

**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?