



Orange Shirt Day Guide



Introductory Video



Niwasa Kendaaswin Teg's Orange Shirt Design

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Orange Shirt Day Synopsis



1 - Photo from B.C. Native Women's Centre

What is Orange Shirt Day? Why should your organization partake in Orange Shirt Day?

Orange Shirt Day is a movement that happens every year on **September 30th**. This day honors and recognizes the children that attended residential school to remember the harm placed upon them. When we participate in Orange Shirt Day it is an, "affirmation of our commitment to ensure that everyone around us matters". (<https://www.orangeshirtday.org/>)

Phyllis Webstad officially created this movement in 2013, but in reality it all began in 1973 when Phyllis first attended the St. Joseph Mission Residential School. Phyllis remembers wearing an orange shirt on her first day that she was proud of, which was taken away from her and replaced with a school uniform. She never saw or wore that orange shirt again. The date of September 30th was chosen because this was the time of year that the children were collected from their communities and brought to the schools.

Phyllis continues to share her experience today and how she was impacted and effected:

- *"The color orange has always reminded me of that and how my feelings didn't matter, how no one cared, and how I felt like I was worth nothing" Phyllis Webstad, (<https://www.orangeshirtday.org/phyllis-story.html>)*
- *"I finally get it, that feeling of worthlessness and insignificance, ingrained in me from my first day at the mission, affected the way I lived my life for many years. Even now, when I know nothing*

could be further than the truth, I still sometimes feel that I don't matter." Phyllis Webstad, (Indigenous Corporate Training inc., 2020).

So today, we wear orange shirts on **September 30th** to remember the survivors of residential schools and the children who never made it home to honor them with a collective commitment to ensure that every child matters. In 2021, the Federal Government of Canada passed legislation for a national statutory holiday called the National Day for Truth and Reconciliation. Everyone is invited to wear an orange shirt on **September 30th** to contribute to healing and reconciliation.



Pause and Reflect

As you continue your journey through this guide we encourage you to reflect on the following:

- What are ways that you can support Orange Shirt Day within your own organization?

Information about Residential Schools

One of the major colonial factors that has had great impact on Indigenous peoples was the residential school system. The rapid spread of residential schools across Canada began in the late 1800's after the Davin Report advised the Federal Government that this was the best means of assimilation. Parents refused to send their children away to residential schools, which resulted in the Canadian government making amendments to the Indian Act requiring mandatory attendance for Indigenous children.

The goal of the residential school system was to assimilate Indigenous children into mainstream Canadian society through segregation, and integration (Patridge, 2010; Menzies, 2010; Truth and Reconciliation Commission of Canada TRC, 2013). Many steps have been taken to assimilate and segregate Indigenous peoples, such as dispossession of land but: "...none was more obviously a creature of Canada's paternalism toward Aboriginal people, its civilizing strategy and its stern assimilative determination than education" (RCAP, 1996, p. 319). Essentially, the mindset was to 'civilize' and 'christianize' Indigenous peoples due to the notion that Indigenous peoples are 'savage' (TRC, 2015; RCAP, 1996). Residential schools were run and funded by the Federal Government in partnership with the Catholic and Anglican churches, and it is estimated that 150,000 Indigenous children were forced to attend the schools (Bombay, Matheson, Anisman, 2011a; Menzies, 2010, TRC, 2013; Rose, 2018). Deputy Minister, Duncan Campbell Scott was an influential figure in the implementation of residential schools and was infamously known for the phrase: "to kill the Indian in the child" (RCAP,

1996, p. 349). He also made a prediction that in a century to the implementation of the residential school system, the “Indian” would cease to exist. (TRC, 2015).

The residential school system was active across Canada between 1831 and 1996. In its comprehensive report in June 2015 on the residential school policy, the Truth and Reconciliation Commission of Canada declares "establishment and operation of residential schools were a central element of this policy, which can best be described as **“cultural genocide.”**

The earliest recognized residential school was the Mohawk Institute in Brantford, Ontario (1831 – 1970). It has been documented as one of the longest running residential schools. The last federally run residential school to close was Gordon’s School in Punnichy, Saskatchewan, which closed in 1996 (Indigenous Corporate Training, 2020).

During the residential school era it is estimated that:

- It is reported ~150,000 children attended these schools
- Over 6,000 children died while attending these schools
- Approximately 80,000 survivors of these schools are alive today (Indigenous Corporate Training, 2020)



2 - Thomas Moore at the entrance of Regina Indian Industrial School. Photo from Regina Leader Post (Department of Indian Affairs)

Please click the following link to watch the *We Were Children* documentary:

<https://gem.cbc.ca/media/we-were-children/s175>

Pause and Reflect

1. What are your initial reactions to the “We Were Children” documentary? The photos of Thomas Moore?

2. Take a moment to look at this map of the locations of Residential Schools in Canada.

<https://www.cbc.ca/news2/interactives/beyond-94-residential-school-map/>

- Was there a school near your hometown? If yes, were you aware of this? What do you know/or can find out about the residential school that was close to your hometown?

The Impact of Residential Schools Affects Every Canadian

The systemic removal and separation of children from their family and home communities for extended periods of time has diminished opportunities for the transmission of family values, parenting, knowledge, language and community and familial structures across generations. The cumulative impact of trauma experienced by both children and their parents as a result of Canada's residential school system continues to have intergenerational consequences (Menzies, 2010; Rose, 2018).

Residential schools were set up so that Indigenous children were divided from their relationships, family, community, culture and identity (Stout & Peters, 2011). Stout and Peters (2011) described residential school as a facility, “to take away their well-being as Indigenous people and nations – and to replace all aspects of their being with those of settler culture”. This has continued to create an effect through the generations. Internalization of the abuses that happened at the school resulted in: anger and depression, often creating high rates of suicide, addictions, and family breakdown (Moayeri & Smith, 2010). When Indigenous people left the residential schools their home lives were not the same. Most of the time they felt isolated from their community or did not return home, ultimately creating barriers between parent and child (Tucker, Marx, & Long, 1998).



Pause and Reflect

1. What are your initial reactions to learning about residential schools in Canada? How did this make you feel?
2. What do you think it would have felt like for the children, families, and communities who attended and were affected by the residential school system?

Can you identify some possible impacts of Residential Schools in the following areas:

- Children in your program/centre
 - Families involved in your program/centre
3. Do you think cultural genocide is still at work within Canadian society/organizations today?

The Survivors Speak: A Report by the Truth and Reconciliation Commission of Canada (TRC)

Residential School Survivors Testimonies

Below are some testimonies from residential school survivors as collected by the TRC stated within the "Survivors Speak" Report. Please click the bottom of the photos to read the testimonies. If you would like to read the full report, it is listed under the "Additional Resources" section at the bottom of this guide.



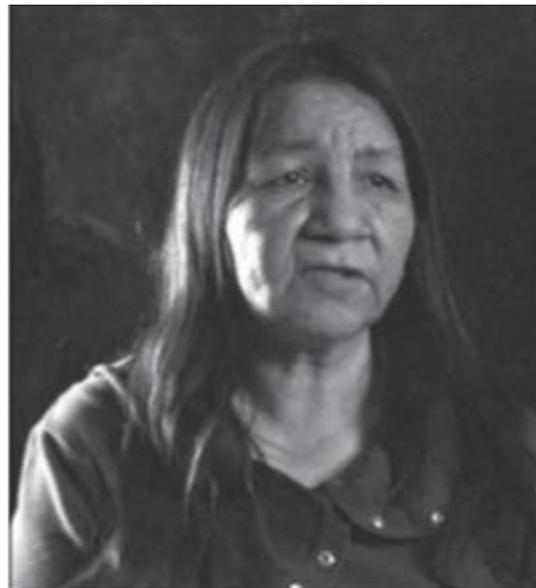
Donna Antoine.

3 - "It must have been in the summer, the, the Indian agent came to, to see my father. I imagine it must have been the Indian agent because it looked pretty serious. He was talking to him for some time, and because we couldn't understand, we, we couldn't even eavesdrop what they were talking about. So after some time spent there, Father sat, sat us down, and told us that this Indian agent came to tell us, tell him that we had to go to school, to a boarding school, one that is not close to our home, but far away"



Andrew Bull Calf.

4 - "I went there with a bus. They load us all up on a bus, and took us. And I remember my, my mom had a really hard time letting us kids go, and she had, she had a really hard time. She begged the priest, and the priest said it was law that we had to go, and if we didn't go, then my parents would be in trouble"



Rachel Chakasim.

5 - "And I can still recall today the, the quiet, the quiet, and all the sadness, the atmosphere, as we entered that big stone building. The excitement in the morning was gone, and everybody was quiet because the ... senior students that had been there before knew the rules, and us newcomers were just beginning to see, and we were little, we were young. I remember how they took our clothes, the clothes that we wore when we left, and they also cut our hair. We had short hair from there on. And they put a chemical on our hair, which was some kind of a white powder"

What is Happening Currently?

Unmarked Grave Findings

In May 2021, unmarked graves of Indigenous children who attended residential schools were uncovered in Kamloops, British Columbia. Vigils were held by Indigenous communities to honour the 215 children found. Residential school survivors and their families always knew that children went "missing" or died at the school sites; this is not a new discovery for Indigenous peoples.

This prompted searches on the grounds of residential schools across the country (Both Canada and the United States). The number of children found at various residential school sites across North America continue to grow. 5,409 children have been found including the 3,213 children documented by the Truth and Reconciliation Commission of Canada. The uncovering of mass graves on residential school grounds across Canada continues today, and communities expect the number of children found to increase.

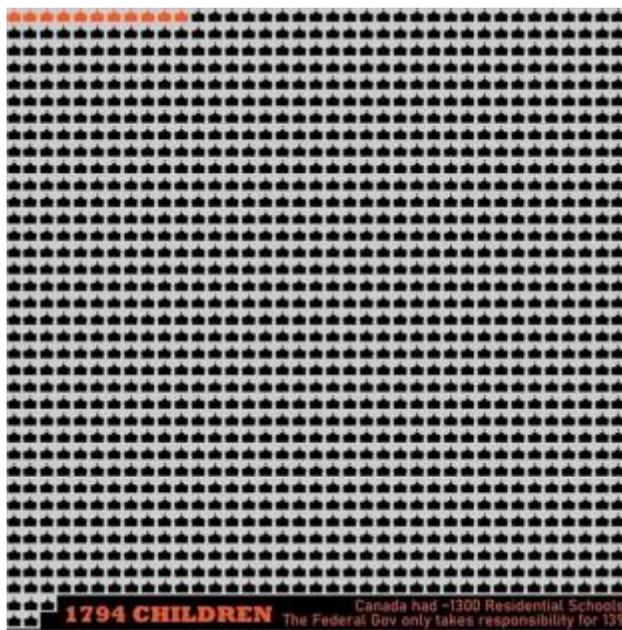
Please note., the below photos are reflective of the most current findings as of the latest update to this guide; this will continue to change as time moves forward

Residential schools are not in the "past" and genocide is not something Indigenous peoples will "just get over". The legacy of residential schools continue to affect Indigenous peoples today. Many Indigenous peoples living today are a survivor, a child of a survivor, or grandchild of a survivor. Residential schools are just one component of colonization that continue to affect Indigenous peoples.





6 - Please note., that the photos are reflective of the most current findings as of the latest update to this guide; this will continue to change as time moves forward.



7 - Graphic (@sleepybirchtree on instagram)



A Statement from the Honourable Murray Sinclair



Honouring the Children

Vigils and memorials are being held across Canada as acts of remembrance, mourning, and healing for Indigenous peoples. These vigils, walks, ceremonies are a way to honour those children that never returned home, the survivors, and their families.





Speaking with Children about Residential Schools

What does having conversations about residential schools look like at an age appropriate level?



Truth and Reconciliation

In order to partake in reconciliatory actions, one must understand the truth of the historical and contemporary impacts that affect Indigenous peoples. Both Indigenous and non-Indigenous people have a role in truth and reconciliation, though they often differ. Indigenous peoples are expressing resilience from sharing their own personal truths, and this truth needs to be recognized and accepted to move forward in removing barriers between Indigenous and non-Indigenous peoples.

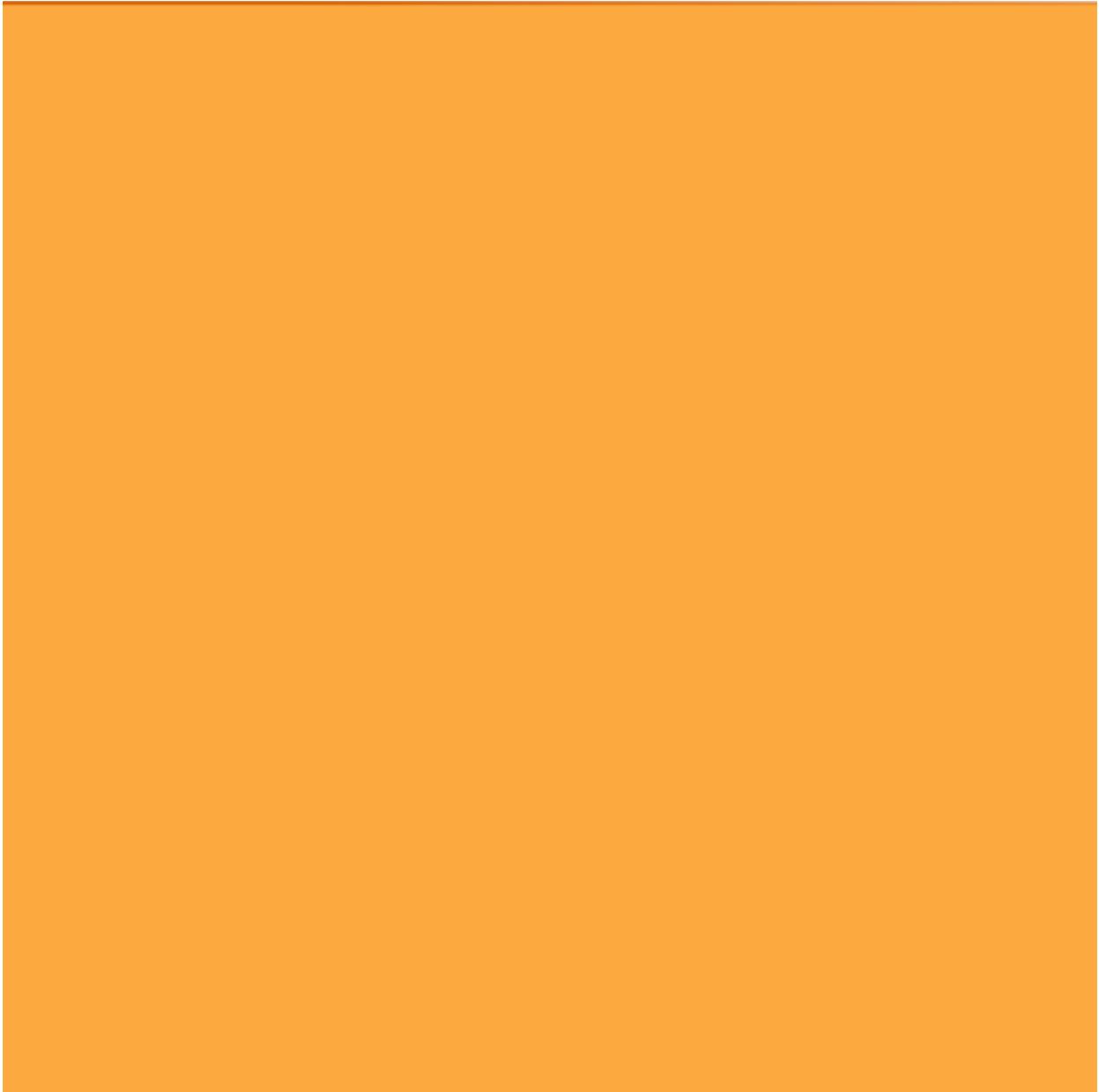
The four aspects of reconciliation as envisioned by some Indigenous leaders include: equity – closing the gap, harmony – indigenous settler relations, restoration – nation to nation relationship renewal, critical conversations about Canada. (Newhouse, 2016). Reconciliation is not static in one aspect, but there are many components to understand in order to achieve true reconciliation in Canada.

The word apology, is often used when referring to reconciliation, but apologies are not always an effective point in true reconciliation. In Stephen Harper's formal apology to recognize the forced assimilation through residential school systems in 2008, "we are sorry" was repeated several times. After this apology Harper denied Canada being involved in colonialism, ultimately denouncing his apology in 2008. As said by Letitia Hicks, "apology is essentially a diplomatic, or political, act; a way in which one can secure one's own interests by being sensitive to and responsive to the interests of another" (Henderson & Wakeman, 2013).

Truth and Reconciliation exemplifies a relationship where non-Indigenous people work in true collaboration and partnership with Indigenous nations to create a healthy relationship, where there is healing on both ends. It is important for non-Indigenous people to take a healing journey to begin to understand how colonialism still affects Indigenous peoples today.

"Reconciliation is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be awareness of the past, an acknowledgement of the harm that has been inflicted,

atonement for the causes, and action to change behaviour” (Truth and Reconciliation Commission of Canada, 2015).





Pause and Reflect

- What does reconciliation mean to you?
- What can you do within your own practice?
- What can you do within your organization(s)?

Supporting Residential School Survivors and Indigenous People:



WHAT CAN YOU DO?

Donate to organizations that support counselling and other supports for survivors and their families, and provide education about the legacy of residential schools. Such as:

- National Indian Residential School Crisis Line
- Legacy of Hope Foundation
- Orange Shirt Society

Give room for Indigenous community members to mourn. While the news isn't surprising, communities are grieving for all the children they have lost, and are sharing the grief of the Tk'emlups te Secwépemc First Nation.

Support Indigenous artists, drummers, singers, dancers, language learners, and small business owners. They are helping communities heal.

Host an Orange Shirt Day at your school or workplace to commemorate survivors and those lost at residential schools.

Lift up the voices of Indigenous people, especially survivors.

Hear the stories of survivors and their families. Watch *We Were Children*. Read *Out of the Depths* by Isabelle Knockwood, and other memoirs by survivors.

Call on your local Senators to pass Bill C-5 "A National Day for Truth and Reconciliation" and call on your provincial government to designate the National Day for Truth and Reconciliation as a general holiday under the *Labour Act*.

Visit Indigenous cultural heritage sites to learn about the traditions, culture, and resilience of your local communities.

Re-read the final report of the Truth and Reconciliation Commission and think about how you can implement the Calls to Action in your own life.

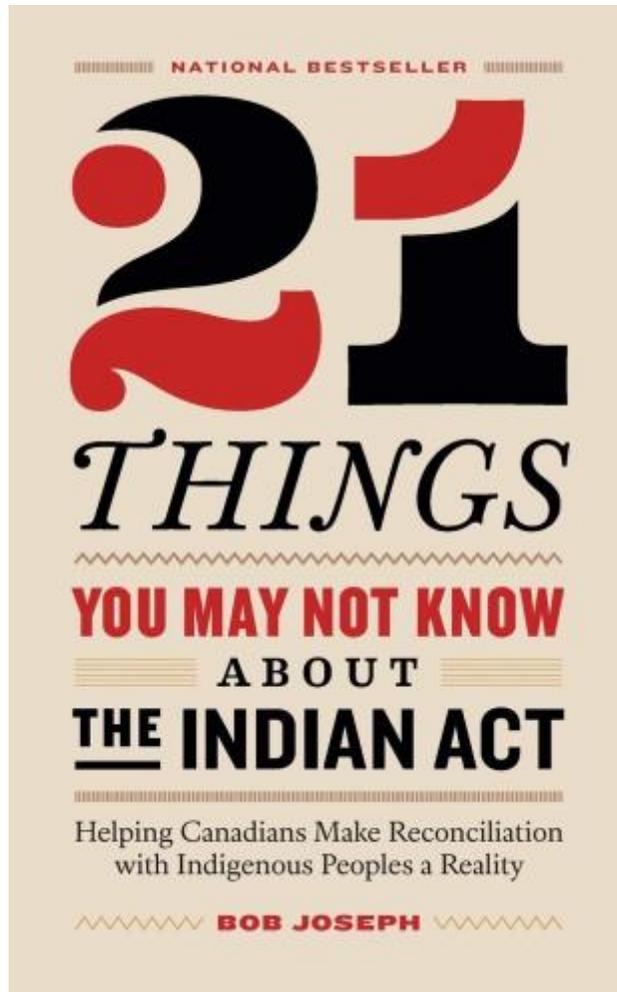
Learn about the communities whose land you live on.

Register for UBC's open online course in Indigenous Studies and Reconciliation for free.

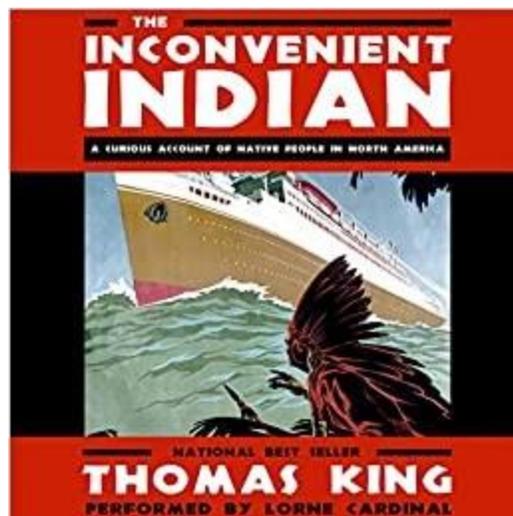
Your actions are so important to healing and understanding.

Recommended Books for Professionals

- 21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality - Bob Joseph
- The Inconvenient Indian - Thomas King
- Speaking Our Truth: A Journey to Reconciliation - Monique Gray Smith
- I Am Not a Number - Jenny Kay Dupuis & Kathy Kacer (recommended for adults and older children)
- Seven Fallen Feathers: Racism, Death, and Hard Truths in a Northern City - Tanya Talaga
- All Our Relations: Finding the Path Forward - Tanya Talaga
- From the Ashes: Being Métis, Homeless and Finding My Way - Jesse Thistle

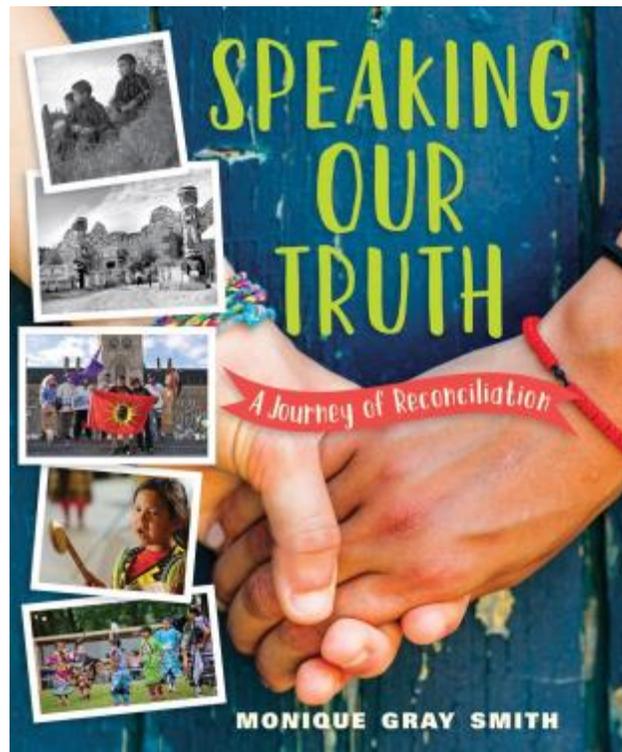


8 - Based on a viral article, 21 Things You May Not Know About the Indian Act is the essential guide to understanding the legal document and its repercussion on generations of Indigenous Peoples, written by a leading cultural sensitivity trainer.

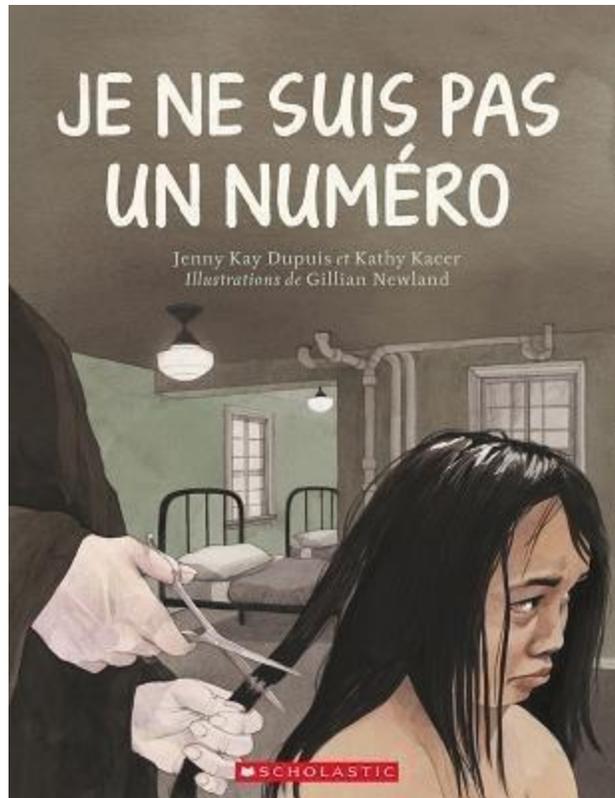


9 - The Inconvenient Indian distills the insights gleaned from Thomas King's critical and personal meditation on what it means to be "Indian" in North America, weaving the curiously circular tale of the relationship between non-Natives and Natives in the

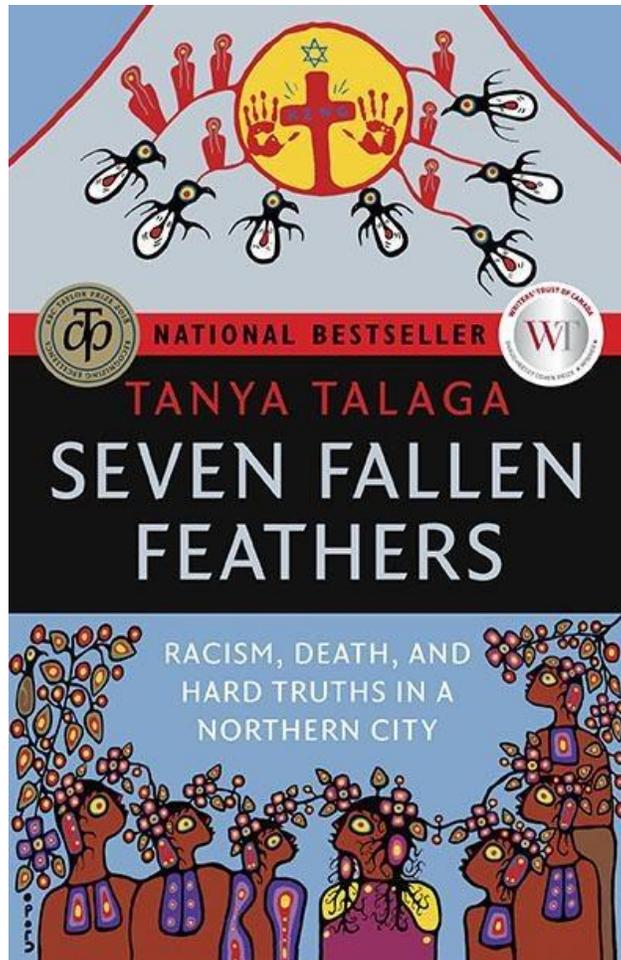
centuries since the two first encountered each other. In the process, King refashions old stories about historical events and figures, takes a sideways look at film and pop culture, relates his own complex experiences with activism, and articulates a deep and revolutionary understanding of the cumulative effects of ever-shifting laws and treaties on Native peoples and lands.



10 - In *Speaking Our Truth*, we are embarking on a journey of reconciliation. This isn't a read-and-do-nothing kind of book. It is an active exploration of Canada's collective history, our present and our future. It's about how we grow as individuals, families, communities and as a country.

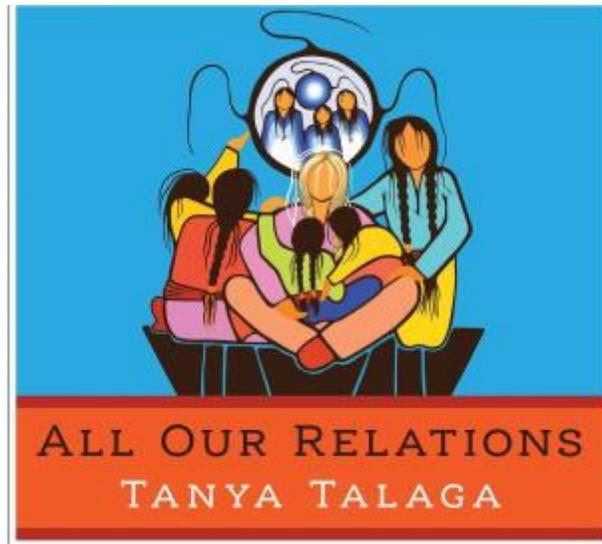


11 - *When eight-year-old Irene is removed from her First Nations family to live in a residential school she is confused, frightened, and terribly homesick. She tries to remember who she is and where she came from, despite the efforts of the nuns who are in charge at the school and who tell her that she is not to use her own name but instead use the number they have assigned to her. When she goes home for summer holidays, Irene's parents decide never to send her and her brothers away again. But where will they hide? And what will happen when her parents disobey the law? Based on the life of co-author Jenny Kay Dupuis' grandmother, I Am Not a Number is a hugely necessary book that brings a terrible part of Canada's history to light in a way that children can learn from and relate to.*



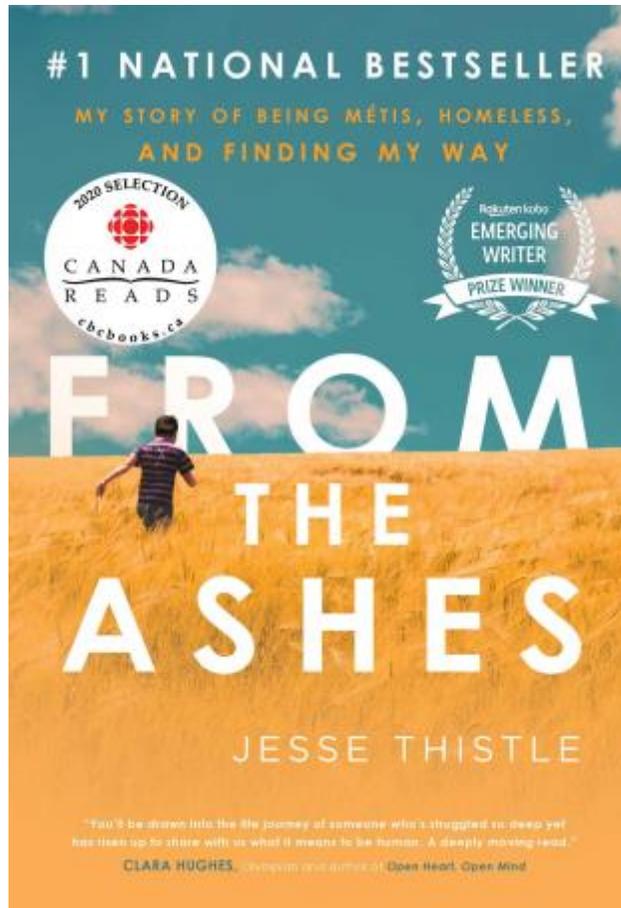
12 - The groundbreaking and multiple award-winning national bestseller work about systemic racism, education, the failure of the policing and justice systems, and Indigenous rights by Tanya Talaga.

Over the span of eleven years, seven Indigenous high school students died in Thunder Bay, Ontario. They were hundreds of kilometres away from their families, forced to leave home because there was no adequate high school on their reserves. Five were found dead in the rivers surrounding Lake Superior, below a sacred Indigenous site. Using a sweeping narrative focusing on the lives of the students, award-winning author Tanya Talaga delves into the history of this northern city that has come to manifest Canada's long struggle with human rights violations against Indigenous communities.



13 - Tanya Talaga, the bestselling author of *Seven Fallen Feathers*, calls attention to an urgent global humanitarian crisis among Indigenous Peoples — youth suicide.

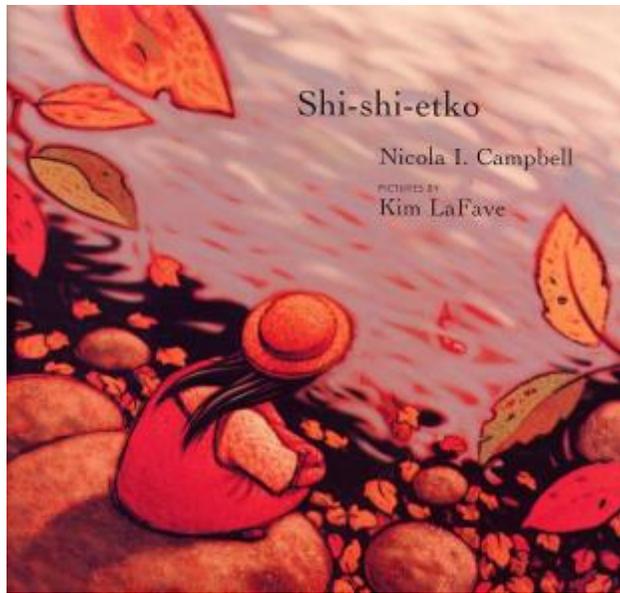
In this urgent and incisive work, bestselling and award-winning author Tanya Talaga explores the alarming rise of youth suicide in Indigenous communities in Canada and beyond. From Northern Ontario to Nunavut, Norway, Brazil, Australia, and the United States, the Indigenous experience in colonized nations is startlingly similar and deeply disturbing. It is an experience marked by the violent separation of Peoples from the land, the separation of families, and the separation of individuals from traditional ways of life — all of which has culminated in a spiritual separation that has had an enduring impact on generations of Indigenous children. As a result of this colonial legacy, too many communities today lack access to the basic determinants of health — income, employment, education, a safe environment, health services — leading to a mental health and youth suicide crisis on a global scale. But, Talaga reminds us, First Peoples also share a history of resistance, resilience, and civil rights activism.



14 - A memoir about overcoming trauma, prejudice, and addiction by a Métis-Cree author as he struggles to find a way back to himself and his Indigenous culture.

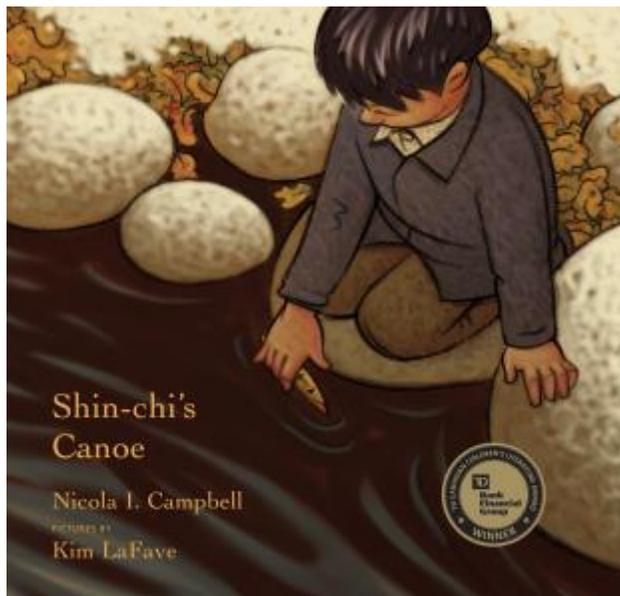
Recommended Books for Children: Residential Schools/ Reconciliation(Early Years)

- Shi-shi-etko - Nikola I. Campbell
- Shin-Chi's Canoe - Nikola I. Campbell
- Stolen Words - Melanie Florence
- When I was Eight - Christy Jordan-Fenton
- When We Were Alone - David A. Robertson
- You Hold Me Up - Monique Gray Smith
- My Heart Fills with Happiness - Monique Gray Smith
- When We are Kind - Monique Gray Smith
- Phyllis's Orange Shirt - Phyllis Webstad

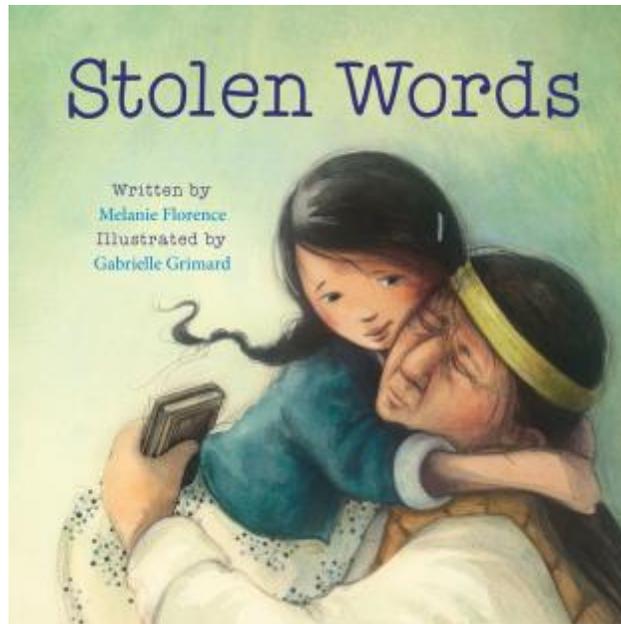


15 - In just four days young Shi-shi-etko will have to leave her family and all that she knows to attend residential school.

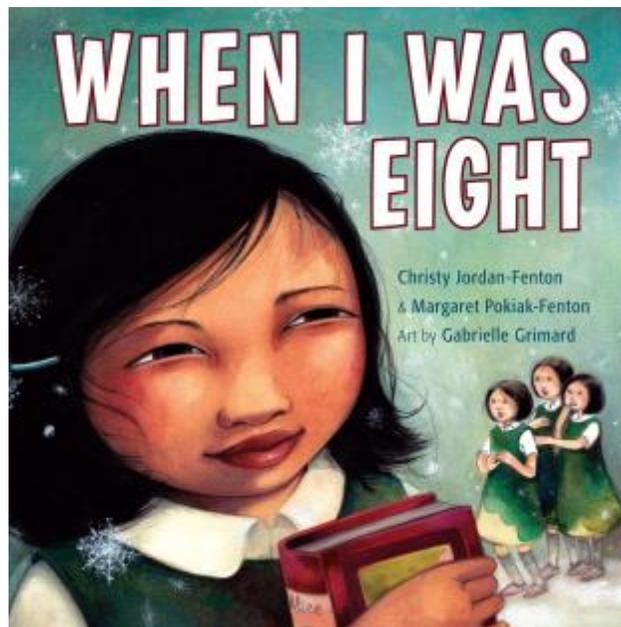
She spends her last days at home treasuring the beauty of her world -- the dancing sunlight, the tall grass, each shiny rock, the tadpoles in the creek, her grandfather's paddle song. Her mother, father and grandmother, each in turn, share valuable teachings that they want her to remember. And so Shi-shi-etko carefully gathers her memories for safekeeping.



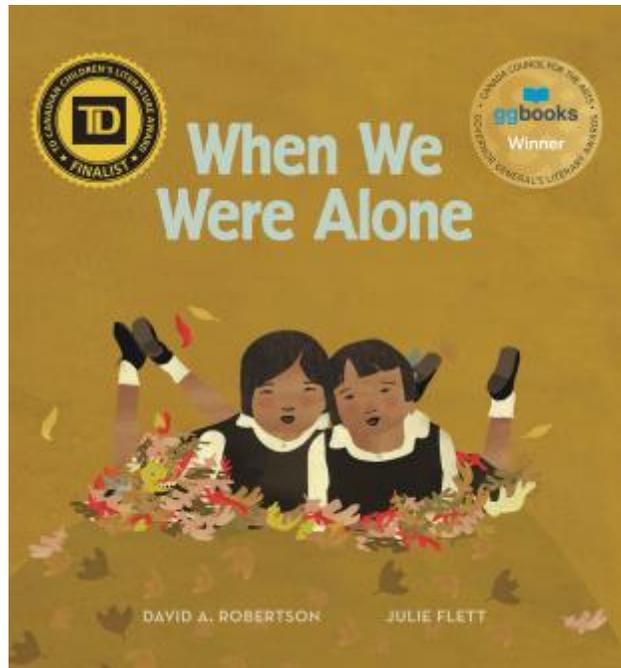
16 - Forced to use only people's English names and not speak to his siblings at school, Shin-chi holds fast to the canoe given to him by his father, hopeful that things will then improve for his family and the tribe he loves.



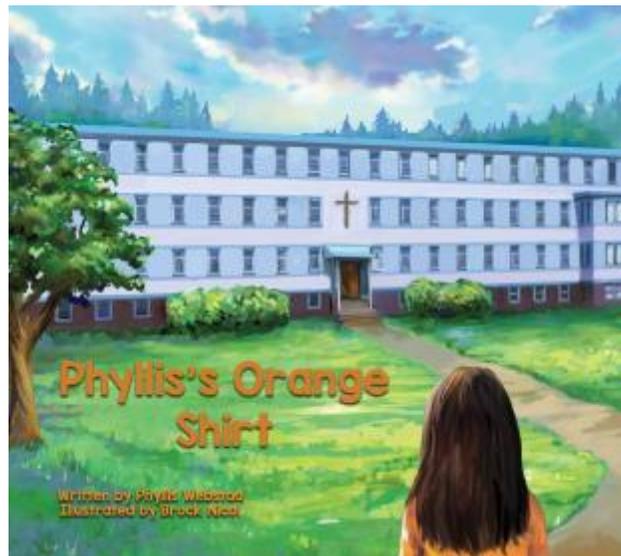
17 - The story of the beautiful relationship between a little girl and her grandfather. When she asks her grandfather how to say something in his language – Cree – he admits that his language was stolen from him when he was a boy. The little girl then sets out to help her grandfather find his language again. This sensitive and warmly illustrated picture book explores the intergenerational impact of the residential school system that separated young 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 how healing can also be shared.



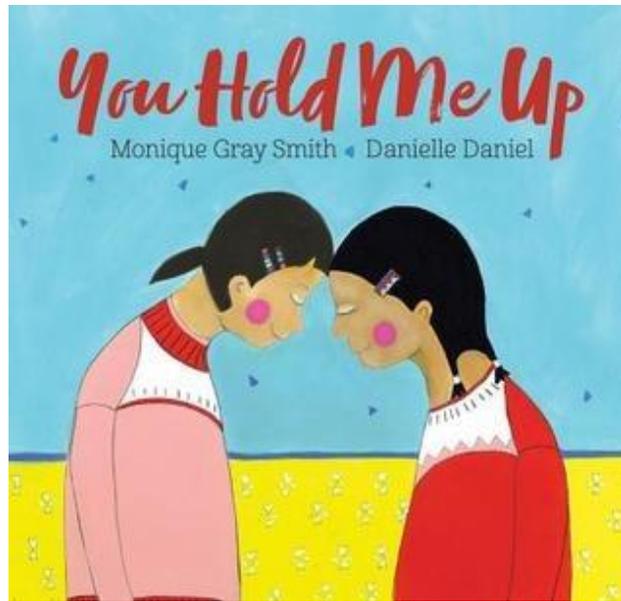
18 - This adaptation of Fatty Legs makes the story of Margaret Pokiak's experiences in a residential school accessible to younger readers. Now they, too, can meet this remarkable girl who reminds us what power we hold when we can read.



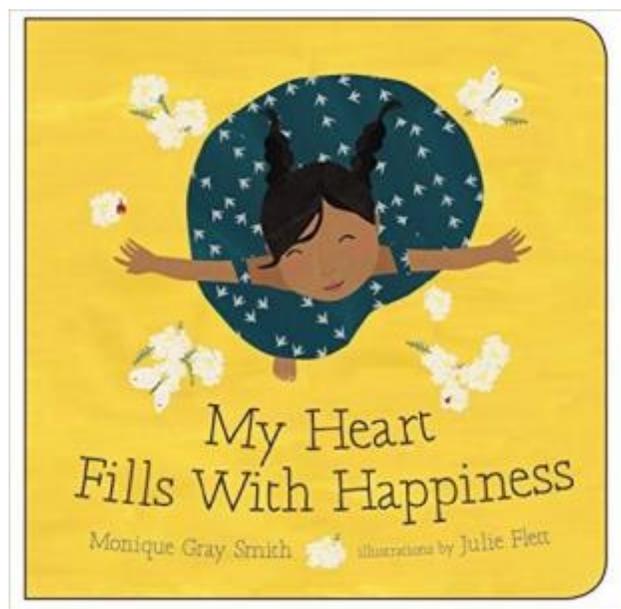
19 - A young girl notices things about her grandmother that make her curious. Why does her grandmother have long, braided hair and beautifully coloured clothing? Why does she speak Cree and spend so much time with her family? As she asks questions, her grandmother shares her experiences in a residential school, when all of these things were taken away.



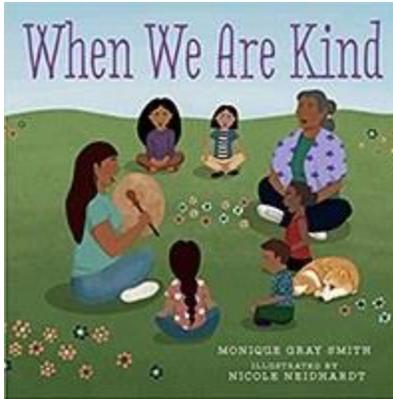
20 - A short rhyming story for readers about Phyllis Webstad's experience attending residential school, the story behind Orange Shirt day.



21 - This vibrant picture book, beautifully illustrated by celebrated artist Danielle Daniel, encourages children to show love and support for each other and to consider each other's well-being in their everyday actions. Consultant, international speaker and award-winning author Monique Gray Smith wrote *You Hold Me Up* to prompt a dialogue among young people, their care providers and educators about reconciliation and the importance of the connections children make with their friends, classmates and families. This is a foundational book about building relationships, fostering empathy and encouraging respect between peers, starting with our littlest citizens.



22 - The sun on your face. The smell of warm bannock baking in the oven. Holding the hand of someone you love. What fills your heart with happiness? This beautiful board book, with illustrations from celebrated artist Julie Flett, serves as a reminder for little ones and adults alike to reflect on and cherish the moments in life that bring us joy. International speaker and award-winning author Monique Gray Smith wrote *My Heart Fills with Happiness* to support the wellness of Indigenous children and families, and to encourage young children to reflect on what makes them happy.



23 - This gentle picture book extols the virtues of kindness in spare prose relayed through a first-person perspective. Smith (who is of Cree, Lakota, and Scottish descent) employs the refrain “I am kind when” throughout the book’s first half, showcasing different methods of helpfulness and generosity: “I am kind when I/ bring food to my Elders.” The second half, in phrases beginning “I feel,” emphasizes how the speaker feels when kindness is reciprocated: “I feel loved/ when my Elders are kind to me.” Streamlined digital illustrations by Neidhardt (who has maternal Diné heritage) portray an inclusive cast interacting, notably centering Indigenous families and characters of color in personal and communal activities —and encouraging readers to evaluate their actions toward others

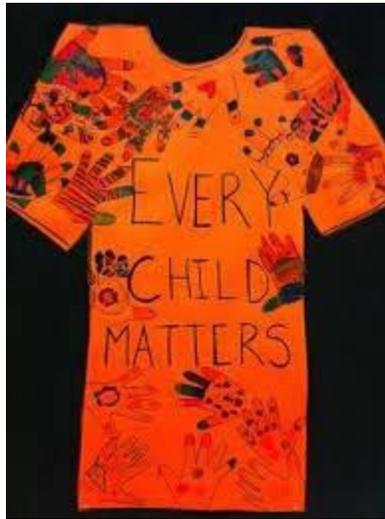
Activities for Children

1. Read the children's book(s): *My Heart Fills with Happiness* and/or *You hold me up?*

Allow children to reflect and write or draw to symbolize things in their lives that make them feel love and respect

2. Trace children's hands and help them with drawing or writing something that they can do to help other feel like they matter





3. Print out an outline of a shirt and have the children colour them orange. Assist children in writing their names and that they matter. (i.e Charlie Matters)

Another option is to help children to come up with positive messages to write on the shirts

<https://bctf.ca/uploadedFiles/Public/AboriginalEducation/OrangeShirtDayActivities.pdf> (you can find a template of a orange shirt at the end of this resource)





4. Wear an orange shirt on September 30th along with the children to show your support. You can purchase a orange shirt or you can wear any orange shirt that you own.

You can purchases shirts at;

<https://woodlandculturalcentre.ca/save-the-evidence/shop-online/>

<https://www.orangeshirtday.org/shirts--gifts.html>



5. Honouring Memories Planting Dreams - Heart Gardens

Honouring Memories, Planting Dreams invites people of all ages to plant heart gardens in memory of children lost to the residential school system, to honour survivors and their families and to support Indigenous peoples and the TRC's Calls to Action.



24 - Honouring Memories, Planting Dreams - PSA

Support for Survivors and Indigenous Peoples Experiencing Intergenerational Trauma

National Indian Residential School Crisis Line

1-866-925-4419

The National Indian Residential School Crisis line has been set up to provide support for former residential school students. You can access emotional and crisis referral services by calling 24-hour National Crisis line.

Indian Residential School (IRS) Support Line

1-800-464-8106

The Indian Residential Schools Crisis Line is available 24-hours a day for anyone experiencing pain or distress as a result of his or her Residential school experience.

Tsow-Tun Le Lum Society

1-888-403-3123

The Tsow-Tun Le Lum Society works with residential school survivors and provides outreach and cultural support. They also provide a toll free line that Indigenous people in crisis or needing support can call.

KUU-US- Crisis Line Society

Adults/Elders (250-723-4050)

Child/Youth (250-723-2040)

Toll free (1-800-588-8717)

Métis Line (1-833-MétisBC)

A cultural safe support available 24 hours and 7 days a week.

Inuit & First Nations Hope for Wellness Line

1-855-242-3310

The Hope for Wellness Help Line offers immediate help to all Indigenous peoples across Canada. Support is offered in the following languages; Inuktitut, Cree, Ojibway, English, French

For an online chat option visit their website <https://www.hopeforwellness.ca/>

Talk4Healing

Helpline : 1-855-554-4325

Crisis Line : 1-888-200-9997

Live Chat: www.talk4healing.com/live-chat/

24/7 culturally grounded support for Indigenous women across Ontario. *Services offered in English, Oneida, Oji-cree, Cree, Algonquin, Inuktitut, Mohawk, Odawa, Potawatomi, Micmac, Black Foot, Anishinaabe, Moose Cree, and Swampy Cree.*

Additional Recommended Resources

REPORTS:

Report on the Royal Commission on Aboriginal People

<https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx>

The Survivors Speak A Report of the Truth and Reconciliation Commission of Canada

http://www.trc.ca/assets/pdf/Survivors_Speak_English_Web.pdf

Truth and Reconciliation Commission of Canada

<http://www.trc.ca>

WEBSITES:

Orange Shirt Day

<https://www.orangeshirtday.org/>

What is Orange Shirt Day?

CBC Kids <https://www.cbc.ca/kidscbc2/the-feed/what-is-orange-shirt-day>

What reconciliation is and what it is not.

Indigenous Corporate Training Inc. (2018). Retrieved from, <https://www.ictinc.ca/blog/what-reconciliation-is-and-what-it-is-not>

Speaking our Truth: A Journey to Reconciliation Website

Orca Book Publishers. (2017). Monique Grey Smith Interview. [Video]. Retrieved from, <http://orcabook.com/speakingourtruth/index.html>

Woodland Cultural Centre

ON Canada Project - Settlers Take Action

<https://oncanadaproject.ca/settlerstakeaction>

First Nations Child and Family Caring Society

<https://fncaringsociety.com/honouring-memories-planting-dreams>

https://fncaringsociety.com/sites/default/files/child_friendly_calls_to_action_web.pdf

Project of Heart

<https://projectofheart.ca/>

DOCUMENTARIES:

We were Children Documentary

https://www.nfb.ca/film/we_were_children/

Muffins for Granny

Link to excerpt: https://www.youtube.com/watch?v=xPZyPk9n_q8

Colonization Road

Comedian Ryan McMahon travels Ontario's colonization roads learning about their impact on First Nations and settlers.

<https://gem.cbc.ca/media/firsthand/season-2/episode-9/38e815a-00b9abca4fc>

VIDEOS:

First Nations Caring Society - Reconciliation Begins with you and Me

<https://www.youtube.com/watch?v=LpYcczGu1Is>

Why wear an Orange Shirt?

SOMEHOW LOST THIS VIDEO - Kristin do you remember what was here?

Statement from the Honourable Murray Sinclair - Findings of Unmarked Graves

<https://fb.watch/69bdAMNpX2/>

BOOK LIST:

Teaching Resources

National Centre for Truth and Reconciliation: University of Manitoba, Link to Early Years Education Resources: <https://education.nctr.ca/link-to-page-2/>

Seven Fallen Feathers Racism, Death and Hard Truths in a Northern City - Tanya Talaga

From the Ashes: My Journey of being Metis, Homeless and Finding My Way - Jesse Thistle

References

We encourage you to continue engaging with the following content to learn more about Indigenous peoples in Canada, and how you can take part in reconciliation.

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Henderson, J. A., & Wakeham, P. (Eds.). (2013). *Reconciling Canada: Critical perspectives on the culture of redress*. University of Toronto Press.s peoples in Canada. National Aboriginal Health Organization.

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Orange Shirt Day: Every child matters. (n.d.). Retrieved September 07, 2020, from <https://www.orangeshirtday.org/>

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Newhouse, D. (2016). *Indigenous Peoples, Canada and the Possibility of Reconciliation*. Institute for Research on Public Policy.

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Chi Miigwech, Nia:wen, Thank you for learning, re-learning, and reflecting throughout this guide.

