

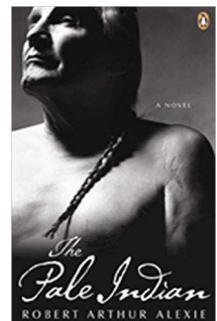
Yellowknife Public Library – Residential School Booklist:

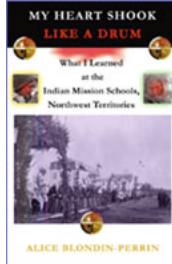
- Abel, Jordan. **NISHGA 921 ABE 2021**

From Griffin Poetry Prize winner Jordan Abel comes a groundbreaking and emotionally devastating autobiographical meditation on the complicated legacies that Canada's reservation school system has cast on his grandparents', his parents' and his own generation. NISHGA is a deeply personal and autobiographical book that attempts to address the complications of contemporary Indigenous existence. As a Nisga'a writer, Jordan Abel often finds himself in a position where he is asked to explain his relationship to Nisga'a language, Nisga'a community, and Nisga'a cultural knowledge. However, as an intergenerational survivor of residential school--both of his grandparents attended the same residential school in Chilliwack, British Columbia--his relationship to his own Indigenous identity is complicated to say the least. NISHGA explores those complications and is invested in understanding how the colonial violence originating at the Coqualeetza Indian Residential School impacted his grandparents' generation, then his father's generation, and ultimately his own. The project is rooted in a desire to illuminate the realities of intergenerational survivors of residential school, but sheds light on Indigenous experiences that may not seem to be immediately (or inherently) Indigenous. Drawing on autobiography, a series of interconnected documents (including pieces of memoir, transcriptions of talks, and photography), NISHGA is a book about confronting difficult truths and it is about how both Indigenous and non-Indigenous peoples engage with a history of colonial violence that is quite often rendered invisible.

- Alexie, Robert Arthur. **The Pale Indian F ALE 2004 (also available through OverDrive)**

In 1972, John Daniel, an eleven-year-old Blue Indian from Aberdeen in Canada's Northwest Territories and his six-year-old sister were brought to live with a white couple in Alberta, having been removed from their parents by the 'Powers that Be'. John promised he'd never go back. But at age twenty-two, a job with a drilling company brought him back to the land of his people.



- Alexie, Robert Arthur. *Porcupines and China Dolls* **F ALE**
When a friend commits suicide and a former priest appears on television, a northern Aboriginal community is shattered. James and Jake confront their childhood abuse in a residential school, and break the silence to begin a journey of healing and rediscovery.
- Alexie, Sherman. *Blasphemy* **F ALE 2012**
Blasphemy combines fifteen of the author's classic short stories with fifteen stories in an anthology that features tales involving donkey basketball leagues, lethal wind turbines, and marriage. In these comfort-zone-destroying tales, including the masterpiece, "War Dances," characters grapple with racism, damaging stereotypes, poverty, alcoholism, diabetes, and the tragic loss of languages and customs. Questions of authenticity and identity abound.
- André, Julie-Ann (with Mindy Willett). *We Feel Good Out Here / Zhik gwaa'an, nakhwatthaiitat gwiinzii* **J971.9 AND**
We Feel Good Out Here offers a personal account of Julie-Ann André's family story that includes a discussion about her residential school experience.
- Blondin-Perrin, Alice. *My Heart Shook like a Drum: What I Learned at the Indian Mission Schools, Northwest Territories* **921 BLO 2009**

The hurts the Grey Nun supervisors of the Canadian Government mandated mission schools gave Alice Blondin-Perrin lasted a lifetime. In this memoir, Blondin-Perrin recounts her time spent at St. Joseph's Roman Catholic Mission School in Fort Resolution, Federal Hostels in Breynat Hall in Fort Smith, Lapointe Hall in Fort Simpson and Akaitcho Hall in Yellowknife to get educated in the white man's way while suppressing her language, culture, native spirituality and practices in the process of trying to "eradicate the Indian" in her. She also details her painful road to spiritual recovery and forgiveness.
- Bryant, Mary Harrington. *4 Years and then some* **921 BRY 2007**
4 Years and then some is a residential school account from the perspective of a teacher from Saskatchewan who worked in the Anglican Residential School in Aklavik in the 1940s.
- Capitaine, Brieg and Karine Vanthuyne (editors). *Power through Testimony: Reframing Residential Schools in the Age of Reconciliation* **371.829 POW 2017**

Power through Testimony documents how survivors are remembering and reframing our understanding of residential schools in the wake of the 2007 Indian Residential Schools Settlement Agreement, which includes the Truth and Reconciliation Commission, a forum for survivors, families, and communities to share their memories and stories with the Canadian public. The commission closed and reported in 2015, and this timely volume reveals what was happening on the ground. Drawing on field research during the commission and in local communities, the contributors reveal how survivors are unsettling colonial narratives about residential schools and how churches and former school staff are receiving or resisting the new "residential school story."

- Campbell, Nicola. *Shi-Shi-Etko*. E CAM 2005

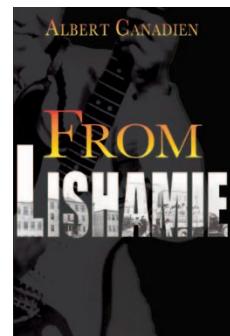
Shi-shi-etko is a young girl who has four days before she leaves home for residential school. Her family has many teachings to share with her, about her culture and the land.

- Campbell, Nicola. *Shin-Chi's Canoe*. E CAM 2008

The story of a six year old Shin-chi as he heads to residential school for the first time with his older sister. It is the sequel to *Shi-shi-etko*.

- Canadien, Albert. *From Lishamie* 921 CAN 2010

From Lishamie is an exploration of Albert Canadien's early years. From growing up in a traditional Dene camp in the village of Lishamie located on a large island on the north side of the Mackenzie River to living in the French-speaking Fort Providence Residential School to singing with the Chieftones and opening for the Beach Boys and Jerry Lee Lewis in Madison Square Gardens in New York City, Canadien takes us through his experiences.



- Chief, Arthur Bear. *My Decade at Old Sun, My Lifetime of Hell*. 921 BEA.

In a series of chronological vignettes, Arthur Bear Chief depicts the punishment, cruelty, abuse, and injustice that he endured at Old Sun Residential School and then later relived in the traumatic process of retelling his story at an examination for discovery in connection with a lawsuit brought against the federal government. Late in life, he returned to Gleichen, Alberta on the Siksika nation—to



the home left to him by his mother—and it was there that he began to reconnect with Blackfoot language and culture. Although the terrific adversity Bear Chief faced in his childhood made an indelible mark on his life, his unyielding spirit is evident throughout his story.

- Chrisjohn, Roland and Sherri Young. *The Circle Game: Shadows and Substance in the Indian Residential School Experience in Canada* **971.97 CHR**

Was the residential school era a misguided feature of Canada's generous humanitarian inclinations toward Aboriginal peoples? Were the notorious brutal acts of the operators of these schools the sporadic and isolated deeds of a few malign individuals? The authors of *The Circle Game* shout a resounding "No!" to these and related questions, arguing that existing accounts in various Canadian and Aboriginal media systematically obscure and misinform about the facts and their interpretation.

- Downie, Gordon. *Secret Path* **GRA 782.42026 DOW 2016**

A graphic novel that tells the story of Chanie "Charlie" Wenjack, a twelve-year-old boy who died in flight from the Cecilia Jeffrey Indian Residential School fifty years ago. Illustrated by Jeff Lemire.

- Dupuis, Jenny Kay. *I Am Not a Number/ Je ne suis pas un numero* **PIF JF DUP 2016 / FR JF PIC DUP 2016**

A picture book based on a true story about a young First Nations girl who was sent to a residential school. When eight-year-old Irene is removed from her First Nations family to live in a residential school she is confused, frightened, and terribly homesick. She tries to remember who she is and where she came from despite the efforts of the nuns to force her to do otherwise. Based on the life of Jenny Kay Dupuis' own grandmother, *I Am Not a Number* brings a terrible part of Canada's history to light in a way that children can learn from and relate to.

- Eyvindson, Peter. *Kookum's Red Shoes* **E EYV 2011**

An elderly Kookum (grandmother) recounts her experiences at residential school - a time that changed her forever.

- Florence, Melanie. *Stolen Words* **E FLO 2017**

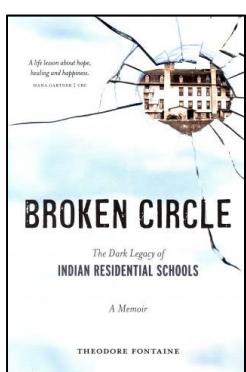
This picture book explores the intergenerational impact of Canada's residential school system that separated Indigenous children from their families. The story recognizes the pain of those whose culture and language were taken from them, how that pain is passed down and

shared through generations, and how healing can also be shared. *Stolen Words* captures the beautiful, healing relationship between a little girl and her grandfather. When she asks him how to say something in his language - Cree - her grandpa admits that his words were stolen from him when he was a boy. The little girl then sets out to help her grandfather regain his language.

- Florence, Melanie. *Les Mots Voles* **FR E FLO 2017**

Curieuse d'en savoir davantage sur ses origines, une petite fille demande à son grand-père de prononcer un mot en langue crie. Celui-ci est attristé lorsqu'il réalise qu'il l'a oublié, conséquence de nombreuses années passées en école résidentielle. Il lui dit qu'il a « perdu les mots » lors de son passage là-bas, et elle décide donc de l'aider à les retrouver. Un récit touchant sur les relations intergénérationnelles et une initiation tout en délicatesse à la découverte d'un épisode plutôt sombre de l'histoire du Canada. Illustré par Gabrielle Grimard.

- Fontaine, Theodore. *Broken Circle: The Dark Legacy of Indian Residential Schools* **371.829 FON 2010 (also available through Overdrive)**



In his powerful and poignant Residential School memoir, Theodore examines the impact of his psychological, emotional and sexual abuse, the loss of his language and culture, and, most important, the loss of his family and community. He goes beyond details of the abuses of Native children to relate a unique understanding of why most residential school survivors have post-traumatic stress disorders and why succeeding generations of First Nations children suffer from this dark chapter in history.

- Fox, Bevann. *Genocidal Love: A Life After Residential School*. **F FOX 2020**

A residential school survivor's complicated path toward healing and love. Genocidal Love delves into the long-term effects of childhood trauma on those who attended residential school and demonstrates the power of story to help in recovery and healing. Presenting herself as 'Myrtle,' Bevann Fox recounts her early childhood filled with love and warmth on the First Nation reservation with her grandparents. At the age of seven she was sent to residential school, and her horrific experiences of abuse there left her without a voice, timid and nervous, never sure, never trusting, and always searching. This is the story of Myrtle battling to recover her voice. This is the story of her courage and resilience

throughout the arduous process required to make a claim for compensation for the abuse she experienced at residential school--a process that turned out to be yet another trauma at the hands of the colonial power. This is the story of one woman finally standing up to the painful truth of her past and moving beyond it for the sake of her children and grandchildren. In recounting her tumultuous life, Fox weaves truth and fiction together as a means of bringing clarity to the complex emotions and situations she faced as she walked her path toward healing.

- Grant, Agnes. *Finding my Talk: How Fourteen Native Women Reclaimed their Lives after Residential School* **920 GRA 2004 (also available through Overdrive)**

When residential schools opened in the 1830's, First Nations envisioned their children learning in nurturing environments, staffed with their own teachers, ministers and interpreters. Instead, students were taught by outsiders, regularly forced to renounce their cultures and languages, and some were subjected to abuse that left emotional scars for generations. Fourteen Aboriginal women who attended these schools reflect on their experiences, describing how they overcame tremendous obstacles to become strong and independent members of Aboriginal cultures.

- Halfe, Louise Bernice. *Burning in this Midnight Dream* **819.1 HAL 2016**

Burning in the Midnight Dream is the latest collection of poems by Louise Bernice Halfe. Many were written in response to the grim tide of emotions, memories, dreams and nightmares that arose in her as the Truth and Reconciliation process unfolded. In heart-wrenching detail, Halfe recalls the damage done to her parents, her family, herself. With fearlessly wrought verse, Halfe describes how the experience of the residential schools continues to haunt those who survive, and how the effects pass like a virus from one generation to the next. She asks us to consider the damage done to children taken from their families, to families mourning their children; damage done to entire communities and to ancient cultures. Halfe's poetic voice soars in this incredibly moving collection as she digs deep to discover the root of her pain. Her images, created from the natural world, reveal the spiritual strength of her culture.

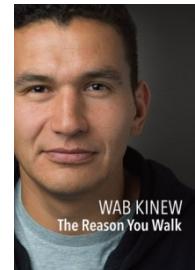
- Haig-Brown, Celia. *Resistance and Renewal: Surviving the Indian Residential School* **971.97 HAI (also available through Overdrive)**

One of the first books published to deal with the phenomenon of residential schools in Canada, Resistance and Renewal is a disturbing

collection of Native perspectives on the Kamloops Indian Residential School(KIRS) in the British Columbia interior. Interviews with thirteen Natives, 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 Native culture.

- Hudak, Heather C. *Residential Schools J371.829 HUD 2019*
Discusses the history of residential schools, including why the government established them, how Indigenous children were treated, and the lasting impact on Indigenous cultures and traditions.
- Kinew, Wab. *The Reason You Walk 921 KIN 2015 (also available through Overdrive)*

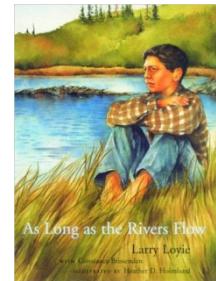
The Reason You Walk spans the year 2012, chronicling painful moments in the past and celebrating renewed hopes and dreams for the future. As Kinew revisits his own childhood in Winnipeg and on a reserve in Northern Ontario, he learns more about his father's traumatic childhood at residential school.



- Laforme, R. Stacey. *Living in the Tall Grass: Poems of Reconciliation. 819.1 LAF 2018.*

In *Living in the Tall Grass: Poems of Reconciliation*, Chief Stacey Laforme gives a history of his people through stories and poetry to let Canadians see through the eyes of Indigenous people. Chief Laforme's universal message is, "We should not have to change to fit into society the world should adapt to embrace our uniqueness."

- Loyie, Larry. *As Long as the Rivers Flow J971.23 LOY*
Cree author Larry Loyie writes about his last summer with his family before he is forcibly taken to a government-sponsored residential school in Northern Alberta in 1944.
- Loyie, Larry. *Goodbye Buffalo Bay. J371.82997 LOY 2012*



Buffalo Bay is set during the author's teenaged years. In his last year in residential school, Lawrence learns the power of friendship and finds the courage to stand up for his beliefs. He returns home to find the traditional First Nations life he loved is over. He feels like a stranger to his family until his grandfather's gentle guidance helps him find his way. Sequel to *As Long As the Rivers Flow*.

- Loyie, Larry. *Residential Schools: With the Words and Images of Survivors*
371.829 LOY 2014

Residential Schools, with the Words and Images of Survivors honours the survivors, the former students, who attended residential schools.

Designed for young adult readers this accessible, 112 page history offers a first-person perspective of the residential school system in Canada, as it shares the memories of more than 70 survivors from across Canada as well as 125 archival and contemporary images.

- Merasty, Joseph Auguste. *The Education of Augie Merasty: A Residential School Memoir*
921 MER 2017.

This memoir offers a courageous and intimate chronicle of life in a residential school. Now a retired fisherman and trapper, the author was one of an estimated 150,000 First Nations, Inuit, and Metis children who were taken from their families and sent to government-funded, church-run schools, where they were subjected to a policy of "aggressive assimilation." As Augie Merasty recounts, these schools did more than attempt to mold children in the ways of white society. They were taught to be ashamed of their native heritage and, as he experienced, often suffered physical and sexual abuse. But, even as he looks back on this painful part of his childhood, Merasty's sense of humour and warm voice shine through. This new edition includes a Learning Guide that deepens our understanding of the residential school experience, making it ideal for classroom and book club use. It also features a new postscript describing how the publication of this memoir changed Augie Merasty's life.

- Metatawabin, Edmund. *Up Ghost River*
921 MET 2014 (also available through Overdrive)

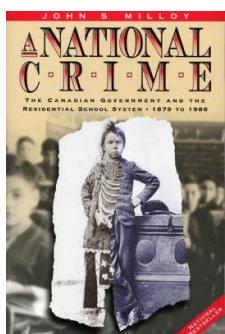
A powerful, raw and eloquent memoir about the abuse former First Nations chief Edmund Metatawabin endured in residential school in the 1960s, the resulting trauma, and the spirit he rediscovered within himself and his community through traditional spirituality and knowledge.

- Miller, J. R. *Residential Schools and Reconciliation : Canada Confronts Its History*
371.829 MIL 2018

Since the 1980s successive Canadian institutions, including the federal government and Christian churches, have attempted to grapple with the malignant legacy of residential schooling, including official apologies, the *Royal Commission on Aboriginal Peoples, the Indian Residential Schools*

Settlement Agreement, and the Truth and Reconciliation Commission (TRC). In Residential Schools and Reconciliation, award winning author J.R. Miller tackles and explains these institutional responses to Canada's residential school legacy. Analysing archival material and interviews with former students, politicians, bureaucrats, church officials, and the Chief Commissioner of the TRC, Miller reveals a major obstacle to achieving reconciliation--the inability of Canadians at large to overcome their flawed, overly positive understanding of their country's history. This unique, timely, and provocative work asks Canadians to accept that the root of the problem was Canadians like them in the past who acquiesced to aggressively assimilative policies.

- Miller, J.R. *Shingwauk's Vision: A History of Native Residential Schools* **371 MIL**
With the growing strength of minority voices in recent decades has come much impassioned discussion of residential schools, the institutions where attendance by Native children was compulsory as recently as the 1960s. 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. In this first comprehensive history of these institutions, J.R. Miller explores the motives of all three agents in the story. He looks at the separate experiences and agendas of the government officials who authorized the schools, the missionaries who taught in them, and the students who attended them.
- Milloy, John Sheridan. *A National Crime: The Canadian Government and the Residential School System, 1879 to 1986*. **371.829 MIL 2017**.



For over 100 years, thousands of Aboriginal children passed through the Canadian residential school system. Begun in the 1870s, it was intended, in the words of government officials, to bring these children into the "circle of civilization," the results, however, were far different. More often, the schools provided an inferior education in an atmosphere of neglect, disease, and often abuse. Using previously unreleased government documents, historian John S. Milloy provides a full picture of the history and reality of the residential school system. He begins by tracing the ideological roots of the system, and follows the paper trail of internal memoranda, reports from field inspectors, and letters of complaint. In the early decades, the system grew without planning or restraint. Despite numerous critical commissions and reports, it persisted

into the 1970s, when it transformed itself into a social welfare system without improving conditions for its thousands of wards. A *National Crime* shows that the residential system was chronically underfunded and often mismanaged, and documents in detail and how this affected the health, education, and well-being of entire generations of Aboriginal children.

- Mountain, Antoine. *From Bear Rock Mountain: The Life and Times of a Dene Residential School Survivor*. **921 MOU 2018**.

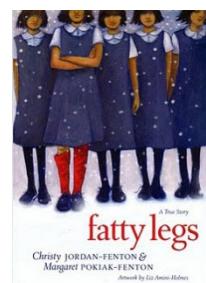
In this poetic, poignant memoir, Dene artist and social activist Antoine Mountain paints an unforgettable picture of his journey from residential school to art school--and his path to healing. In 1949, Antoine Mountain was born on the land near Radelie Koe, Fort Good Hope, Northwest Territories. At the tender age of seven, he was stolen away from his home and sent to a residential school--run by the Roman Catholic Church in collusion with the Government of Canada--three hundred kilometres away. Over the next twelve years, the three residential schools Mountain was forced to attend systematically worked to erase his language and culture, the very roots of his identity. While reconnecting to that which had been taken from him, he had a disturbing and painful revelation of the bitter depths of colonialism and its legacy of cultural genocide. Canada has its own holocaust, Mountain argues. As a celebrated artist and social activist today, Mountain shares this moving, personal story of healing and the reclamation of his Dene identity.

- Newman, Carey. *Picking Up the Pieces: Residential School Memories and the Making of the Witness Blanket*. **371.829 NEW 2019**.

This nonfiction book, illustrated with photographs, tells the story of the making of the Witness Blanket, a work by Indigenous artist Carey Newman that includes hundreds of items from every Residential School in Canada and stories from the Survivors who donated them.

- Pokiak-Fenton, Margaret & Christy Jordan-Fenton. *Fatty Legs: A True Story* **J 371.82997 POK 2010**

Margaret, an 8 year old Inuvialuit girl, wants to learn how to read so badly that she's willing to leave home for residential school to make it happen. When she gets there a mean-spirited nun known as the Raven is intent on making Margaret's time at school difficult. But Margaret refuses to be defeated.



- Pokiak-Fenton, Margaret & Christy Jordan-Fenton. *Not my Girl* J 371.829 POK 2014

In this sequel to *Fatty Legs*, Margaret Pokiak is now 10 years old and can hardly wait to return home from residential school. But her homecoming is not what she hopes for. "Not my girl", is what her mother says when she arrives. The story follows Margaret as she moves through feelings of rejection and tries to reconnect with her family, language and culture. Also published as *A Stranger at Home*.

- Pokiak-Fenton, Margaret & Christy Jordan-Fenton. *When I was Eight* J 371.829 POK 2013

This book, an adaption of *Fatty Legs* for younger readers, chronicles the unbreakable spirit of an Inuit girl while attending an Arctic residential school.

- Remy-Sawyer, Therese. *Living in Two Worlds: A Gwich'in Woman Tells Her Story*. N 971.930072 REM

The story of an aboriginal woman born on the trap line near Tsiiigehtchic, Northwest Territories, 1935. Remy-Sawyer shares memories of her young life, living in the wilderness with her grandparents, learning and respecting her culture and the land. This is contrasted with her life in Residential School and the sadness and loss it entailed. Later she shows her strong spirit, making sense of her past and overcoming spousal abuse

- Robertson, David. *Sugar Falls: A Residential School Story* GRA AF ROB



Sugar Falls is based on the true story of Betty Ross, elder from Cross Lake First Nation. A school assignment to interview a residential school survivor leads Daniel to Betsy, his friend's grandmother, who tells him her story. Abandoned as a young child, Betsy was soon adopted into a loving family. A few short years later, at the age of 8, everything changed. Betsy was taken away to a residential school. There she was forced to endure abuse and indignity, but she remembers her father's words - words that gave her the resilience, strength, and determination to survive. Illustrated by Steve Sanderson.

- Robertson, David. *When We Were Alone*. ABOUT ME GROWING UP SCHOOL ROB 2016

When a young girl helps tend to her grandmother's garden, she begins to notice things that make her curious. Why does her grandmother have

long, braided hair and beautifully colored clothing? Why does she speak another language and spend so much time with her family? As she asks her grandmother about these things, she is told about life in a residential school a long time ago, where all of these things were taken away. When *We Were Alone* is a story about a difficult time in history, and, ultimately, one of empowerment and strength. Illustrated by Julie Flett.

- Romain, Janet. *Not My Fate: The Story of a Nisga'a Survivor*. **305.4092 ROM**
Josephine Caplin (Jo) was born into a world marred by maternal abandonment, alcoholism and traumatic epileptic seizures. In grade three, she was apprehended by child services and separated from her protective brother and her early caregivers, her father and uncle, who were kind men with drinking problems. Placed into many alienating and lonely foster homes, Jo would not see her family again until she was fourteen. Throughout her life Jo fought symptoms of fetal alcohol syndrome, abuse by sadistic men and the collective horror of generations of ancestors forced into residential schools, causing many to believe Jo was destined to repeat a hopeless cycle. Yet she did not surrender to others' despairing expectations: against all odds, Jo fought to create her own cycle full of hope and growth. Born of a Métis-Canadian background, author Janet Romain delicately and proudly tells the story of her heroic friend and explores the tragic aftermath of Canada's residential schools and the effects of colonization. Jo is a courageous woman who determined her own fate and reclaimed her life. *Not My Fate: The Story of A Nisga'a Survivor* is her struggle to move past a legacy of hardship toward a life of peace and forgiveness.
- Sasakamoose, Fred. *Call Me Indian: From the Trauma of Residential School to Becoming the NHL's First Treaty Indigenous Player* **921 SAS 2021**
Trailblazer. Residential school survivor. First Indigenous player in the NHL. All of these descriptions are true--but none of them tell the whole story. Fred Sasakamoose suffered abuse in a residential school for a decade before becoming one of 125 players in the most elite hockey league in the world--and has been heralded as the first Canadian Indigenous player with Treaty status in the NHL. He made his debut with the 1954 Chicago Black Hawks on Hockey Night in Canada and taught Foster Hewitt how to correctly pronounce his name. Sasakamoose played against such legends as Gordie Howe, Jean Beliveau, and Maurice Richard. After twelve games, he returned home. When people tell Sasakamoose's story, this is usually where they end it. They say he left

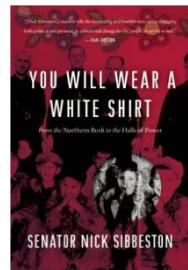
the NHL after only a dozen games to return to the family and culture that the Canadian government had ripped away from him. That returning to his family and home was more important to him than an NHL career. But there was much more to his decision than that. Understanding Sasakamoose's decision to return home means grappling with the dislocation of generations of Indigenous Canadians. Having been uprooted once, Sasakamoose could not endure it again. It was not homesickness; a man who spent his childhood as "property" of the government could not tolerate the uncertainty and powerlessness of being a team's property. Fred's choice to leave the NHL was never as clear-cut as reporters have suggested. And his story was far from over. He continued to play for another decade in leagues around Western Canada. He became a band councillor, served as Chief, and formed athletic programs for kids. He paved a way for youth to find solace and meaning in sports for generations to come. This isn't just a hockey story; Sasakamoose's groundbreaking memoir intersects Canadian history and Indigenous politics, and follows his journey to reclaim pride in an identity that had previously been used against him.

- Sellars, Bev. *They Called Me Number One* 371.829 SEL 2013 (also available through Overdrive)

Like thousands of other Aboriginal children, Xats'élh chief Bev Sellars spent part of her childhood as a student in a church-run residential school. These institutions attempted to "civilize" Native children through Christian teachings; forced separation from family, language, and culture; and strict discipline. Perhaps the most symbolically potent strategy used to alienate residential school children was addressing them by assigned numbers only, not by the names with which they knew and understood themselves. Sellars breaks her silence about the residential school's lasting effects on her and her family - from substance abuse to suicide attempts - and articulates her own path to healing.

- Sibbeston, Senator Nick. *You Will Wear a White Shirt* 921 SIB 2015 (also available through Overdrive)

Growing up in a remote Northern community, Nick Sibbeston had little reason to believe he would one day fulfill his mother's ambition of holding a career where he would wear a white shirt. Torn away from his family and placed in residential school at the age of five, Sibbeston endured loneliness, callous treatment and sexual assault by an older boy, but discovered a love of learning that would



compel him to complete a law degree and pursue a career in politics.

- Slipperjack, Ruby. *These Are My Words: The Residential School Diary of Violet Pesheens* JF DEA 2016

Twelve-year-old Violet Pesheens is taken away to Residential School in 1966. The diary recounts her experiences of travelling there, the first day, and first months, focusing on the everyday life she experiences--the school routine, battles with Cree girls, being quarantined over Christmas, getting home at Easter and reuniting with her family. When the time comes to gather at the train station for the trip back to the residential school, her mother looks her in the eye and asks, "Do you want to go back, or come with us to the trapline?" Violet knows the choice she must make.

- Slipperjack, Ruby. *Les mots qu'il me reste : Violette Pesheens, pensionnaire à l'école résidentielle.* FR JF SLI 2017

French translation of above.

- Smith, Monique Gray. *Speaking Our Truth: A Journey of Reconciliation.* J971.004 GRA 2017.

This nonfiction book examines how we can foster reconciliation with Indigenous people at individual, family, community and national levels.

- St. Bernard, Donna-Michelle. *Indian Act: Residential School Plays.* 819.2 IND 2018.

Minnie after the mush hole: a dialogue / by Daniel David Moses -- Grow up already / by Donna-Michelle St. Bernard -- "Indian" with an excerpt from Salt Baby by Falen Johnson -- Nôhkôm / by Michael Greyeyes -- Bunk #7 / by Larry Guno -- They know not what they do / by Tara Beagan -- God and the Indian / by Drew Hayden Taylor -- A very polite genocide, or The girl who fell to earth / by Melanie J. Murray -- kihêw / by Curtis Peeteetuce -- Dear Mr. Buchwald / by Yvette Nolan.

- Sterling, Shirley. *My Name is Seepeetza* JF STE 2016 (also available through Overdrive)

Written in the form of a diary, this book recounts the story of a young girl taken from home to attend the Kamloops Indian Residential School in the 1950s.

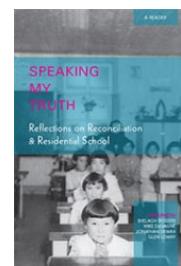
- Toulouse, Pamela Rose. *Truth and Reconciliation in Canadian Schools*. **371.829 TOU 2018**

In this book, author Pamela Toulouse provides current information, personal insights, authentic resources, interactive strategies and lesson plans that support Indigenous and non-Indigenous learners in the classroom. This book is for all teachers that are looking for ways to respectfully infuse residential school history, treaty education, Indigenous contributions, First Nation/Métis/Inuit perspectives and sacred circle teachings into their subjects and courses. The author presents a culturally relevant and holistic approach that facilitates relationship building and promotes ways to engage in reconciliation activities

- The Truth and Reconciliation Commission of Canada. *They Came for the Children* **371.829 THE 2012**
An interim report regarding the treatment of Indigenous children in Canada who were sent to government sponsored residential schools from the 1800s to the 1970s.
- The Truth and Reconciliation Commission of Canada. *A Knock on the Door: The Essential History of Residential Schools* **971.004 TRU**
published in collaboration with the National Research Centre for Truth & Reconciliation, gathers material from the several reports the TRC has produced to present the essential history and legacy of residential schools in a concise and accessible package that includes new materials to help inform and contextualize the journey to reconciliation that Canadians are now embarked upon.
- Van Camp, Richard. *The Journey Forward: Novellas on Reconciliation*. **JF JOU 2018.**
From award-winning authors Richard Van Camp and Monique Gray Smith come two honest and memorable middle-grade novellas on residential schools and reconciliation. The novellas are bound together in a "flip-book" format, which offers the intended audiences two important perspectives in one package. This stunning and unique book features two covers: *Lucy & Lola* includes a cover and spot illustrations by renowned artist Julie Flett. *When We Play Our Drums, They Sing!* features cover photographs by Tessa McIntosh.
- Vanthuyne, Karine. *Power Through Testimony: Reframing Residential Schools in the Age of Reconciliation*. **371.829 POW**

Power through Testimony documents how survivors are remembering and reframing our understanding of residential schools in the wake of the 2007 Indian Residential Schools Settlement Agreement, which includes the Truth and Reconciliation Commission, a forum for survivors, families, and communities to share their memories and stories with the Canadian public. The commission closed and reported in 2015, and this timely volume reveals what was happening on the ground. Drawing on field research during the commission and in local communities, the contributors reveal how survivors are unsettling colonial narratives about residential schools and how churches and former school staff are receiving or resisting the new "residential school story".

- Wagamese, Richard. *Indian Horse* **BOOK CLUB WAG 2012 (also available through Overdrive)**
Saul "Indian Horse" is dying in a hospice, remembering the life he led as a northern Ojibway. For Saul, taken forcibly from the land and his family when he's sent to residential school, salvation comes for a while through his incredible gifts as a hockey player. But in the harsh realities of 1960s Canada, he battles obdurate racism and the spirit-destroying effects of cultural alienation and displacement.
- Webstad, Phyllis. *The Orange Shirt Story* **J371.829 WEB**
When Phyllis Webstad (nee Jack) turned six, she went to the residential school for the first time. On her first day at school, she wore a shiny orange shirt that her granny had bought for her, but when she got to school, it was taken away and never returned. This is the story of Phyllis and her orange shirt. It is also the story of Orange Shirt Day, an important day of remembrance for all Canadians.
- *Speaking my Truth: Reflections on Reconciliation and Residential School, Selected Readings* **BOOK CLUB 371.829 SPE 2012**
Speaking My Truth: Reflections on Reconciliation and Residential School is a collection of stories that looks at the history of Residential Schooling and the possibilities for reconciliation from the perspective of First Nation, Inuit, and Metis peoples. Featuring first-person accounts from survivors and intergenerational survivors, this edition seeks to provide students and educators with a resource for generating understanding and much-needed debate around difficult questions of Reconciliation among Aboriginal and non-Aboriginal people in Canada.



- ***The Fallen Feather* DVD 371.82997 FAL**
The Fallen Feather provides an in-depth critical analysis of the driving forces behind the creation of Canadian Indian Residential Schools. Using historical source documents, survivors' personal testimonies and detailed analysis from community leaders, the film explores in detail, the Federal Government's primary motivation in the creation of these schools. While examining the influences of Indian wars, Sir John A. MacDonald's National Policy, and land claims issues, the film details how all of these events and visions contributed to the development of these schools. The film argues that the lasting effects that First Nations in Canada suffer today can be traced back directly to their experiences within these schools. Finally, we as Canadians are all challenged to re-examine our shared history.
- ***An Overview of Residential Schools in Canada* (Elementary Version) DVD 371.829 OVE**
Introduces the history of Residential School in Canada
- ***Truth and Reconciliation* DVD 371.829 TRU**
- ***Truth and Reconciliation: The Legacy of Residential Schools in Canada* DVD 371.829 TRU**
- ***Where Are The Children?: Healing The Legacy Of The Residential Schools* DVD 371.829 WHE**
This DVD describes the conditions and state of the residential schools through interviews with former boarders, discussing the impact it had on the aboriginal people and the healing now happening in the aboriginal communities.
- ***Canada's Residential Schools: the final report of the Truth and Reconciliation Commission of Canada* 971.004 TRU v.1 – v.6**