

# Grade Eight Online Learning Activities

## Residential School System 1850-1890

Heritage and Identity: Residential School System

**A3.** Describe various significant people, events, and developments in Canada between 1850 and 1890, including the Indian Act, treaties between Indigenous nations and the Crown, and the residential school system.

**A3.** Understanding Historical Context: describe various significant people, events, and developments in Canada between 1850 and 1890, including the Indian Act, treaties between Indigenous nations and the Crown, and the residential school system, and explain their impact (FOCUS ON: Historical Significance; Cause and Consequence)

**B3.** Understanding Historical Context: describe various significant people, issues, events, and developments in Canada between 1890 and 1914, including the residential school system, and explain their impact (FOCUS ON: Historical Significance; Cause and Consequence)

### Introduction:

Before colonization, the education of children was held in high regard by all First Nations communities. Knowledge from ancestors was highly valued and sacred. The Elders, entrusted to teach the next generation, were amongst the most honoured in all communities.

It is important to note that ancestral knowledge continuously evolved. It was based on a foundation of essential knowledge, values, beliefs, and traditions but also invited new ideas and experiences.<sup>1</sup>

The residential school system was operated in Canada by both the Government of Canada and various Churches. More than 150,000 children were forcibly sent away to these schools. Many children suffered neglect and abuse, and many children died.

It is important that everyone, men and women, people of all ages, Indigenous and non-Indigenous, have an understanding of the impacts and consequences of the residential schools. The damage from the residential schools continues to profoundly impact survivors, families and communities.<sup>2</sup>

1 [https://fncaringsociety.com/sites/default/files/Information%20Sheet%20%20-%20First%20Nations%20Education%20final\\_3.pdf](https://fncaringsociety.com/sites/default/files/Information%20Sheet%20%20-%20First%20Nations%20Education%20final_3.pdf)

2 <https://education.afn.ca/afntoolkit/wp-content/uploads/2018/05/User-Guide-Residential-Schools-PDF.pdf>

# Grade Eight Online Learning Activities

The Truth and Reconciliation Commission's mandate was to inform all Canadians about what happened in residential schools. The TRC documented the truth of survivors, their families, communities and anyone personally affected by the residential school experience. This included First Nations, Inuit and Métis former residential school students, their families, communities, the churches, former school employees, government officials and other Canadians.<sup>3</sup>

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is an international instrument adopted by the United Nations on September 13, 2007, to enshrine (according to Article 43) the rights that "constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world."<sup>4</sup>

Canada's form of government is based on the British parliamentary system. Historically, Aboriginal peoples had their own unique and diverse social and traditional governing structures.

## Part 1. Timeline 1850-1920

**1850 Act for the better protection of the Lands and Property of the Indians in Lower Canada.** One of the first pieces of legislation that included a set of requirements for a person to be considered a legal Indian. Learn more here:

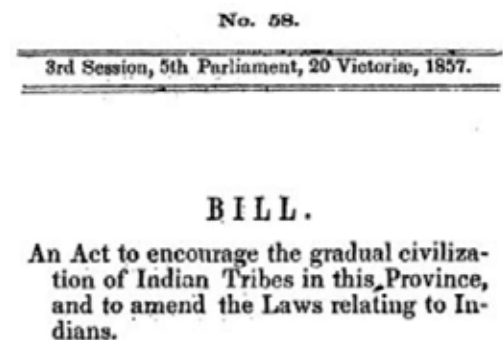
- [Indian Act | The Canadian Encyclopedia](#)

**1850** Ontario is covered by 46 treaties which were signed between 1781 and 1930. The Robinson Treaties. The Anishinaabeg (Ojibwe) of the Upper Great Lakes signed two separate but interconnected treaties: the Robinson-Superior Treaty and Robinson-Huron Treaty. Both treaties were signed on behalf of the Crown by Treaty Commissioner William Benjamin Robinson (who grew up in Newmarket). Learn more here:

- [The Robinson-Superior and Robinson-Huron Treaties of 1850 \(first-nations.info\)](#)

**1857** The Gradual Civilization Act was passed. Required male Status Indians and Métis over the age of 21 to read, write and speak either English or French. Learn more here:

- [Bill : an act to encourage the gradual civiliza... - cover Canadiana Online](#)



3 <https://nctr.ca/about/history-of-the-trc/truth-and-reconciliation-commission-of-canada/>

4 [http://indigenousfoundations.arts.ubc.ca/un\\_declaration\\_on\\_the\\_rights\\_of\\_indigenous\\_peoples/](http://indigenousfoundations.arts.ubc.ca/un_declaration_on_the_rights_of_indigenous_peoples/)

# Grade Eight Online Learning Activities

**1867 The Constitution Act**, originally known as the British North America Act; It was the law passed by the British Parliament on 29 March 1867 to create the Dominion of Canada.

It came into effect on 1 July 1867. Learn more here:

- [Constitution Act, 1867 | The Canadian Encyclopedia](#)
- [The British North America Act, 1867 and amendin... - p. 23 - Canadiana Online](#)

**1869 The Gradual Enfranchisement Act** provided the government with more control over who they could declare an "Indian." It sought to assimilate Aboriginal peoples into Canadian settler society by encouraging enfranchisement.

Learn more here:

- [IRSHDC : Event : Gradual Enfranchisement Act \[262\] \(ubc.ca\)](#)
- [Enfranchisement \(ubc.ca\)](#)

**1870** The first residential school opened in Ontario -The Mohawk Institute Residential School. Learn more here:

- [Residential Schools in Canada | The Canadian Encyclopedia](#)

## 1871 - 1875

The first five numbered treaties deal with native lands in northwestern Ontario and what is now southern Manitoba, southern Saskatchewan and southern Alberta.

Learn more here:

- [The Numbered Treaties - Canada's History \(canadashistory.ca\)](#)
- [Treaty Number One Medals at the Manitoba Museum tell a First Nations Story](#)

**1876 The Indian Act** was introduced, giving the government sweeping powers with regards to First Nations identity, political structures, governance, cultural practices and education. These powers restricted Indigenous freedoms and allowed officials to determine Indigenous rights and benefits based on "good moral character".

Learn more here:

- The Indian Act (ubc.ca) The Act also made it illegal for First Nations peoples to practice religious ceremonies and have various cultural gatherings.
- [Indian Act | The Canadian Encyclopedia](#)

**1879** Nicholas Flood Davin's report, Industrial Schools for Indians and Half-Breeds, advised the Federal Government to create residential schools for First Nations, Métis, and Inuit children.

*"If anything is to be done with the Indian, we must catch him very young. The children must be kept constantly within the circle of civilized conditions."*

Learn more here:

- Read a full copy of the original "Confidential" report here. [Report on industrial schools for Indians and ha... - title page - Canadiana Online](#)

# Grade Eight Online Learning Activities

## 1800 - 1900

During the late 1800s and early 1900s, the Canadian government negotiated treaties with Indigenous peoples as a means of “extinguishing” (surrendering) Aboriginal title to traditional territories. The government wanted these lands for use in settlement and development projects.

**1883** Prime Minister John A. Macdonald authorized the creation of the residential school system. Learn more here:

- [The Residential School System \(ubc.ca\)](#)
- [History of Residential Schools | Indigenous Peoples Atlas of Canada](#)

**1884** The federal government banned the holding of potlaches and the Sun Dance under the Indian Act. The outlawing of the potlatch severely disrupted cultural traditions. Learn more here:

- [The Indian Act \(ubc.ca\)](#).

**1885** The Department of Indian Affairs instituted a pass system to force First Nations to stay on reserves. Learn more here:

- [Indian Act and the Pass System \(ictinc.ca\)](#)
- <http://thepasssystem.ca/>

**1886 Expropriation Act.** Definition - The action by the state or an authority of taking property from its owner for public use or benefit. Learn more here:

- [First Nations Land Management Act \(justice.gc.ca\)](#)

**1899** Treaty 8 was signed, the largest treaty by area in the history of Canada. Learn more here:

- [Treaty 8 | The Canadian Encyclopedia](#)

**1907** Dr. Peter Henderson Bryce, Chief Medical Officer for Canada’s Department of the Interior and Indian Affairs (1904–21), revealed that Indigenous children were dying at alarming rates.

Learn more here:

- [dr.\\_peter\\_henderson\\_bryce\\_information\\_sheet.pdf \(fncaringsociety.com\)](#)
- [Dr. Peter Bryce \(1853–1932\): whistleblower on residential schools | CMAJ](#)

**1920** Duncan Campbell Scott, Deputy Minister of Indian Affairs in Canada made attendance at Residential Schools mandatory. Learn more here:

- [Duncan Campbell Scott plaque now includes his past creating residential schools | CBC News](#)
- [duncan\\_campbell\\_scott\\_information\\_sheet\\_final.pdf \(fncaringsociety.com\)](#)

**1920** Amendments to the Indian Act made it mandatory for every Indian child between the ages of seven and sixteen years, to attend residential schools. View a timeline of Residential Schools here.

- [Residential Schools | The Canadian Encyclopedia](#)

# Grade Eight Online Learning Activities

## Part 2. John A. Macdonald

John A. Macdonald was both Canada's Prime Minister and Minister of Indian Affairs.

On May 9, 1883, Prime Minister Sir John A. Macdonald was quoted in the Official Report of the Debates of the House of Commons of the Dominion of Canada.

Source: [Official report of the debates of the House of ... - p. 1108 - Canadiana Online](#)

Read the following remarks below.

Sir JOHN A. MACDONALD. Well, I think I may almost ask the hon. gentleman to look into the report on these schools, where he will find their success more or less alluded to. I believe, however, that these schools are fairly successful, especially those under the charge of religious bodies, Catholic or Protestant. These are, I believe, more successful than the merely secular schools, where the schoolmasters, who are honest men and who do their duty, are actuated, of course, by a desire to support themselves and their families. The moral restraints of the clergy, both Catholic and Protestant, are greater. They are actuated by higher motives than any secular instructor can pretend to. Secular education is a good thing among white men, but among Indians the first object is to make them better men, and, if possible, good Christian men by applying proper moral restraints, and appealing to the instinct for worship which is to be found in all nations, whether civilized or uncivilized. A vote will be asked for in the Supplementary Estimates for 1883-84, for a larger description of schools. When the school is on the reserve the child lives with its parents, who are savages; he is surrounded by savages, and though he may learn to read and write his habits, and training and mode of thought are Indian. He is simply a savage who can read and write. It has been strongly pressed on myself, as the head of the Department, that the Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men; so that, after keeping them a number of years away from parental influence until their education is finished, they will be able to go back to their band with the habits of mind, the education, and the industry which they have learned at these schools. That is the system which is largely adopted in the United States. Out of these pupils you will get native teachers, and perhaps native clergymen, and men who will not only be able to read and write, but who will learn trades. The Indians are more apt to take to trades such as carpentering, blacksmithing, &c., than to the cultivation of the soil. They have not the ox-like quality of the Anglo-Saxon; they will not put their neck to the yoke, but they can become mechanics and work at various trades. That is a scheme which I will lay before the House rather later in the week.

# Grade Eight Online Learning Activities

## Part 2. Questions:

- Q1.** Before we start, whose traditional land are we on? Click the link, take a look at the map. See if you can find Newmarket: [treaties\\_map\\_english.pdf \(ontario.ca\)](https://www.ontario.ca/treaties_map_english.pdf)
- Q2.** In the Official report of the debates of the House of Commons of the Dominion of Canada, 1883, the following statement was made;

### Read the following statement below and answer the following questions

*"When the school is on the reserve the child lives with its parents, who are savages; he is surrounded by savages, and though he may learn to read and write his habits, and training and mode of thought are Indian. He is simply a savage who can read and write. It has been strongly pressed on myself, as the head of the Department, that the Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men."*

Significance	Answers:
1a. Who made the above statement? 1b. What was their title? 1c. What country did this person lead?	a. b. c.
2. Why do you think the person made this statement?	
3a. In what year was this statement made? 3b. What year is it now? 3c. How many years ago was this meeting?	a. b. c.
3. Where did this person want to send children to?	
4. Does it say anywhere that he wanted his own children sent away? Yes or No	

# Grade Eight Online Learning Activities

Consequences:	Answers: True or False
1. Only adults were to be sent away	
2. Children should forget where they came from including their culture, values, beliefs and traditions	
3. The only way for the children to become 'civilized' is by sending them away from their families	
4. The Government was not trying to assimilate Aboriginal children into non-Aboriginal culture. <a href="#">Assimilate definition for kids - Bing</a>	

### Part 3. Was Newmarket located near a Residential School?

This interactive map will show you if you lived near a residential school. If you grew up in Newmarket you would learn that the closest school was the **Alnwick Industrial School**.

[Did you live near a residential school?\(cbc.ca\).](#)

In reality, these schools were established far from Indigenous children's communities to prevent interaction and remove any trace of their previous lives. Parents who refused to send their children to school were prosecuted under the Truancy Provisions of the Indian Act.

Alnwick Industrial School, Alderville, opened 1848. Closed 1966. <https://www.ricelakereserves.com/page05.html>

In 1848 the Alnwick School was completed at a cost of \$6,328, and during the next ten years a further sum of \$515.77 was expended on it for repairs. It was decided that this Institution should be attended by the children from the Chippewas of Lake Huron and Simcoe, Saugeen and Owen Sound; and the Mississaugas of Alnwick and those of Rice, Mud and Scugog Lakes; a few children from Garden River were also admitted although they had no funds to contribute to the support of the School.

The Chippewa's of Georgina Island are our closest neighbours.

# Grade Eight Online Learning Activities

INSTRUCTION. EACH MISSIONARY WILL OVERLOOK HIS OWN HOCK.

It has been considered, that *Owen's Sound, Alnwick and Muncey Town*, will be the best places to establish the Schools at.

I have only a few words more to say. I have already remarked that the

Source: Minutes of the General Council of Indian Chiefs and Principal Men held at Orillia, Lake Simcoe Narrows, on Thursday, the 30th, and Friday, the 31st, July, 1846,

Q. Who are Newmarket's closest neighbours? Check your answer here. [Georgina Island](#)



Source: [Home - Williams Treaties First Nations](#)

The Chippewas of Georgina Island once lived on Snake Island. Learn more here:

- [Tourism | Georgina Island](#)

## Establishing Manual Labour Schools

Source:

Minutes of the General Council of Indian Chiefs and Principal Men held at Orillia, Lake Simcoe Narrows, on Thursday, the 30th, and Friday, the 31st, July, 1846, on the proposed removal of the smaller communities and the **establishment of manual labour schools**

Excerpts from July 31, 1846 Minutes:

## S P E E C H

delivered by Captain THOMAS G. ANDERSON, Visiting Superintendent Indian Affairs, to the Chiefs and Principal Men of the several Tribes under his Superintendence, in Council, convened at Orillia, the 30th July, 1846, for the purpose of taking their sentiments on the subject of establishing Manual Labour Schools for the Education of their Children, and other matters connected with their Temporal and Religious Advancement in Civilized Life.



# Grade Eight Online Learning Activities

From Snake Island . . . . . Chief JOSEPH SNAKE,  
Mr. JOHN SNAKE, (*the Chief's Orator.*)  
Mr. THOMAS SHILLING.

It is therefore proposed, as I informed each of you last autumn,

*First.*—That the Tribes shall use every means in their power to abandon their present detached little villages, and unite, as far as practicable, in forming large settlements—where

*Secondly.*—Manual Labour Schools will be established for the education of your children : and the land, to which you may now, with the consent of the

Government, remove, the Government will secure, by written documents to you and your posterity for ever.

*Thirdly.*—That you shall devote one fourth of your annuities, which many of you promised last fall to do, for a period of from twenty to twenty-five years, to assist in the support of your children of both sexes, while remaining at the schools. It is to be hoped in that time, some of your youth will be sufficiently enlightened to carry on a system of instruction among yourselves, and this proportion of your funds will no longer be required.

*Fourthly.*—It is proposed that you shall give up your hunting practices, and abandon your roving habits. To enforce which, the Government will not approve of your spending your money in the purchase of provisions ; but you must cultivate the soil, and, as your white brethren do, raise produce for the support of your families, and have some to sell.

*Fifthly.*—It is proposed that the custom of giving your money to your white brethren to build houses, &c., for you, shall cease as far as practicable, and that each man shall put up his own buildings, and be paid a reasonable price for them, out of the funds of the Tribe, and thus, to keep the money among yourselves. By these means you will be encouraged in habits of industry, and you will become a more healthy, and ere long an independent people.

to enable your children to receive instruction. Therefore you remain poor, ignorant and miserable. It is found that you cannot govern yourselves. And if left to be guided by your own judgment, you will never be better off than you are at present ; and your children will ever remain in ignorance. It has therefore been determined, that your children shall be sent to Schools, where they will forget their Indian habits, and be instructed in all the necessary arts of civilized life, and become one with your white brethren. In these Schools they will be well taken care of, be comfortably dressed, kept clean, and get plenty to eat. The adults will not be forced from their present locations. They may remove, or remain, as they please ; but their children must go.

# Grade Eight Online Learning Activities

The Rev. PETER JONES also supplies the following brief note of his remarks at the Council, which the Secretary here copies from the original note, in Mr. JONES's handwriting, received from him for the purpose.

Substance of P. J's speech at Orillia Council :

“That having been eye-witness, for more than 20 years past, of their conversion to Christianity, and the progress made in civilisation, I had long been convinced that in order to bring about the entire civilisation of the Indian Tribes, Manual Labour Schools must be established. That I was glad to see the Gov. sending their aid in the work. That I had lately visited Great Britain for the purpose of raising funds for this object, and had collected upwards of one thousand pounds. That all the good and wise men in that country highly approved of the proposed Schools. That a great deal had already been done for them, and great improvement had taken place in their condition ; but that they had not made that progress which they ought to have made ; and this arose from keeping up their hunting and wandering practices. That so long as they continued to live in this way, I saw no prospect of their rising into usefulness and comfort. That our proposed plans were, to take and board the children, and teach the boys Farming and useful Trades, such as Blacksmithing, Carpentering, Shoemaking, &c. and the girls house-keeping, spinning, knitting, sewing, &c.

I could therefore say the proposed plans are good.”

Chief JOSEPH SNAKE next addressed the Superintendents as follows, by his orator, Mr. JOHN SNAKE :

“ MY CHIEFS,

We have for a long time heard of these High Schools, and the more we hear of the plan the better we like it. We had a Council about it. The one of the Superintendents who passed, mentioning the subject ; we were very much pleased with the plan ; so we held a Council and agreed to give Two hundred Dollars a-year (£50).

I will tell you the sentiments of the Chiefs of my people. They are rather disposed to wish that the High School should be on Lake Simcoe. In the event of any disturbance among the Whites, the High School at a distance might be destroyed ; whereas, if it is back in the central parts of the Country, it would be safer.

This is the opinion of the Scugog Chiefs, and this is the reason why I said that I did not know where my children would be sent. This is all I have to say.”

# Grade Eight Online Learning Activities

What existed prior to 1883 was not a residential school system, but a series of individual church-led initiatives to which the federal government provided grants. These new schools were called "industrial schools." They were expected to prepare older students for assimilation into Euro-Canadian society by training them in a range of trades. The industrial schools were deliberately located away from reserves.<sup>1</sup>

## Part 3 Questions:

Q. Which industrial school was the closest to Newmarket?

**Review the extracts from July 31, 1846 Minutes to answer the following questions.**

1. Who was representing the Government at this meeting?
2. Why were industrial schools being established?
3. What were residential schools called prior to 1846?
4. What does the term annuities mean? Check your answer here: [definition of annuity](#)
5. Who was financing children to be sent to the Alnwick Industrial School?
6. How much were families being told to finance?
7. For how long?
8. What language are the minutes written in?

---

1 [ResSchoolHistory\\_2012\\_02\\_24.pdf \(afn.ca\)](#)

# Grade Eight Online Learning Activities

9. Where did Chief Joseph Snake and the other Chiefs prefer to see the School located?
10. Why would they prefer to see the School in this location?
11. Can you identify three or more things that the Chiefs were being asked to give up?
12. Why do you think Chief Joseph Snake might need an orator? [Definition of an orator](#)
13. How much money was been agreed to go towards the Alnwick Industrial School?
14. What organization did Reverend Peter Jones represent?
15. List two key points the Reverend Jones emphasized in his speech:
  - i)
  - ii)

Note: In the early nineteenth century, the Ojibway in what is now Ontario, made several efforts to integrate school-based education into their communities. Peter Jones, a man of European and Ojibway descent, played an important role in establishing day schools in communities in southern Ontario in the 1830s. In 1846 Ojibway leaders in southern Ontario made a commitment to provide financial support for local residential schools. Eventually, dissatisfaction with the schooling led many to drop their support.

[Learn more about Peter Jones here](#)

# Grade Eight Online Learning Activities

16. What manual labour skills were the children to be taught? Using the information from the speech, create a chart to record your answers in. The chart should include two columns, a title for each column and list of duties in each column.

Title	Title
1.	1.
2.	2.
3.	3.

## Part 4 Map of Residential Schools

We can learn information from reading maps.  
[Click here to see the map of Residential Schools in Canada](#) to answer the questions below.



**Part 4 Questions** – study the map to answer the following questions.

1. What other organization was Canada in partnership with in creating residential schools?
2. Which children were sent away to these schools?
  - i)
  - ii)
  - iii)
3. How many children were sent away?
4. Can you find any provinces on the map without Residential Schools listed on them?

# Grade Eight Online Learning Activities

## Additional Learning Tools:

- [Residential Schools in Canada: History and Legacy Education Guide | Historica Canada Education Portal](#)
- [The Residential School System \(ubc.ca\)](#)
- <https://www.ictinc.ca/blog/the-indian-act-residential-schools-and-tuberculosis-cover-up>
- [IRSHDC \(ubc.ca\)](#)
- [Stolen Children | Residential School survivors speak out - YouTube](#)
- [Where Are The Children – Legacy of Hope Foundation](#)
- <https://indigenousfoundations.arts.ubc.ca/residential-school-system-2020>
- [IRSR11-12-DE-1906-1910.pdf \(fnesc.ca\)](#)
- [Residential Schools in Canada, Education Guide \(historicacanada.ca\)](#)
- [Truth and Reconciliation Commission of Canada - NCTR](#)
- [10 quotes John A. Macdonald made about First Nations \(ictinc.ca\)](#)
- [The Alderville Residential School - A History of the Rice Lake Indians \(ricelakereserves.com\)](#)
- [Indigenous Month \(newmarket.ca\)](#)