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| **FHS/ English 9 Close Reading V. Marshall** | |
| **Instructions**  STEP 1: Make notes in the margin as you read. You might comment on the following:   * questions about what you are wondering   Your **margin notes** are part of your assessment for this activity.   * connections to information you already know * comparisons to your experience * unusual words * the writer’s perspective or bias * anything you find interesting   STEP 2: Answer the accompanying questions.  STEP 3: Participate in the class discussion regarding the article.  STEP 4: Respond in writing to one of the writing prompts. | |
| **Statement of Apology – to former students of Indian Residential Schools**  **Stephen Harper – on behalf of the Government of Canada June 11, 2008**  The treatment of children in Indian Residential Schools is a sad chapter in our history.  For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870s, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential School system were to remove and isolate children from the influence of their homes, families, tradition and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously stated, “to kill the Indian in the child.” Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.  One hundred and thirty-two federally supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as joint ventures with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities.  First Nations, Inuit and Metis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.  The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that his policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional physical and sexual abuse and neglect of the helpless children, and their separation from powerless families and communities.  The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today.  It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.  The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, 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 for Canada’s role in the Indian Residential Schools system.  To the approximately 80,000 living former students, and all the family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions, that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.  The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever again prevail. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.  The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.  In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities, and vibrant cultures and traditions will contribute to a stronger Canada for all of us. |  |
| **QUESTIONS**  1. In the second paragraph, the word “assimilate” most closely means  a. to move b. to change c. to make like d. to make unlike  2. Which of the following was NOT a role of the residential schools?  a. to isolate children from the influence of their homes  b. to educate children  c. to assimilate them into dominant culture  d. to end a sad chapter in our history  3. Which of the following was true of the residential schools?  a. children were adequately fed, clothed and housed  b. children were prohibited from speaking their language  c. provincial governments controlled the schools  d. churches stood in opposition to the schools  4. Why did the government offer this statement of apology in 2008?  a. to ask for forgiveness  b. to build a stronger future for Aboriginal communities  c. to recognize Canada’s error in removing children from their homes  d. all of the above  e. none of the above  5. Which of the following is NOT recognized by the federal government?  a. it was wrong to forcibly remove children from their homes  b. parents gained power to protect their children  c. it was wrong to separate children from culture and tradition  d. institutions gave rise to abuse and neglect  6. In the last paragraph, what does the term “cornerstone” mean?  a. the main part b. the problem c. the interesting part d. the answer  **7. Respond in writing on your own paper to ONE of the following prompts: (one page)**    A) This Statement of Apology issued in 2008 is too little, too late. It will do nothing to improve the situation of Aboriginal people and their relationship with the rest of Canada.  B) The Statement of Apology issued in 2008 is necessary for the country to move forward in its relationship with Aboriginal people. | |

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