

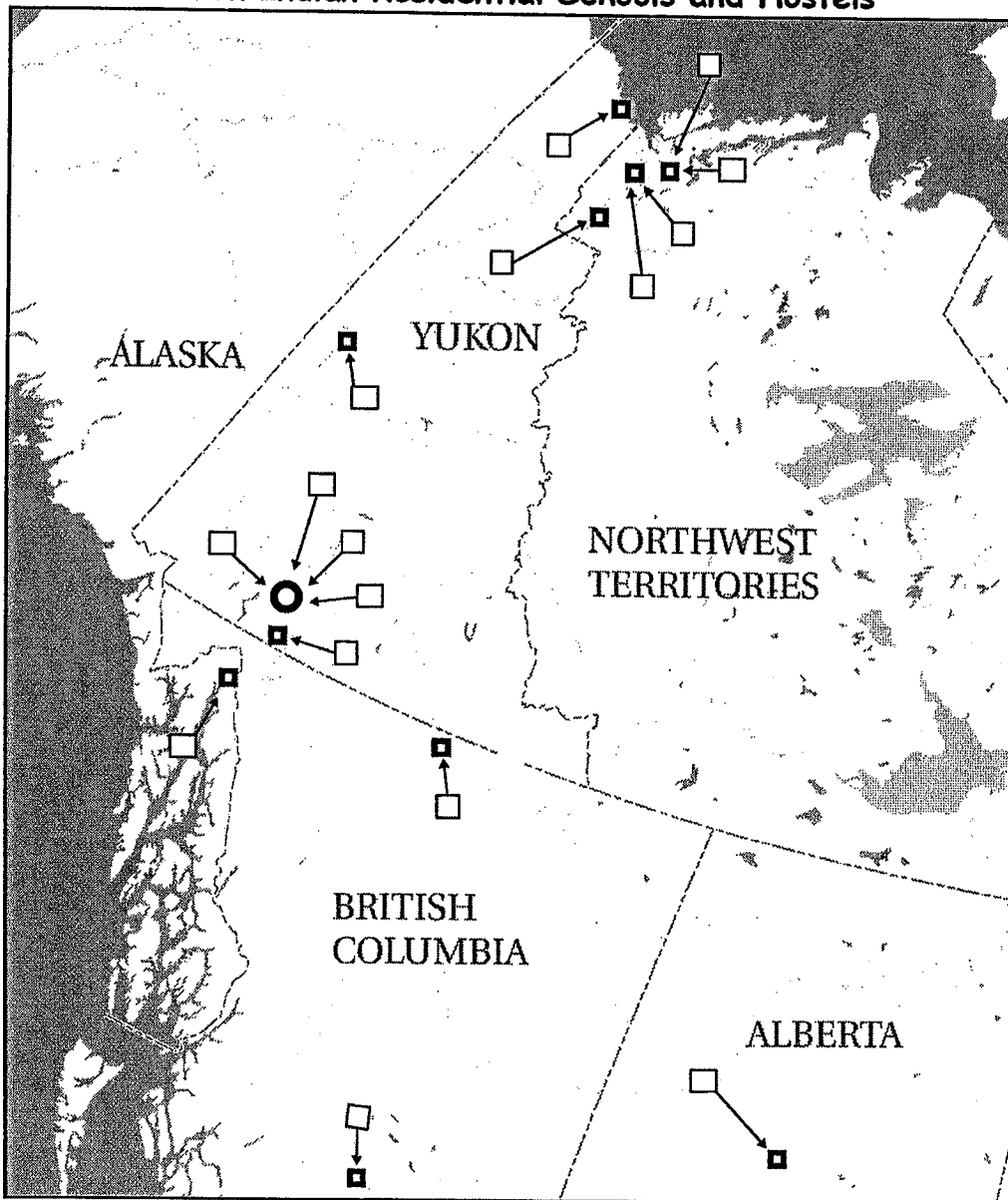
Blackline Master 2

What Do You Know About Indian Residential Schools?

See what you know about Residential Schools before we learn more about them.

1. What were Indian residential schools?
2. Why were First Nation children sent to residential schools?
3. Who paid for the schools?
4. Who ran the schools?
5. What were some of the experiences of children at these schools?
6. When did the last Indian residential school close?
7. What were some of the effects of Indian residential schools on First Nation people?
8. Why do you think it might be important to learn about Indian residential schools?

Yukon Indian Residential Schools and Hostels



- | | |
|---|---|
| 1. All Saints Indian and Eskimo Residential School (A 1936-1959) | 9. Shingle Point (St. John's Eskimo Indian Residential School (A 1929-1936) |
| 2. Choooutla Indian School (A 1911-1953);
Carcross Indian Residential School (A 1954-1969) | 10. Stringer Hall (A 1959-1975) |
| 3. Coudert Hall (Catholic Indian Hostel) (RC 1960-1972?) | 11. St. Agnes Hostel (Yukon Hall) (A 1952-1966) |
| 4. Fleming Hall (Fort McPherson Indian Residential School) (A 1958-1969?) | 12. St. Bernard's (Grouard) Indian Residential School (RC 1939-1962) |
| 5. Grollier Hall (RC 1959-1996?) | 13. St. Paul's Hostel (A 1920-1953) |
| 6. Immaculate Conception Residential School (RC 1925-1959) | 14. St. Pius X Mission Boarding School (RC 1931-1960) |
| 7. Lejac Indian Residential School (RC 1922-1976) | 15. Whitehorse Baptist Indian Mission School (B 1947-1960) |
| 8. Lower Post Indian Residential School (RC 1951-1975) | 16. Yukon Hall (Whitehorse Protestant Indian Hostel) (A 1960-1988?) |

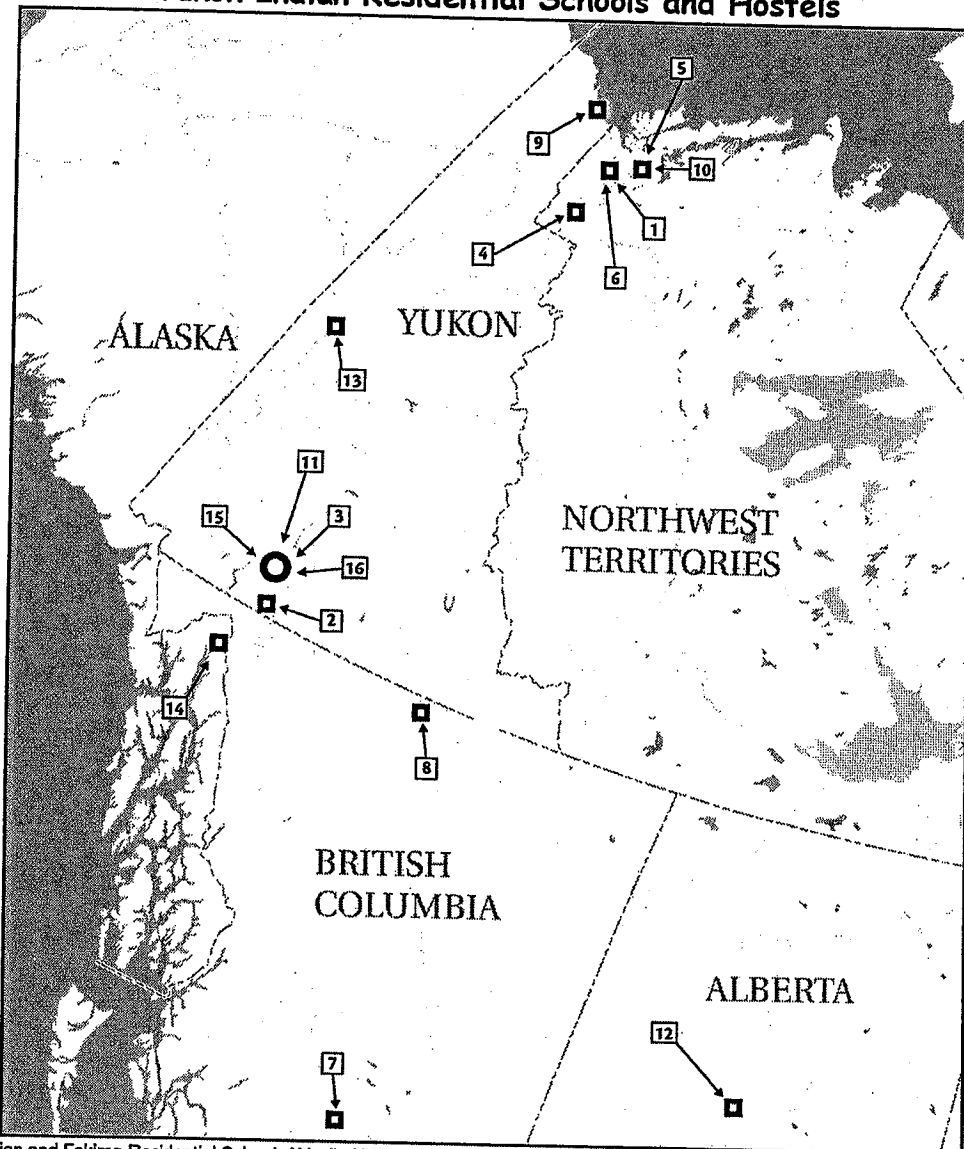
A = Anglican

B = Baptist

RC = Roman Catholic

Blackline Master 3A

Yukon Indian Residential Schools and Hostels



1. All Saints Indian and Eskimo Residential School, Aklavik, NWT (A 1936-1959)
2. Chooutla Indian School, Carcross, YT (A 1911-1953);
Carcross Indian Residential School, Carcross, YT (A 1954-1969)
3. Coudert Hall (Catholic Indian Hostel), Whitehorse, YT (RC 1960-1972?)
4. Fleming Hall (Fort McPherson Indian Residential School), Fort McPherson, NWT (A 1958-1969?)
5. Grollier Hall, Inuvik, NWT (RC 1959-1996?)
6. Immaculate Conception Residential School, Aklavik, NWT (RC 1925-1959)
7. Lejac Indian Residential School, Fraser Lake, BC (RC 1922-1976)
8. Lower Post Indian Residential School, Lower Post, BC (RC 1951-1975)
9. Shingle Point (St. John's) Eskimo Indian Residential School, Shingle Point, YT (A 1929-1936)
10. Stringer Hall, Inuvik, NWT (A 1959-1975)
11. St. Agnes Hostel (Yukon Hall), Whitehorse, YT (A 1952-1966)
12. St. Bernard's (Grouard) Indian Residential School, Grouard, Alberta (RC 1939-1962)
13. St. Paul's Hostel, Dawson City, YT (A 1920-1953)
14. St. Pius X Mission Boarding School, Skagway, Alaska (RC 1931-1960)
15. Whitehorse Baptist Indian Mission School, Whitehorse, YT (B 1947-1960)
16. Yukon Hall (Whitehorse Protestant Indian Hostel), Whitehorse, YT (A 1960-1988?)

A = Anglican B = Baptist RC = Roman Catholic

Blackline Master 4

Being "Civilized"



Before and after photographs were used to "sell" the residential school system to politicians and the Canadian public. The photographs were staged to demonstrate the "civilizing" benefits of the schools upon the children.

Thomas Moore before and after his entrance into the Regina Indian Residential School in Saskatchewan in 1874.

Library and Archives Canada / NL-022474

What To Do:

Look closely at the photographs. What did your eye go to first? Compare: clothing, hair, facial expressions, background, items in the picture, shoes, accessories, age, body stance, and other details. Complete the T-Chart with jot notes under each title.

Answer the questions on the back of this page.

Before	After

1. What do you think are some possible reasons behind the changes observed in the photographs?
2. How do you think the Aboriginal people felt about these changes to their appearance? Why would they feel that way?
3. What individuals or groups do you think are behind these changes?
4. What effect do you think these assimilative changes had on the children and on Aboriginal cultures over the long term?
5. Do any schools today have rules regarding appearance and clothing? Why?

Blackline Master 5

Where are the Children?

1. How long were Indian residential schools in existence?
2. What did Duncan Campbell Scott say was the "object" of the schools?
3. On what did the National Indian Brotherhood insist?
4. What were some of the ways the Indian residential school system affected families as described in the video?
5. What do you think are some of the long-term effects of having been in an Indian residential school for the students themselves?

6. Sam Johnston, a Teslin Tlingit Elder, attended the Carcross Indian Residential School for a number of years. He and some other former residential school students from Yukon insist that although there were unquestionably a lot of negative experiences at these schools, there were also many positives.

What do you think were some of the positive aspects of residential school?

7. Paul Andrew, a former Indian residential school student in Inuvik, from the North West Territories said: "There were some really good people that were part of residential schools... And it's important that we acknowledge that. On the balance, certainly the negatives will win, but we cannot forget the positives that have been brought around. I think if you acknowledge those both, then I think you are on a much better road because as soon as somebody starts challenging you on the positives, if you're not quite healthy enough, then you will get angry and bring out all those negative things again."

To what extent do you think the positive parts of Indian residential school need to be part of what people learn about?
Defend your answer.

8. Think about the communities in the North today. What social challenges do you see that may be a result of so many people having attended Indian residential school?