Louis Riel's proper place in Canada's history.

Reconciliation is an ongoing process. In renewing our partnership, we must ensure that the mistakes which marked our past relationship are not repeated. The Government of Canada recognizes that policies that sought to assimilate Aboriginal people, women and men, were not the way to build a strong country. We must instead continue to find ways in which Aboriginal people can participate fully in the economic, political, cultural and social life of Canada in a manner which preserves and enhances the collective identities of Aboriginal communities, and allows them to evolve and flourish in the future. Working together to achieve our shared goals will benefit all Canadians, Aboriginal and non-Aboriginal alike.



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QUIZ HANDOUT GRADES 5-8

GRADI	ES 5-8 Name:
Total M	arks:/ 17
	HISTORICAL OVERVIEW
1.	When Europeans first arrived in northern North America they saw it as land. (1)
2.	Encounters with Europeans also introduced diseases. Name 3 diseases that were introduced. (3)
3.	The Royal Proclamation was issued by (who) (1)
4.	In 1763, the Royal Proclamation was a defining document in the relationship between the and the (2)
5.	Long before the Europeans came to North America, Aboriginal people had a highly developed system of education. (Circle answer) (1)
	True False
6.	Using the U.S. Schools as a model, the Report called for the creation of funding of off-reserve schools for Aboriginal children. (1)
7.	The Government and formed a partnership to jointly manage an education system for Aboriginal children. (1)
8.	Children as young as years of age left the world of their families and were sent into the unfamiliar world of the white man. (1)
9.	Without residential school most of the students would never have learned to and (2)
10.	The, and abuse suffered by many children at residential school spilled back into some First Nations communities. (3)
11.	The Federal Government and Churches have not acknowledged the damages done to Aboriginal communities as a result of the residential school system. (Circle answer) (1)
	True False



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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