

# Just innocence

**The Teacher Guide**

# LOST INNOCENCE - THE TEACHER GUIDE

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## INTRODUCTION TO THE GUIDE

*Lost Innocence* is the story of Umqui and Maltaless, a brother and sister growing up on the land in a traditional Indigenous community. Their lives are suddenly turned upside down when they are separated from their family and brought to an Indian Residential School, where the harsh conditions and lack of love force them to make a momentous choice.

The graphic novel and this accompanying guide can be taught to students aged 12 to 17. Teachers may adjust the content so that it is age-appropriate. The story is told from the perspective of a First Nation family in the territory of what is now known as British Columbia. It is important for the teacher to acknowledge that Indian Residential Schools were built to assimilate not only First Nations children, but Métis and Inuit children as well, from Nova Scotia to Vancouver Island to Baffin Island. It is incumbent upon the teacher/facilitator to connect their study of Umqui and Maltaless's experiences with the lived experiences of Indigenous children in their own territories.

The content is cross-curricular, and is suitable for the following courses or programs of study:

- For secondary students studying History, English, Civics, Aboriginal Studies, Geography, Justice Studies, or Gender Studies.
- For the elementary curriculum, *Lost Innocence* is adaptable to Health, English, and Social Studies.
- Residential Schools and Mission Schools were not unique to Canada, so *Lost Innocence* is suitable for World Studies classes, since the practices of other “New World” states (Australia, New Zealand, the United States, etc.) were similar.



In preparing this text the authors were informed by *The Big Six Historical Thinking Concepts* (Seixas and Morton, Toronto: Nelson, 2012), designed to help teachers incorporate historical thinking into their classes. In brief, the concepts are:

1. Establish *historical significance*
2. Use *primary source evidence*
3. Identify *continuity and change*
4. Analyze *cause and consequence*
5. Take *historical perspectives*, and
6. Understand the *ethical dimension* of historical interpretations.



## INDIGENIZING THE LEARNING

After the students have read the novel, the teacher can Indigenize these 6 historical concepts by adding one more aspect - *purpose*. Traditional Aboriginal teachings always empowered the child with the skills and knowledge to help make their community thrive. Just as Umqui and Maltaless's learning to “read the signs” of their own environment had great value for their people, the knowledge gained by a close reading of *Lost Innocence* can allow students themselves to “create history in the present moment” – by doing something transformative with their new knowledge.

The attitudes and policies that produced the Residential Schools are alive and well today, but students can take action to change the trajectory of that oppressive history. As just one example, students will learn that Indigenous children are still being taken away from their homes without their communities' consent. Learners are then invited to do a social justice action to address this situation and work to change it.

*Lost Innocence* ends on a positive note. There was an apology by the churches and the Federal Government. On the last page (p.64) we see an eagle flying, with the sun behind it. Two children are running free, enjoying their lives. But we know that the trauma caused by years of systemic abuse by those the churches and government hired to “educate” took its toll, and generations of Indigenous peoples continue to be adversely affected by the fallout.

Coming full circle, the teacher evaluates the learning by asking students how they can help in bringing about reconciliation so that relationships based on trust can be built. Specifically:

- What are some reconciliative practices we can carry out in our schools and in our communities?
- How will we accomplish them together, as a class and as a school?

Examples of how classrooms are accomplishing this are listed in the Resources section of the guide. Teachers are also strongly advised to read the *Final Report of the Truth and Reconciliation Commission* (December, 2015) and share the findings, especially the calls to action, with their students. Education is given a fundamental place in the report. It is hoped that students will be able to see themselves as active agents of reconciliation in this process.



## PROTOCOLS FOR THE LEARNING SPACE: STRIVING TO DE-COLONIZE

### Teachers are invited to give consideration to the following preparations:

1. Advising the a) school's administration b) school's guidance counselors c) students' parents/caregivers d) local Native Friendship Centre or FNMI organization/s that a study module on the IRS is taking place, and to invite a representative to attend a session (perhaps when an IRS Survivor is speaking to the students).
2. The school board's Aboriginal Liaison office is often the ideal place to start, as they can offer advice on these steps and even assist the teacher as the initiative proceeds.
3. Know your students and background information pertinent to the subject being taught. This can be particularly important when the social justice actions are carried out. For example, Aboriginal students who have been or are currently in the child welfare system may be particularly impacted and added precautions should be taken to insure a safe learning space.

Letting community stakeholders know about your lessons in advance will alert counselors and/or support workers in the school and community. This is important if there are any participants who could be triggered or emotionally disturbed by the content being learned or discussed.

An open invitation to community members to participate in the learning will build bridges of understanding and go far to accomplish the goals set out in the Truth and Reconciliation Commission's calls to action.



## Teachers are invited to adopt the following Protocols for the learning space:

1. Start the class honouring the Original Peoples of the territory you are on (students should know where they are geographically positioned within Indigenous territory).
2. At least once in the teaching time frame of the book and once throughout the duration of the class, the teachers should identify their ancestral territories. If it is a non-Indigenous person teaching the class, state your ancestral territories – where your ancestors originated (Note: by the end of teaching this book, the students should know if they are settlers or if they are Indigenous).
3. An invitation should be made to an IRS Survivor to speak to the learners. The invitation should acknowledge that it should only be accepted if the Survivor is comfortable participating as a part of their own healing journey. The Survivor-presenter's role should be clarified beforehand as should the goal of the presentation. The Aboriginal Liaison for the school or the school board may have a list of IRS Survivors suited for this task.

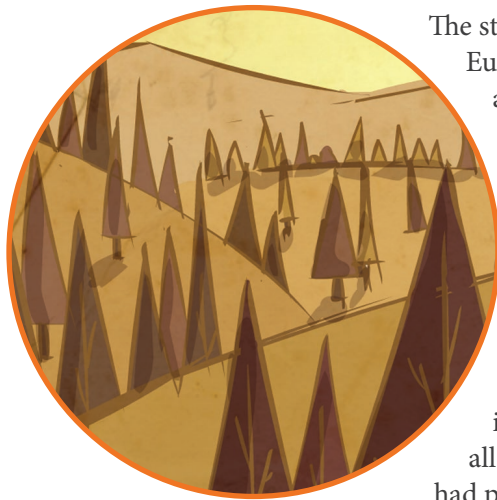




## HISTORICAL CONTEXT

The brother and sister in *Lost Innocence* are fictional characters, but that doesn't mean the things that happened to them aren't true. In fact, stories like theirs – stories of small children taken away from their parents, of young lives lived in fear, of being abused by the very people who were supposed to care for them – have been told thousands and thousands of times over and are part of the real history of Canada's residential schools.

But how did these schools come to be? How did Canada decide to treat tens of thousands of children this way, for over one hundred years?



The story actually starts over 500 years ago when merchant explorers from Europe began looking for a faster way to get to the spices and riches of India and Southeast Asia. The landmass on which we now live – the continent of North America, that many Indigenous people call Turtle Island – was what the merchants found on the way to India. Legend has it that they thought they had *found* India, and so they called the people they met here “Indians”.

It was the first of many mistakes the Europeans made. Another mistake, and probably the most harmful, was to look at the people they encountered through their own cultural lenses. European culture was individualistic, privileging private gain over group security. And gender was all-important, because it divided society into two main groups – males who had power and authority, and females who had none.

When these newcomers found people whose worldview was the opposite, they assumed they had no culture at all, and, bolstering their judgment with their Christian beliefs, even judged them as ungodly and therefore “pagan”. In fact, they had encountered vast civilizations with stable societies, sophisticated technologies, and complex trading networks.

But the settlers that followed the explorers knew that they could not survive in this “new world” without the help of their hosts. They made agreements with the Original Peoples called “peace and friendship treaties”, so that conflict could be minimized. They even traded goods with each other. In this way the relationship between the settlers and the Original Peoples was often reciprocal.

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But when the newcomers began arriving in greater and greater numbers, it was far more difficult for the Original Peoples to protect and care for their homelands. Diseases that the newcomers brought diminished their numbers. It was now easy for bands of ranging “militias” to drive the Original Peoples off their land, often with extreme violence. The stage was set for the occupation of this land we now call Canada. The settlers realized that they could survive on their own, and a relationship that had been mutually benefiting, rapidly began to deteriorate. The settlers didn’t need the Indigenous people’s help to survive. They started to disrespect the Original Peoples, and treaties were disregarded. By the late 1800s, the Original Peoples were viewed as “troublesome” – a “problem” that needed to be fixed. The settlers’ attitudes were often supported by their religion – a 19<sup>th</sup> century version of Christianity, which laid great emphasis on judgment and punishment.



Soon, the newcomers’ confidence was so strong that their leaders decided to launch a massive new project – a project they believed would be a permanent way to a conflict-free society. The government struck an arrangement with the churches. Backed by government agents and the police, all Indigenous children would be gathered up every fall, and sent far away to a place where their parents couldn’t reach them. With ten months of 24-hour a day access to the children, church-hired teachers could Christianize the young “heathens” and at the same time inculcate the European way of thinking so they would become like Europeans – in their thinking, their living, and their worshipping. This would make it much easier for the newcomers to steal their lands and make profit for themselves.

### *Did you know?*

*Residential Schools were first built in the 1870’s. Over 150,000 First Nations, Inuit, and Métis children attended the schools. The last residential school closed in 1996.*

This plan was written into law, and the Residential School Era was born.





## LESSON 1: DARKNESS DESCENDS (PAGES 1-5)

This section starts with a quote that Canadians today find shocking. With the Duncan Campbell-Scott quote in mind, we learn why the “Indian Act” was passed into law, and what its goals were. We are introduced to the concept of *assimilation*, and we learn how the government of the day coerced parents into sending their children to the new residential schools.

**Preparation:** UBC maintains an excellent webpage on the Indian Act.

<http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-indian-act.html>

The page makes for a thorough introduction to the Act and, as of 2015, it includes a humorous CBC audio clip where the Indian Act is made to speak so it can define itself to a young learner.

[http://indigenousfoundations.arts.ubc.ca/uploads/media/RevisionQuest\\_Indian\\_Act\\_song.wav](http://indigenousfoundations.arts.ubc.ca/uploads/media/RevisionQuest_Indian_Act_song.wav)

To quote the UBC resource, “The Indian Act is a part of a long history of assimilation policies that intended to terminate the cultural, social, economic, and political distinctiveness of Aboriginal peoples by absorbing them into mainstream Canadian life and values.”

As well, a copy of the Indian Act and the Inuit Land claims agreement can be made available for older learners to examine, along with a copy or copies of treaties in effect on the land on which the school is located.

### Questions:

1. Can you think of any other time in history when leaders spoke of certain kinds of people as “problems” to be eliminated?
2. In just two panels we see assimilation quickly happening to Indigenous peoples. In one drawing, two men are hunting in the forest; in the next one, they are lining up to do labourers work in a town or a city. Can you think of other examples of assimilation that have happened in Canada, perhaps to your own family? Can you compare them to the assimilation we see in this section?
3. On page 4, an agreement is being struck. What is being agreed on, and who is in on the deal?
4. On page 5, a promise is made but it is a false promise, because it had an underlying purpose that was kept from the families it was made to. Do you think false promises are still made by people in authority today? If so, give examples.



## LESSON 2 : THE LOVING FAMILY (PAGES 6-13)

In this section, we meet Umqui and Maltaless, a brother and sister still living on the land. They are free to do as they wish, and their family is loving. Their lives can be seen as a metaphor for Indigenous people before Europeans came, and clues pointing to their deep relationship with the land are scattered throughout the section.

### *For students:*

Consider the kind of relationship Umqui and Maltaless have with their environment. Can you find examples of their knowledge of the land and their responsibilities to each other and the community?

**EXERCISE:** Research and social justice action. **NOTE:** *if the teacher has time, this exercise can be revisited in Lesson 5. [Escape, Resistance \(pages 42 - 58\)](#) focuses on and reinforces the power that children have to effect positive change in their lives, even in the face of seemingly insurmountable difficulties. The Resources section at the end of the guide provides examples for how non-First Nations children and youth can work together to ensure equitable treatment in education, health, and child welfare for all children and youth in Canada.*

Far too many First Nations children and youth on reserves do not have the care-free lives that Maltaless and Umqui have. In fact, many First Nations children lead such stress-filled lives that some children and youth advocates have dedicated their lives to making their situation better. For example, a well-known First Nation's youth, Shannen Koostachin from Attawapiskat First Nation, led the first children and youth movement for "safe and comfy" schools and culturally based education for First Nations children. Shannen died tragically in 2009, but her initiative lives on. It's called "Shannen's Dream" (<https://www.facebook.com/shannensdream.ca>)

You too have the power to speak out for fairness for First Nations children and youth. Based on the evidence (statistics, etc.) that you've learned from your research, write a letter to Canada's Prime Minister and tell him/her what Canada needs to do to make this country a better place to live for all children.

**Note:** Use a business letter format, address the Prime Minister with proper use of her or his title, and use the government address at the House of Commons. It is "Office of the Prime Minister, House of Commons, 80 Wellington Street, Ottawa, Ontario, K1A 0A2". No stamp is required.

On page 8, there is an example of a storytelling technique called "foreshadowing". Now that you know how the story ends, can you explain what the example is?



## LESSON 3 - A STRANGER COMES (PAGES 14-19)

In this section, a threatening man comes and the loving family is broken up. Through the eyes of Umqui and Maltaless, we feel the children's fright at a sudden separation and their fear of the unknown. And through the words of the Indian agent and the priest, we see how the people in charge of the school think of the children.

1. What does this section tell us about how the authorities viewed the children?
2. Contrast it to what the father had hoped for when he spoke to the children about the school.
3. Look at the top of page 20. What do you think has just happened to the children?
4. What is happening at the bottom of page 21? How does this go against what the father told Umqui?
5. Why are the children given new names?



**Research question:** What does the priest mean by “Quota”?

**Did you know?** The Canadian Government is facing formal allegations that it discriminates against First Nations children in health, education, and child welfare. The First Nations Child and Family Caring Society and the Assembly of First Nations filed their Human Rights complaint in 2007. After a series of roadblocks thrown up by the Federal Government, the complaint was finally heard by the Human Rights Tribunal in October 2014. As of the beginning of 2016, Canadians were still awaiting the results of the Tribunal. What do you think? Is Canada guilty of racially discriminating against First Nations children?



## LESSON 4 INNOCENCE LOST (PAGES 20 - 41)

This is the most disturbing section of *Lost Innocence*. Critics of the Residential School system point out that the schools were actually like jails for children, and on these pages we see many images that do remind us of prisons.

*For students:*

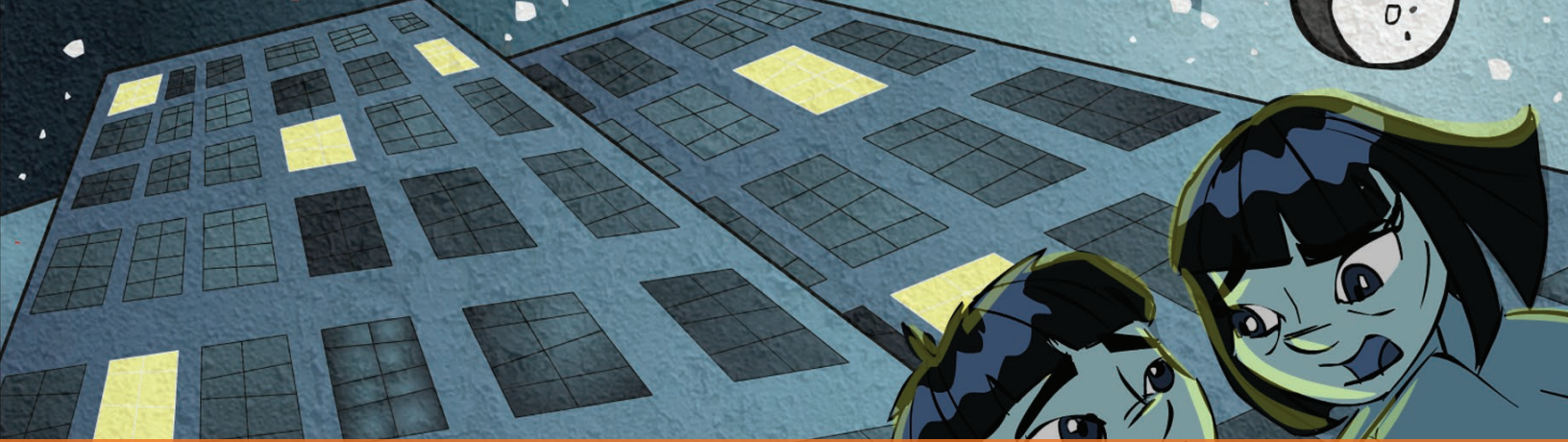
Can you find examples of how the children in this Residential School were treated as prisoners?

Find as many as you can.



**Did you know?** Residential school punishments could include electrical shocks, and children who were sick were sometimes forced to eat their own vomit.

**Did you know?** Researcher Ian Moseby has discovered that Government scientists conducted experiments on children in Residential Schools to study the effects of withholding nutritious food from humans, because the scientists knew the children were malnourished. When added to the other mistreatments we now know to have happened in the schools, it is perhaps not surprising that the Truth and Reconciliation Commission described the schools as “cultural genocide”.



## LESSON 5 - ESCAPE, RESISTANCE (PAGES 42-58)

In this chapter, we see the indomitable spirit of the children. Umqui is willing to risk everything to keep his promise to his father to look after Maltaless, and even his friend Peter only abandons his plans to join the escape when his “cough” (likely *tuberculosis*) makes him too weak for the journey.

The plan they hatch takes courage and careful preparation.

Some readers may notice something else: this section is a symbolic and hopeful allegory of how Indigenous peoples can change the conditions that were forced on them by colonial powers.

What are some of the attributes the children display that are also equipping Indigenous People for the struggles they face today? Name as many as you can find, and for each, give at least one example from the story.

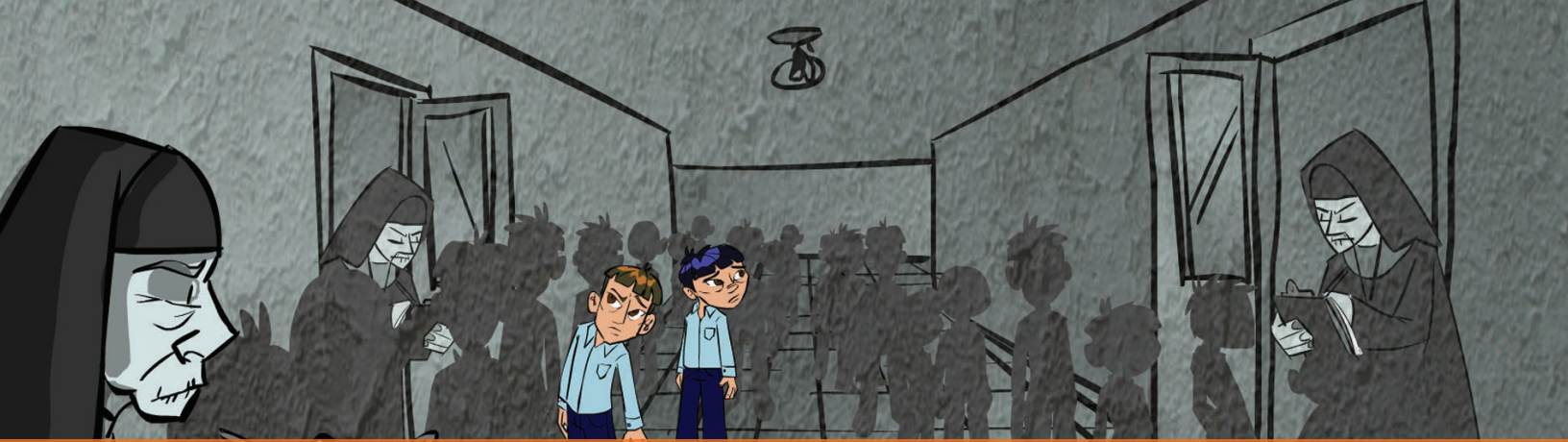


**Did you know?** Punishments for being caught trying to escape were severe. Despite this we know many children tried to escape. But escaping the school without being caught was only the first danger – many escapees died of hunger or cold before they could find their way home.

**Did you know?** Tuberculosis was the one of the main causes of death in Residential Schools. Often sick children were not separated from healthy ones, and the disease spread easily in the badly-heated dormitories.



**Did you know?** Children were constantly thinking of way to resist their incarceration. Many of the hated schools were actually set on fire. The children never stopped thinking of ways to liberate themselves.



## GLOSSARY OF TERMS

Terms to pre-teach. Some are found in the text of *Lost Innocence*, some are useful background. These are the “working definitions” that informed the guide’s authors; please feel free to see how they compare to your own understanding of them.

**Body politic** - Originally a medieval term. The King was said to have “two bodies”, but unlike his “body natural” which could age and become infirm, his “body politic” consisted of policy and government, which outlived his physical body. Now it is a metaphor for the nation itself.

**Assimilation** - The policies used by the Canadian state to destroy Indigenous culture and replace it with European values and practices.

**Colonialism** - “Colonialism is a practice of domination, which involves the subjugation of one people to another.”- Stanford Encyclopedia of Philosophy

**Indian Act** - Canada’s legal response to the many treaties it signed with First Nations in the 19<sup>th</sup> century. Passed into law in 1876, it creates rules for how “Indian Reserves” are to be governed, defines who an “Indian” is, and strips First Nations women of their traditional rights. Amended many times since it was passed, its legal force continues to this day.

**Sovereignty** - People who have sovereignty have the full right and power to govern themselves without any interference from outside sources.

Other terms to make sure students are familiar with: *allegory, genocide, metaphor, and tuberculosis.*



## ANSWERS (TEACHERS ONLY)

### Lesson 1 - Possible answers:

1. The Armenian genocide at the hands of the Turkish government, the Nazi Holocaust in Germany, the Pol Pot dictatorship in Cambodia, the Rwandan genocide, current attitudes towards LGBTQ people in certain countries, etc. Many possible answers.
2. For example, many families of French descent have been assimilated into the English mainstream across Ontario and the prairie provinces. Newcomers from all over the world have been assimilated in varying degrees throughout Canada's history; the purpose here is to encourage the learner to make connections with their own family's history, as they see it – and to understand the concept of *assimilation*.
3. The Government and the Church are the two parties to the agreement. It is a deal whereby the Churches are given the power to run Residential Schools on behalf of the Government of Canada, with the goal of eliminating Indigenous culture and identity in the young generation and replacing them with “Christian beliefs” and European values.
4. This is an open-ended question designed to encourage learners to reflect and show examples of their own. It can elicit a wide variety of “correct” replies.

### Lesson 2 Possible answers:

1. The children are left alone to play in the woods, and are unafraid to explore it.
2. They can even play hide and seek in a thick forest and find clues to track each other.
3. When Maltaless skins her knees Umqui knows how to treat her wounds with leaves.
4. They remembered to get home before it was dark so they could help gather wood.
5. Umqui takes his responsibilities to his younger sister very seriously.

### Lesson 3: Possible answers

1. The authorities viewed the children as numbers to fill their quota. They were thought of as dirty (wearing rags), in urgent need of salvation, and as a source of income for the school.
2. The father had hoped that the children would learn from the newcomers so the children and the community would gain more understanding of the changes being forced on them. He knew his community needed to learn how to adapt.

### Lesson 4: Possible answers

1. Males separated from females.
2. Commands are yelled.
3. Uniforms.
4. Forced labour.
5. All work - no fun.
6. Get in line for everything.
7. Bad food; not enough food.
8. Strict regimentation of daily routine.
9. Corporal punishment.
10. Solitary confinement as punishment.

### Lesson 5: Possible answers:

1. Determination
2. Empathy
3. Patience
4. Intelligence
5. Traditional Knowledge
6. Generosity
7. Bravery





## RESOURCES – PUTTING KNOWLEDGE INTO ACTION

### Project of Heart

An artistic, activist, Indian Residential School Commemorative Project. Learn about the hidden history of the IRS and hear about its legacy from those who experienced it. This knowledge informs students' gestures of reconciliation as they learn to build relationships of trust and respect.

<http://projectofheart.ca>

### The Blanket Exercise

Beginning with European contact and covering history right up to the present, this 1.5 hour dynamic exercise sets the context for learning about Indian Residential Schools in a powerful and unforgettable way.

<http://www.kairoscanada.org>

### The First Nations Child and Family Caring Society (FNCFCS) Campaigns: I Am A Witness, Shannen's Dream, Jordan's Principle

Is assimilation still the policy of the Canadian government when it comes to Indigenous children? Many observers say the attitudes that led to the Residential Schools are alive and well, and clearly shown by the growing practice of removing First Nations children from their families and placing them in foster care. Another example is the underfunding of schools on reserves, which means that in order to receive adequate education, First Nations children must often leave their families and communities to study elsewhere. "I Am A Witness", "Shannen's Dream", and "Jordan's Principle" are examples of campaigns the FNCFCS is doing to address systemic government discrimination and is engaging learners across the country.

<http://www.fncaringsociety.com/jordans-principle-school-resources>

## Native Women’s Association of Canada (NWAC)

Research done by NWAC has shown the intergenerational impact resulting from colonization (Indian Residential Schools, 60’s Scoop, and the child welfare system) have substantially contributed to the violence experienced by Indigenous women and girls. NWAC’s *Community Resource Guide: What Can I Do to Help the Families of Missing and Murdered Aboriginal Women and Girls?* includes resources for elementary and high school teachers who want to address this issue in the classroom.

[http://www.nwac.ca/wp-content/uploads/2015/05/2012\\_NWAC\\_Community\\_Resource\\_Guide\\_MMAWG.pdf](http://www.nwac.ca/wp-content/uploads/2015/05/2012_NWAC_Community_Resource_Guide_MMAWG.pdf)

## National Research Centre for Truth and Reconciliation

The main resource for studying the Residential School era. Established at the University of Manitoba by the Truth and Reconciliation Commission, its mandate is to “house all of the statements, documents and other materials gathered throughout the TRC’s years of operation and, in order to foster Reconciliation and healing, to make them accessible to all Canadians.” The centre has an Education program that partners with classrooms and schools across Canada.

<http://umanitoba.ca/nctr>



## RESOURCES – READING LIST

The Legacy of Hope Foundation originally compiled this list of resources. Additions have been added by the National Day of Healing and Reconciliation and Project of Heart.

### Ages 12 to 15

1. David Neel, Suzanne Fournier, Ernie Crey. *Stolen from our Embrace: the Abduction of First Nations Children and the Restoration of Aboriginal Communities*. Vancouver, BC: Douglas & McIntyre, 1998.
2. First Nations Child and Family Caring Society. *First People's Child and Family Review*. Special Edition by Children and Youth, 2014  
<http://journals.sfu.ca/fpcfr/index.php/FPCFR/issue/view/20>
3. Fortune, Len. *A is for Assimilation. The ABC's of Canada's Aboriginal People and Residential Schools*. Southampton, ON: Ningwakwe learning Press, 2011.
4. Hill, Gord. *500 Years of Resistance Comic Book*. Toronto, ON: University of Toronto Press, 2010.
5. Klockars, Donna. *Pulling for Stz'uminus: The Pearl Harris Story*. Ladysmith, BC: Stz'uminus Education, 2010.
6. McLean, Lynne Sherry. *Where Mary Went*. Penticton, BC: Theytus Books, 2010.
7. Robertson, David. *7 Generations: Ends/Begins*. Portage & Main Press, 2010.
8. Robertson, David. *7 Generations: Scars*. HighWater Press, 2010.
9. Robertson, David. *7 Generations: The Pact*. HighWater Press, 2011.
10. Robertson, David. *7 Generations: A Residential School Story*. HighWater Press, 2012.
11. Saracuse, Tara. *Island Kids*. Victoria, BC: Brindle & Glass, 2010.
12. Seale, Doris (Santee/Cree), and Beverly Slapin, eds., *A Broken Flute: The Native Experience in Books for Children*. Rowman Altamira, 2007.

## Ages 16+ (Relevant for older student and teacher learning alike)

1. Adams, Howard. *Prisons of Grass*. Saskatoon, SK: Fifth House Publishers, Revised Edition, 1989.
2. Barman, Jean and Jan Hare. *Good Intentions Gone Awry: Emma Crosby and the Methodist Mission on the Northwest Coast*. Vancouver, BC: University of British Columbia Press, 2007.
3. Cariboo Tribal Council. *Impact of the Residential School*. Williams Lake, BC, 1991.
4. Chartrand, Larry N., Tricia E. Logan, and Judy D. Daniels. *Metis History and Experience and Residential Schools in Canada/Histoire et experience des Metis et les pensionnates au Canada*. Ottawa, ON: Aboriginal Healing Foundation, 2006.
5. Deiter, Constance. *From Our Mother's Arms: The Intergenerational Impact of Residential Schools in Saskatchewan*. Toronto, ON: United Church Publishing House, 1999.
6. Grant, Agnes. *No End of Grief: Indian Residential Schools in Canada*. Winnipeg, MB: Pemmican, 1996.
7. Jaine, Linda. *Residential Schools: The Stolen Years*. Saskatoon, SK: University of Saskatchewan, University Extension Press, 1993.
8. Metis Nation of Alberta. *Metis Memories of Residential Schools: A Testament to the Strength of the Metis*. Edmonton, AB: Metis Nation of Alberta, 2004.
9. Miller, J.R. *Shingwauk's Vision: A history of Native Residential Schools*. Toronto, ON: University of Toronto Press, 1996.
10. Nuu-Chah-Nulth Tribal Council. *Indian Residential Schools: The Nuuu-chah-nulth Experience*. Port Alberni, BC: Nuu-chah-nulth Tribal Council, 1996.
11. Wagamese, Richard. *Indian Horse*. Vancouver, BC: Douglas and McIntyre, 2012.
12. Fontaine, Theodore. *Broken Circle: The ark Legacy of Indian Residential Schools: A Memoir*. Victoria, BC: Heritage House, 2010.
13. Furniss, Elizabeth. *Victims of Benevolence: The Dark Legacy of the Williams Lake Residential School*. Vancouver, BC: Arsenal Pulp Press. 1995.

14. Glavin, Terry and former students of St. Mary's. *Amongst God's Own: The Enduring Legacy of St. Mary's Mission*. Mission, BC: Longhouse Publishing, 2002.
15. Graham, Elizabeth. *The Mush Hole: Life at Two Indian Residential Schools*. Waterloo, ON: Heffle Publishing, 1997.
16. Grant, Agnes. *Finding My Talk: How Fourteen Canadian Native Women Reclaimed their Lives after Residential School*. Markham, ON: Fifth House Books, 2004.
17. Jack, Agnes. *Behind Closed Doors: Stories from the Kamloops Indian Residential School*. Penticton, BC: Theytus Books, 2006.
18. Knockwood, Isabelle. *Out of the Depths: The Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie, N.S.* Hubbards, NS: Roseway Publishing, 1994.
19. Milloy, John S., *A National Crime: The Canadian Government and the Residential School System (1879-1986)*, Winnipeg, MB: The University of Manitoba Press, 1999.

