

For my research paper, I am going to discuss whether or not Canadian residential schools were created for the purpose of educational reform or social control, focussing on the ^{period} timeline from 1940 to the late 1960s. During this time period, the Anglican, Roman Catholic, United, and Presbyterian churches operated the residential schools under the Federal Government. By the 1960s, the residential schools were failing to do what was intended, to civilize and assimilate Native youth into the wider Anglo-Saxon, white, middle class society, and were also becoming too expensive to operate. Due to these factors, residential schools began to close. By 1969 the federal government took complete control over the them. Consequently, this decision by the government was met with opposition from the Churches which is a topic I will be discussing in my paper.

Evidence of Church opposition can be found in Harry Bertram Hawthorn's report, "A Survey of the Contemporary Indians of Canada Economic, Political, Educational Needs and Policies: Part 2" that was published in October of 1967 ^{the} by ^{office of the federal government.} Indian Affairs Branch. Due to the serious socio-economic barriers that Aboriginal peoples were facing by the 1960s, the Indian Affairs Branch commissioned Hawthorn to investigate their social, educational, and economic situation. Hawthorn was an anthropologist best known for his work with First Nations peoples which influenced his appointed role as director and editor of this report. Although this report addresses many topics, ~~the topic~~ I primarily intend to focus on is the varying ideologies of different religious orders. In particular, I will be analyzing how these ~~denominated~~ groups viewed First Nations peoples' education and their integration into public schools that is discussed within chapter three on pages 52-62. ^{of this report.}

In its entirety, this report revealed that the 1960s was a drastic period of change with regards to residential schools. During this time, the importance of these schools were being reconsidered, they were starting to close, and the First Nations youth were ^{beginning to be} integrated into public schools. Moreover, the section of the report ^{that I am} focussing on revealed the varying and conflicting attitudes of the Churches prior to and during this time. Two of the most important Churches operating over two thirds of the 65

** always describe things in detail as if your reader knows nothing of the topic*

residential schools were the Anglican and the Roman Catholic Church, which was represented by the Oblate Order.¹ Similarly, these two Churches shared the ideology that an adequate First Nations education required a strong religious basis.² The Anglican Church justified its role in the educational life and needs of First Nations by stating it is "the appropriate voice of peoples slowly emerging into community consciousness".³ Comparatively, the Oblate fathers believed that the denominational school system was the only acceptable one.⁴ Based on these views, it was clear that both Churches were opposed to relinquish^{ing} their control and influence in Indigenous education and tried to create a policy of compromise with the federal government. The Anglican Church supported an effort to increase the number of Indian day schools so that religion could still be a factor within their education.⁵ Additionally, the Oblate Fathers argued that residential schools benefited the children because "the Indian home does not prepare the child adequately for the schooling processes designed to meet the needs of non-Indian Canadians".⁶ Furthermore, the Fathers argued that First Nations children "did not feel at ease"⁷ among their non-Indian peers and that many public school teachers were not qualified to adequately teach First Nation history and instill pride amongst their Native children⁸.

On the contrary, school integration was met with attitudes of optimism and support from both the United and Presbyterian Churches that further supported the conflicting attitudes of the different Churches during this time. The United Church believed it was beneficial and in the best interest for First Nations education to move towards non-sectarian education.⁹ Likewise, the Presbyterian Church

¹H. B. Hawthorn, 1967, *A Survey of the Contemporary Indians of Canada Economic, Political, Educational Needs and Policies: Part 2 (The Hawthorn Report, October 1967)*, Ottawa: Indian Affairs Branch, 52.

²Ibid., 53.

³Ibid., 52.

⁴Ibid., 56.

⁵Ibid., 53.

⁶Ibid., 56.

⁷Ibid., 57.

⁸Ibid., 58.

⁹Ibid., 58.

*this is surprising isn't it?
The religious authorities felt
they were experts at Indigenous
history*

why? explain

*make
connection
more
clear*

believed that "the experience of growing up in the ordinary day school [was] an all-important one for all of Canadian children, regardless of race or creed".¹⁰ In addition, the Presbyterian Church strongly opposed the practice of removing children from their home reserve to a central school, as like the traditional residential school approach.¹¹ They believed that the child would become overwhelmed by homesickness, incompatibility, and loneliness which often led to their withdrawal from schools.¹² As a solution, day schools shared by Native and non-Native children close to the reserves were considered the best option until public schools could be easily accessed by all students.¹³ In regards to the curriculum of these schools, the Presbyterian Church believed "factual history, Indian Treaties, and the Indian Act or whatever legislation may from time to time be enacted, Indian lore and Indian culture" should all be included.¹⁴ The inclusion and encouragement of Native culture within the curriculum was a huge change in ideology ~~as opposed to~~ ^{from} the traditional residential school curriculum where students were punished for even speaking their Native language.

- and yet the Anglicans + Catholics seem to be advocating the teaching of "Indian history"?

connection

This section from chapter three of Hawthorn's "A Survey of the Contemporary Indians of Canada: Economic, Political, Educational Needs and Policies: Part 2" revealed the chaotic situation of the different positions taken by the various Churches regarding the future of residential schools.¹⁵ The section provides historical documentation of the opposition the Department of Indian Affairs faced as they tried ^{to} creating a solution about the future of residential schools and sectarian education. Overall, the section also enlightens the historian on how the two most influential Churches at the time, the Anglican and Roman Catholic Church, viewed First Nations people in general. Based on the evidence of this section, it was clear that these two Churches viewed Aboriginal peoples as savage and in need of being saved.

¹⁰Ibid., 59.

¹¹Ibid., 59.

¹²Ibid., 59.

¹³Ibid., 60.

¹⁴Ibid., 60.

¹⁵Ibid., 61.

Although the sectarian based curriculum these particular Churches were enforcing was not working in regards to increasing academic achievement amongst Aboriginal youth, their narrow-minded views remained consistent. On the contrary, the United and Presbyterian Churches acknowledged the shortcomings of the residential schools with open-mindedness and recognized a need for a change in educating First Nations children. In closing, this section revealed that the 1960s was a prolonged period of change that presented difficulties for the Indian Affairs Branch to develop a new education plan that properly addressed the needs of Aboriginal youth. ✓

→ I'm not sure you've convinced me of this... some of your evidence suggests they were looking out for the Indigenous children...

Good start, Haylee. You've drawn evidence from your document to present your analysis. More explanation and interpretation would further strengthen your paper, along with a clearer structure. Overall, though, I think this is on the right track.