Escaping School Life:

The Physical Education program in Residential Schools

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History 3510: The History of Childhood and Education

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I. Introduction

In 1876 the government of Canada created the "Indian Act" which was used as a guideline for Aboriginal People to adopt "Canadian characteristics" in order to be eligible for Canadian citizenship.[1] The desired characteristics were the ability to speak English, have a basic level of education, and a good moral character which would be determined by Indian Affairs Department and local missionaries.[2] At this time the Canadian government and churches created Residential schools where education was used to promote the development of these characteristics in Aboriginal youth.[3] However the reality, as outlined in the "Truth and Reconciliation Commision Report", aboriginal students experienced: cultural loss; physical, psychological, and sexual abuse, and contracted deadly diseases from the church and government administrators while attending residential schools.[4]

The majority of research on the Physical Education programs within Canada's Residential schools has been done primarily in Ontario, Manitoba and British Columbia Physical education refers to any phsycial activity that has been implemented into the Residential schooling system to enhance the physical health of its students. Physical education took place

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[1] Forsyth, Janice. "The 'Indian Act' and the (Re)Shaping of Canadian Aboriginal Sport Practices." International Journal of Canadian Studies, no. 35 (January 2007): 95–111.
[2] Paora Te Hiwi, Braden. 2017. "'Unlike Their Playmates of Civilization, the Indian Children's Recreation Must Be Cultivated and Developed': The Administration of Physical Education at Pelican Lake Indian Residential School, 1926-1944." Historical Studies in Education 29 (1): 99–100
[3] Paora Te Hiwi, Braden. 2017. "'Unlike Their Playmates of Civilization, the Indian Children's Recreation Must Be Cultivated and Developed': The Administration of Physical Education at Pelican Lake Indian Residential School, 1926-1944." Historical Studies in Education 29 (1): 99–100
[4] Truth and Reconciliation Commission of Canada (TRC), The Final Report of the Truth and Reconciliation Commission of Canada, 6 vols. (Montreal and Kingston: McGill- Queen's University Press, 2015).

during the following activities: cadet training, physical training, sports, games, and dancing. Some schools implemented physical education as extracurricular training while others used the system as "an integral part of the school programme."[5]

This research paper investigates the physical education system in Residential schools from the late 1800's to mid 1900's. The timeline encompasses the following topics: : early forms of physical education; later forms of physical education in residential schools; physical education in residential schools for females, and lastly looks at famous athletes that came out of the residential school programs. Within each topic I will explore the relationship between the physical education system in residential schools by comparing traditional vs. progressive education, and social control vs. social concern. Throughout the timeline, the Residential schooling system implemented this ideology as a way to remold Aboriginal youth into Canadian society.

The Residential school physical education system is an example of the exploitative actions taken to acculturate Aboriginal students to become Canadian citizens. However, Aboriginal students also used the physical education to their advantage in order to escape some of the harsher realities of Residential school life.

II. Traditional styles of Physical Education in Residential School

Physical education was not apart of the Residential school curriculum until 1951.[6] So until this time schools were to implement physical education through their own measure.

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[5] "Physical Education Programme for Indian Schools." Indian School Bulletin, 3rd ser., 11 (January 1957): 8-9. Department of Citizen and Immigration.

[6] Forsyth, Janice. "The 'Indian Act' and the (Re)Shaping of Canadian Aboriginal Sport Practices." International Journal of Canadian Studies, no. 35 (January 2007): 95–111.

Physical education was decided through the knowledge of the teacher which would only educate the students up to the physical literacy of the teacher.[7]

Early forms of physical education within the Residential school system can be explained by the implementation of traditional learning and social control as implemented by Egerton Ryerson.[8] This style of physical education was intended to develop a healthy lifestyle and foster patriotism.[9] Egerton Ryerson wanted to create a society with uniform mora not unlike the Residential school system. [10] Ryerson's plan to create political socialization out of Canada's society began with implementing similar values into children at a young age.[11]

Following Egerton Ryerson's approach to social control, the first form of physical education in Residential schools was the implementation of Military style training.[12] In the late 1800's, health related diseases began to affect Aboriginal students in Residential schools which in turn led to poor health and death.[13] As a aspect of social concern, improving the health and wellbeing of Residential school students, physical training was implemented to take lower these

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[7] Forsyth, Janice. "The 'Indian Act' and the (Re)Shaping of Canadian Aboriginal Sport Practices." International Journal of Canadian Studies, no. 35 (January 2007): 95–111.
[8] McDonald, Neil, "Egerton Ryerson and the School as an Agent of Political Socialization," in Sara Burke and Patrice Milewski (Eds.), Schooling in Transition: Readings in the Canadian History of Education, Toronto: University of Toronto Press, 2012: 39-56.
[9] Habkirk, Evan J. 2017. "From Indian Boys to Canadian Men? The Use of Cadet Drill in the Canadian Indian Residential School System." British Journal of Canadian Studies 30 (2): 227–47. doi:10.3828/bjcs.2017.13.
[10] McDonald, Neil, "Egerton Ryerson and the School as an Agent of Political Socialization," in Sara Burke and Patrice Milewski (Eds.), Schooling in Transition: Readings in the Canadian History of Education, Toronto: University of Toronto Press, 2012: 39-56.
[11] McDonald, Neil, "Egerton Ryerson and the School as an Agent of Political Socialization," in Sara Burke and Patrice Milewski (Eds.), Schooling in Transition: Readings in the Canadian History of Education, Toronto: University of Toronto Press, 2012: 39-56.
[12] Habkirk, Evan J. 2017. "From Indian Boys to Canadian Men? The Use of Cadet Drill in the Canadian Indian Residential School System." British Journal of Canadian Studies 30 (2): 227–47. doi:10.3828/bjcs.2017.13.
[13] Forsyth, Janice Evelyn, and Audrey R. Giles. Aboriginal Peoples and Sport in Canada : Historical Foundations and Contemporary Issues. UBC Press, 2013.

risks.[14] Military training included calisthenics exercise where large groups of students could train in smaller spaces, without the use of equipment in order to cut costs.[15] Discipline and physical training was implemented towards the students which kept this form of education a burden.[16] Developing public spectacles was also introduced. Cadet Drills captured the attention from the general population as they could watch Aboriginal Students conform to Canadian society during public performances and competitive events.[17] Gaining public attention through public performances and competitive events would further advance the acceptance of of Residential schools created by the Anglican churches and government to assimilate Aboriginal students to Canadian society.[18]

However, military training provided some benefits towards Aboriginal students psychological health. Aboriginal students used military drills to escape abuse in when travelling out of residential schools for public performances and competitive events.[19] Although, the

[14] Forsyth, Janice Evelyn, and Audrey R. Giles. Aboriginal Peoples and Sport in Canada : Historical Foundations and Contemporary Issues. UBC Press, 2013.
[15] Forsyth, Janice Evelyn, and Audrey R. Giles. Aboriginal Peoples and Sport in Canada : Historical Foundations and Contemporary Issues. UBC Press, 2013.
[16] Forsyth, Janice Evelyn, and Audrey R. Giles. Aboriginal Peoples and Sport in Canada : Historical Foundations and Contemporary Issues. UBC Press, 2013.
[17] Habkirk, Evan J. 2017. “From Indian Boys to Canadian Men? The Use of Cadet Drill in the Canadian Indian Residential School System.” British Journal of Canadian Studies 30 (2): 227–47. doi:10.3828/bjcs.2017.13.
[18] Habkirk, Evan J. 2017. “From Indian Boys to Canadian Men? The Use of Cadet Drill in the Canadian Indian Residential School System.” British Journal of Canadian Studies 30 (2): 227–47. doi:10.3828/bjcs.2017.13.
[19] Habkirk, Evan J. 2017. “From Indian Boys to Canadian Men? The Use of Cadet Drill in the Canadian Indian Residential School System.” British Journal of Canadian Studies 30 (2): 227–47. doi:10.3828/bjcs.2017.13.

extracurricular activity enabled students to conform to Canadian culture, the assimilation also allowed students to mentally reset from Residential school schedule.[20]

The Traditional style learning that had been implemented into the physical education system in Residential schools used social control to improve assimilation of its students. Although, health related diseases in students created social concern, implementing military style physical training would be implemented primarily to create patriotism from the Residential school students.[21] The benefits of military style training were the mass displays which allowed Residential school students to travel Ontario. Although the displays exploited the students of the assimilation into Canadian culture, students were able to use this time to mentally reset from the abuse they received in school.[22]

III. Progressive styles of Physical Education in Residential Schools

Through the progression of the Residential schooling system, physical education began to evolve into a progressive style of learning. As sports and games were introduced into Canadian culture post World War II, Residential schools began implementing sports and games into the curriculum.[23] Implementing physical education into the Residential school would follow

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[20] Habkirk, Evan J. 2017. "From Indian Boys to Canadian Men? The Use of Cadet Drill in the Canadian Indian Residential School System." British Journal of Canadian Studies 30 (2): 227–47. doi:10.3828/bjcs.2017.13.

[21] Paora Te Hiwi, Braden. 2017. "'Unlike Their Playmates of Civilization, the Indian Children's Recreation Must Be Cultivated and Developed': The Administration of Physical Education at Pelican Lake Indian Residential School, 1926-1944." Historical Studies in Education 29 (1): 99–118

[22] Paora Te Hiwi, Braden. 2017. "'Unlike Their Playmates of Civilization, the Indian Children's Recreation Must Be Cultivated and Developed': The Administration of Physical Education at Pelican Lake Indian Residential School, 1926-1944." Historical Studies in Education 29 (1): 99–118

[23] Paora Te Hiwi, Braden. 2017. "'Unlike Their Playmates of Civilization, the Indian Children's Recreation Must Be Cultivated and Developed': The Administration of Physical Education at Pelican Lake Indian Residential School, 1926-1944." Historical Studies in Education 29 (1): 99–118

progressive education as educating students through euro-Canadian sports would improve the process of assimilation Aboriginal students into Canadian society.[24]

In 1957 the Indian School Bulletin put out the article "Physical Education Programme for Indian Schools."[25] The importance of physical education in relation to other programs provided in school such as "reading, writing, and arithmetic" is considered to be very important in the students education.[26] Physical education provides students the ability to improve physical health, motor coordination, develop teamwork and achieve good mental health through sports, games and activity.[27] The Canadian government believed that the characteristics within physical education were similar to the desired moral characteristics of Canadian citizens. However, social control is the priority of the progressive form of Physical education established. Social control is present in the physical education system as a way to introduce Canadian morals in order to assimilate its Aboriginal students: "On the contrary, this is a highly desirable means of acculturation at present, and should be encouraged at every opportunity."[28] Social control is used although students will receive enjoyment out of physical education, acculturation is what is wanted from the program.[29] Implementing sports and activities as an aspect of Canada's leisure activity would influence the students interest to explore physical activity to pass the time

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[24] Forsyth, Janice. "Make the Indian Understand His Place: Politics and the Establishment of the Tom Longboat Awards at Indian Affairs and the Amateur Athletic Union of Canada." Sport in History 35, no. 2 (2015): 241-70. doi:10.1080/17460263.2015.1008561.
[25] "Physical Education Programme for Indian Schools." Indian School Bulletin, 3rd ser., 11 (January 1957): 8-9. Department of Citizen and Immigration.
[26] "Physical Education Programme for Indian Schools." Indian School Bulletin, 3rd ser., 11 (January 1957): 8-9. Department of Citizen and Immigration.
[27] "Physical Education Programme for Indian Schools." Indian School Bulletin, 3rd ser., 11 (January 1957): 8-9. Department of Citizen and Immigration.
[28] "Physical Education Programme for Indian Schools." Indian School Bulletin, 3rd ser., 11 (January 1957): 8-9. Department of Citizen and Immigration.
[29] "Physical Education Programme for Indian Schools." Indian School Bulletin, 3rd ser., 11 (January 1957): 8-9. Department of Citizen and Immigration.

throughout their lives.[30] As the Residential schools belief was to introduce Canadian morals to Aboriginal students at an early age, the introduction to physical activity had also been an aspect of this assimilation[31].

While performing physical education Aboriginal Students were able to interact with non-aboriginal athletes which the Canadian government and churches implemented to bring students closer to becoming Canadian citizens.[32] The ability for Aboriginal students to follow the physical education program was implemented by the Canadian government to assimilate aboriginal youth of their culture.[33]

The ability to impart Canadian morals on male Aboriginal students through physical education is evident through the sport of hockey. Traditionally, hockey is a Canadian sport which creates "well-behaved, moral, and discipline boys off the ice.[34]" The most influential form of assimilation through hockey is found through the Sioux Lookout Blackhawks of Pelican

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[30] Forsyth, Janice. "Make the Indian Understand His Place: Politics and the Establishment of the Tom Longboat Awards at Indian Affairs and the Amateur Athletic Union of Canada." Sport in History 35, no. 2 (2015): 241-70. doi:10.1080/17460263.2015.1008561.

[31] Forsyth, Janice. "Make the Indian Understand His Place: Politics and the Establishment of the Tom Longboat Awards at Indian Affairs and the Amateur Athletic Union of Canada." Sport in History 35, no. 2 (2015): 241-70. doi:10.1080/17460263.2015.1008561.

[32] Paora Te Hiwi, Braden. 2017. "'Unlike Their Playmates of Civilization, the Indian Children's Recreation Must Be Cultivated and Developed': The Administration of Physical Education at Pelican Lake Indian Residential School, 1926-1944." Historical Studies in Education 29 (1): 99–118

[33] Paora Te Hiwi, Braden. 2017. "'Unlike Their Playmates of Civilization, the Indian Children's Recreation Must Be Cultivated and Developed': The Administration of Physical Education at Pelican Lake Indian Residential School, 1926-1944." Historical Studies in Education 29 (1): 99–118

[34] Paora Te Hiwi, Braden. 2017. "'Unlike Their Playmates of Civilization, the Indian Children's Recreation Must Be Cultivated and Developed': The Administration of Physical Education at Pelican Lake Indian Residential School, 1926-1944." Historical Studies in Education 29 (1): 99–118

Lake Residential School.[35] The outstanding performance of the Blackhawks entitled them to an all expense paid tour to Ottawa and Toronto where they played three games against Bantam non-Aboriginal teams.[36] The tour was seen as a great opportunity for the aboriginal hockey players. However, the use of media coverage of the games exploited the Blackhawk hockey team as they became a symbol of integration of colonization through hockey.[37] While it may seem that the churches and Canadian Government were giving the Aboriginal students an equal opportunity through this tour, in reality, they were forcing them i to assimilate into Colonized Canada.[38]

Progressive education was introduced with the development of the Physical Education program to introduce Aboriginal students into euro-Canadian sports and games.[39] Through its introduction students would develop attitudes to play sports during leisure time, as it was apart of Canada's society. Sport spectacles would be introduced to exploit Aboriginal student athletes of their assimilation into Canadian culture by playing euro-Canadian sports and activities. Social

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[35] Paora Te Hiwi, Braden. 2017. "'Unlike Their Playmates of Civilization, the Indian Children's Recreation Must Be Cultivated and Developed': The Administration of Physical Education at Pelican Lake Indian Residential School, 1926-1944." Historical Studies in Education 29 (1): 99–118

[36] Paora Te Hiwi, Braden. 2017. "'Unlike Their Playmates of Civilization, the Indian Children's Recreation Must Be Cultivated and Developed': The Administration of Physical Education at Pelican Lake Indian Residential School, 1926-1944." Historical Studies in Education 29 (1): 99–118

[37] Paora Te Hiwi, Braden. 2017. "'Unlike Their Playmates of Civilization, the Indian Children's Recreation Must Be Cultivated and Developed': The Administration of Physical Education at Pelican Lake Indian Residential School, 1926-1944." Historical Studies in Education 29 (1): 99–118

[38] Paora Te Hiwi, Braden. 2017. "'Unlike Their Playmates of Civilization, the Indian Children's Recreation Must Be Cultivated and Developed': The Administration of Physical Education at Pelican Lake Indian Residential School, 1926-1944." Historical Studies in Education 29 (1): 99–118

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control is a crucial aspect of the progressive style of physical education as students develop the proper attitudes of sports and activities which influence assimilation into Canadian culture.

IV. Female Sports in residential schools

Physical education insport was largely ignored for females. From the late 1800's to mid 1900's the involvement in sport would typically interpret male traits. While males had been introduced to physical activity with the priority to assimilate to Canadian culture, females would "engage in unstructured, less physically demanding activities."[40] Due to the segregation of genders in Residential schools, the school curriculum would follow a gendered approach.[41] However, the use of physical education had been established to involve female participants in attempts to further assimilate them into Canadian culture. Post World War I women would be given the opportunity to play a larger role in Canadian society, including the opportunity to participate in the physical education system.[42] Female students would be given the opportunity to participate in sports and games although they would not be given equal amount of time, and equipment,as their male counterparts.[43]

The most distinguished form of sports and games came from the Kamloops Indian Residential school where a female dance team was formed to introduce female Aboriginal students to sport.[44] However, their native Shuswap dances were prohibited from performances at

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[40] Forsyth, Janice Evelyn, and Audrey R. Giles. Aboriginal Peoples and Sport in Canada : Historical Foundations and Contemporary Issues. UBC Press, 2013. Pg. 15
[41] Forsyth, Janice Evelyn, and Audrey R. Giles. Aboriginal Peoples and Sport in Canada : Historical Foundations and Contemporary Issues. UBC Press, 2013.
[42] Forsyth, Janice Evelyn, and Audrey R. Giles. Aboriginal Peoples and Sport in Canada : Historical Foundations and Contemporary Issues. UBC Press, 2013.
[43]Forsyth, Janice Evelyn, and Audrey R. Giles. Aboriginal Peoples and Sport in Canada : Historical Foundations and Contemporary Issues. UBC Press, 2013.
[44] Haig-Brown, Celia. 1988. Resistance and Renewal : Surviving the Indian Residential School. Vancouver, B.C. : Arsenal Pulp Press, c1988.

Kamloops Indian Residential school and replaced with dances from European decent.[45] Social control was the main priority of the activity as assimilating Aboriginal female dancers into Canada's society through the relationship of European style dancing.[46] Public support was developed for the female dance team due to the performances and competitions held around British Columbia.[47]

The Kamloops Indian Residential school dance team became a prestigious female sport at the school. It was known however that this team would give girls the same benefits of teams that male sports teams had created.[48] This team would give its female students a physiological break from Residential school as performances would allow the girls to travel around British Columbia with time away from school.[49] The rigorous training that would take place would allow its female participants to feel good about themselves and the effort they put into dance.[50]

It wasn't until the mid 1900's sports such as skating, basketball, baseball, gymnastics, and military drills would be implemented into female physical education.[51] Skating rinks were

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[45] Haig-Brown, Celia. 1988. Resistance and Renewal : Surviving the Indian Residential School. Vancouver, B.C. : Arsenal Pulp Press, c1988.
[46] Haig-Brown, Celia. 1988. Resistance and Renewal : Surviving the Indian Residential School. Vancouver, B.C. : Arsenal Pulp Press, c1988.
[47] Haig-Brown, Celia. 1988. Resistance and Renewal : Surviving the Indian Residential School. Vancouver, B.C. : Arsenal Pulp Press, c1988.
[48] Haig-Brown, Celia. 1988. Resistance and Renewal : Surviving the Indian Residential School. Vancouver, B.C. : Arsenal Pulp Press, c1988.
[49] Haig-Brown, Celia. 1988. Resistance and Renewal : Surviving the Indian Residential School. Vancouver, B.C. : Arsenal Pulp Press, c1988.
[50] Haig-Brown, Celia. 1988. Resistance and Renewal : Surviving the Indian Residential School. Vancouver, B.C. : Arsenal Pulp Press, c1988.
[51] Diocese of Brandon. "Indian Residential School Commission of the Missionary Society of the Church of England in Canada." Indian Residential School Commission of the Missionary Society of the church of England in Canada, 1935, 1-15. http://peel.library.ualberta.ca/bibliography/10102.html.

separated between males and females with different sports and skill introduced to each gender.[52] Males were supposed to learn the Canadian sport of hockey where as girls focused on learning the skill of skating.[53]

Female students had not experienced the same relationship with physical education throughout the period of the Residential school system due to their gender. However, when physical education was implemented into their program, it's values to introduce euro-Canadian sport and activity as a form of acculturation was the underlying purpose.

Due to the theories of gender related lifestyles, female Aboriginal students would not participate in physical education in traditional physical education system as it was seen as a male gendered program. Although, as females would be given the opportunity to participate in some sports and activities from progressive education, it was of the purpose to improve the assimilation into Canadian society. By implementing physical education into female education, the exploitation of teams would be used through team spectacles where showcasing Aboriginal assimilation to Canadian culture would create public support. [54]

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[52] Diocese of Brandon. "Indian Residential School Commission of the Missionary Society of the Church of England in Canada." Indian Residential School Commission of the Missionary Society of the church of England in Canada, 1935, 1-15. http://peel.library.ualberta.ca/bibliography/10102.html.

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[54] Haig-Brown, Celia. 1988. Resistance and Renewal : Surviving the Indian Residential School. Vancouver, B.C. : Arsenal Pulp Press, c1988.

V. Famous Aboriginal Athletes

Although the induction of physical education was to expose Aboriginal students to Euro-Canadian sports, some of the athletes were able to make a profession out it. Sports that had been implemented into Residential school had allowed Aboriginal students to learn athletic skills which could positively impact their school career. Sports and activities gave students an opportunity to express themselves. However, many Aboriginal Athletes in Canada had been exploited of their culture and experienced racism throughout their professional careers.

Tom Longboat was the first Aboriginal athlete to gain major recognition in Canada.[55] Tom Longboat had gone to the Mohawk Institute Residential School and had escapes twice by running away.[56] From this point Tom Longboat would begin his career as a professional runner. Tom Longboat competed in the 1908 Olympic games with Aboriginal teammate Fred Simpson in the marathon.[57] Although Tom was unable to finish the race teammate Fred came sixth in the race.[58] Tom Longboat was recognised due to his world record pace in the fifteen mile and win at

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[55] Forsyth, Janice Evelyn, and Audrey R. Giles. Aboriginal Peoples and Sport in Canada : Historical Foundations and Contemporary Issues. UBC Press, 2013. https://search.ebscohost.com/login.aspx?direct=true&db=cat03106a&AN=tru.a558173&site=eds-live.

[56] Walker, Connie. "Legendary Runner Tom Longboat Broke Records and Stereotypes | CBC News." CBC news. January 10, 2014. Accessed April 19, 2019. https://www.cbc.ca/news/indigenous/legendary-runner-tom-longboat-broke-records-and-stereotypes-1.2490293.

[57] Forsyth, Janice Evelyn, and Audrey R. Giles. Aboriginal Peoples and Sport in Canada : Historical Foundations and Contemporary Issues. UBC Press, 2013. https://search.ebscohost.com/login.aspx?direct=true&db=cat03106a&AN=tru.a558173&site=eds-live.

[58] Forsyth, Janice Evelyn, and Audrey R. Giles. Aboriginal Peoples and Sport in Canada : Historical Foundations and Contemporary Issues. UBC Press, 2013. https://search.ebscohost.com/login.aspx?direct=true&db=cat03106a&AN=tru.a558173&site=eds-live.

the Boston Marathon.[59] In 1999, Maclean's magazine named Tom Longboat Canada's greatest sports legend of the 20th century, and was recognized through the creation of the Tom Longboat Award after his death in 1949.[60] This award was created by Jan Eisenhardt, who had implemented physical education into residential schools.[61] The underlying goal of this award was to improve the assimilation into Canadian society from aboriginal peoples.[62] By highlighting Tom Longboat legacy of Aboriginal athletes in Canada, Jan Eisenhardt could improve the assimilation of Aboriginal peoples into Canadian society.[63]

Fred Sasakamoose, the first Aboriginal hockey player to play in the NHL began his childhood being educated at St. Michael's Indian Residential school.[64] In Residential school he had began playing hockey which would begin his hockey career.[65] In 1953 he would play eleven

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[59] Forsyth, Janice. "Make the Indian Understand His Place: Politics and the Establishment of the Tom Longboat Awards at Indian Affairs and the Amateur Athletic Union of Canada." Sport in History 35, no. 2 (2015): 241-70. doi:10.1080/17460263.2015.1008561.
[60] Forsyth, Janice. "Make the Indian Understand His Place: Politics and the Establishment of the Tom Longboat Awards at Indian Affairs and the Amateur Athletic Union of Canada." Sport in History 35, no. 2 (2015): 241-70. doi:10.1080/17460263.2015.1008561.
[61] Forsyth, Janice. "Make the Indian Understand His Place: Politics and the Establishment of the Tom Longboat Awards at Indian Affairs and the Amateur Athletic Union of Canada." Sport in History 35, no. 2 (2015): 241-70. doi:10.1080/17460263.2015.1008561.
[62] Forsyth, Janice. "Make the Indian Understand His Place: Politics and the Establishment of the Tom Longboat Awards at Indian Affairs and the Amateur Athletic Union of Canada." Sport in History 35, no. 2 (2015): 241-70. doi:10.1080/17460263.2015.1008561.
[63] Forsyth, Janice. "Make the Indian Understand His Place: Politics and the Establishment of the Tom Longboat Awards at Indian Affairs and the Amateur Athletic Union of Canada." Sport in History 35, no. 2 (2015): 241-70. doi:10.1080/17460263.2015.1008561.
[64] Forsyth, Janice Evelyn, and Audrey R. Giles. Aboriginal Peoples and Sport in Canada : Historical Foundations and Contemporary Issues. UBC Press, 2013. https://search.ebscohost.com/login.aspx?direct=true&db=cat03106a&AN=tru.a558173&site=eds-live.
[65] Forsyth, Janice Evelyn, and Audrey R. Giles. Aboriginal Peoples and Sport in Canada : Historical Foundations and Contemporary Issues. UBC Press, 2013. https://search.ebscohost.com/login.aspx?direct=true&db=cat03106a&AN=tru.a558173&site=eds-live.

games for the Chicago Blackhawks as the first Aboriginal hockey player in the NHL.[66] However, throughout Fred's professional hockey career, he would experience racism by society. Due to his cultural heritage, media would nickname him "Chief."[67]

Although representation of Aboriginal athletes as famous athletes had been limited, the ability for these athletes to be known for their sports achievement would be influential in Canada. These athletes would break through the barrier and create role models of themselves for future generations to follow. However, as an approach to assimilate Aboriginal peoples, exploiting these athletes would be designed through awards for the best aboriginal athletes. Becoming a Aboriginal professional athlete would have plenty of disadvantages as forms of racism was used towards athletes by society.[68]

VI. Conclusion

The Residential school physical education system is an example of the exploitative actions taken to acculturate Aboriginal students to become Canadian citizens. However, Aboriginal students also used the physical education to their advantage in order to escape some of the harsher realities of Residential school life.

The majority of research on the Physical Education programs within Canada's Residential schools has been done primarily in Ontario, Manitoba and British Columbia Physical education refers to any phsycial activity that has been implemented into the Residential schooling system to enhance the physical health of its students. Physical education took place during the following activities: cadet training, physical training, sports, games, and dancing.

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[66] King, C. Richard. Native Americans in Sports. Florence: Taylor and Francis, 2015.
[67] King, C. Richard. Native Americans in Sports. Florence: Taylor and Francis, 2015.
[68] King, C. Richard. Native Americans in Sports. Florence: Taylor and Francis, 2015.

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[69] "Physical Education Programme for Indian Schools." Indian School Bulletin, 3rd ser., 11 (January 1957): 8-9. Department of Citizen and Immigration.

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