



RESIDENTIAL SCHOOLS

*With a spirit of openness we share
the impacts of Residential Schools, across
families, cultures and nations.*

Project Created By:

Vancouver Aboriginal Community Policing Centre Society

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Circles of Understanding

RESIDENTIAL SCHOOL - TEACHING/ LEARNING RESOURCES

FOR ADULTS

Books - General

Adams, H. (1975). *The White Ideal and the Colonized Personality*. In *Prison of Grass: Canada from the Native Point of View* p. 163-172. Saskatoon SK: Fifth House.

This important book was one of the first written by an Aboriginal person about the scars that colonization leaves on the identity of Aboriginal peoples. This chapter in particular covers how discrimination and its brutal effects in early life leave scars of hostility and self-consciousness about being Aboriginal that is very difficult to overcome.

Alter, S. (1999). *Apologising for Serious Wrongdoing: Social, psychological and legal considerations*. Ottawa ON: Law Commission of Canada.

This book examines apologies, from many angles, including the legal, social and psychological. The author explores why apologies are necessary, what kind of apologies are required in cases of abuse, what goes into making an apology that is meaningful for the survivor and a comparison of various apologies made.

Armitage, A. (1995). *Comparing the Policy of Aboriginal Assimilation: Australia, Canada and New Zealand*. Vancouver BC: UBC Press.

The author of this book focuses on how the Aboriginal peoples of Australia, Canada and New Zealand became minorities in their own countries. This is the first systematic and comparative treatment of the social policy of assimilation followed in Australia, Canada and New Zealand. Australia began by denying the Aboriginal presence, Canada by registering all 'status' Indians, and New Zealand by giving all Maori British citizenship.

Battiste, M. & Barman, J. (Eds.) (1995). *First Nations Education in Canada: The circle unfolds*. Vancouver BC: UBC Press.

The Sacred Circle, or medicine wheel, provides a powerful Aboriginal symbol for re-conceptualizing. In this book Aboriginal and non-Aboriginal authors examine various aspects of the schooling of children and adults. This book provides not only an examination of the state of the art but also a guide for helping both Aboriginal and non-Aboriginal meet the challenge.

Beker, J. (1998). *Boarding Schools at the Crossroads of Change: The Influence of Residential Education Institutions on National and Societal Development*. Birmingham NY: The Hawthorne Press.

This book is an essential, applicable historical reference for anyone interested in positively molding the social future of the world's troubled youth. Guided by its up-to-date research and comprehensive in scope, you'll have the past and future of residential schools at your immediate disposal, making it easier to see ways you can touch and inspire today's at risk youth.

Bell, C. & Napoleon, V. (Eds.). (2008). *First Nations Cultural Heritage and Law*. Vancouver BC: UBC Press.

First Nations Cultural Heritage and Law explore Aboriginal perspectives on cultural heritage and issues of reform within and beyond Western law. Written in plain language and in collaboration with Aboriginal partners, it contains seven case studies featuring indigenous concepts, legal orders, and encounters with legislation and negotiations; a national review essay; three chapters reflecting on major themes; and a self-reflective critique on the challenges of collaborative and intercultural research.

Belshaw, J. D. (2009). *Becoming British Columbia: A population history*. Vancouver BC: UBC Press.

This book revisits British Columbia's history from pre-contact to today through population demographics. The author looks at population statistics and speculates that early surveys were inaccurate and did not include data related to Aboriginal people.

Boyden, J. (2008). *Born With A Tooth*. Markham ON: Thomas Allen & Son.

Born With A Tooth, Boyden's debut work of fiction, is a collection of thirteen beautifully written stories about Aboriginal life in Ontario. They are stories of love, unexpected triumph and a passionate belief in dreams. They are also stories of anger and longing, of struggling to adapt, of searching but remaining unfulfilled. By taking on a new voice in each story, Joseph Boyden explores aboriginal stereotypes and traditions in a most unexpected way. Whether told by a woman trying to forget her past or by a man trying to preserve his culture, each story paints an unforgettable and varied image of modern Aboriginal culture in Ontario.

Castellano, M., Davis, L. & Lahache, L. (Eds.) (2000). *Aboriginal Education: Fulfilling the promise*. Vancouver BC: UBC Press.

This book makes a valuable contribution to Aboriginal education by offering fresh insights and examples of projects that stretch our imagination as well as celebrate some milestones reached in three decades of striving for Aboriginal control over the education of their children.

Chrisjohn, R. D., Young, S. & Maraun, M. (2006). *Circle Game, the Shadows and Substance in the Indian Residential School Experience in Canada, Revised Ed.* Penticton BC: Theytus Books.

The authors of this book argue that existing accounts of residential school experiences in various Canadian and Aboriginal media systematically obscure and misinform about the facts and their interpretations. This book allows for processing cognitive dissonance, transcending conflict and guilt and experiencing liberation.

Dandurand, J. A. (2004). *Looking into eyes my forgotten dreams*. Warton ON: Kegedonce Press.

This book, written by American author and poet Joseph Dandurand, explores topics such as suicide, small pox, sexual abuse, alcoholism and the nature of residential school life as they relate to the experiences in the US. This is not poetry for the faint of heart; however, it is a testament to a lost and alienated culture.

Dickason, O. (2002). *Canada's First Nations: A history of founding peoples from earliest times 3rd Ed.* Don Mills ON: Oxford University Press.

This book offers a history of the experiences of Aboriginal peoples from first contact to the present day. The author uses an interdisciplinary approach to describe the various societies and cultures, their response to colonial pressure and current attempts of preserve territories and traditional values.

Furniss, E. (2002). *Victims of Benevolence: The Dark Legacy of the Williams Lake Residential School*. Vancouver BC: Arsenal Pulp Press.

An unsettling and moving study of two tragic events at a residential school in British Columbia which serve as a microcosm of the profound impact the residential school system has had on Aboriginal communities throughout Canada.

Knockwood, I. (1992). *Out of the Depths: the experiences of Mi'kmaw children at the Indian Residential School at Shubenacadie, Nova Scotia., 2nd ed.* Lockeport NS: Roseway.

Any person interested in understanding the Micmac people must read this book. It chronicles the rebuilding of a nation that was bereft of its children. Isabelle Knockwood, born in Wolfville, Nova Scotia, attended the residential school in Shubenacadie from 1936 to 1947.

Lakevold, D., & Racine, D. (2006). *Misty Lake*. Vancouver BC: Loon Books.

In this play about suffering and healing, a Métis journalist interviews a Manitoba Dene woman about her life, and her experiences in a residential school.

- McKegney, S. (2007). *Magic Weapons: Aboriginal Writers Remaking Community after Residential Schools*. Winnipeg MB: University of Manitoba Press.
Magic Weapons examines the ways in which survivors of residential school mobilize narrative in their struggles for personal and communal empowerment in the shadow of attempted cultural genocide. Sam McKegney argues that these writings are culturally generative in ways that go beyond disclosure and recompense, re-envisioning what it means to live and write in post-residential school Canada.
- Mercredi, O. & Turpel, M. (2005). *In the Rapids: Navigating the Future of First Nations*. Toronto, ON: Penguin Books.
 This publication provides an overview of history, culture, social, political and economic structures of Aboriginal peoples prior to and during colonization providing a context for the challenges faced by today's Aboriginal children, youth, and families and communities.
- Miller, J. R. (1996). *Shingwauk's Vision: a history of Native residential schools*. – Toronto ON: University of Toronto Press.
 With the growing strength of minority voices in recent decades has come much impassioned discussion of residential schools. Former students have come forward in increasing numbers to describe the psychological and physical abuse they suffered in these schools, and many view the system as an experiment in cultural genocide. This book gives a comprehensive history of these institutions
- Milloy, J. S. (1996). Suffer the Little Children ... A History of the Residential School System, 1830 - 1992. In *For Seven Generations: An Information Legacy of the Royal Commission on Aboriginal Peoples*. Ottawa, ON: Royal Commission on Aboriginal Peoples.
 The residential school system's history is marked by the persistent neglect and abuse of Aboriginal children and through them, of their communities. Residential schools have been, arguably, the most damaging of many elements of Canada's colonization of this land's original peoples and their consequences still echo through the lives of Aboriginal peoples today. This research attempts to trace and understand the history of residential schools.
- Milloy, J. (1999). *A National Crime: the Canadian government and the residential school system, 1879-1986*. Winnipeg MB: University of Manitoba Press.
 For over 100 years, thousands of Aboriginal children passed through the Canadian residential school system. Although the system was meant to bring Aboriginal children into the "circle of civilization," the actual results were far different. More commonly, it provided an inferior education in an atmosphere of neglect, disease, and often – abuse. Using access to previously unreleased government documents, Milloy provides a full picture of the ideological roots of the system.
- Neil, R. (Ed.) (2000). *Voice of the Drum: Indigenous education and culture*. Brandon MN: Kingfisher Publications.
 This book is based on an 11-day international gathering of Aboriginal Elders and educators in 1998. The readings are organized within four areas of education and culture: worldviews; curriculum change; governance and policies; and spiritual reflections.
- Regan, P. (2011). *Unsettling the Settler Within: Indian Residential Schools, Truth Telling, and Reconciliation in Canada*. Vancouver BC: UBC Press.
 This book is will be of interest to those working in multicultural settings of any kind where power imbalances have affected relations. Paulette Regan manages to combine scholarly discourse with personal accounts in ways that buttress its credibility and make it a must-read for anyone interested in reconciliation between peoples.

Royal Commission on Aboriginal Peoples. (1996). *Report of the Royal Commission on Aboriginal Peoples*. Ottawa ON: The Commission, 5 vol. in 6 parts.

This report of the Royal Commission on Aboriginal Peoples concerns government policy with respect to the original historical nations of this country. Those nations are important to Canada, and how Canada relates to them defines in large measure its sense of justice and its image in its own eyes and before the world.

Available at: http://www.collectionscanada.gc.ca/webarchives/20071115053257/http://www.ainc-inac.gc.ca/ch/rcap/sg/sgmm_e.html

Simpson, L. (2011). *Dancing On Our Turtle's Back: Stories of Nishnaabeg Re-Creation, Resurgence, and a New Emergence*. Winnipeg MB: Arbeiter Ring Publishing.

Many promote reconciliation as a “new” way for Canada to relate to Aboriginal peoples. In *Dancing on Our Turtle's Back* activist, editor and educator Leanne Simpson asserts reconciliation must be grounded in political resurgence and must support the regeneration of Aboriginal languages, oral cultures and traditions of governance. Simpson explores philosophies and pathways of regeneration, resurgence, and a new emergence through the Nishnaabeg language, Creation Stories, walks with Elders and children.

York, G. (1990). *The Dispossessed: Life and Death in Native Canada*. Toronto ON: Little Brown.

From exploited lands and broken and ignored treaties to forced dislocations and residential schools, the history of Canada's dealings with Aboriginal peoples who share its land is a terrible one. Journalist Geoffrey York's *The Dispossessed* is a classic pre-Oka Crisis survey of that bitter legacy.

Books - Personal Accounts

Annett, K. D. (2002). *Love and Death in the Valley: Awakening to Hidden Histories and Forgotten Crimes on the West Coast of Canada*. Bloomington IN: 1st Books Library.

This book is Reverend Kevin Annett's biographical account of his gradual uncovering of the evidence of genocide and mass murder in his church's “residential schools” on Canada's west coast and his fight with the Church to expose it.

Assembly of First Nations (1994). *Breaking the Silence: An Interpretive Study of Residential School Impact and Healing as Illustrated by the Stories of First Nations Individuals*. Ottawa ON: Assembly of First Nations.

This study sought to understand the impact of residential schools on Aboriginal individuals, families and communities by documenting the life stories of 13 adults who attended residential school. The accounts of these individual's stories reflects how residential schools have impacted their lives and subsequent generations in very complex ways. The final chapters turn to the question of healing and ways to recover from the wounds inflicted by these early educational experiences.

Brass, E. (1987). *I walk in two worlds*. Calgary AB: Glenbow Museum.

Eleanor Brass begins her autobiography with a brief description of the stages of her life which starts with the enactment of the “homestead policy” and culminates with her years as a political activist. During Brass's “early years” (as the first chapter is titled), the Canadian government aggressively pursued the surrender of reserve lands while officially promoting segregation and agriculture as solutions to the “Indian problem.”

Canadien, A. (2010). *From Lishamie*. Penticton BC: Theytus Books.

With astonishing detail, Albert Canadien fondly recounts his boyhood years in Lishamie, a traditional Dene camp north of the Mackenzie River, and reflects on the devastating and long-lasting impact residential schooling had on him, his family and his people. Separated at a young age from his parents and forced to attend a strict Catholic boarding school, the author and many like him was robbed of his language, community and traditional way of living. *From Lishamie* is a candid memoir of loss and of the journey back.

Deiter, C. (1993). *From our Mothers' Arms: The intergenerational impact of residential schools in Saskatchewan*. Etobicoke ON: United Church Publication House.

A legacy has been left to Aboriginal people, one of struggle and survival. The author shares stories of women and men, across the generations, who attended residential schools in Saskatchewan. Personal interviews and moving reflections expose the intergenerational impact these schools had on these people. From those who recall their school years as "difficult" to those who remember harsh and frequent abuse, this litany of memories reveals the devastation visited upon a culture when families are divided, ritual suppressed and language discouraged.

Ennamorato, J. (1999). *Sing the Brave Song*. Schomberg ON: Raven Press.

Sing the Brave Song is a dynamic and comprehensive scrutiny of the historic relationship between Aboriginal people and the church. The author's method of reporting aboriginal traditions is absorbing and potent. Through interviews, the reader will see through the eyes of children who were culturally and geographically removed from their homes and families by force; spending as long as ten months a year at institutions where they were forbidden to speak their own language, often the only language they knew.

French, A. (1977). *My Name is Masak*. Winnipeg MN: Peguis Publishers.

This is a well-loved children's book but well worth a read by adults. The author, Alice French, was a former student of Inuit residential schools in what is now the NWT and Nunavut. The book is beautifully written as a memoir.

Fontaine, T. (2010). *Broken Circle: the Dark Legacy of Indian Residential Schools. A Memoir*. Victoria, BC: Heritage.

Theodore Fontaine lost his family and freedom before his seventh birthday, when his parents were forced to send him to residential school. Twelve years later he left the school confused, angry and conflicted, and on a path of self-destruction. At age 29, he emerged from this blackness and began a journey of self-exploration and healing. In this powerful and poignant memoir, Theodore examines the impact of the loss of his language and culture and, most important, the loss of his family and community. He goes beyond details of the abuse of children to provide readers with an understanding of why most residential-school survivors have stress disorders and why succeeding generations suffer from this chapter in history.

Fortier, M. (2001). *Behind Closed Doors: stories from the Kamloops Indian Residential School*. Kamloops BC: Secwepemc Cultural Education Society.

This revised edition of this book documents the personal stories of 32 men and women who attended Kamloops Indian Residential School. The legacy of abuse and suffering is left behind as the survivors tell their personal stories that assisted in their individual healing. The profound impact of the residential school experience is evident throughout the documented accounts. The book is organized around themes of coping, resistance, survival, and healing.

Author's Web site: www.maryfortier.com

Fournier, S. & Crey, E. (1997). *Stolen from our embrace: the abduction of First Nations children and the restoration of Aboriginal communities*. Vancouver BC: Douglas & McIntyre.

The authors describe government policy to separate and forcibly assimilate Aboriginal children into the mainstream which has pervaded every era of Aboriginal history. In the words of individuals describing their childhoods, each chapter of this book focuses on a particular aspect of the history of Aboriginal children from the time of first European contact to the present. The reader cannot feel anything but anger towards a system which has left so many families broken. The examples of communities and their recovery provide the reader with hope for the future.

Grant, A. ((2004). *Finding My Talk: How Fourteen Canadian Native Women Reclaimed Their Lives after Residential School*. Calgary AB: Fifth House Books.

This book is a collection of “mini-biographies” of fourteen Aboriginal Canadian women who survived residential school. Some of the women profiled are writers, some educators, but all have struggled to find their way in life after their traumatic early experiences.

Haig-Brown, C. (1998). *Resistance and Renewal: surviving the Indian residential school*. Vancouver BC: Arsenal Pulp Press.

One of the first books published that explored the phenomenon of residential schools in Canada. This book is a disturbing collection of Aboriginal perspectives on the Kamloops Indian Residential School (KIRS) in the British Columbia interior. Interviews with thirteen people, all former residents of KIRS, form the nucleus of the book, a frank depiction of school life, and a telling account of the system's oppressive environment which sought to stifle their culture.

Harper, M. (1993). *Mush-hole: Memories of a residential school*. Toronto ON: Sister Vision Press.

Author, Maddie Harper tells of her experiences in a residential school, and her escape and healing from the negative values and cultural degradation she was forced to live with.

Jaine, L. (Ed.) (1995). *Residential Schools: The stolen years, 2nd ed*. Saskatoon SK: University Extension Press.

The *Stolen Years* is a collection of writings by survivors of residential schools. This collection includes essays, poetry, short stories, and speeches from 21 survivors, or the children of survivors.

Johnston, B. (1998). *Indian School Days*. Toronto ON: Key Porter Books.

A humorous, bittersweet autobiography of Basil Johnston, a native Ojibway, who was taken from his family at age 10 and placed in a residential school in northern Ontario. The book opens in 1939 when Basil and his four-year-old sister are taken to St. Peter Claver's School, a boarding school run by Jesuit priests. In describing the years that follow, Johnston creates marvelous portraits of the young students as they struggle to adapt to a harsh and strange environment, and of their Jesuit teachers, whose flashes of humour occasionally break through the discipline with which the institution is run.

King, A. R. (1967). *The School at Mopass: a problem of identity*. New York NY: Holt, Reinhart, and Winston.

Published as part of Case Studies in Education and Culture series this book explores the educational process in a school for Aboriginal children and how the school subculture defeats the aims of education.

Lawrence, M. (1996). *My People, Myself*. Prince George BC: Caitlin Press.

Author, Mary Lawrence, was put into residential school by her grandmother, who had no idea of what residential school was like. She just wanted Mary, her brothers and sisters to have a good education. At school, Mary first learned that life can be less than just. For the next thirty-odd years, she would endure life on the street, drug addiction, spousal violence, prison, and finally life-threatening illness before she would start the long climb to recovery. This book is a great story of her struggles and successes.

McKegny, S. (2007). *Magic Weapons: Aboriginal writers remaking community after residential school*. Winnipeg MB: University of Manitoba Press.

Magic Weapons is the first major survey of Aboriginal writings on the residential school system, and provides groundbreaking readings of life writings by Rita Joe (Mi'kmaq) and Anthony Apakark Thrasher (Inuit) as well as in-depth critical studies of better known life writings by Basil Johnston (Ojibway) and Tomson Highway (Cree).

- Métis Nation of Alberta. (2004). *Métis Memories of Residential Schools: A Testament to the Strength of the Métis*. Edmonton AB: Métis Nation of Alberta.
A collection of stories of Metis residential school survivors; the stories were gathered through oral interviews that were conducted between October 2003 and July 2004. For some survivors, this was the first time that they had told their story to anyone, including their own children. For many, telling their story was very painful; for others, it was a cathartic experience. These stories eloquently speak for themselves.
- Moran, B. (1998). *Stoney Creek Woman: The story of Mary John*. Vancouver BC: Arsenal Pulp Press.
The captivating story of Mary John (who passed away in 2004), a pioneering Carrier woman whose life on the Stoney Creek reserve in central BC is a capsule history of life from a unique Aboriginal woman's perspective. A mother of twelve, Mary endured much tragedy and heartbreak—the pangs of racism, poverty, and the deaths of six children—but lived her life with extraordinary grace and courage.
- Purvis, R. (1994). *T'shama*. Surrey BC: Heritage House.
The author, who served from 1945 to 1959 as the boys' supervisor at St. George's Indian Residential School near Lytton, B.C., recounts the highlights of that experience by describing what the children at the school taught him about their society, values and characters. Readers are provided with a variety of interesting anthropological details such as fishing techniques, food, and medicine, as well as stories told in the various nations of the region. It is written in a lively, anecdotal style that makes pleasant reading. Undoubtedly it will be criticized by those who prefer to stress the negative aspects of the residential school experience, but this author's perspective also deserves to be heard.
- Simpson, L. (2011). *Dancing On Our Turtle's Back: Stories of Nishnaabeg Re-Creation, Resurgence, and a New Emergence*. Winnipeg MB: Arbeiter Ring Publishing.
Many promote reconciliation as a “new” way for Canada to relate to Aboriginal peoples. In *Dancing on Our Turtle's Back* activist, editor, and educator Leanne Simpson asserts reconciliation must be grounded in political resurgence and must support the regeneration of Aboriginal languages, oral cultures, and traditions of governance. Simpson explores philosophies and pathways of regeneration, resurgence, and a new emergence through the Nishnaabeg language, Creation Stories, walks with Elders and children.
- Wachowich, N., Agalakti Awa, A., Kaukjak Katsak, R. & Pikujak Katsak, S. (2001). *Saqiyuq: Stories from the Lives of Three Inuit Women*.
A grandmother, daughter, and granddaughter take us on a remarkable journey in which the cycles of life - childhood, adolescence, marriage, birthing and child rearing - are presented against the contrasting experiences of three successive generations. Their memories and reflections give us poignant insight into the history of the people of the new territory of Nunavut.
- Wolcott, H. F. (2003). *A Kwakiutl village and school*. New York NY: Holt, Reinhart, and Winston.
This book is a reprint of a now classic (1967) text dealing with Wolcott's dissertation topic on the study of a Kwakiutl Indian village and the one-room school he taught at Village Island in the Alert Bay region of British Columbia. Wolcott's interest in anthropology and training as an educator are blended together to present a unique look into the educational training of First Nations children. Village life and the social environment from which children learn cultural conventions are skillfully contrasted with the formal, structured educational system. In showing these two opposing educational systems, the author is able to highlight problems that arise and additionally the issues which come from an ethnographer being involved in a situation more than through just observation.

Books – Healing

Absolon, K. (1993). *Healing as Practice: Teachings from the Medicine Wheel*. Victoria BC: Wunska Network.

Absolon uses the Medicine Wheel framework to discuss service provision and the need to determine what constitutes healing, as well as considering the negative influences. She states that “the presence of behaviours that contribute to and sustain ‘harmonious and cohesive’ relationships is essential.” Healing is a process, characterized by the continuum inherent in the Medicine Wheel ... the healing process requires time and patience from all involved; the healing relationship is an important factor in allowing for this process to evolve.

Alfred, T. (2008). *Peace, Power, Righteousness: An Indigenous Manifesto, 2nd Ed.* Don Mills ON: Oxford University Press.

This visionary manifesto, first published in 1999, has significantly improved our understanding of Aboriginal issues. Taiaiake Alfred calls for the indigenous peoples of North America to move beyond their 500-year history of pain, loss, and colonization, and move forward to the reality of self-determination. A leading Kanien'kehaka scholar and activist Alfred is uniquely placed to write this inspiring book. His account of the history and future of the indigenous peoples of North America is at once a bold and forceful critique of leaders and politics, and a sensitive reflection on the traumas of colonization that shape our existence.

Alfred, T. (2005). *Wasáse: Indigenous Pathways of Action and Freedom*. Toronto ON: University of Toronto Press.

Taiaiake Alfred challenges us to confront the future with new ways of thinking about where we as Aboriginal communities have been, where we are now and what thinking tools and warrior tools we need to move forward. This is a book that needs to be read by leaders, activists, politicians, scholars, community workers, artists and teacher.

Davis, L. (2010). *Alliances: Re/Envisioning Indigenous-non-Indigenous Relationships*. Toronto ON: University of Toronto Press.

When Aboriginal and non-Aboriginal activists work together, what are the ends that they seek, and how do they negotiate their relationships while pursuing social change? *Alliances* brings together leaders, activists, and scholars in order to examine their experiences of alliance-building for Aboriginal rights and self-determination and for social and environmental justice.

Fairholm, J. (1997). *Walking the Prevention Circle: Understanding Child/Youth Maltreatment for First Nations Communities*. Canadian Red Cross.

This book explores Aboriginal experiences of residential school, family violence and child abuse. The author discusses the impact of these experiences historically and presently. It was the goal of the Canadian Red Cross to help bring the names and language of abuse to the present in order to acknowledge the pain and further the healing of Aboriginal peoples. It examines the names and language of abuse as well as defines aspects of child/youth abuse and neglect.

Fournier, S. & Crey, E. (1997). *Stolen from our embrace: the abduction of First Nations children and the restoration of Aboriginal communities*. Vancouver BC: Douglas & McIntyre.

The authors describe government policy to separate and forcibly assimilate Aboriginal children into the mainstream which has pervaded every era of Aboriginal history. In the words of individuals describing their childhoods, each chapter of this book focuses on a particular aspect of the history of Aboriginal children from the time of first European contact to the present. The reader cannot feel anything but anger towards a system which has left so many families broken. The examples of communities and their recovery provide the reader with hope for the future.

Hazlehurst, K. M. (1994). *A Healing Place: Indigenous Visions for Personal Empowerment and Community Recovery*. Rochampton, QLD: Central Queensland University Press.

This publication was based on pioneering initiatives of Aboriginal leaders in Australia and Canada and on the author's own research and experience. The author addresses the problems of alcohol addiction family violence and community breakdown which are destroying the spirit and lives of many Aboriginal people today. Hazlehurst presents a range of group healing processes and personal empowerment techniques aimed at Indigenous community recovery. Practical workshops and techniques are described in the latter part of the monograph.

Hill, B. (1995). *Shaking the Rattle: Healing the Trauma of Colonization*. Penticton BC: Theytus Books Ltd.

This publication by Mohawk author Barbara-Helen Hill examines the role that colonization plays in the individual lives of modern peoples. By examining the destruction of kinship systems, spirituality and tribal affiliation the author finds the sources of much of abuse, alcoholism and suicide among Aboriginal people today. The past holds the answers for much of the social problems facing Aboriginal people and communities. Their roots extend back into the past and can only be understood once an understanding of their reasons for being is reached.

Kelm, M. & Townsend, L. (Eds.) (2006). *In the Days of Our Grandmothers: A Reader in Aboriginal Women's History in Canada*. Toronto ON: University of Toronto Press.

From Ellen Gabriel to Tantoo Cardinal, many of the faces of Aboriginal people in the media today are women. *In the Days of Our Grandmothers* is a collection of essays detailing how Aboriginal women have found their voice in Canadian society over the past three centuries. Collected in one volume for the first time, these essays critically situate Aboriginal women in the fur trade, missions, labour and the economy, the law, sexuality, and the politics of representation.

Korhonen, M. (2007). *Resilience: Overcoming Challenges and Moving On Positively*. Ottawa ON: National Aboriginal Health Organization.

This resource interlaces insightful stories from Aboriginal people in the north with research on resilience and healing.

Lane J. P., Bopp, M., Bopp, J., & Norris, J. (2002). *Mapping the Healing Journey: The Final Report of a First Nation Research Project on Healing in Canadian Aboriginal Communities*. Ottawa ON: Aboriginal Corrections Policy Unit, Solicitor General Canada and the Aboriginal Healing Foundation.

Six Canadian Aboriginal communities generously participated in intense community-based consultations and in a National Consultative Meeting held in Winnipeg. In each of these challenging and difficult questions related to the ongoing healing work in their communities and to the requirements for the road ahead, leading to sustainable well-being and prosperity.

Available at: <http://www.publicsafety.gc.ca/res/cor/apc/apc-21-eng.aspx>

Stonefish, B. (2007). *Moving Beyond: Understanding the Impacts of Residential School*. Edited by Jode Kechege. Owen Sound ON: Ningwakwe Learning Press.

This book takes a brief look at the history of these schools, but the emphasis is on the intergenerational impacts that exist for Aboriginal families today. These impacts affect learning, education and family relations. *Moving Beyond* highlights positive approaches and paths to healing and promotes the development of healthy individuals, families and communities.

Vicq, S., Dufour, L., Keewatin, E., Arcand, D., & Whitecalf, T. (1995). *Stories from Kohkom: Sharing our Values, Teaching our Young*. Saskatoon SK: READ Saskatoon.

The Saskatoon Community Clinic began a program of outreach to aboriginal grandmothers in the fall of 1992 with funding from Health Canada. This outreach was called the Older Native Women's Health Project. Project staff visited grandmothers in their homes brought them together to talk about their own health as well as that of their families and communities ... by telling their stories, the grandmothers are sharing their strength and wisdom with the community.

Cultural Competency Training

Indigenous Cultural Competency Training Program. Provincial Health Services Authority in BC offers on-line cultural competency training. Their *Core ICC Training* is designed to increase Aboriginal-specific knowledge, enhance individual self-awareness and strengthen skills for any professional working directly or indirectly with Aboriginal people. This training would be of particular interest to those working in organizations such as justice, policing, child and family services, education, business and government. Their *ICC Health Training* and *ICC Mental Health Training* were designed for Health Authority, Ministry of Health, and other professionals working in the health care field. Cost is \$250.00. There is no fee for health authority employees.

For information: <http://www.culturalcompetency.ca/>

Full Length Films

A Windigo Tale. (2009). This feature film about the lasting impact of Canada's residential school system on aboriginal families has been crafted from an award-winning play written by Ottawa poet and professor *Armand Ruffo*.

Beyond the Shadows. (1993). This film is about the devastating effects of residential/boarding schools and about the widespread sexual and physical abuse which Aboriginal children were subjected to. It relates the historical background of these government mandated schools while also depicting painful personal experiences, the causes of "multi-generational grief" and the healing process under way in communities today.

Our Spirits Don't Speak English: Indian Boarding School. (2008). This award winning film explores the Native American experience in residential schools and uncovers the dark history of U.S. Government policy.

Order from: <http://www.richheape.com/boarding-school.htm>

Rabbit Proof Fence. (2002). Describes the Australian Government's policy which included taking half-caste children from their Aboriginal mothers and sending them a thousand miles away to what amounts to indentured servitude.

Residential Truth. (2008). This film was made by five youth who live on Vancouver Island and explores the ways that residential school experiences continue to impact families and communities today.

Spirit World Series. (2003). Includes three short films that include: *Cross & the Eagle Feather* - presents a portrait of Mi'kmaq society, spiritual belief, and traditional way of life that would be altered by the coming of Europeans; *Blankets of death* - shows the English conquest of New France that marked the beginning of more than two centuries of tragedy for the Mi'kmaq, who watched their habitations and hunting grounds seized; and, *Sacred Promises, Instruments of Greed* - begins after Confederation, and shows the government of Canada had moved the Mi'kmaq onto reserves and children into residential schools. Each segment is twenty-five minutes.

Order from: <http://www.mcnabbconnolly.ca/titles>

The Fallen Feather: Indian Industrial Residential Schools: Canadian Confederation. (2007). Using historical source documents, survivor's testimonies and analysis from community leaders, The Fallen Feather explores the federal government's motivation in the creation of residential schools. Examines how Sir John A. Macdonald's national policy and land claims issues influenced the creation of residential schools. The program examines how the negative effects of the residential schools system are still being experienced by many people, families and communities today.

Order from: <http://www.fallenfeatherproductions.com/index.html>

The Mission School Syndrome. (2002). Describes the role of mission schools in the education of Aboriginal children from the 1920's to the 1980's and addresses the long term impact of these experiences. Former students describe the feelings of isolation and fear as they were separated from their families and forbidden to speak their own language and the difficulties they encountered on returning to their villages. Available at many Public Libraries.

Unrepentant: Kevin Annet and Canada's Genocide. (2006). This documentary reveals Canada's darkest secret - the deliberate extermination of Aboriginal peoples and the theft of their land under the guise of religion. This never before told history as seen through the eyes of this former minister (Kevin Annett) who blew the whistle on his own church, after he learned of thousands of murders in its residential schools.

Download available from: <http://video.google.com/videoplay?docid=-6637396204037343133>

Where The Spirit Lives. (1989). Is a moving story about an Aboriginal girl who fights to keep her culture and identity when she is placed in a residential school.

Order from: <http://www.ovguide.com/where-the-spirit-lives-9202a8c04000641f800000000087a30b>

Short Films

A Day at Indian Residential Schools in Canada. (2005). This short film introduces the topic of what residential school was like for the students and explores the day in the life by interviewing local community members who attended the Mohawk Institute and the Mount Elgin Residential School. Twenty-six minutes.

Order from: <http://www.goodminds.com/video/Day-At-Indian-Residential-Schools-in-Canada-DVD-A-%28Public-Performance-Use%29.html>.

Aboriginal Healing. (2004). The Sharing Circle series introduces viewers to issues of concern to Aboriginal people. Through archival footage, narration, and interviews, this episode explores the social programs implemented by the National Aboriginal Healing Foundation. This national body devotes funds to support Aboriginal community programs, and promotes the healing of the survivors of residential schools. Twenty-two minutes in length.

Order from: <http://www.meeches.com>

Against the Grain - The Legacy of the Indian Residential School System. (2009). This film explores the legacy of the residential school system by looking at its history, present conditions and hopes for the future. It focuses on the varying social and political challenges facing former students, their families and communities, and highlights various attempts to cope and overcome the impacts. Twenty-four minutes.

Can be viewed at: http://www.nsi-canada.ca/against_the_grain_the_legacy_of_the_indian_residential_school_system.aspx

Cruel Lessons. (1999). In this program four Elders remember the dark and tragic world of residential schools. Assigned numbers and never addressed by name they were forbidden to speak their own language and constantly reminded that their native culture was inferior. Their stories present a dramatic and harrowing account of the physical and emotional abuse suffered during their "school days." Twenty-five minutes.

Order from: <http://www.nfb.ca/>

Money for Healing? (2008). In 2007 a landmark compensation deal came into effect for an estimated 80,000 former Indian residential school students who attended one of 130 schools across Canada between 1920 and 1996. This program provides a historical re-cap of the Indian residential school program, and examines the impact of the resulting settlement agreement. The story is told through the life experiences of Ed Bitternose, a residential school survivor. The program examines the impact that the compensation payments are having on this community and the challenges still being faced by Ed and other school survivors. Twenty-four minutes.
Order from: <http://www.meeches.com>

No Turning Back. (1996). Designed to introduce viewers to the work of the Royal Commission on Aboriginal Peoples established by Prime Minister Brian Mulroney seven months after events at Oka, Quebec brought Aboriginal issues to the attention of Canada and the international community. The Commission travelled to more than 100 communities to hear submissions from over 1000 Aboriginal representatives. Through testimony from these groups and individuals, documentary, archival footage, and interviews with commission members, viewers learn of the history of the relationship between Aboriginal peoples and the Canadian government. Forty-eight minutes.
Order from: <http://www.nfb.ca>

The Residential Schools. (2004). The documentary provides residential school survivors' stories about what daily life was like at the institutions and also examines the intergenerational impact of the residential schools. Twenty-four minutes. Order from: <http://www.goodminds.com/video/Residential-Schools-DVD-The-%28Public-Performance-Use%29.html>.

Web Sites

Aboriginal Canada Portal is a partnership between Canadian government departments and the Aboriginal community that provides a gateway to Métis, Inuit and First Nations online resources, and government programs and services.

Web address: <http://www.aboriginalcanada.gc.ca>

Aboriginal Healing Foundation. Their mission is to provide resources which will promote sustainable healing practices among Aboriginal communities. They offer a vast array of research and information.

Web address: <http://www.ahf.ca>

Assembly of First Nations Indian Residential Schools Unit. Their mission is to expedite the settlement of residential school claims and promoting healing strategies as a result of the residential schools system. This comprehensive site includes both historical and current information on this topic, such as maps timelines, books, as well as current news, statistics and community support services.

Web address: <http://afn.ca/residentialschools>

First Nations Child and Caring Society of Canada. This organization provides a variety of services and resources with the purpose of strengthening families and communities.

Web Address: <http://www.fncfcs.com>

Hidden from History: The Canadian holocaust. This website contains articles, broadcasts, updates and news reports about residential schools.

Web address: <http://www.hiddenfromhistory.org>

Indian Residential Schools Resolution Canada. This sector of Indian and Northern Affairs Canada works with former students, Aboriginal organizations, church representatives and the courts to address issues resulting from the residential schools legacy including the implementation of the Indian Residential Schools Settlement Agreement.

Web address: <http://www.ainc-inac.gc.ca/ai/rqpi/index-eng.asp>

Indian Residential School Survivors Society is mandated to support survivors, to assist communities to help survivors, to raise awareness of residential school issues, to conduct research and to advocate for justice and healing.

Web address: <http://www.irsss.ca>

Indian Residential Schools. Truth and Reconciliation Commission. The Commission's goals include informing all Canadians about the residential schools legacy and documenting the truth. The site includes a list of residential schools arranged by province, health and healing resources and a media room or timeline of related news.

Web address: <http://www.trc-cvr.ca/indexen.html>

Library and Archives Canada. In 2004, the National Archives of Canada and the National Library of Canada were drawn together by the *Library and Archives of Canada Act* to create a new knowledge institution for, a source of enduring knowledge and the continuing memory of the government of Canada and its institutions.

Web address: <http://www.collectionscanada.gc.ca/index-e.html>

National Aboriginal Health Organization is an Aboriginal designed and controlled body committed to influencing and advancing the health of Aboriginal peoples by carrying out knowledge-based strategies.

Web address: <http://www.naho.ca>

Remembering the Children. To partnership between Canadian Aboriginal and church leaders led to a multi-city tour and the development of this website in order to promote the Truth and Reconciliation Commission on Residential Schools. It includes a chronology of residential schools, news releases, information about the tour, maps and images of Canadian residential schools and a document containing the churches' apologies. Resources include a virtual tour of a residential school and programs that promote improved relations between Aboriginals and non-Aboriginals.

Web address: <http://www.rememberingthechildren.ca/index>

The Justice Education Society of BC is a non-profit organization providing educational programs and services about the justice system in Canada and BC. They focus on Aboriginal issues. Web address:

<http://www.survivingthepast.ca>

The Native Women's Association of Canada (NWAC) is founded on the collective goal to enhance, promote, and foster the social, economic, cultural and political well-being of First Nations and Métis women within First Nation, Métis and Canadian societies.

Web address: <http://www.nwac-hq.org>

Truth and Reconciliation: Stolen Children. Developed by CBC, this site includes history, analysis and FAQs about residential schools as well as a timeline of Canadian Aboriginal education. It also contains related news stories and a variety of television and radio clips, such as Prime Minister Stephen Harper's televised apology to residential school survivors and all Aboriginal people. The "Your Voice" section and blogs invite the public to share their stories and experiences.

Web address: <http://www.cbc.ca/news/background/truth-reconciliation>

Union of BC Indian Chiefs. This website offers a variety of research and informational materials. The collections include three research databases, as well as a series of collections created with digitized materials from the UBCIC Archives that document the history of the UBCIC and First Nations politics in British Columbia.

Web address: <http://www.ubcic.bc.ca>

Where are the Children? Healing the Legacy of Residential Schools. The Foundation was established to address the long-term implications of the damage done to Aboriginal children and their families by the residential school system. A primary objective of their work is to promote awareness among the Canadian public about residential schools and try to help them to understand the ripple effect those schools have had on Aboriginal life.

Web address: <http://www.wherethechildren.ca>

YouTube Videos

Canada apologizes for residential school system (2008).

Canada's official apology to Aboriginal peoples.

Available at: <http://www.youtube.com/watch?v=-ryC74bbrEE>

Canadian Residential School Propaganda Video. (1955)

Short video depicts an ideal residential school experience.

Available at: http://www.youtube.com/watch?v=s_V4d7sXoqU

Children's Bones Identified at Canada's Oldest Indian Residential School. (2011).

The video describes the challenges of identifying and repatriating the bones found on the site of Canada's oldest residential school.

Available at: <http://www.youtube.com/watch?v=jLEcnBy6V6M>

Former Native residential school student speaks. (2008).

When John Pelletier was seven years old he was sent to a residential school. After watching the apology made by the Canadian Government, Pelletier, now 25, recalls some of the ordeals that he endured as a boy.

Available at: http://www.youtube.com/watch?v=NqetE1_jnOw

Genocide: Canada Aboriginal Children Murdered with Kevin Annett. (2011).

Kevin Annett is interviewed about the deaths of children while at residential schools.

Available at: <http://www.youtube.com/watch?v=o2KORCn1mSO>

Indian Residential Schools in Canada the painful legacy (2008).

A series of amazing pictures taken at numerous residential schools.

Available at: http://www.youtube.com/watch?v=_4-TYwFS-P0

Interview with Residential School Survivor. (2010).

Simeon Nakoochee describes his experiences at a residential school

Available at: <http://www.youtube.com/watch?v=PSR1uIyq2rU>

Residential School--Honoring Our Parents. (2007).

This video is a collection of archive photos about residential school, some quotations and a song by the drum group, Red Bull.

Available at: <http://www.youtube.com/watch?v=AUr3ShsQQvg>

Residential Schools: Canada's skeleton in the closet. (2009).

This is a short video I created for my Schooling & Society class. It outlines the history and impact of residential schools in Canada.

Available at: http://www.youtube.com/watch?v=fIKPE_urY8A

Took the Children Away. (2008).

A song sung by Australian, Archie Roach about the forcible removal of the children of his people. Pictures are Canadian Aboriginal children who were also forcibly removed from their homes in the late 1800's and early to late 1900's.

Available at: <http://www.youtube.com/watch?v=rpNSrqsU1el>

Witness to murder at Indian Residential School. (2008).

Irene Favel describes in a CBC interview how she witnessed the murder of a baby by staff at the Muskowekwan Indian Residential School, run by the Roman Catholic Church in Lestock, Saskatchewan.

Available at: <http://www.youtube.com/watch?v=CRelSnQDbBE>

FOR PROFESSIONALS/ RESEARCHERS

Books

Absolon, K. (1993). *Healing as Practice: Teachings from the Medicine Wheel.* Victoria BC: Wunsk Network.

Absolon uses the Medicine Wheel framework to discuss service provision and the need to determine what constitutes healing, as well as considering the negative influences. She states that “the presence of behaviours that contribute to and sustain ‘harmonious and cohesive’ relationships is essential.” Healing is a process, characterized by the continuum inherent in the Medicine Wheel ... the healing process requires time and patience from all involved; the healing relationship is an important factor in allowing for this process to evolve.

Alfred, T. (2008). *Peace, Power, Righteousness: An Indigenous Manifesto, 2nd Ed.* Don Mills ON: Oxford University Press.

This visionary manifesto, first published in 1999, has significantly improved our understanding of Aboriginal issues. Taiaiake Alfred calls for the indigenous peoples of North America to move beyond their 500-year history of pain, loss, and colonization, and move forward to the reality of self-determination. A leading Kanien'kehaka scholar and activist Alfred is uniquely placed to write this inspiring book. His account of the history and future of the indigenous peoples of North America is at once a bold and forceful critique of leaders and politics, and a sensitive reflection on the traumas of colonization that shape our existence.

Alfred, T. (2005). *Wasáse: Indigenous Pathways of Action and Freedom.* Toronto ON: University of Toronto Press.

Taiaiake Alfred challenges us to confront the future with new ways of thinking about where we as Aboriginal communities have been, where we are now and what thinking tools and warrior tools we need to move forward. This is a book that needs to be read by leaders, activists, politicians, scholars, community workers, artists and teacher.

Annett, R. K. D. (2001). *Hidden from History: The Canadian Holocaust the Untold Story of the Genocide of Aboriginal Peoples by Church and State in Canada: A Summary of an Ongoing, Independent Inquiry into Canadian Native “Residential Schools” and their Legacy.* Port Alberni BC: The Truth Commission into Genocide in Canada.

This report is a result of a six-year independent investigation into the hidden history of genocide against aboriginal peoples in Canada. It summarizes the testimonies, documents and other evidence that proves that Canadian churches, corporations, and the government are guilty of intentional genocide, in violation of the United Nations Convention on Genocide, which Canada ratified in 1952, and under which it is bound by international law. This report is a collaborative effort of nearly thirty people. And yet some of its authors must remain anonymous, particularly its aboriginal contributors, whose lives have been threatened and who have been assaulted, denied jobs and evicted from their homes on reserves because of their involvement in this investigation. Among its rich discussion, it discusses the treatment of Aboriginal women, sterilization and abortions.

- Alter, S. (1999). *Apologising for Serious Wrongdoing: Social, psychological and legal considerations*. Ottawa ON: Law Commission of Canada.
This book examines apologies, from many angles, including the legal, social and psychological. The author explores why apologies are necessary, what kind of apologies are required in cases of abuse, what goes into making an apology that is meaningful for the survivor and a comparison of various apologies made.
- Armitage, A. (1995). *Comparing the Policy of Aboriginal Assimilation: Australia, Canada and New Zealand*. Vancouver BC: UBC Press.
The author of this book focuses on how the Aboriginal peoples of Australia, Canada and New Zealand became minorities in their own countries. This is the first systematic and comparative treatment of the social policy of assimilation followed in Australia, Canada and New Zealand. Australia began by denying the Aboriginal presence, Canada by registering all 'status' Indians, and New Zealand by giving all Maori British citizenship.
- Assembly of First Nations (1994). *Breaking the Silence: An Interpretive Study of Residential School Impact and Healing as Illustrated by the Stories of First Nations Individuals*. Ottawa ON: Assembly of First Nations.
This study sought to understand the impact of residential schools on Aboriginal individuals, families and communities by documenting the life stories of 13 adults who attended residential school. The accounts of these individual's stories reflects how residential schools have impacted their lives and subsequent generations in very complex ways. The final chapters turn to the question of healing and ways to recover from the wounds inflicted by these early educational experiences.
- Battiste, M. & Barman, J. (Eds.) (1995). *First Nations Education in Canada: The circle unfolds*. Vancouver BC: UBC Press.
The Sacred Circle, or medicine wheel, provides a powerful Aboriginal symbol for re-conceptualizing. In this book Aboriginal and non-Aboriginal authors examine various aspects of the schooling of children and adults. This book provides not only an examination of the state of the art but also a guide for helping both Aboriginal and non-Aboriginal meet the challenge.
- Beker, J. (1998). *Boarding Schools at the Crossroads of Change: The Influence of Residential Education Institutions on National and Societal Development*. Birmingham NY: The Hawthorne Press.
This book is an essential, applicable historical reference for anyone interested in positively molding the social future of the world's troubled youth. Guided by its up-to-date research and comprehensive in scope, you'll have the past and future of residential schools at your immediate disposal, making it easier to see ways you can touch and inspire today's at risk youth.
- Binda, K. P. & Caillou, S. (Eds.) (2001). *Aboriginal education in Canada: a study in decolonization*. Mississauga, ON: Canadian Educators' Press.
This book is a collection of twelve papers condemning the effects of colonization on Aboriginal education. Topics treated by the various authors include school finance, curriculum, teaching native languages, counseling, early childhood education and parental involvement in schooling and scholarship. The book constitutes a good indicator of antithetical thinking representative of a specific lobby group in the indigenous community. Several of the fifteen contributors identify themselves as Aboriginals.
- Burnaby, B. (1980). *Languages and their role in educating Native children*. Toronto ON: OISE Press.
This book offers a general overview of the literature relating to the maintenance, development and enhancement of Aboriginal languages, especially in Canada.

- Castellano, M., Davis, L. & Lahache, L. (Eds.) (2000). *Aboriginal Education: Fulfilling the promise*. Vancouver BC: UBC Press.
- This book makes a valuable contribution to Aboriginal education by offering fresh insights and examples of projects that stretch our imagination as well as celebrate some milestones reached in three decades of striving for Aboriginal control over the education of their children.
- Churchill, W. (2001). *A Little Matter of Genocide: Holocaust and Denial in the Americas 1492 to the Present*. San Francisco CA: City Lights Publishers.
- Ward Churchill, a Keetoowah Cherokee, is Professor of American Indian Studies with the Department of Ethnic Studies at the University of Colorado-Boulder. In this book he examines both "revisionist" denial of the Holocaust and the opposing claim of its exclusive "uniqueness," using the full scope of what happened in Europe as a backdrop against which to demonstrate that genocide is precisely what has been-and still is-carried out against North American Aboriginal peoples.
- Churchill, W. (2004). *Kill the Indian, Save the Man: The Genocidal Impact of American Indian Residential Schools*. San Francisco CA: City Lights Publishers.
- This book traces the history of the mandatory transfer of American Aboriginal children (from their families) to residential school. It analyzes procedure and policies, including the prohibition of the use of any national language or religion; it catalogues the terrible conditions present in the schools and discusses how those experiences of trauma are transmitted to successive generations.
- Claes, R., & Clifton, D. (1998). *Needs and expectations for redress of victims of abuse at Native residential schools*. Ottawa ON: Law Commission of Canada.
- The authors present a clear picture of what the current problems are and provide a foundation for action to address those issues. They maintain that the need to address the expectations of former residential school students is undeniable.
- Available at:
http://epe.lac-bac.gc.ca/100/200/301/lcc-cdc/needs_expectations_redres-e/html/claes.html
- Davis, L. (2010). *Alliances: Re/Envisioning Indigenous-non-Indigenous Relationships*. Toronto ON: University of Toronto Press.
- When Aboriginal and non-Aboriginal activists work together, what are the ends that they seek, and how do they negotiate their relationships while pursuing social change? *Alliances* brings together leaders, activists, and scholars in order to examine their experiences of alliance-building for Aboriginal rights and self-determination and for social and environmental justice.
- Dickason, O. (2002). *Canada's First Nations: A history of founding peoples from earliest times 3rd Ed*. Don Mills ON: Oxford University Press.
- This book offers a history of the experiences of Aboriginal peoples from first contact to the present day. The author uses an interdisciplinary approach to describe the various societies and cultures, their response to colonial pressure and current attempts of preserve territories and traditional values.
- Dion Stout, M. & Kipling, G. (2003). *Aboriginal People, Resilience and the Residential School Legacy*. Ottawa ON: Aboriginal Healing Foundation.
- In this report, a critical analysis of the resilience literature is undertaken and is considered against the cultures, lived experiences and larger social contexts of Aboriginal survivors of residential school. The findings serve as the basis for recommended actions in the areas of planning and research, interventions and evaluation.
- Available at: <http://www.ahf.ca/downloads/resilience.pdf>

Fairholm, J. (1997). *Walking the Prevention Circle: Understanding Child/Youth Maltreatment for First Nations Communities*. Canadian Red Cross.

This book explores Aboriginal experiences of residential school, family violence and child abuse. The author discusses the impact of these experiences historically and presently. It was the goal of the Canadian Red Cross to help bring the names and language of abuse to the present in order to acknowledge the pain and further the healing of Aboriginal peoples. It examines the names and language of abuse as well as defines aspects of child/youth abuse and neglect.

Fontaine, T. (2010). *Broken Circle: the Dark Legacy of Indian Residential Schools. A Memoir*. Victoria, BC: Heritage.

Theodore Fontaine lost his family and freedom before his seventh birthday, when his parents were forced to send him to residential school. Twelve years later he left the school confused, angry and conflicted, and on a path of self-destruction. At age 29, he emerged from this blackness and began a journey of self-exploration and healing. In this powerful and poignant memoir, Theodore examines the impact of the loss of his language and culture and, most important, the loss of his family and community. He goes beyond details of the abuse of children to provide readers with an understanding of why most residential-school survivors have stress disorders and why succeeding generations suffer from this chapter in history.

Hazlehurst, K. M. (1994). *A Healing Place: Indigenous Visions for Personal Empowerment and Community Recovery*. Rochampton, QLD: Central Queensland University Press.

This publication was based on pioneering initiatives of Aboriginal leaders in Australia and Canada and on the author's own research and experience. The author addresses the problems of alcohol addiction family violence and community breakdown which are destroying the spirit and lives of many Aboriginal people today. Hazlehurst presents a range of group healing processes and personal empowerment techniques aimed at Indigenous community recovery. Practical workshops and techniques are described in the latter part of the monograph.

Hill, B. (1995). *Shaking the Rattle: Healing the Trauma of Colonization*. Penticton BC: Theytus Books Ltd.

This publication by Mohawk author Barbara-Helen Hill examines the role that colonization plays in the individual lives of modern peoples. By examining the destruction of kinship systems, spirituality and tribal affiliation the author finds the sources of much of abuse, alcoholism and suicide among Aboriginal people today. The past holds the answers for much of the social problems facing Aboriginal people and communities. Their roots extend back into the past and can only be understood once an understanding of their reasons for being is reached

Hodgson, M (1990). *Impact of Residential Schools and Other Root Causes of Poor Mental Health*. Edmonton AB: Nechi Institute on Alcohol and Drug Education.

The author explores the impact of residential schools and other root causes of poor mental health (suicide, family violence, and alcohol & drug abuse).

Kirkness, V, J., Bowman, S. S. (1992). *First Nations and Schools: Triumphs and struggles*. Toronto ON: Canadian Education Association.

This report presents information on current developments in Aboriginal education in Canadian schools. A historical overview discusses traditional education, education provided by missionaries and the federal government, integration into provincial schools in the 1950s, and movement toward Aboriginal controlled education. In 1971, a national policy paper "Indian Control of Indian Education" (ICIE) demanded local control and parental participation in education, focusing on the need for community-determined, culturally appropriate programs and curriculum, increases in the numbers of Aboriginal teachers and counselors, and improvement of educational facilities.

Lane J. P., Bopp, M., Bopp, J., & Norris, J. (2002). *Mapping the Healing Journey: The Final Report of a First Nation Research Project on Healing in Canadian Aboriginal Communities*. Ottawa ON: Aboriginal Corrections Policy Unit, Solicitor General Canada and the Aboriginal Healing Foundation.

Six Canadian Aboriginal communities generously participated in intense community-based consultations and in a National Consultative Meeting held in Winnipeg. In each of these communities, key healing personnel and community volunteers grappled with very challenging and difficult questions related to the ongoing healing work in their communities and to the requirements for the road ahead, leading to sustainable well-being and prosperity.

Available at: <http://www.publicsafety.gc.ca/res/cor/apc/apc-21-eng.aspx>

Law Commission of Canada. (2000). *Restoring Dignity: responding to child abuse in Canadian Institutions*. Ottawa ON: Law Commission of Canada.

In March, 2000, the Law Commission of Canada produced a Report to Parliament entitled *Restoring Dignity: Responding to Child Abuse in Canadian Institutions*. The Report provides recommendations for redressing child abuse in Canadian Institutions. Among other recommendations, the Law Commission stated that there should be places and times where and when those who lived in institutions can record their experiences and where historical materials concerning these institutions can be gathered.

Available from: <http://www.lcc.gc.ca/en/ress/news/pr230300.asp>

Mercredi, O. & Turpel, M. (2005). *In the Rapids: Navigating the Future of First Nations*. Toronto, ON: Penguin Books.

This publication provides an overview of history, culture, social, political and economic structures of Aboriginal peoples prior to and during colonization providing a context for the challenges faced by today's Aboriginal children, youth, and families and communities.

Miller, J. R. (1996). *Shingwauk's Vision: a history of Native residential schools*. – Toronto ON: University of Toronto Press.

With the growing strength of minority voices in recent decades has come much impassioned discussion of residential schools. Former students have come forward in increasing numbers to describe the psychological and physical abuse they suffered in these schools, and many view the system as an experiment in cultural genocide. This book gives a comprehensive history of these institutions

Milloy, J. S. (1996). Suffer the Little Children ... A History of the Residential School System, 1830 - 1992. In *For Seven Generations: An Information Legacy of the Royal Commission on Aboriginal Peoples*. Ottawa, ON: Royal Commission on Aboriginal Peoples.

The residential school system's history is marked by the persistent neglect and abuse of Aboriginal children and through them, of their communities. Residential schools have been, arguably, the most damaging of many elements of Canada's colonization of this land's original peoples and their consequences still echo through the lives of Aboriginal peoples today. This research attempts to trace and understand the history of residential schools.

Milloy, J. (1999). *A National Crime: the Canadian government and the residential school system, 1879-1986*. Winnipeg MB: University of Manitoba Press.

For over 100 years, thousands of Aboriginal children passed through the Canadian residential school system. Although the system was meant to bring Aboriginal children into the "circle of civilization," the actual results were far different. More commonly, it provided an inferior education in an atmosphere of neglect, disease, and often – abuse. Using access to previously unreleased government documents, Milloy provides a full picture of the ideological roots of the system.

- Neil, R. (Ed.) (2000). *Voice of the Drum: Indigenous education and culture*. Brandon MN: Kingfisher Publications.
This book is based on an 11-day international gathering of Aboriginal Elders and educators in 1998. The readings are organized within four areas of education and culture: worldviews; curriculum change; governance and policies; and spiritual reflections.
- Royal Commission on Aboriginal Peoples. (1996). *Report of the Royal Commission on Aboriginal Peoples*. Ottawa ON: The Commission, 5 vol. in 6 parts.
This report of the Royal Commission on Aboriginal Peoples concerns government policy with respect to the original historical nations of this country. Those nations are important to Canada, and how Canada relates to them defines in large measure its sense of justice and its image in its own eyes and before the world.
Available at: http://www.collectionscanada.gc.ca/webarchives/20071115053257/http://www.ainc-inac.gc.ca/ch/rcap/sg/sgmm_e.html
- Stonefish, B. (2007). *Moving Beyond: Understanding the Impacts of Residential School*. Edited by Jode Kechego. Owen Sound ON: Ningwakwe Learning Press.
This book takes a brief look at the history of these schools, but the emphasis is on the intergenerational impacts that exist for Aboriginal families today. These impacts affect learning, education and family relations. *Moving Beyond* highlights positive approaches and paths to healing and promotes the development of healthy individuals, families and communities.
- Timpson, A. M. (Ed.) (2010). *First Nations, First Thoughts: The Impact of Indigenous Thought*. Vancouver BC: UBC Press.
Countless books and articles have traced the impact of colonialism and public policy on Canada's Aboriginal peoples, but few have explored the impact of Aboriginal thought on public discourse and policy development in Canada. *First Nations, First Thoughts* brings together Aboriginal and non-Aboriginal scholars who cut through the prevailing orthodoxy to reveal thinkers and activists as a pervasive presence in diverse political, constitutional, and cultural debates and arenas, including urban spaces, historical texts, public policy, and cultural heritage preservation. This innovative, thought-provoking collection contributes to the decolonization process by encouraging us to imagine a stronger, fairer Canada in which Aboriginal self-government and expression can be fully realized.
- Wolcott, H. F. (2003). *A Kwakiutl village and school*. New York NY: Holt, Reinhart, and Winston.
This book is a reprint of a now classic (1967) text dealing with Wolcott's dissertation topic on the study of a Kwakiutl Indian village and the one-room school he taught at Village Island in the Alert Bay region of British Columbia. Wolcott's interest in anthropology and training as an educator are blended together to present a unique look into the educational training of Aboriginal children. Village life and the social environment from which children learn cultural conventions are skillfully contrasted with the formal, structured educational system.

Journal Articles

- Brave Heart, M. Y. H. & DeBruyn, L. M. (1998). The American Indian Holocaust: Healing Historical Unresolved Grief. *American Indian and Alaskan Native Mental Health Research*, 8, p. 56-78.
American Aboriginal peoples have also experienced losses of lives, land, and culture from European contact and colonization resulting in a long legacy of chronic trauma and unresolved grief. This phenomenon, labeled historical unresolved grief, contributes to the current social pathology of high rates of suicide, homicide, domestic violence, child abuse, alcoholism and other social problems among American Indians. This paper describes the concept of historical unresolved grief and historical trauma among these peoples, outlining the historical as well as present social and political forces which exacerbate it.

Harper, J. (2003). "Divided We Fall, United We Stand": Internalized Oppression and Its Effects on Community Development within Aboriginal Communities. *Native Social Work Journal*, 5, p. 98-116.

The author states that community development must begin with community healing. However, she notes that communities must be ready for new initiatives before new ideas can be implemented. Harper contends that some communities are not yet ready because of factors related to alcohol and drug abuse and yet other communities are not yet capable of understanding the concepts of "community development" and "community healing." Harper focuses on various theories explaining how people can heal and come together to begin to work toward a common purpose. Each of these theories have their strengths and weaknesses but how they all deal with internalized oppression which holds people back from their full potential of human beings is what is common to them all.

LaFrance, J. & Collins, D. (2003). Residential Schools and Aboriginal Parenting: Voices of Parents. *Native Social Work Journal*, 4, p. 104-125.

This paper is based on stories shared by members of a First Nations community in a sharing circle that explored these individuals' experiences with the child welfare system. One of the major themes identified in this circle of sharing was the effect of residential school on their parenting. The authors indicate that they share these stories in a written context so that professionals working with Aboriginal peoples will have a greater understanding of the Aboriginal families who come to them for help.

Miller, J. R. (1987). The Irony of Residential Schooling. *Canadian Journal of Native Education*, 14 No. 2, p. 3-14.

Traces the Canadian residential school movement from its beginnings in the 1830s. The author describes emerging negative response of both the government and Aboriginal parents. Notes that the initial goal of assimilation has produced graduates who have led the struggle for Aboriginal identity.

Million, D. (2000). Telling Secrets: Sex, Power and Narratives in Indian Residential School. *Canadian Woman Studies*, 20 No. 2, p. 92-104.

The author states that residential school narratives began to enter the realm of published literature during the late 1980s, wherein individuals began to tell their experiences, joining- them to wider conversations forming then about Aboriginal self-determination. She argues such revelations did not become valued naturally, but that they came into being through many negotiated levels of narrative capable of positioning and producing a kind of "truth" within a historical moment. She is joined by many other researchers, across disciplines, who are now engaged in interrogating narratives for their power to create socially constructed categories such as ethnicity, race, gender and sexuality.

Wasserman, J. (2005). "God of the Whiteman! God of the Indian! God Al-Fucking-Mighty!": The Residential School Legacy in Two Canadian Plays. *Journal of Canadian Studies*, 39, p. 23-48.

This paper discusses two major plays that appeared on Canadian stages just as revelations about the abuses at residential schools began to become public in the late 1980s. The author analyzes Tomson Highway's *Dry Lips Oughta Move to Kapuskasing* and Wendy Lill's *Sisters*. These were the first two plays to address the issues that came to light from the residential school legacy. This essay examines the plays' theatrical forms with specific reference to trauma theory and a series of debates around the issues of people going public about their experiences within the schools.

Yellow Horse Brave Heart, M. (1999). Oyate Ptayela: Rebuilding the Lakota Nation through Addressing Historical Trauma among Lakota Parents. *Journal of Human Behavior in the Social Environment*, 2, p. 109-126.

This article presents evidence to suggest that historical trauma has affected Lakota parents and children by changing parenting behaviour and placing children at risk for alcohol and other substance abuse. The theoretical explanation of the Lakota historical trauma response is described and used as a framework for the design of a parenting skills curriculum. This intervention focuses on (1) facilitating parental awareness of life span and communal trauma across generations and (2) a re-attachment to traditional Lakota values.

Cultural Competency Training

Indigenous Cultural Competency Training Program. Provincial Health Services Authority in BC offers on-line cultural competency training. Their *Core ICC Training* is designed to increase Aboriginal-specific knowledge, enhance individual self-awareness and strengthen skills for any professional working directly or indirectly with Aboriginal people. This training would be of particular interest to those working in organizations such as justice, policing, child and family services, education, business and government. Their *ICC Health Training* and *ICC Mental Health Training* were designed for Health Authority, Ministry of Health, and other professionals working in the health care field. Cost is \$250.00. There is no fee for health authority employees. For information: <http://www.culturalcompetency.ca/>

Web Sites

Aboriginal Canada Portal is a partnership between Canadian government departments and the Aboriginal community that provides a gateway to Métis, Inuit and First Nations online resources, and government programs and services.

Web address: <http://www.aboriginalcanada.gc.ca>

Aboriginal Healing Foundation. Their mission is to provide resources which will promote sustainable healing practices among Aboriginal communities. They offer a vast array of research and information.

Web address: <http://www.ahf.ca>

Assembly of First Nations Indian Residential Schools Unit. Their mission is to expedite the settlement of residential school claims and promoting healing strategies as a result of the residential schools system. This comprehensive site includes both historical and current information on this topic, such as maps timelines, books, as well as current news, statistics and community support services.

Web address: <http://afn.ca/residentialschools>

First Nations Child and Caring Society of Canada. This organization provides a variety of services and resources with the purpose of strengthening families and communities.

Web Address: <http://www.fncfcs.com>

Indian Residential Schools Resolution Canada. This sector of Indian and Northern Affairs Canada works with former students, Aboriginal organizations, church representatives and the courts to address issues resulting from the residential schools legacy including the implementation of the Indian Residential Schools Settlement Agreement.

Web address: <http://www.ainc-inac.gc.ca/ai/rqpi/index-eng.asp>

Indian Residential Schools. Truth and Reconciliation Commission. The Commission's goals include informing all Canadians about the residential schools legacy and documenting the truth. The site includes a list of residential schools arranged by province, health and healing resources and a media room or timeline of related news.

Web address: <http://www.trc-cvr.ca/indexen.html>

Library and Archives Canada. In 2004, the National Archives of Canada and the National Library of Canada were drawn together by the *Library and Archives of Canada Act* to create a new knowledge institution for, a source of enduring knowledge and the continuing memory of the government of Canada and its institutions.

Web address: <http://www.collectionscanada.gc.ca/index-e.html>

National Aboriginal Health Organization is an Aboriginal designed and controlled body committed to influencing and advancing the health of Aboriginal peoples by carrying out knowledge-based strategies.

Web address: <http://www.naho.ca>

The Justice Education Society of BC is a non-profit organization providing educational programs and services about the justice system in Canada and BC. They focus on Aboriginal issues. Web address: <http://www.survivingthepast.ca>

Truth and Reconciliation: Stolen Children. Developed by CBC, this site includes history, analysis and FAQs about residential schools as well as a timeline of Canadian Aboriginal education. It also contains related news stories and a variety of television and radio clips, such as Prime Minister Stephen Harper's televised apology to residential school survivors and all Aboriginal people. The "Your Voice" section and blogs invite the public to share their stories and experiences.
Web address: <http://www.cbc.ca/news/background/truth-reconciliation>

Union of BC Indian Chiefs. This website offers a variety of research and informational materials. The collections include three research databases, as well as a series of collections created with digitized materials from the UBCIC Archives that document the history of the UBCIC and First Nations politics in British Columbia.
Web address: <http://www.ubcic.bc.ca>

FOR YOUTH AGES 13 TO 19

Books

Bell, C. & Napoleon, V. (Eds.). (2008). *First Nations Cultural Heritage and Law*. Vancouver BC: UBC Press.

First Nations Cultural Heritage and Law explore Aboriginal perspectives on cultural heritage and issues of reform within and beyond Western law. Written in plain language and in collaboration with Aboriginal partners, it contains seven case studies featuring indigenous concepts, legal orders, and encounters with legislation and negotiations; a national review essay; three chapters reflecting on major themes; and a self-reflective critique on the challenges of collaborative and intercultural research. *For grades 10-12.*

Boyden, J. (2008). *Born With A Tooth*. Markham ON: Thomas Allen & Son.

Born With A Tooth, Boyden's debut work of fiction, is a collection of thirteen beautifully written stories about Aboriginal life in Ontario. They are stories of love, unexpected triumph, and a passionate belief in dreams. They are also stories of anger and longing, of struggling to adapt, of searching but remaining unfulfilled. By taking on a new voice in each story, Joseph Boyden explores aboriginal stereotypes and traditions in a most unexpected way. Whether told by a woman trying to forget her past or by a man trying to preserve his culture, each story paints an unforgettable and varied image of modern Aboriginal culture in Ontario. *For grades 10-12.*

Canadien, A. (2010). *From Lishamie*. Penticton BC: Theytus Books.

With astonishing detail, Albert Canadien fondly recounts his boyhood years in Lishamie, a traditional Dene camp north of the Mackenzie River, and reflects on the devastating and long-lasting impact residential schooling had on him, his family and his people. Separated at a young age from his parents and forced to attend a strict Catholic boarding school, the author and many like him was robbed of his language, community and traditional way of living. *From Lishamie* is a candid memoir of loss and of the journey back.

Carvell, M. (2005). *Sweetgrass basket*. New York NY: Dutton Children's Books.

In alternating passages, two Mohawk sisters describe their lives at the Carlisle Indian Industrial School, established in 1879 to "educate" Native children.

Dickson, S. (1993). *Hey, Monias!: the story of Raphael Ironstand*. Vancouver BC: Arsenal Pulp Press.

A moving and personal story about a man's recollections as a young Métis boy, growing up on a reserve in central Manitoba, caught between two cultures. As a Métis, young Raphael had inherited the white features of his ancestors. He ultimately his community and moved to the city, carrying with him the burden of feeling he did not belong anywhere. Raphael Ironstand survived all the remarkable obstacles during his young life, and *Hey, Monias!* is a brave testament to the importance of cultural and personal identity.

Episkew, J. (2009). *Taking Back our Spirits: Indigenous literature, public policy, and healing*.

Winnipeg MB: University of Manitoba Press.

From the earliest settler policies to deal with the "Indian problem," to contemporary government-run programs ostensibly designed to help Indigenous people, public policy has played a major role in creating the historical trauma that so greatly impacts the lives of Canada's Aboriginal peoples. *Taking Back Our Spirits* traces the link between Canadian public policies, the injuries they have inflicted on Aboriginal peoples. *For grades 10-12.*

- Fontaine, T. (2010). *Broken Circle: the Dark Legacy of Indian Residential Schools. A Memoir*. Victoria, BC: Heritage. Theodore Fontaine lost his family and freedom before his seventh birthday, when his parents were forced to send him to residential school. Twelve years later he left the school confused, angry and conflicted, and on a path of self-destruction. At age 29, he emerged from this blackness and began a journey of self-exploration and healing. In this powerful and poignant memoir, Theodore examines the impact of the loss of his language and culture and, most important, the loss of his family and community. He goes beyond details of the abuse of children to provide readers with an understanding of why most residential-school survivors have stress disorders and why succeeding generations suffer from this chapter in history. *For grades 10-12.*
- Highway, T. (2005). *Kiss of the Fur Queen*. Toronto ON: Anchor Canada. Set in Manitoba, the two sons of the Okimasis family are taken to a Catholic residential school, where their language and culture are forbidden and they are abused by the priests. After graduation, they try to live peacefully but are confronted by racism and by the fact that they are no longer accepted by their own people. Through all their trials, the shape-shifting spirit of the Fur Queen watches over them.
- Johnston, B. (1998). *Indian School Days*. Toronto ON: Key Porter Books. A humorous, bittersweet autobiography of Basil Johnston, a native Ojibway, who was taken from his family at age 10 and placed in a residential school in northern Ontario. The book opens in 1939 when Basil and his four-year-old sister are taken to St. Peter Claver's School, a boarding school run by Jesuit priests. In describing the years that follow, Johnston creates marvelous portraits of the young students as they struggle to adapt to a harsh and strange environment, and of their Jesuit teachers, whose flashes of humour occasionally break through the discipline with which the institution is run.
- Jordan-Fenton, C., Pokiak-Fenton, M. & Amini-Holmes, L. (2011). *A Stranger at Home: A true story*. Vancouver BC: Annick Press. The powerful memoir of an Inuvialuit girl searching for her true self when she returns from residential school. Traveling to be reunited with her family in the Arctic, 10-year-old Margaret Pokiak can hardly contain her excitement. It's been two years since she left her community and she has forgotten the language and stories of her people. However, Margaret gradually relearns her language and her family's way of living. Along the way, she discovers how important it is to remain true to the ways of her people and to herself. Highlighted by archival photos and striking artwork, this first-person account of a young girl's struggle to find her place will inspire young readers to ask what it means to belong.
- Lakevold, D., & Racine, D. (2006). *Misty Lake*. Vancouver BC: Loon Books. In this play about suffering and healing, a Métis journalist interviews a Manitoba Dene woman about her life, and her experiences in a residential school.
- Loyie, L. (2007). *Goodbye Buffalo Bay*. Penticton BC: Theytus Books. *Goodbye Buffalo Bay* is based on the author's life at a residential school. A short epilogue in the back of the book, as well as a three page section entitled, "A Brief History of Residential Schools," explain why these poorly funded schools opened, how they operated, and why they were finally shut down. Other back matter in this book includes a small Cree glossary and a website link where readers can see photographs of students and activities at a residential school.
- McKegny, S. (2007). *Magic Weapons: Aboriginal writers remaking community after residential school*. Winnipeg MB: University of Manitoba Press. *Magic Weapons* is the first major survey of Aboriginal writings on the residential school system, and provides ground-breaking readings of life writings by Rita Joe (Mi'kmaq) and Anthony Apakark Thrasher (Inuit) as well as in-depth critical studies of better known life writings by Basil Johnston (Ojibway) and Tomson Highway (Cree).

McLean, L. S. (2010). *Where Mary Went*. Penticton BC: Theytus Books.

Mary Fisher has not had an easy life. Forced into a residential institute after the death of her mother, she and her siblings suffer appalling abuse and neglect. While many around her languish, Mary grows stronger. A precocious child, Mary matures into a resilient woman with a kind heart and quick smile. *For grades 10-12.*

Olsen, S. (2002). *No Time to Say Goodbye: Children's Stories of Kuper Island Residential School*. Victoria BC: Sono Nis Press.

This is a fictional account of five children sent to aboriginal boarding school, based on the recollections of a number of Tsartlip First Nations people. These children are isolated on the small island and life becomes regimented by the strict school routine. They experience the pain of homesickness and confusion while trying to adjust to a world completely different from their own.

Robertson, D. (2012). *Sugar Falls: A residential school story*. Winnipeg MB: Highwater Press.

This graphic novel tells the true story of Betty Ross, an Elder from Cross Lake First Nation who is a residential school survivor. Betty's story is remarkable and at the same time far too common of Aboriginal children forced into the residential school system.

Sterling, S. (1992). *My name is Seepeetza*. Toronto ON: Douglas & McIntyre.

At six years old, Seepeetza is taken from her family on Joyaska Ranch to live at the Kamloops Indian Residential School. Life at the school is not easy, but Seepeetza still manages to find some bright spots. Always, thoughts of home make her school life bearable. An honest, inside look at life in a residential school in the 1950s, and how one indomitable young spirit survived it.

Wachowich, N., Agalakti Awa, A., Kaukjak Katsak, R. & Pikujak Katsak, S. (2001). *Saqiyuq: Stories from the Lives of Three Inuit Women*.

A grandmother, daughter and granddaughter take us on a remarkable journey in which the cycles of life - childhood, adolescence, marriage, birthing and child rearing - are presented against the contrasting experiences of three successive generations. Their memories and reflections give us poignant insight into the history of the people of the new territory of Nunavut. *For grades 10-12.*

Wagamese, R., (2008). *One Native Life*. Vancouver BC: Douglas & McIntyre.

This is a remarkable book. The author was taken from his parents at a very early age, lived in foster homes and was adopted by a white family. He had difficulties adjusting to their ways and ended up leaving home in his early teens. He didn't know where he belonged, but after years of wondering and self-educating himself through our libraries he does reconnect with his family and learns his culture and finds peace within himself. *For grades 10-12.*

Full Length Films

A Windigo Tale. (2009). This feature film about the lasting impact of Canada's residential school system on aboriginal families has been crafted from an award-winning play written by Ottawa poet and professor *Armand Ruffo*.

Our Spirits Don't Speak English: Indian Boarding School. (2008). This award winning film explores the Native American experience in residential schools and uncovers the dark history of U.S. Government policy.

Order from: <http://www.richheape.com/boarding-school.htm>

Rabbit Proof Fence. (2002). Describes the Australian Government's policy which included taking half-caste children from their Aboriginal mothers and sending them a thousand miles away to what amounts to indentured servitude.

Residential Truth. (2008). This film was made by five youth who live on Vancouver Island and explores the ways that residential school experiences continue to impact families and communities today.

Spirit World Series. (2003) Includes three short films that include: *Cross & the Eagle Feather* - presents a portrait of Mi'kmaq society, spiritual belief, and traditional way of life that would be altered by the coming of Europeans; *Blankets of death* - shows the English conquest of New France that marked the beginning of more than two centuries of tragedy for the Mi'kmaq, who watched their habitations and hunting grounds seized; and, *Sacred Promises, Instruments of Greed* - begins after Confederation, and shows the government of Canada had moved the Mi'kmaq onto reserves and children into residential schools. Each segment is twenty-five minutes.
Order from: <http://www.mcnabbconnolly.ca/titles>

The Circle Unbroken. (1998). Four short programs looking at current issues, cultural identity, and relations between Aboriginal peoples and Canada. The program *The Mind of a Child* profiles the educational work of Lorna Williams with Aboriginal children in BC, which was recommended as a model by the Royal Commission on Aboriginal Peoples. Lorna grappled with the question of why so many Aboriginal children were dropping out of school. She investigated the lasting impact of residential schools and how Aboriginal societies educated their children before the arrival of colonial schools. *For grades 9-12*.
Order from: <http://www.nfb.ca>

The Fallen Feather: Indian Industrial Residential Schools: Canadian Confederation. (2007). Using historical source documents, survivor's testimonies and analysis from community leaders, The Fallen Feather explores the federal government's motivation in the creation of residential schools. Examines how Sir John A. Macdonald's national policy and land claims issues influenced the creation of residential schools. The program examines how the negative effects of the residential schools system are still being experienced by many First Nations people today. *For grades 9-12*.
Order from: <http://www.fallenfeatherproductions.com/index.html>

Where The Spirit Lives. (1989). *Is a moving story about an Aboriginal girl who fights to keep her culture and identity when she is placed in a residential school. For grades 10-12.*
Order from: <http://www.ovguide.com/where-the-spirit-lives-9202a8c04000641f80000000087a30b>

Short Films

A Day at Indian Residential Schools in Canada. (2005). This short film introduces the topic of what residential school was like for the students and explores the day in the life by interviewing local community members who attended the Mohawk Institute and the Mount Elgin Residential School. Twenty-six minutes.
Order from: <http://www.goodminds.com/video/Day-At-Indian-Residential-Schools-in-Canada-DVD-A-%28Public-Performance-Use%29.html>.

Aboriginal Healing. (2004). The Sharing Circle series introduces viewers to issues of concern to Aboriginal people. Through archival footage, narration, and interviews, this episode explores the social programs implemented by the National Aboriginal Healing Foundation. This national body devotes funds to support Aboriginal community programs, and promotes the healing of the survivors of residential schools. Twenty-two minutes. *For grades 9-12*.
Order from: <http://www.meeches.com>

Cruel Lessons. (1999). In this program four Elders remember the dark and tragic world of residential schools. Assigned numbers and never addressed by name they were forbidden to speak their own language and constantly reminded that their native culture was inferior. Their stories present a dramatic and harrowing account of the physical and emotional abuse suffered during their "school days." Twenty-five minutes. *For grades 7-12.*

Order from: <http://www.nfb.ca/>

Money for Healing? (2008). In 2007 a landmark compensation deal came into effect for an estimated 80,000 former Indian residential school students who attended one of 130 schools across Canada between 1920 and 1996. This program provides a historical re-cap of the Indian residential school program, and examines the impact of the resulting settlement agreement. The story is told through the life experiences of Ed Bitternose, a residential school survivor. The program examines the impact that the compensation payments are having on this community and the challenges still being faced by Ed and other school survivors. Twenty-four minutes. *For grades 9-12.*

Order from: <http://www.meeches.com>

No Turning Back. (1996). Designed to introduce viewers to the work of the Royal Commission on Aboriginal Peoples established by Prime Minister Brian Mulroney seven months after events at Oka, Quebec brought Aboriginal issues to the attention of Canada and the international community. The Commission travelled to more than 100 communities to hear submissions from over 1000 Aboriginal representatives. Through testimony from these groups and individuals, documentary, archival footage, and interviews with commission members, viewers learn of the history of the relationship between Aboriginal peoples and the Canadian government. Forty-eight minutes. *For grades 10-12.*

Order from: <http://www.nfb.ca>

The Residential Schools. (2004). This documentary provides residential school survivors' stories about what daily life was like at the institutions and also examines the intergenerational impact of the residential schools. Twenty-four minutes. *For grades 10-12.*

Order from: <http://www.goodminds.com/video/Residential-Schools-DVD-The-%28Public-Performance-Use%29.html>.

Web Sites

Aboriginal Canada Portal is a partnership between Canadian government departments and the Aboriginal community that provides a gateway to Aboriginal online resources, and government programs and services.

Web address: <http://www.aboriginalcanada.gc.ca>

Aboriginal Healing Foundation. Their mission is to provide resources which will promote sustainable healing practices among Aboriginal communities. They offer a vast array of research and information.

Web address: <http://www.ahf.ca>

Assembly of First Nations Indian Residential Schools Unit. Their mission is to expedite the settlement of residential school claims and promoting healing strategies as a result of the residential schools system. This comprehensive site includes both historical and current information on this topic, such as maps timelines, books, as well as current news, statistics and community support services.

Web address: <http://afn.ca/residentialschools>

Indian Residential Schools Resolution Canada. This sector of Indian and Northern Affairs Canada works with former students, Aboriginal organizations, church representatives and the courts to address issues resulting from the residential schools legacy including the implementation of the Indian Residential Schools Settlement Agreement. Web address: <http://www.ainc-inac.gc.ca/ai/rqpi/index-eng.asp>

Indian Residential Schools. Truth and Reconciliation Commission. The Commission's goals include informing all Canadians about the residential schools legacy and documenting the truth. The site includes a list of residential schools arranged by province, health and healing resources and a media room or timeline of related news.
Web address: <http://www.trc-cvr.ca/indexen.html>

Library and Archives Canada. In 2004, the National Archives of Canada and the National Library of Canada were drawn together by the *Library and Archives of Canada Act* to create a new knowledge institution for, a source of enduring knowledge and the continuing memory of the government of Canada and its institutions.
Web address: <http://www.collectionscanada.gc.ca/index-e.html>

Remembering the Children. To partnership between Canadian Aboriginal and church leaders led to a multi-city tour and the development of this website in order to promote the Truth and Reconciliation Commission on Residential Schools. It includes a chronology of residential schools, news releases, information about the tour, maps and images of Canadian residential schools and a document containing the churches' apologies. Resources include a virtual tour of a residential school and programs that promote improved relations between Aboriginals and non-Aboriginals.
Web address: <http://www.rememberingthechildren.ca/index>

Truth and Reconciliation: Stolen Children. Developed by CBC, this site includes history, analysis and FAQs about residential schools as well as a timeline of Canadian Aboriginal education. It also contains related news stories and a variety of television and radio clips, such as Prime Minister Stephen Harper's televised apology to residential school survivors and all Aboriginal people. The "Your Voice" section and blogs invite the public to share their stories and experiences.
Web address: <http://www.cbc.ca/news/background/truth-reconciliation>

Where are the Children? Healing the Legacy of Residential Schools. The Foundation was established to address the long-term implications of the damage done to Aboriginal children and their families by the residential school system. A primary objective of their work is to promote awareness among the Canadian public about residential schools and try to help them to understand the ripple effect those schools have had on Aboriginal life.
Web address: <http://www.wherethechildren.ca>

YouTube Videos

Canada apologizes for residential school system (2008).
Canada's official apology to Aboriginal peoples.
Available at: <http://www.youtube.com/watch?v=-ryC74bbrEE>

Canadian Residential School Propaganda Video. (1955)
Short video depicts an ideal residential school experience.
Available at: http://www.youtube.com/watch?v=s_V4d7sXoqU

Former Native residential school student speaks. (2008).
When John Pelletier was seven years old he was sent to a residential school. After watching the apology made by the Canadian Government, Pelletier, now 25, recalls some of the ordeals that he endured as a boy. He now works as an Oshkabewis, Ojibway for helper at the Anishnawbe Health clinic in Toronto.
Available at: http://www.youtube.com/watch?v=NqetE1_jnOw

Indian Residential Schools in Canada the painful legacy (2008).
A series of amazing pictures taken at numerous residential schools.
Available at: <http://www.youtube.com/watch?v=4-TYwFS-PO>

Interview with Residential School Survivor. (2010).

Simeon Nakoochee describes his experiences at a residential school

Available at: <http://www.youtube.com/watch?v=PSR1uIyq2rU>

Residential School--Honoring Our Parents. (2007).

This video is a collection of archive photos about residential school, some quotations and a song by the drum group, Red Bull.

Available at: <http://www.youtube.com/watch?v=AUr3ShsQQvg>

Residential Schools: Canada's skeleton in the closet. (2009).

This is a short video outlines the history and impact of residential schools in Canada.

Available at: http://www.youtube.com/watch?v=fIKPE_urY8A

Took the Children Away. (2008).

A song sung by Australian, Archie Roach about the forcible removal of the children of his people. Pictures are Canadian Aboriginal children who were also forcibly removed from their homes in the late 1800's and early to late 1900's.

Available at: <http://www.youtube.com/watch?v=rpNSrqsU1el>

FOR YOUTH AGES 9 TO 12

Books

Campbell, N. I. (2006). *Shi-shi-etko*. Toronto ON: Groundwood Books.

Shi-shi-etko is the story of a young girl and how she spends her last four days before she is forced to go to residential school. She counts down each day, and spends her time with family members. Together they remember how her culture emphasizes a love of family and nature.

Dion, S. (2009). *Braiding Histories: Learning from Aboriginal Peoples' experiences and perspective*. Vancouver BC: UBC Press.

This book proposes a new way for addressing Aboriginal subject material, shifting the focus from "othering" to the exploration of the attributes and experiences of Aboriginal peoples and learning from these experiences.

French, A. (1977). *My Name is Masak*. Winnipeg MN: Peguis Publishers.

The author of this well-loved children's book is a Ninatakmuit Inuit. She was a former student of an Inuit residential school in what is now the NWT and Nunavut. The book is beautifully written as a memoir.

French, A. (1992). *The Restless Nomad*. Winnipeg MN: Pemmican Publications.

This book is a continuation of her other book, *My Name is Masak* and continues the story up until she moves to Ireland.

Highway, T. (2005). *Kiss of the Fur Queen*. Toronto ON: Anchor Canada.

Set in Manitoba, the two sons of the Okimasis family are taken to a Catholic residential school, where their language and culture are forbidden and they are abused by the priests. After graduation, they try to live peacefully but are confronted by racism and by the fact that they are no longer accepted by their own people. Through all their trials, the shape-shifting spirit of the Fur Queen watches over them.

Jordan-Fenton, C. & Pokiak-Fenton, M. (2010) *Fatty Legs: A True Story*. Toronto ON: Annick Press.

Fatty Legs is an introduction to the history of residential schools in Canada. It manages to share this era of Canadian history without anger; the narrator largely states things as a matter of fact and leaves it up to readers to form their own judgements. The epilogue also includes material explaining how the residential schools of the past have affected the present.

Jordan-Fenton, C., Pokiak-Fenton, M. & Amini-Holmes, L. (2011). *A Stranger at Home: A true story*. Vancouver BC: Annick Press.

The powerful memoir of an Inuvialuit girl searching for her true self when she returns from residential school. Traveling to be reunited with her family in the Arctic, 10-year-old Margaret Pokiak can hardly contain her excitement. It's been two years since she left her community and she has forgotten the language and stories of her people. However, Margaret gradually relearns her language and her family's way of living. Along the way, she discovers how important it is to remain true to the ways of her people and to herself. Highlighted by archival photos and striking artwork, this first-person account of a young girl's struggle to find her place will inspire young readers to ask what it means to belong.

Klockars, D. (2010). *Pulling For Stz'uminus The Pearl Harris Story*. Ladysmith BC: Stz'uminus Education.

The story is set in the beautiful waters of Kulleet Bay. A young Pearl Harris spends long summer days playing on the beaches, creating make believe forts from driftwood and watching her oldest sister, Alice, train for the grueling war canoe racing circuit. However, everything changes in an instant when, without warning, all of her sisters are sent to residential school and Pearl is left to endure the loneliness and loss. To fill her time she watches and learns all she can about war canoes. Because of her dedication and passion for war canoe racing she joins the club and is by far the youngest on the team. Pearl learns many lessons over the years that she competes.

Loyie, L. (2007). *Goodbye Buffalo Bay*. Penticton BC: Theytus Books.

Goodbye Buffalo Bay is based on the author's life at a residential school. A short epilogue in the back of the book, as well as a three page section entitled, "A Brief History of Residential Schools," explain why these poorly funded schools opened, how they operated, and why they were finally shut down. Other back matter in this book includes a small Cree glossary and a website link where readers can see photographs of students and activities at a residential school.

Loyie, L. & Brissenden, C. (2002). *As Long as the Rivers Flow*. Toronto, Ontario: Groundwood Books.

This book is a semi-autobiographical tale of Larry Loyie's experiences living in Alberta the summer before he is sent to a residential school. The book shows Lawrence's love of his family, heritage, the land, and the animals. Lawrence helps save an owlet, spends time with his family and comes face to face with a bear. It also portrays the hardship and the sense of loss that the young children and their parents went through while the children were forced to attend these schools.

Olsen, S. (2002). *No Time to Say Goodbye: Children's Stories of Kuper Island Residential School*. Victoria BC: Sono Nis Press.

This is a fictional account of five children sent to residential school, based on the recollections of a number of Tsartlip First Nations people. These children are isolated on the small island and life becomes regimented by the strict school routine. They experience the pain of homesickness and confusion while trying to adjust to a world completely different from their own.

Robertson, D. (2012). *Sugar Falls: A residential school story*. Winnipeg MB: Highwater Press.

This graphic novel tells the true story of Betty Ross, an Elder from Cross Lake First Nation who is a residential school survivor. Betty's story is remarkable and at the same time far too common of Aboriginal children forced into the residential school system.

Saracuse, T. (2010). *Island Kids*. Victoria BC: Brindle & Glass Publishing.

Island Kids is a history of British Columbia's island children, told in their voices, from their perspectives. Composed of twenty-two stories, *Island Kids* is a snapshot of a period and place in time. The topics range from quintessentially coastal experiences, like a day at the beach, to stories that deal with serious issues, such as BC's history of residential schools, but they all remain true to the experience of the children telling the story. At the end of each chapter is a section called "What do we know for sure?" that gives the reader greater depth and context.

Sterling, S. (1992). *My name is Seepeetza*. Toronto ON: Douglas & McIntyre.

At six years old, Seepeetza is taken from her family on Joyaska Ranch to live at the Kamloops Indian Residential School. Life at the school is not easy, but Seepeetza still manages to find some bright spots. Always, thoughts of home make her school life bearable. An honest, inside look at life in a residential school in the 1950s, and how one indomitable young spirit survived it.

Full Length Films

A Windigo Tale. (2009). This feature film about the lasting impact of Canada's residential school system on aboriginal families has been crafted from an award-winning play written by Ottawa poet and professor *Armand Ruffo*.

Rabbit Proof Fence. (2002). Describes the Australian Government's policy which included taking half-caste children from their Aboriginal mothers and sending them a thousand miles away to what amounts to indentured servitude.

Where The Spirit Lives. (1989). Is a moving story about an Aboriginal girl who fights to keep her culture and identity when she is placed in a residential school.

Available at: <http://www.ovguide.com/where-the-spirit-lives-9202a8c04000641f80000000087a30b>

Short Films

A Day at Indian Residential Schools in Canada. (2005). This short film introduces the topic of what residential school was like for the students and explores the day in the life by interviewing local community members who attended the Mohawk Institute and the Mount Elgin Residential School. Twenty-six minutes.

Order from: <http://www.goodminds.com/video/Day-At-Indian-Residential-Schools-in-Canada-DVD-A-%28Public-Performance-Use%29.html>.

Cruel Lessons. (1999). In this program four Elders remember the dark and tragic world of residential schools.

Assigned numbers and never addressed by name they were forbidden to speak their own language and constantly reminded that their native culture was inferior. Their stories present a dramatic and harrowing account of the physical and emotional abuse suffered during their "school days." Twenty-five minutes. *For grades 7-12*.

Order from: <http://www.nfb.ca/>

Web Sites

Remembering the Children. To partnership between Canadian Aboriginal and church leaders led to a multi-city tour and the development of this website in order to promote the Truth and Reconciliation Commission on Residential Schools. It includes a chronology of residential schools, news releases, information about the tour, maps and images of Canadian residential schools and a document containing the churches' apologies. Resources include a virtual tour of a residential school and programs that promote improved relations between Aboriginals and non-Aboriginals.

Web address: <http://www.rememberingthechildren.ca/index>

YouTube Videos

Former Native residential school student speaks. (2008).

When John Pelletier was seven years old he was sent to a residential school. After watching the apology made by the Canadian Government, Pelletier, now 25, recalls some of the ordeals that he endured as a boy. He now works as an Oshkabewis, Ojibway for helper at the Anishnawbe Health clinic in Toronto.

Available at: http://www.youtube.com/watch?v=NqetE1_jnOw

Residential School--Honoring Our Parents. (2007).

This video is a collection of archive photos about residential school, some quotations and a song by the drum group, Red Bull.

Available at: <http://www.youtube.com/watch?v=AUr3ShsQQvg>

Took the Children Away. (2008).

A song sung by Australian, Archie Roach about the forcible removal of the children of his people. Pictures are Canadian Aboriginal children who were also forcibly removed from their homes in the late 1800's and early to late 1900's.

Available at: <http://www.youtube.com/watch?v=rpNSrqsU1el>

FOR CHILDREN AGES 8 AND UNDER

Books

Campbell, N. I. (2006). *Shi-shi-etko*. Toronto ON: Groundwood Books.

Shi-shi-etko is the story of a young girl and how she spends her last four days before she is forced to go to Residential School. She counts down each day, and spends her time with family members. Together they remember how her culture emphasizes a love of family and nature.

French, A. (1977). *My Name is Masak*. Winnipeg MN: Peguis Publishers.

This is a well-loved children's book. The author, Alice French, was a former student of Inuit residential schools in what is now the NWT and Nunavut. The book is beautifully written as a memoir.

Harrison, T. (2004). *Millie Ride the River*. Toronto ON: Penguin Canada.

When Millie is sent to vacation at her uncle's house in the Kawartha Lakes, Millie has a difficult time adapting to her cousins lifestyles. They wear deerskin dresses, use canoes and are quiet when compared to Millie. Although this book does not directly address residential school, it does illustrate the importance of understanding different cultures.

Highway, T. (2001). *Caribou Song*. Toronto ON: HarperCollins Publishers, Ltd.

Young brothers, Joe and Cody, live in Northern Canada, where the land is covered in snow. Joe, Cody, their parents, and their dogs follow the caribou year round. One day Joe and Cody decide to play the accordion, sing and dance to call forth thousands of caribou. Suddenly, the caribou fill the meadow and the lake, separating the two boys. Can the boys find safety and “embrace the spirit” of the caribou?

Lingman, M. (1991). *Sammy Goes to Residential School*. Newcastle ON: Penumbra Press.

This is a story about a seven-year-old Cree child, Sammy, who is removed from his northern reservation in order to attend residential school. Assigned identification number 122, Sammy experiences many of the humiliations of residential schools, such as the deprivation of one's personal space as well as one's own language and culture. Mary Lingman sensitively deals with the personal impact of enforced assimilation of Aboriginal children by concentrating on their preparation for education away from home and on the role of the grandparents in that education. There are some happy adventures as well, such as Sammy's first plane ride (as a stowaway), a fish-up, chasing whales, making moosomin jam, and winter sports.