

Residential schools

[Education](#), [School](#)



This explaining what Residential Schools did for all these years. In the 19th century the Canadian government believed it was responsible for educating and care for the countrys aboriginal people. It though that native people best chance for success was to adopt Christianity and Canadian customs. This event was trying to make Aboriginal children talk, dress, think and act like Canadians.

Children were the main targets, because it was believed that it would be asier to change a young child as opposed to an adult. At the time, the government and churches believed that residential schooling was the right thing to do for the Aboriginal children to be better and wiser people. " In order to educate the children properly we must separate them from their families... Some people may say this hard, but if we want to civilize them we must do that. (A federal Cabinet Minister, 1883, CBC Learning DVD)

Government and churches believed in the movement, due to their intent of educating, assimilating and integrating the Aboriginal people into Canadian society. The system was designed to " kill the Indian in the child. " Aboriginal families all across Canada were affected by the Residential Schools system, and still are affected. Children were forced to attend and live year round at these schools. Parents had to accept that their children would no longer be in their care and that they would be looked after by churches and funded by the Canadian government, or face imprisonment.

The importance of this issue is that, Residential Schools had a high impact at the time to destroy the close ties in Aboriginal families and the strong sense of culture in communities. Our objective is to continue until there is not a single Indian in Canada... that has not been absorbed unto the body politic...

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and there is not Indian question and no Indian Department"(Duncan Campbell Scott, Deputy Superintendent of Indian Affairs Jan 1, 1920, CBC Learning DVD) The government wanted to blend the aboriginals in to the "norm" of Canadian society.

If you are an "outsider" like a First Nations person, you are expected to follow to rules and social normalities of a Canadian. Life at Residential Schools was hard for the first nation's children. Children were taught that their spiritual practices were vil, and were banned from their practices. They were forced to speak English, and were punished if they spoke their own native languages. Many suffered physical, sexual and emotional abuse while living in the residential schools.

Some children died from how horrible treatments were at the Residential schools. They couldn't take the abuse or the poor poverty anymore. Very few of the teachers were qualified to teach therefore the education was poor. It's important to note that the Residential School programs were disgraceful, not just from the perspective of our times, but from the perspective of their own. This policy has had a lasting and damaging impact their homes, separate from the cultures and traditions that are created for many lives and communities.

The government now recognize that, these institutions gave rise to abuse and you shouldn't change a culture just because they are living in Canada. "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 to find ways to deal with negative impacts that certain historical decisions continue to have in our society today. (A Day at Indian Residential Schools in Canada, DVD) Many Aboriginal people had enough and wanted to take power over this issue. Families couldn't be a proper family anymore because they couldn't communicate with one another. The Residential Schools broke the. Children coming from Residential Schools, grew up, got married and had kids. But they couldn't be good parents because they didn't know how. They didn't have a role model of being a good parent when growing up in Residential Schools. (A Day at Indian Residential Schools in Canada, DVD) This caused even more problems for the Aboriginal People. Protests by Aboriginal parents, National Brotherhood and Inspectors from Indian Affairs making this world wide for Government to hear the people and know about this horrible issue the Aboriginal People had to go through. " Sadly, our history with respect to the treatment of Aboriginal People is not something in which we can take pride. Attitude of racial and cultural superiority led to a suppression of Aboriginal culture and values.

As a country we burdened by past actions that resulted in weakening the identity of Aboriginal peoples, suppressing their languages, cultures and outlawing spiritual practices. We must recognize the impact of these actions that once self-sustaining nations that were disaggregated, disrupted, limited or even destroyed. "(A Day at Indian Residential Schools in Canada, DVD) After years of protests by Aboriginal parents, leaders, organizations, and the many the many reports of problems, the federal government knew that the Residential School system was becoming a big problem.

Regional Inspectors from Indian Affairs recommended that the Residential School should be over and done with and they made sure the Government heard the voices about the issue. The National Indian Brotherhood's position paper of 1972, "Indian Control of Indian Education," proposed to implement two principles of education that would make school more relevant to students and their communities: Parental responsibility and local control of education, including the right to hire staff and develop curriculum.

(Aboriginal People in Canada, pg. 33-358) this went worldwide.

The federal government and now recognizing that, what they did before was wrong and that the Aboriginal People should take over. The Residential School system failed as a system of education for three reasons: Severe underfunding, particularly during the two World Wars and the Depression, Inadequate management due to the rapid growth of the system and students. (Aboriginal People in Canada, pg. 358) Aboriginal People were not satisfied with just the closure of Residential Schools, individuals and communities took action. In 1988, Residential School survivors from St.

George's Residential School in Lytton, British Columbia, filed lawsuits against the Anglican Church for damages for sexual abuse. Canadians were shocked by news reports about routinely abuses by the Catholic Church. This case opened the accounts of abuse in the Residential school across Canada and, finally, national attention focused on the damages that this system had inflicted. Non-Aboriginal leaders and citizens condemned the abuse that had taken place for so long. It was time for the churches and government to respond, take action about the problem and hear the voices (Aboriginal

People in Canada, pg. 8) The treatment of children in Indian Residential Schools is a sad chapter in history of Canada. Indian Residential Schools separated over 1 50, 000 Aboriginal children from their families and communities. The primary objectives of Residential Schools system were to remove and isolate, traditions and cultures, and to assimilate them into the dominant culture. The government now recognize that this policy was wrong, had caused great harm and has no place in Canada. The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today.

The government also recognizes the consequences of Residential Schools policy was negative and that it has had a lasting and damaging impact on Aboriginal culture, heritage and language. " On behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal Peoples of Canada's role in the Indian Residential Schools system. "(Stephen Harper, CBC Learning, Stolen Children) Government policy destroyed the fabric of family in first nations, Métis and Inuit communities.

Parents and children were made to feel worthless. Parents and grandparents were given no choice. Their children were stolen from them. " Today we live in a reality created by the residential schools system, stole from them. "

Today we live in a reality created by the residential schools system, a present that is haunted by this tragic and painful heritage from those first nations, Métis and Inuit children, from their families and their communities, a dark and painful heritage that all Canadians must accept as a part of our

history. (Stéphane Dion, CBC Learning, Stolen Children, DVD) For a pretty long, Canadian governments chose denial over truth, and when confronted with the weight of truth, chose silence. Canadian governments also refused to acknowledge their role in creating the residential schools system and perpetrating the goal of wiping out aboriginal identity and culture.

Canadian governments ignored the consequences of this problem. Instead of trying to understand the Aboriginal People's suffering that continues to this day, they went into silence. Today, we, representatives of the Canadian people, apologize to those who survived residential schools and to those who died as a result of the laws enacted by previous governments and parliaments. By speaking directly to survivors and victims' today on the floor of the House of Commons, we apologize to those who died waiting for these words to be spoken and these wrongs acknowledged. " (Stéphane Dion, CBC Learning, people for accepting the apology that they are getting from Canada. Together we remember and honour them for it was they who suffered the most as they witnessed generation after generation of their children taken from their families' love and guidance. for the generations that will follow us, we bear witness today in this House that our survival as First Nations peoples in this land is affirmed forever. (Phil Fontaine National Chief, CBC Learning, Stolen Children, DVD) The First Nations now significance of the day of apology is not just about what has been done, but equally important, what is to come.

They know that never again will the House consider the First Nations the Indian problem for just being who they are. The first Nations heard and know

that the Government of Canada will take full responsibility for this dark chapter in their shared history. They heard the Prime Minister declare that this will never happen again. They finally heard Canada say it is sorry. "Everyone has still have to struggle, but now they are in this together." (Phil Fontaine National Chief, CBC Learning, Stolen Children, DVD) The effects of Residential School last generations and healing will take as long.

It is not possible for communities, families and nations to heal within a few years and will continue to grow. Steps to Healing that I think is good: Creating safety from violence, Showing respect and tolerance for differences, Being responsible and holding others responsible for actions and recognizing the hurt and the need to change. In conclusion, I think Residential School shouldn't been built in the first place. Even if you were trying to change a cultural to become just like yours.

There were different ways to do it; like teaching them your ways on your own time. Instead of doing it a whole culture and causing so much problems. Or not doing anything about the issue at all. When Canada was apologizing to the Aboriginal People, In my opinion, I think Canada's attempt was trying to close the Aboriginal identity and culture by taking away from their families when they were children and by building a system to punish them for whole they were. They didn't value the Aboriginal people as parents. Didn't trust and respect them.