

No Time to Say Goodbye, by Sylvia Olsen

Grades 9-10

Sononis Press

8 copies at Highland

No warnings for language, though there are potentially upsetting scenes of physical, psychological, and sexual abuse at a residential school.

This book traces the stories of five Tsartlip children during their times at Kuper Island Residential School. Each of the five episodes could stand alone as a short story, though they are linked to varying degrees, and could be viewed as a continuous narrative. The book opens in late summer of 1955 with three brothers aged five to ten being basically kidnapped from their poor but loving home by an obnoxious Indian agent. We follow their stories at Kuper Island, with an escape, a near starvation, and plenty of abuse and neglect at the hands of the Catholic staff. There are some genuinely caring and compassionate staff members as well, which adds to the balance and realism of these stories. The story of Monica deals with the head teacher who is also a serial rapist. With the help of an older girl, Monica eventually manages to have her tormentor transferred to a distant school, leaving us to speculate how Monica will deal with her experiences in the future, and what will happen at Father Maynard's new school. The final story is about a former bully named Nelson who is taught by a gifted young teacher how to channel his strength and aggression into sports. All stories are based on interviews with residential school survivors, and consequently carry the ring of truth. All themes and topics related to residential schools are touched upon in this book, including abuse, neglect, coercion, colonialism, assimilation, and restitution.

Title of Novel: No Time To Say Goodbye

Author: Olsen, Sylvia

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Recommended for Grade(s): 6,7,8

Reasons for Recommendation

This collection of stories is based on accounts from native people who attended the Kuper Island Residential School, located just off Vancouver Island. With this account of five children who were taken from their homes to attend the school, the author has created characters that students will at once relate to and admire. These inter-related stories are engaging and promote empathy for the characters who struggle to deal with emotional and physical hardships, and to retain their sense of self and a connection to their aboriginal communities. The author has avoided being didactic in her treatment of the important and often heartbreaking issues these stories explore – including implied sexual abuse. This book would be an excellent way to explore issues pertaining to human rights, racism, and the history of the treatment of Aboriginal Peoples in British Columbia. It would make a good novel study or would serve as a good read-aloud.

Any social considerations...

A character discloses sexual abuse. This important issue will need to be handled with sensitivity.

AUDIENCE

To What Degree:

0=Not at all, 1=Slightly, 2=Moderately, 3=Extensively

... reading range appropriate for recommended grade level and language ability?	3
... language use appropriate to context, maturity and intellectual level?	3
... content appropriate for intended age, grade level, and demographics?	3

CONTENT

... appeal to students' interests?	3
... engage students ... compatible with intellectual and emotional maturity?	3
... stimulate imagination and curiosity?	3
... has literary merit (purposeful style, character development)?	3

DESCRIPTORS

- D-1 ☒ Aboriginal perspective
- D-2 ☐ International perspective
- D-3 ☒ Canadian perspective
- D-4 ☒ BC perspective
- D-5 ☐ Consideration for Special Needs and ESL
- D-6 ☐ Literature Circle use
- D-7 ☐ Whole Class use
- D-8 ☒ Read Aloud / Discussion use
- D-9 ☒ Cross-Curricular

D-10 Genre:

- ☐ Adventure
- ☐ Biography
- ☒ Contemporary Issues
- ☐ Fantasy
- ☒ Historical Fiction
- ☐ Mystery/Suspense
- ☐ Science Fiction
- Other: None

SOCIAL CONSIDERATIONS

A=Acceptable, U=Unacceptable, N/A=Not Applicable

General Considerations

- A Age
- A Gender Roles
- A Aboriginal Peoples
- A Multiculturalism
- A Belief System
- A Socio-Economic
- A Violence
A character discloses sexual abuse. p. 139
- A Ethical and Legal
- A Language

No Time to Say Goodbye – “Thomas”

1. Create an eight-point attribute web for Thomas. For each attribute, provide a brief quotation, and a page reference.
2. Using the information on your web, write a one paragraph character sketch of Thomas. Incorporate three quotations from your web into your paragraph.
3. Describe Thomas’s home life in two or three sentences. Support your statements with references to the story.
4. Describe Agent Macdonald’s attitude toward the children.
5. Why did the Jones family have no choice in sending their children to Kuper Island?
6. Why was the school at Kuper Island run by the Catholic Church?

No Time to Say Goodbye

“Wilson”

1. Create a word splash for this story. Select thirty words that capture the essence of “Wilson”.
2. Make a t-chart that shows the differences between Brother Eubieus and Brother Jerry. Include direct quotations on each side.
3. Why did Wilson get sick at school? List all of the causes for his illness.
4. Describe Brother Jerry’s solution for bed-wetting. Why does he resort to such extreme measures?
5. Why was Dr. Douglas transferred back to Vancouver?
6. What is ironic about the card that Father Maynard sends to the Jones house?

No Time to Say Goodbye

“Joey”

1. How much contact has Joey had with Wilson during his illness? Cite evidence to support your answer.
2. What changes do you notice in the way Brother Eubieus treats Joey? How do you account for this change?
3. What motivates Joey and Stumpy to attempt an escape?
4. Describe the preparations they make for their journey.
5. Calculate the distance covered by the boys on their trip from Kuper Island to Esquimalt.
6. What can we learn about the history of Kuper Island Residential School from the stories told by Uncle Willie and Aunt Phyllis? How would you describe the quality of education they received? Had things changed very much by the time Joey and Stumpy arrived?
7. This story ends with the information that Joey was sent back to Kuper Island. Write an ending that shows what happened to him on his first day back. Try to imitate Sylvia Olsen's style.

No Time to Say Goodbye

“Monica”

1. Read the first four paragraphs of this story. What impression of Father Maynard is the author trying to create? List the details that create this impression.
2. What can we infer about the school at Kuper Island from the scene where Monica gets a haircut?
3. Explain the symbolism of Monica’s braids.
4. What did Monica learn about the academic standards at Kuper Island? Cite evidence to support your answer.
5. Why do Vivian and the other girls tease Monica about being Father Maynard’s “LP”? What do they know?
6. Why does Father Maynard move to another school? What do you think will happen when he gets there?
7. How did Vivian save Monica?

No Time to Say Goodbye

“Nelson”

1. What do we know about Nelson before the start of this story? Find a quotation to support your answer.
2. Why is there so much friction between Nelson and Brother Jerry?
3. Why didn't Brother Jerry intervene when Nelson fought with Marty?
4. How is Feldstar different from Brother Jerry?
5. What did Feldstar teach Nelson besides how to run?
6. How has Nelson changed by the end of this story? Cite evidence to support your answer.

Residential Schools

Assimilation: blue and clear water example; to absorb into the culture of a population or group; dilution; melting pot = current USA policy

Integration: yellow and green beans/peas; to blend into a unified whole; united yet separate; multiculturalism; current Canada policy

Segregation: oil and water; to separate or set apart from others or from the general mass; Southern USA (with black and white populations) in the past 19th and early 20th centuries

Features of the residential schools

- 5 – 15 year old aboriginal youth
- taken from their homes without their parents
- divided by sex
- strict rules (behavior, language use, sex intermingling)
- abuse – mental, sexual, physical
- run by the Christian churches; priests and nuns
- ideas of superiority and race played a part
- civilizing the savages; destroy native culture
- taught English language and customs
- started with good intentions
- meant to be assimilation but ended up being segregation due to school locations and the population make up of the school

Residential School System

- first residential schools opened by the French missionaries in the 1600's
- laws were put into place in the late 1800's to reward aboriginal children to attend
- run by Christian churches (Roman Catholic, United, and Anglican)
- those who "graduated" into society were given 50 acres of land and stripped of the aboriginal rights
- funded by Indian and Northern Affairs, under the Indian Act which promised care and education
- laws were put into place in the 1920's to force aboriginal children to attend
- meant to change aboriginals into English speaking, educated citizens of Canada who could be productive members of society: assimilation
- forcefully took children age 7 - 15 out of their homes
- parents not allowed to visit, nor were children allowed to leave during the school year (10 months), but home for the summers
- punishments for speaking aboriginal languages, many children mistreated
- physical and sexual abuse charges
- high mortality rates at these schools, due to violence and disease (TB)
- 1950's force labour in schools
- 1969 Department of Indian Affairs took over control of schools from churches
- last school closed in 1998

- Aboriginals who went to residential schools never learned basic family skills, and have difficulties in parenting
- if non-status and Métis children were included in official statistics, anywhere from 1 in 3 to 1 in 2 aboriginal children were in foster care in the 1970's.
- Today, aboriginal children are three times more likely to be in foster care than non-aboriginal children
- As of January 5th 2005, 51% of children removed from their homes and placed in foster care have Aboriginal status

<http://www.fafp.ca/fosterparentinfo.shtml>

No Time to Say Goodbye: Children's Stories of Kuper Island Residential School

Setting Pop-Up

Name:

Choose one of the settings from the novel and make a pop-up display. Please choose from the following settings:

- Tsartlip community
- the Jones house
 - bedrooms
 - kitchen
 - outside view
- Agent McDonald's car
- Kuper Island Residential School
 - Outside view
 - Wilson's group bedroom

My setting will be of: _____

You will be detailing what that place would look like below. Please get as many details as possible such as colour, shape, number, items, placement, etc.

List of details:

Pop-up rough draft:

Materials needed:

Doll Character Activity

Name:

You will be creating a doll size image of one of the characters from the *No Time to Say Goodbye* novel. Please choose from Thomas, Wilson, Joey, Monica or Nelson. A description of each character will be done both with words and visually.

Step 1:

Find evidence from the book about the character's looks, thoughts and/or feelings, and deeds and/or actions.

Part 1 - Looks: You describe what the character would have looked like, including eye colour, hair colour, age, height, distinguishing features, clothing style and facial expression. You will also need to write out two direct quotes from the book that tells how they look.

Part 2 - Thoughts & Feelings: Find descriptions of the character's thoughts and feelings. Record two passages from the novel that show what's inside the character's mind and heart. Beneath each quote, record what you learn about the character by examining his or her thought or feelings.

Part 3 - Deeds & Actions: Write two examples of the character's actions. Use direct quotes or state what they do in your own words. Beneath each statement, record what you think the character's actions reveal about them.

Step 2:

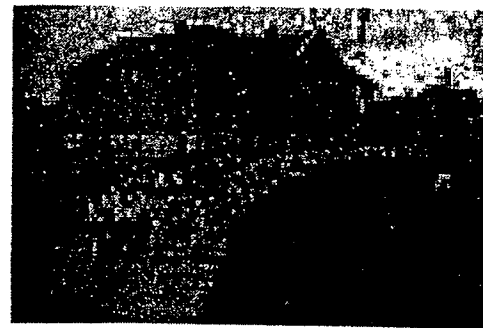
Type out the information you collected, and make sure it is edited for spelling and grammar mistakes. Divide information into the three sections as above. Please use Times New Roman font size 12.

Step 3:

I have an outline of a doll. Cut the body out to whatever size you need, then put it together. Colour and decorate the body to resemble what you think your character would look like.

Step 4:

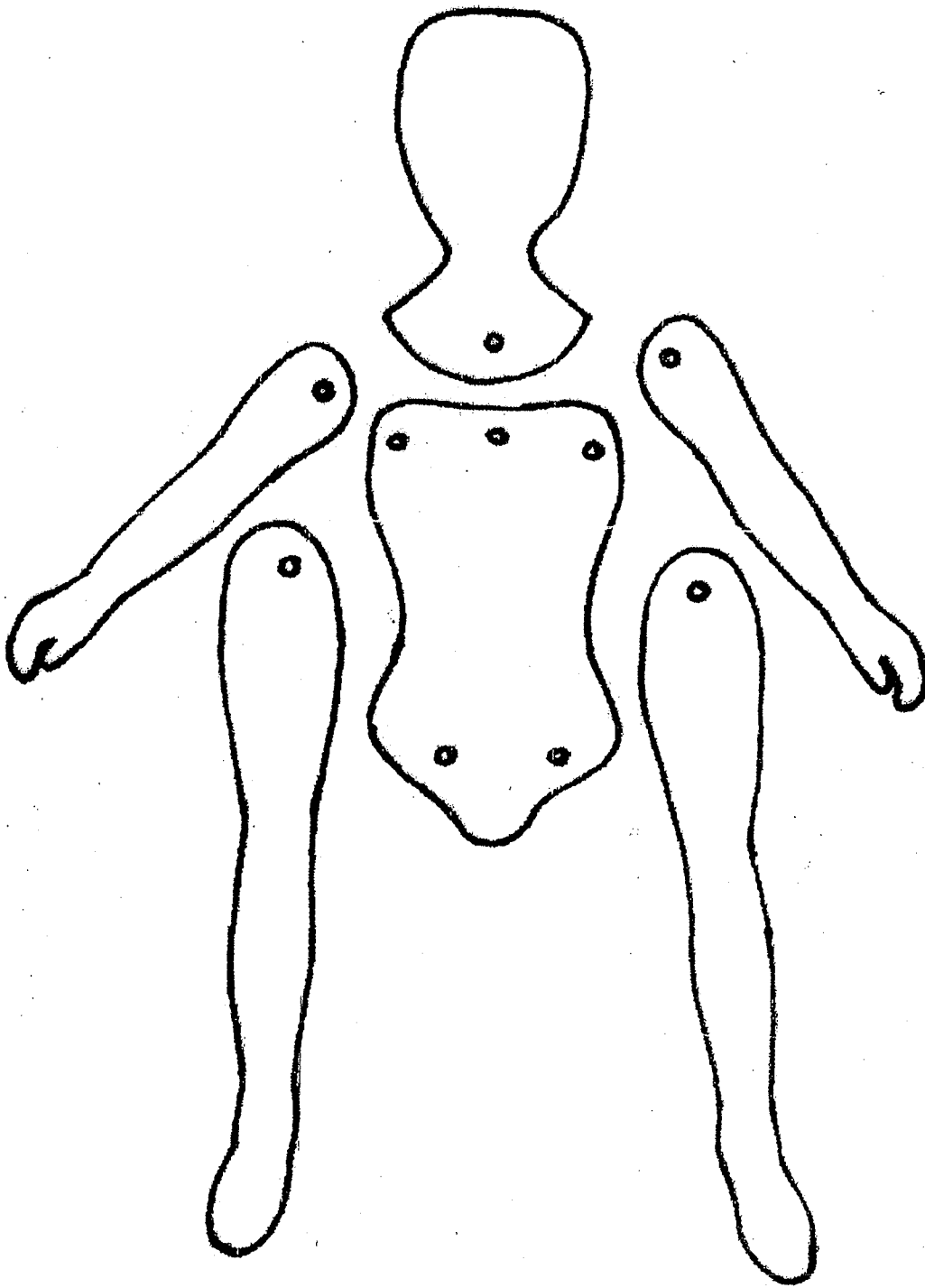
Attach the information about your character to the body cutout. Make sure your name is on it.



No Time To Say Goodbye Quiz

Name:

1. Why was Wilson send home from Kuper Island?
2. Who was Joey's friend who he slept next to?
3. How did Joey escape Kuper Island?
4. What did Thomas do to help Joey's escape?
5. Why didn't Monica want her hair cut?
6. What sport did Nelson become good at?
7. Where did the big Track Meet take place, where Nelson won?



Essay Types

There are many different forms of essays. During this novel unit, we will be using information from the book *No Time to Say Goodbye*. *No Time to Say Goodbye* is a fictional story about the aboriginal residential school experience. It is based on real life stories of the Tsartlip people, and includes information about the Kuper Island Residential School. Kuper Island is a part of the Gulf Islands chain and is just off the coast of Chemainus.

Assignment:

You will be writing two essays. One essay will be either a persuasive, argumentative or comparison essay. The other will be a descriptive, definition or evaluation essay. Please read the definition of the essay below. You will be provided examples of the different essays to analyze.

Forms:

Persuasive/argumentative essay

Makes a claim or takes a position and backs it up with statistics, expert opinions, and other evidence. You may review an opposing review and explain why it is wrong and you are right.

Comparison essay

Demonstrates similarities and differences between two topics.

Descriptive essay

Explains the “what, why, how, when, and where’s” of a topic. For example, a descriptive essay about a tree would explain what it’s made of, why it grows, when it grows, and so on.

Definition essay

Provides a personal, extended definition of a word, term, or concept (especially abstract terms, such as love, pain, or patriotism) by linking or comparing the term to a previous definition and by illustrating how that term should be applied.

Evaluation essay

Describes a thing or event and explains its importance, value, and/or relevance. This is a critical analysis of something, such as a book, poem, movie or play. Did you like this thing? Why? Discuss strength and weaknesses.

Narrative essay

Tells a story in a sequence of events. There should be some point, lesson, or idea gleaned from this narrative to make the essay meaningful.

Example of Persuasive Writing

I am a Native of North America

Chief Dan George

In the course of my lifetime I have lived in two distinct cultures. I was born into a culture that lived in communal houses. My grandfather's house was eighty feet long. It was called a smoke house, and it stood down by the beach along the inlet. All my grandfather's sons and their families lived in this large dwelling. Their sleeping apartments were separated by blankets made of bull rush reeds, but one open fire in the middle served the cooking needs of all. In houses like those, throughout the tribe, people learned to live with one another; learned to serve one another; learned to respect the rights of one another. And children shared the thoughts of the adult world and found themselves surrounded by aunts and uncles and cousins who loved them and did not threaten them. My father was born in such a house and learned from infancy how to love people and be at home with them.

And beyond this acceptance of one another there was a deep respect for everything in nature that surrounded them. My father loved the earth and all its creatures. The earth was his second mother. The earth and everything it contained was a gift from See-see-am . . . and the way to thank this Great Spirit was to use his gifts with respect.

I remember, as a little boy, fishing with him up Indian River and I can still see him as the sun rose above the mountain top in the early morning . . . I can see him standing by the water's edge with his arms raised above his head while he softly moaned . . . 'Thank you, thank you'. It left a deep impression on my young mind.

And I shall never forget his disappointment when once he caught me gaffing for fish 'just for the fun of it'. 'My Son' he said, 'The Great Spirit gave you those fish to be your brothers, to feed you when you are hungry. You must respect them. You must not kill them just for the fun of it.'

This then was the culture I was born into and for some years the only one I really knew or tasted. This is why I find it hard to accept many of the things I see around me.

I see people living in smoke houses hundreds of times bigger than the one I knew. But the people in one apartment do not even know the people in the next and care less about them.

It is also difficult for me to understand the deep hate that exists among people. It is hard to understand a culture that justifies the killing of millions in past wars, and is at this very moment preparing bombs to kill even greater numbers. It is hard for me to understand a culture that spends more on wars and weapons to kill, than it does on education and welfare to help and develop.

It is hard for me to understand a culture that not only hates and fights his brothers but even attacks nature and abuses her. I see my white brothers going about blotting out nature from his cities. I see him strip the hills bare, leaving ugly wounds on the face of mountains. I see him tearing things from the bosom of mother earth as though she were a monster, who refused to share her treasures with him. I see him throw poison in the waters, indifferent to the life he kills there; and he chokes the air with deadly fumes.

My white brother does many things well for he is more clever than my people but I wonder if he knows how to love well. I wonder if he has ever really learned to love at all. Perhaps he only loves the things that are his own but never learned to love the things that are outside and beyond him. And this is, of course, not love at all, for man must love all creation or he will love none of it. Man must love fully or he will become the

lowest of the animals. It is the power of love that makes him the greatest of them all . . . for he alone of all animals is capable of love.

Love is something you and I must have. We must have it because our spirit feeds upon it. We must have it because without it we become weak and faint. Without love our self esteem weakens. Without it our courage fails. Without love we can no longer look out confidently at the world. Instead we turn inwardly and begin to feed upon our own personalities and little by little we destroy ourselves.

You and I need the strength and joy that comes from knowing that we are loved. With it we are creative. With it we march tirelessly. With it, and with it alone, we are able to sacrifice for others.

There have been times when we all wanted so desperately to feel a reassuring hand upon us . . . there have been lonely times when we so wanted a strong arm around us . . . I cannot tell you how deeply I miss my wife's presence when I return from a trip. Her love was my greatest joy, my strength, my greatest blessing.

I am afraid my culture has little to offer yours. But my culture did prize friendship and companionship. It did not look on privacy as a thing to be clung to, for privacy builds up walls and walls to promote distrust. My culture lives in big family communities, and from infancy people learned to live with others.

My culture did not prize the hoarding of private possessions, in fact, to hoard was a shameful thing to do among my people. The Indian looked on all things in nature as belonging to him and he expected to share them with others and to take only what he needed.

Everyone likes to give as well as receive. No one wishes only to receive all the time. We have taken much from your culture . . . I wish you had taken something from our culture . . . for there were some good and beautiful things in it.

Soon it will be too late to know my culture, for integration is upon us and soon we will have no values but yours. Already many of our young people have forgotten the old ways. And many have been shamed of their Indian ways by scorn and ridicule. My culture is like a wounded deer that has crawled away into the forest to bleed and die alone.

The only thing that can truly help us is genuine love. You must truly love us, be patient with us and share with us. And we must love you - with a genuine love that forgives and forgets . . . a love that forgives the terrible sufferings your culture brought ours when it swept over us like a wave crashing along a beach . . . with a love that forgets and lifts up its head and sees in your eyes an answering love of trust and acceptance.

This is brotherhood . . . anything less is not worthy of the name.

I have spoken.

Chief Dan George, *My Heart Soars* (Surrey, B.C.: Hancock House, 1989), 36-41.

Example of a Definition Essay

The Real Meaning of Honesty

I think it was my mother who taught me the meaning of honesty. Not because she actually was honest, but because she lied all the time. She felt that the easiest way out of any given situation was generally the best way out. And, for her, that generally meant telling a "little white lie." As a young child I thought it was kind of cool. And, naturally, when I would come to her with a concern or question wondering what I should do, she generally advised me to lie.

"Mom, I told Theresa that I would go over to her house, but now I would rather go to Sue's house to play."

"Tell Theresa you're sick," she would advise. And generally I did. But I didn't seem blessed with her lack of conscience. On many painful occasions Theresa would find out that I really went to Sue's house without her. These occasions taught me that it is more painful to be caught in a lie than it is to tell the truth in the first place. I wondered how it was possible that my mother had never learned that lesson.

I started thinking of all the lies that I'd heard her tell. I remembered the time she told someone that her favourite restaurant had closed, because she didn't want to see them there anymore. Or the time she told Dad that she loved the lawn-mower he gave her for her birthday. Or when she claimed that our phone lines had been down when she was trying to explain why she hadn't been in touch with a friend of hers for weeks. And what bothered me even more were all the times she had incorporated me into her lies. Like the time she told my guidance counsellor that I had to miss school for exploratory surgery, when she really needed me to babysit. And it even started to bother me when someone would call for her and she would ask me to tell them that she wasn't there.

So, I started my own personal fight against her dishonesty. When I answered the phone and it was someone my mother didn't want to talk to, I said, "Louise, mom is here, but she doesn't want to talk to you." The first time I did it, I think she grounded me, but I refused to apologize. I told her that I had decided that it was wrong to lie. And the next time it happened I did the same thing. Finally, she approached me and said, "I agree that lying is not the best thing to do, but we need to find a way to be honest without being rude." She admitted that her methods weren't right, and I admitted that mine were a bit too extreme.

Over the past few years, the two of us have worked together to be honest- and yet kind. Honesty should mean more than not lying. It should mean speaking the truth in kindness. Though I started by trying to teach my mom the importance of honesty, I ended up gaining a deeper understanding of the meaning of the term.

<http://depts.gallaudet.edu/englishworks/writing/definition.html>

Example of a Narrative Essay

Josie's Triumph

Even though I am the older brother and she's the younger sister, Josie was always a head taller, and a good 40 pounds heavier than me when we were growing up. I hated that. I was the big brother. I was supposed to be dominant and protective. But while she was the biggest kid in school, I was nearly the smallest.

Josie's size and strength only made my lack of those two qualities more apparent. I was two years ahead of her in school, which meant that by the time she got to middle school I was already an 8th grader. Kids in middle school are not kind or accepting, and over the years they had continually made fun of my puny size and lack of athletic ability. But the teasing reached a whole new level when Josie entered middle school. Now they had a new angle for tormenting me.

They would taunt, "Hey Shrimp! Your sister still beat you up?" Or, they would chant again and again on the bus, "Paul, Paul, he's so small, but his sister's ten feet tall!" I guess that rhyme was hurtful to both of us, but I only felt my own humiliation. It still baffles me that I took no notice of my sister's feelings. The times when the jokes centered around her, like when they called her "Josie the Giant," it was such a relief not to be their target that I did nothing to stop them. Nothing seemed to bother Josie anyway. I never heard her complain or so much as saw her wince. I just assumed that her interior was as steely as her exterior.

That was until the day she snapped.

There was a new girl, Ginny, in Josie's class who wore really thick glasses, and without them, was nearly blind. She, to my relief, had temporarily become the butt of jokes and pranks. The latest chant that the kids had come up with was, "Ginny, Ginny, short and fat, squinty-eyed and blind as a bat!" In all fairness, Ginny wasn't fat at all, but the kids chanted that because it rhymed with bat.

It started as a normal lunch break, with Josie and Ginny standing together in line. Suddenly, Tommy Pederson ran up behind Ginny and snatched her glasses off her face. Everyone began the chant as they carelessly tossed her glasses down the line. I watched Josie's face as it was happening. There seemed to be an anger beyond normal 6th grade capacity brewing behind her eyes. Tommy Pederson had gotten the glasses back and was waving them around in the air. That's when it happened. With one hand Josie grabbed the glasses from him and with the other she punched him in the face. She hit him with such force that he fell over. Everyone froze in shock for a second until Tommy screamed "Get her!" There must have been 15 different students who rushed toward Josie. She held the glasses up as if to protect them and looked panicked until she made eye contact with me. "Josie! Here!" I screamed, gesturing that she throw me the glasses. She tossed the glasses to me, and miraculously, I caught them. She then faced the students who were rushing toward her. She skilfully defended herself by knocking them down one at a time as they approached her. She stopped fighting only when no one else dared move toward her.

I brought the glasses over and handed them to Tommy as he was picking himself up off the floor, humiliated. "Say you're sorry and give Ginny back her glasses," I told him. He said nothing. Josie slowly walked over and punched him in the stomach. He doubled over gasping for breath. "Say you're sorry and give her back her glasses," she repeated as she dragged him over to Ginny. "S-s-sorry," stammered Tommy as he handed her the glasses. Ginny took them, her eyes round with shock.

At that point, someone started clapping. It was quiet at first, then almost everyone joined in. Everyone except the kids that she had beat up. They sat in stunned silence, knowing that this day marked a change for us all.

Example of a Descriptive Essay

A Small, Close-Knit Community

by Katherine DeLorenzo

"I'm glad I'm Deaf," said Gallaudet graduate Dawn Taylor. "I wouldn't want to be hearing." Why, one wonders, would a deaf person say such a thing? Wouldn't all deaf people rather be hearing if given the chance? Quite the contrary. As hard as it is for hearing people to believe, many deaf people think they are lucky because of the rich social and cultural environment their community offers.

For starters, Deaf people are members of a small and close-knit community. The shared sense of community brings deaf people together in ways that are enriching and rewarding. For example, because many deaf people have friends across the country, they are avid travelers. Deaf-owned travel agencies are kept quite busy by clients eager to criss-cross the country, often for activities such as the National Association of the Deaf conference, deaf softball and basketball games, and other well-attended events. Rare is the deaf person who hasn't left his or her state!

Just as there are deaf people all over the world, there are international clubs and events as well. The World Games for the Deaf allows hundreds of amateur deaf athletes from many countries around the world to compete in Olympics-style athletic competition. Just like the Olympics, the games are held every four years in a different country. Of course, interpreters are needed -- that is, deaf interpreters. When experts fluent in British or Russian Sign Language can't be found, seasoned participants are adept at using a form of communication called "gestuno" which is modeled after Esperanto.

In addition, there are a multitude of religious, social, and charitable organizations established, managed, and attended by deaf people. Rabbinical scholars might find the Wolk Center for Deaf Jewish Studies helpful. If the Deaf Aviators Club isn't your thing, perhaps you'd like to attend a reading given by the National Deaf Literary Society? If flush, you can always donate extra funds to the local Deaf Dalmatians Society chapter, run by -- who else -- a deaf person. And don't forget to pick up a copy of DeafNation, so you'll know when Deaf West Theater or the National Theater of the Deaf will be in town. Looking for an aspiring actor to star in your next film? Don't forget to fax a note to the Deaf Entertainment Guild.

So the next time a hearing person says it's a hardship to be deaf, just count all of the advantages on your fingers. Unlike a hearing person who doesn't sign, you won't have to stop at ten.

<http://depts.gallaudet.edu/englishworks/writing/advantages.html>

Name: _____

5 x 5 Essay Outline

Title (Power 1): _____

Introduction:

Thesis statement (topic sentence for the essay, what is the essay about in the most basic sense, Power 1) _____

Mention your three body paragraph topics (Power 2) in Intro:

Body 1: _____

Body 2: _____

Body 3: _____

Body 1 (Power 2):

Topic sentence: _____

Details (Power 3):

- a. _____
- b. _____
- c. _____
- d. _____

Any extra info to add to details? Those would be Power 4+ info.

Body 2 (Power 2):

Topic sentence: _____

Details (Power 3):

- a. _____
- b. _____
- c. _____
- d. _____

Prime Minister Stephen Harper's statement of apology

CBC News (<http://www.cbc.ca/canada/story/2008/06/11/pm-statement.html>)

Here are excerpts from the text of Prime Minister Stephen Harper's statement of apology on Wednesday, as released by the Prime Minister's Office. French sections, which repeat the English text, have been excluded:

Mr. Speaker, I stand before you today to offer an apology to former students of Indian residential schools. The treatment of children in Indian residential schools is a sad chapter in our history.

In the 1870's, 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 schools system were to remove and isolate children from the influence of their homes, families, traditions 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 said, "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.

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 Métis 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 this 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 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 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.

We are sorry.

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.

Indian and Northern
Affairs CanadaAffaires indiennes
et du Nord Canada

Canada

INAC

Fact Sheet: Canada's Position On The United Nations Declaration On The Rights Of Indigenous Peoples

Canada's record on the rights of indigenous people speaks for itself. Not only are Aboriginal and Treaty rights protected in our Constitution, they are also safeguarded under numerous other agreements, pieces of legislation and judicial decisions.

The United Nations (UN) Declaration on the Rights of Indigenous Peoples clearly did not balance the rights of Aboriginal peoples with those of all other Canadians.

For over 20 years, Canada worked for a strong and effective declaration that would promote and protect human rights and fundamental freedoms of every indigenous person and recognize collective rights of indigenous peoples around the world. Canada sought, along with many others, an aspirational document which would advance indigenous rights and promote harmonious arrangements between indigenous peoples and the States in which they live.

The most problematic portions of the declaration for Canada are those dealing with: lands, territories and resources; free, prior and informed consent; self-government, military issues, intellectual property and the need to achieve an appropriate balance between the rights and obligations of Indigenous peoples, States and third parties.

The Government of Canada continues to deliver real, measurable and tangible results for Aboriginal peoples. We are moving forward on a host of key initiatives including housing, water quality, education, child and family services, settling specific claims, delivering on-reserve human rights, and we have introduced Matrimonial Real Property Rights legislation.

Regardless of its position on the UN declaration, Canada will continue to take effective action, at home and abroad, to promote and protect the rights of indigenous peoples based on its existing human rights obligations and commitments, both national and international.

Date Modified:2008-10-30

Indigenous rights outlined by UN

(Thursday, 13 September 2007)

The United Nations General Assembly has adopted a non-binding declaration on the rights of indigenous peoples after 22 years of debate.

The document proposes protections for the human rights of native peoples, and for their land and resources.

It passed despite opposition from Australia, Canada, New Zealand and the United States. They said it was incompatible with their own laws.

There are estimated to be up to 370 million indigenous people in the world.

The Declaration on the Rights of Indigenous Peoples calls on countries to give more control to tribal peoples over the land and resources they traditionally possessed, and to return confiscated territory, or pay compensation.

The General Assembly passed it, with 143 countries voting in favour and 11 abstaining.

Four nations - Australia, Canada, New Zealand and the United States - each with large indigenous populations, voted against.

Australia said it could not allow tribes' customary law to be given precedence over national law.

"There should only be one law for all Australians and we should not enshrine in law practices that are not acceptable in the modern world," said Indigenous Affairs Minister Mal Brough.

A leader of a group representing Canada's native communities criticised his government's decision to oppose the declaration.

"We're very disappointed... It's about the human rights of indigenous peoples throughout the world. It's an important symbol," said Phil Fontaine, leader of the Assembly of First Nations.

Campaign group Survival International says Canada's Innu tribe, who live in the frozen Labrador-Quebec peninsula, are struggling to maintain their traditional lifestyle as the government allows mining concessions, hydro-electric power schemes, and roads on their land.

The Canadian government said it supported the "spirit" of the declaration, but could not support it because it "contains provisions that are fundamentally incompatible with Canada's constitutional framework."

"It also does not recognise Canada's need to balance indigenous rights to lands and resources with the rights of others," a joint statement from the Canadian ministries of Indian and Foreign Affairs said.

Canada has 1.3 million indigenous people, among a total population of 32.7 million.

Source: http://news.bbc.co.uk/2/hi/in_depth/6993776.stm

No Time to Say Goodbye Essays

Choose one of the essays in each category.

Essay #1

Descriptive: Write an essay describing Kuper Island Residential School

Definition: What is the definition of love? Use the novel for examples.

Evaluative: Write a review of the novel

Essay #2

Persuasive/argumentative: "Residential schools were beneficial for Aboriginal peoples in Canada"
Agree or disagree, but justify (give reason and evidence for) your answer.

Comparison: Look at the experiences of Thomas and Nelson, how do they compare?

Please use the essay outline sheets and attach them to the completed essay.