

**Sept, 30: The
National Day for
Truth and
Reconciliation**

Residential Boarding Schools

- Orange Shirt day:

Began in 2013 by Residential Boarding School Survivor **Phyllis Webstad**, whose story of having her orange shirt taken on her first day at a residential school became a national symbol.



EVERY CHILD MATTERS

Became the slogan for the movement.

It means that every child, those that never made it home, those whose stories are unknown, those who suffer in silence, those that survived and all the generations after them,

MATTER



**Historical trauma from
Educational systems**

**Residential
Boarding
Schools:**

Form of Genocide



**That's 136 years
of genocide by
educational
systems**

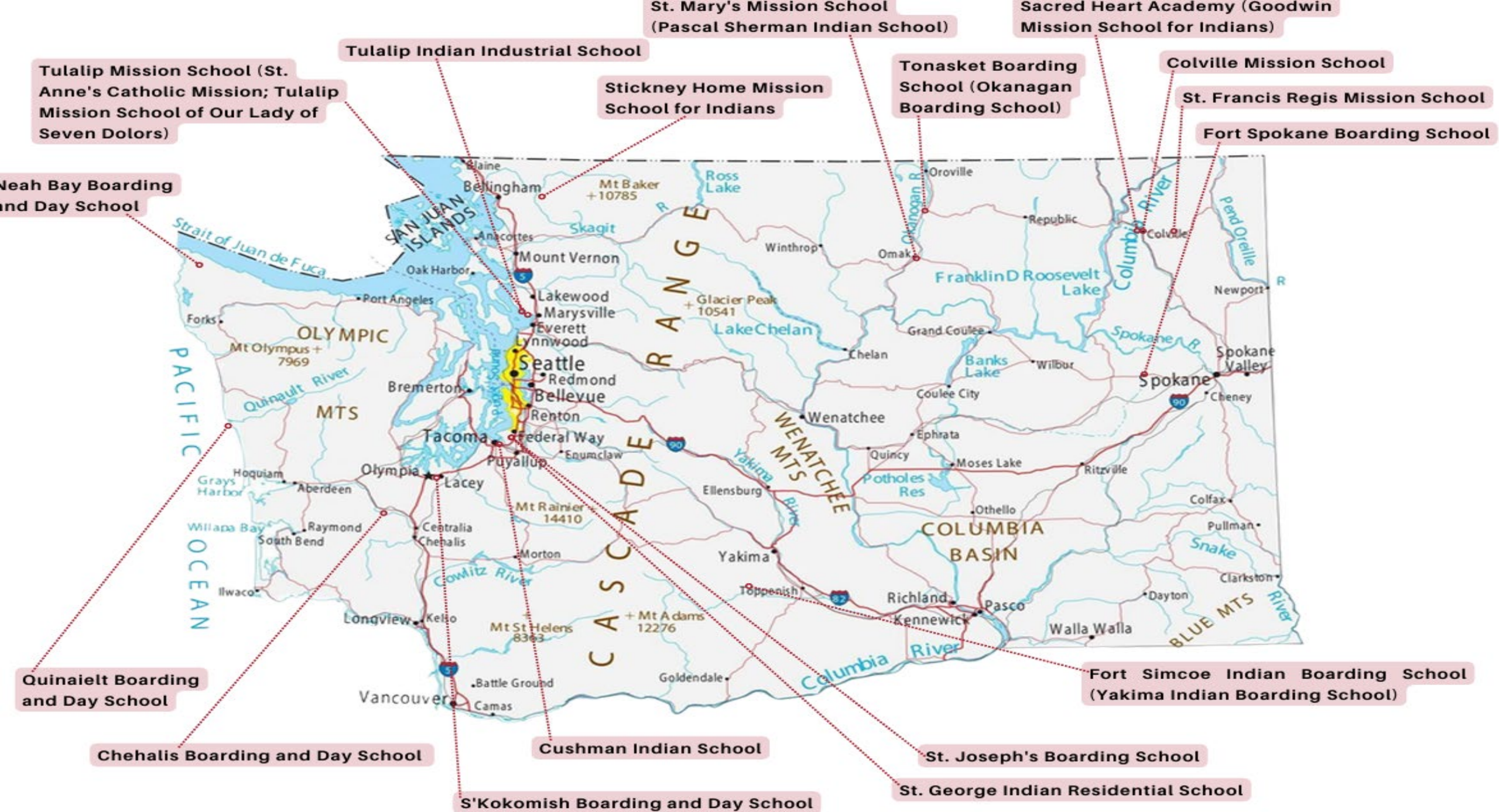
**First boarding school opened in 1860
Last Boarding school closed in 1996
Only 28 years ago.**



Purpose
was to
“civilize”
us.

Washington State had 17 Residential Boarding Schools

1. Chehalis Boarding and Day School
2. Colville Mission School
3. Cushman Indian School
4. Fort Simcoe Indian Boarding School (Yakima Indian Boarding School)
5. Fort Spokane Boarding School
6. Neah Bay Boarding and Day School
7. Quinalt Boarding and Day School
8. S'Kokomish Boarding and Day School
9. Sacred Heart Academy (Goodwin Mission School for Indians)^
10. St. Francis Regis Mission School
11. St. George Indian Residential School
12. St. Joseph's Boarding School
13. St. Mary's Mission School (Pascal Sherman Indian School*)
14. Stickney Home Mission School for Indians
15. Tonasket Boarding School (Okanagan Boarding School)
16. Tulalip Mission School (St. Anne's Catholic Mission; Tulalip Mission School of Our Lady of Seven Dolours)
17. Tulalip Indian Industrial School

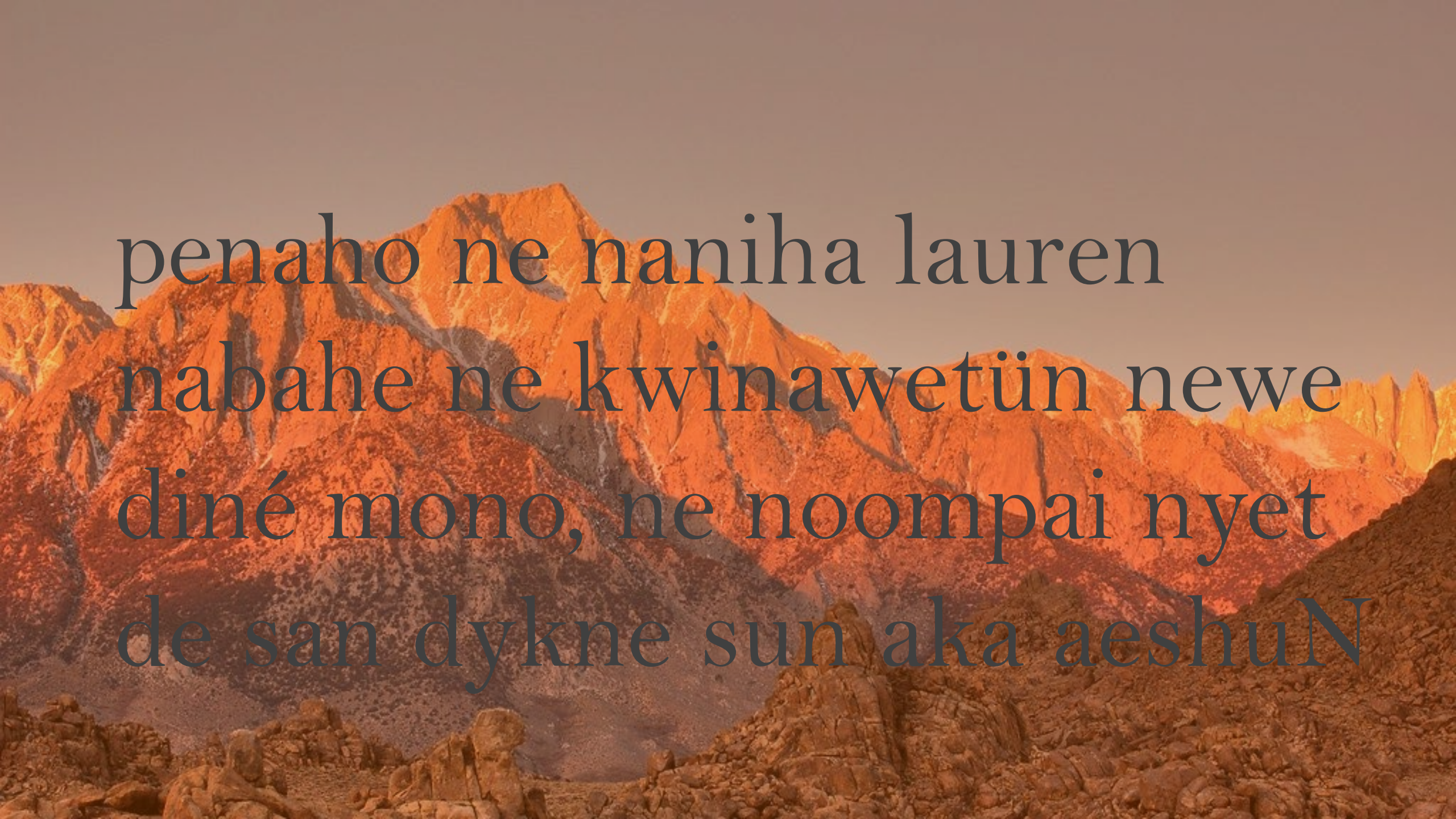


Every Native Person that
you know is either First,
Second, Third or even 4th
generation survivor of
Indian Residential Boarding
schools.

Let that sink in

Here is my personal story of
my families

Experience with Residential
Boarding
Schools

The background of the image is a vast, rugged landscape of mountains. The mountains are a striking orange-red color, likely due to iron oxide in the rock. They have sharp, jagged peaks and deep, dark crevices. The sky is a pale, hazy orange, suggesting a sunrise or sunset. The overall mood is dramatic and majestic.

penaho ne naniha lauren
nabahe ne kwinawetün newe
diné mono, ne noompai nyet
de san dykne sun aka aeshuN



**My name is Lauren
Nabahe. I am Paiute-
Shoshone, Navajo and
Mono.**

**I come from Lone Pine
California**

I serve as the Eastside Native
American Education Program
Coordinator for Bellevue, Lake
Washington and Northshore School
District

**My Great Grandmother
Dorothy May Jefferson
Joseph is a survivor of
Residential Boarding Schools**



Dorothy May Jefferson Joseph - Paiute-Shoshone and Mono (Pic on the right is her w/my Grandmother, Rachel Joseph)

Many times, Native Families would not
Give up their children. They would hide them
Or the kids would run out into the land to hide.
Sometimes, due to the horrendous conditions of some
Reservations, the government would “encourage”
Native families to give up their kids by giving food rations
For each child given up.
Even despite facing starvation still families would not give
up their children. Then the Government made it illegal
And began putting people in jail to force the removal of
The children they refused to give up.

This is how my Great Grandmother was
taken.

I never heard her speak of her experience at
Residential Boarding school. All I know is the few
things she shared with my grandmother, including
that she attempted to run away several times.
But my experience with her growing up tells me
A lot of the hurt and pain she carried till the end
of her life.

One thing I know is that due to
my Great Grandmother's
experience
of abuse

In residential boarding school,
she never

Spoke the language again



That means my
Grandma,
Rachel Joseph
and her brother
didn't get to
learn our
language.



That means my Dad and his three siblings didn't
Get to learn our language



That means
my twin sister
and I, as well
as our 7
cousins didn't
get to learn
our language



That means my
sisters 2 sons and
daughter as well
as my cousin's
newborn baby
didn't get to
learn our
language

THAT IS 4 GENERATIONS WITHOUT OUR LANGUAGE

24+ Native people directly impacted

In my family

And this is just one story of one Residential
Boarding school survivor

Residential Boarding Schools harmed my family, and we are still healing from the impact

- Fearing Authority or Adults
- Severe Anxiety in Educational Settings
- Mistrust of systems, especially Educational systems
 - 4 generations that do not know our language
 - Patterns of abuse in my family
- Struggle with healthy conflict resolutions in relationships
 - Patterns of Addiction in the Family
 - Patterns of Mental Health struggles in my family

Resources:



**The National Native American
Boarding School Healing Coalition**

- Website: [NABS – NABS](#)



Native Inc. | The History | Understand the impact, challenges, and the legacy of these policies on Native American communities.



The U.S. history of Native American Boarding Schools — The Indigenous Foundation



Staff Resources and Lesson Plans – Eastside Native American Education Program