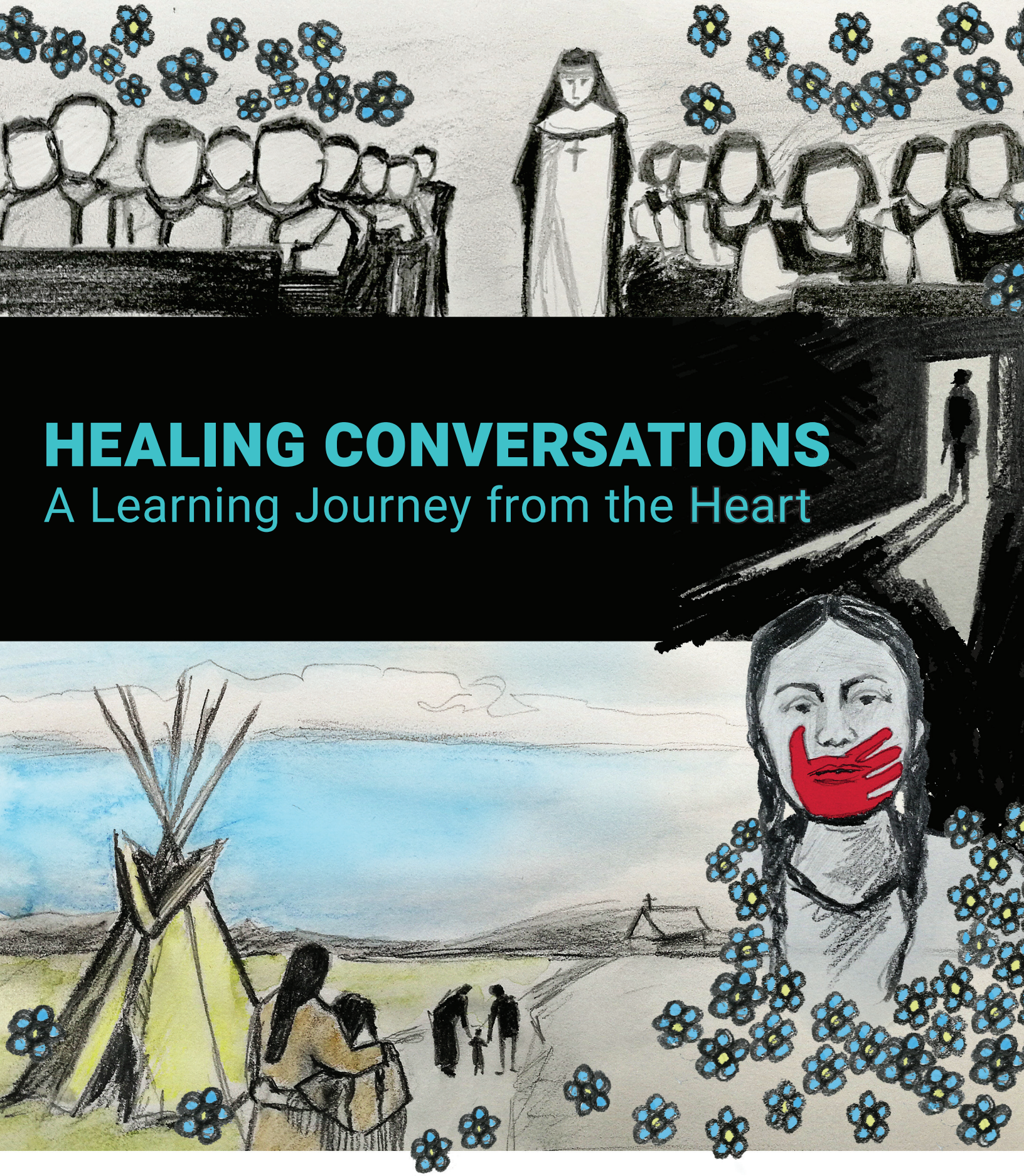

HEALING CONVERSATIONS

A Learning Journey from the Heart

Elementary Teachers' Federation of Ontario

ETFO FEEO

The Elementary Teachers' Federation of Ontario (ETFO) is the union representing 83,000 elementary public school teachers, occasional teachers and education professionals across the province of Ontario.

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ETFO FEEO

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ETFO Equity Statement

It is the goal of the Elementary Teachers' Federation of Ontario to work with others to create schools, communities and a society free from all forms of individual and systemic discrimination. To further this goal, ETFO defines equity as fairness achieved through proactive measures which result in equality, promote diversity and foster respect and dignity for all.

ETFO Human Rights Statement

The Elementary Teachers' Federation of Ontario is committed to:

- providing an environment for members that is free from harassment and discrimination at all provincial or local Federation sponsored activities;
- fostering the goodwill and trust necessary to protect the rights of all individuals within the organization;
- neither tolerating nor condoning behaviour that undermines the dignity or self-esteem of individuals or the integrity of relationships; and
- promoting mutual respect, understanding and co-operation as the basis of interaction among all members.

Harassment and discrimination on the basis of a prohibited ground are violations of the Ontario Human Rights Code and are illegal. The Elementary Teachers' Federation of Ontario will not tolerate any form of harassment or discrimination, as defined by the Ontario Human Rights Code, at provincial or local Federation sponsored activities.

ETFO Land Acknowledgement

In the spirit of Truth and Reconciliation, the Elementary Teachers' Federation of Ontario acknowledges that we are gathered today on the customary and traditional lands of the Indigenous Peoples of this territory.

ETFO and the Truth and Reconciliation Commission Calls to Action

It is integral for educators to move forward into reconciliation with the Indigenous Peoples of Canada. In 2015, ETFO endorsed the Truth and Reconciliation Commission's (TRC) Calls to Action. It is our hope to educate and inform ETFO members on the diversity of Indigenous Peoples in Canada and the complex historical and current relationship between Canada and Indigenous nations.

ACKNOWLEDGEMENTS

To support ETFO members in integrating First Nations, Métis and Inuit (FNMI) perspectives, worldviews and content into their learning and instructional practices, ETFO works with its members, allies and Indigenous Peoples and/or organizations to develop authentic and relevant resources and professional learning opportunities.

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WHAT'S INSIDE?

PREAMBLE

Colonial practices inflicted on Indigenous Peoples caused a direct and intergenerational disruption in the lives of many children and families. Due to their sensitive nature, learning and teaching about residential schools, the Sixties Scoop and missing and murdered Indigenous women and girls (MMIWG) can be challenging. This resource combines a learning journey that includes heart-to-heart conversations on healing and moving forward. It also includes three featured educational resources specific to each topic for instructional use, and a self-care approach to learning and teaching about each.

Discretionary Note:

This resource is sensitive in nature due to the topics discussed. Please ensure to read the self-care section of this resource. Should you find the information distressing, please consult additional supports. This resource provides educators with information on the colonial impacts directed towards Indigenous Peoples in Canada. It is our hope these topics will bring awareness to educators and students, and encourage dialogue that addresses systemic racism and oppressive practices that continue to affect Indigenous Peoples today.

ARTIST STATEMENT

Nathalie Bertin is a multi-disciplinary artist from Toronto, Ontario, Canada with documented roots in Michilimackinac & Nipissing. She is of Métis, French, Anishinaabe and Omàmiwininiwak ancestry.

About the Cover:

In reading the interview transcripts for the Healing conversations: A learning journey from the heart, I thought I might glean a clear visual in each topic that would encompass the subject matter in just the right way. We are still having these conversations about residential schools, the Sixties Scoop and the many issues surrounding missing and/or murdered Indigenous women, girls and two-spirit people. Certainly, the emotions are still very much on the surface and very raw.

The images in the illustration were inspired by actual photos or content seen in the media that many Indigenous Peoples may immediately identify with. Rather than giving each “vignette” a finished look, I chose to keep them in rough graphite to invoke the sense of unfinished conversations and rawness of the issue. The lack of details (like in the children’s faces) and the colours were intentional and used to highlight specific contexts. The little blue forget-me-not flowers are premised on the beadwork that the Métis women often use to honour those who have passed on or to those whose stories still need to be told.

For more information on Nathalie Bertin visit nathaliebertin.com.

AN APPROACH TO DEVELOPING THIS RESOURCE

In the design and development of ETFO Indigenous education resources, including this one here, the ETFO staff collaborated with Indigenous Peoples and Canadian allies working towards a more just society that acknowledges Indigenous Peoples worldviews, presence and honour of reconciliation.

Many educators in Canada went through an education system that was dominated by single stories and perspectives of non-Indigenous Peoples, and did not include authentic Indigenous Peoples' voices. To ensure that we learn in a respectful way that encompasses many voices and perspectives, especially from groups that have faced (and continue to face) discrimination and oppression, making community connections is a good practice. To gain a better understanding of a specific topic or issue, connecting with key stakeholders, including experts, knowledge holders, elders, teachers, artists, etc… can provide a more in-depth learning experience.

In the development of this resource, non-Indigenous and Indigenous Peoples were consulted to provide information and resources that would help all educators in their learning of the historical and current realities of the relationship between Canada and the Indigenous nations through actual one-on-one conversations.

To walk together as allies in reconciliation, the individuals invited to participate in this resource included:

Three ETFO members who are exceptional educators and advocates to write the resource and conduct interviews.

Three advisors who bring a wealth of knowledge on a topic and a commitment to supporting educators in their instructional roles.

An editor who is also aware of the topics at hand and understands Indigenous worldviews.

An illustrator committed to ensuring that the topics are respectfully reflected in the images.

A reviewer that brings knowledge and support to the writing team.

It is our hope that you will walk with us in reconciliation and practice outreaching to Indigenous Peoples and allies to support you in your learning journey.

A Personal Note from the Reviewer:

Kwe kwe Anishinaabe! I'm Angela Mashford-Pringle, an urban Algonquin Assistant Professor working at the University of Toronto in the Waakebiness-Bryce Institute for Indigenous Health at Dalla Lana School of Public Health. I am Bear Clan from Timiskaming First Nation, but I was born and raised in Tkaronto (Toronto). I am proud to be a mom of two beautiful young adults, daughter and cousin to many. I have been teaching at the University of Toronto on and off since 2011; teaching brings me joy as I have the opportunity to watch students learn, reflect and interpret what has occurred to Indigenous Peoples in Canada and globally.

The topics presented here (Residential Schools, the Sixties Scoop and Murdered & Missing Indigenous Women) can be sensitive to many people. However, it is important that everyone learns about these very real issues as well as many others that are sensitive (i.e. forced sterilization and nutrition experiments). As a First Nations woman, I feel the ripple effects of how these policies and practices have affected families and other relations. It takes time to heal from these effects.

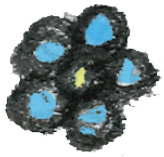
To start this learning, I am working with a group of scholars, Elders, community members and professionals in practice to develop Indigenous online cultural safety training that will help to provide this knowledge.

Every person must look at their ***3 Ps: Power, Privilege and Position;*** some people hold more power and can make or influence change and have the privilege to be able to do so and their position in relation to Indigenous Peoples and the land can help them in learning to become allies. The need for cultural humility which leads to competency and safety is overdue.

As part of this new initiative, we hope to connect with many different professionals from various sectors and provide general knowledge as well as profession-specific knowledge that will guide practice toward cultural safety and improve the lives of Indigenous Peoples.

Many different ripples began before the British North America Act of 1867 and so many more that were continually affected after this land became known as Canada. Teaching these topics in a linear fashion will be difficult as they are interconnected as the ripples in a pond intersect. Each has had an impact on each other. I hope that this resource is a tool that educators can review and use in their practice of healing from multiple ripples in the pond.

INTRODUCTION



The world is turning its attention to systemic racism right now. More than ever, people of all backgrounds are setting an extraordinary precedent to mobilize and address racism in policing, health care and education. This global momentum is breaking the silence on inequities faced by Indigenous, Black and marginalized peoples. In light of the COVID-19 pandemic, many people are becoming acutely aware of the importance of solidarity, community connections and participating in difficult equity conversations.

Making community connections with Indigenous Peoples and having heart-to-heart conversations provides an enriched first-hand learning experience that addresses the impacts of colonial violence and practices inflicted on Indigenous Peoples. For Canadians, the time to listen and learn about the historical and current relationship between Canada and the Indigenous Peoples is now. Learning from the heart is a healing approach that can create a world that is anti-racist and addresses injustices. It begins with you.

This resource provides educators with information on specific issues and instructional approaches to consider when introducing conversations about residential schools, the Sixties Scoop and missing and murdered Indigenous women and girls.

While you go through the resource, reflect and think about what you can do to amplify and address issues that affect Indigenous Peoples. Included in the framework for teaching about sensitive issues is a self-care component that has information on ways that you can take care of yourself during your learning journey. This is followed by a self-reflection component that encourages you to look at what you could or would do in your instructional planning and outreach to include Indigenous presence.

To acknowledge the three issues, each section includes an introduction that provides information about the issue, direct quotes from a one-on-one interview, a hyperlink (and transcripts) to the full video recording of the interview and educational resources and activities for educators to use in their instructional practice. An ETFO writer and an advisor knowledgeable on the topic conducted the interviews.

The inclusion of Indigenous presence and perspectives is an important component in your learning journey. We invite you to lean-in and keep a space open in the circle of knowledge and action, and have healing conversations in your learning journey. Find your place on your learning path, have meaningful conversations about these topics and take action to break the silence on the cycles of racism. We wish you a learning journey that is powerful and empowering, and where having conversations on these specific injustices are healing and liberating.

TEACHING ABOUT SENSITIVE ISSUES, A FRAMEWORK

Introduction

Colonial practices inflicted upon Indigenous Peoples created a direct and indirect disruption in the lives of many, including intergenerational traumas and colonial practices that continue to this day. Due to the sensitive nature of these issues, learning and teaching about residential schools, the Sixties Scoop and missing and murdered Indigenous women and girls (MMIWG) can be challenging. Educators may find it challenging to introduce these issues in their instructional practice or to discuss them with their students.

One of these challenges may be due to a lack of awareness or understanding of the historical and current realities of the issue. Another challenge could be that some educators are survivors of colonial traumas themselves, or may have negative thoughts or memories about what they are learning. Should you feel vulnerable by the content, please contact your school board's Employee Assistant Programs (EAP) or other support options to help with the feelings that may come to the surface. The same would apply to students who are learning about sensitive topics and may have personal connections to the content. To ensure that everyone is learning in a positive and safe environment, educators must prepare for their learning journey as well as the learning journey of their students.

There are many online resources to help educators learn about the issues and ways to teach about sensitive issues or controversial topics. This framework aims to support educators in their learning and instructional approach to teach about residential schools, the Sixties Scoop and missing and murdered Indigenous women and girls. These topics can also be retraumatizing for some. This resource may be a starting point for some who are new to teaching about sensitive topics. Researching additional online material in collaboration with this resource will provide more options that are suitable for educators and their students.

The four areas in this framework for teaching about sensitive topics include:

Taking care of yourself:
Using a self-care approach to ensure a healthy balance in learning;

Building the foundation:
Things to do to acquire and build knowledge about Indigenous Peoples;

Inclusion in the classroom:
Approaches to support classroom learning and connection with Indigenous presence; and

Reflecting on practice:
Looking back on what worked and did not, and planning next steps.

Taking Care of Yourself: Using a Self-care Approach to Ensure a Healthy Balance in Learning

Daily personal or professional duties and responsibilities can be stressful and can take a toll on our overall well-being. Teaching about social justice and equity issues in the classroom can be very rewarding, as it empowers students with information and tools that they can use to become agents of change. However, when learning about sensitive issues that involve violent acts of colonialism on a specific group of people, in this case, Indigenous Peoples, it can be very traumatic and disheartening for both the educator and the student.
It is important to ensure that you take the time to process the information and allow yourself time to rejuvenate your mind, body and spirit with activities or practices that bring you gratitude and peace. There are many approaches that you can consider incorporating into your daily practice of self-care. The following self-care wheel (developed by trauma prevention expert Olga Phoenix) provides many examples of what you can do to restore a balance in the physical, psychological, emotional, spiritual, personal and professional areas of your life.

One activity you can do with this is to create your own self-care wheel. Record in each section of the wheel things that bring you joy and happiness. Make the wheel specific to you and add or change anything along the way. Reflect on this wheel during the process of your learning journey and consider ways that you can use this self-care wheel with your students. The purpose of including the self-care wheel is to remind you that you are only human and that for you to do the important social justice work in your personal or professional life you need to ensure that you are feeling balanced and strong.

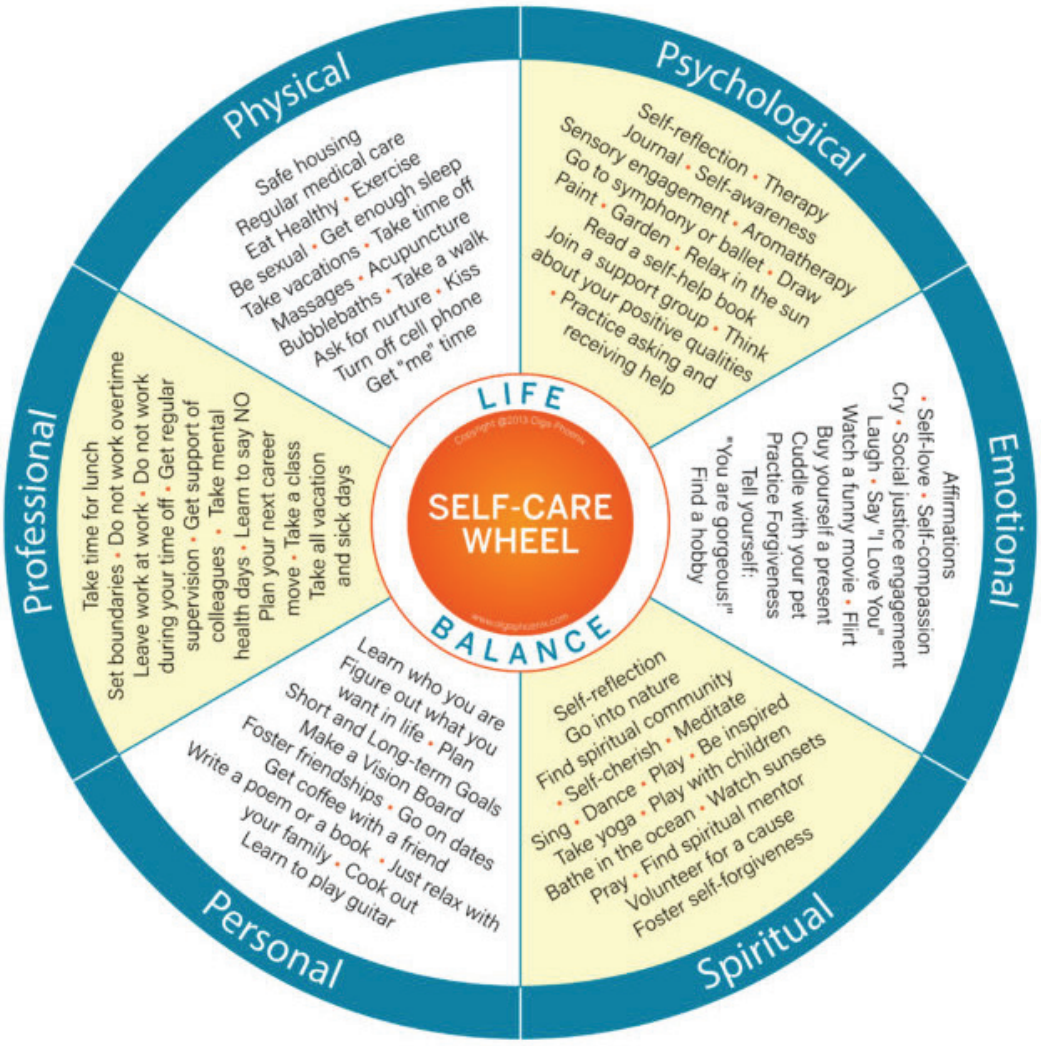
The colonial impacts on Indigenous Peoples are not only historical and intergenerational but are also still relevant today. In learning about residential schools, the Sixties Scoop, missing and murdered Indigenous women and girls and the oppressive systems that connect to each will have you thinking about your values, experiences and beliefs. It is important to ensure that you take care of yourself during the unlearning, relearning and learning process. Be cognizant of your students and of the direct connections that they may have with one or all these topics; ensure that you include a self-care approach for them to refer to regularly. Be aware of how learning about sensitive issues can affect us emotionally, mentally, physically and what we can do to navigate our feelings while finding caring ways to restore balance in ourselves. Here are a few additional resources on self-care and equity:

National Museum of African American History & Culture. (n.d.). Talking about Race: Self-care.

Teaching Tolerance. (2016). Critical Practices for Anti-bias Education.

United Nations. (2015). Self-care and Resilience.

SELF-CARE WHEEL



This Self-Care Wheel was inspired by and adapted from "Self-Care Assessment Worksheet" from Transforming the Pain: A Workbook on Vicarious Traumatization by Saakvitne, Pearlman & Staff of TSI/CAAP (Norton, 1996). Created by Olga Phoenix Project: Healing for Social Change (2013). Dedicated to all trauma professionals worldwide.

www.OlgaPhoenix.com

Building the Foundation: Things to Do to Acquire and Build Knowledge about Indigenous Peoples

Through textbooks, children's books, media, films and the education system, Canadians have only heard a one-sided story about Canada and Indigenous Peoples. This lack of accurate and authentic information has resulted in Canadians believing misconceptions and stereotypes about Indigenous Peoples and not knowing about their rich history and contributions to this country. The level of understanding about intergenerational traumas has also been impacted by misinformation, and the need to shift out of one's comfort level to teach about residential schools, the Sixties Scoop and missing and murdered Indigenous women and girls.

The 2015 Calls to Action from the Truth and Reconciliation Commission of Canada prompted governments and stakeholders, including the education sector, to revisit their systemic infrastructures, instructional practices and curriculum development. We've come a long way in education, but there is still so much unlearning, relearning and learning that needs to happen for Canadians that includes significant and meaningful Indigenous presence and perspectives. As equity-seekers on a mission to embrace new information and tools, the unlearning of what we have been taught or told needs to happen. The deconstruction of our ideas and opinions that have contributed to misconceptions or a lack of awareness about Indigenous Peoples and the relationship with Canada will be replaced with new information that is inclusive of Indigenous Peoples' perspectives through ongoing learning. The deconstruction of what we initially learned about Indigenous Peoples will also require us to look at the systemic issues of power and privilege. During the unlearning process that will be an ongoing part of our learning journey, be mindful and recognize that change is happening, and accept the feeling of liberation you will encounter.

Learning about Indigenous Peoples and other racialized peoples will require you to look through an anti-racist lens as you are working towards creating a more just society. Be prepared for the fact that there will be moments where you will feel uncomfortable or unsettled. "We need to cultivate the courage to be uncomfortable and to teach the people around us how to accept discomfort as a part of growth." (Brené Brown) There are many different approaches you can take to acquire new information about Indigenous Peoples, and the historical and current relationship between Canada and Indigenous Peoples, that will support your understanding and professional growth. Here are some suggestions that you can consider looking into to build your knowledge about Indigenous Peoples.

Learning from Indigenous Perspectives

For an authentic learning experience that will help you build your knowledge, consider learning from Indigenous Peoples through various venues such as:

- Learn about Indigenous Peoples on whose territory your school is located (who are the nations? what are their languages? does the school have a relationship with these nations?).
- Meet with Indigenous Peoples who know the territory you live on.
- Connect with local First Nations, Métis, and Inuit organizations for information or to arrange to have a speaker visit your classroom.
- Watch Indigenous documentaries, films, webinars.
- Listen to Indigenous podcasts and music.
- Read Indigenous magazines, books, articles.
- Attend or volunteer at Indigenous events, rallies, gatherings.
- Take online courses or Additional Qualification courses, including ETFO's Teaching First Nations, Métis and Inuit Children.
- Consider having an ETFO Equity & Women's Services Indigenous Community Engagement workshop in your local.

Connecting with Families

The topic may be highly sensitive to a parent or guardian, as well as the child. The guardian may have a personal connection to the topic and may be triggering for them if not approached with care. Here are a few options that you may want to consider:

- Connect with the Indigenous education program lead at your school board to help in writing a letter to the parents or guardians;
- Send the letter home with students letting them know that you will be engaging with a very sensitive topic(s) and provide the opportunity to discuss if asked. As part of the letter, the educator could ask if there are resources that parents/guardians know about or would like to share so the teacher can review for potential use in the classroom. (This would make parents/guardians more comfortable if they have experienced any of the sensitive topics);
- Provide information on sources you will be using (books, names of speakers, podcasts;
- Share your approach and what you are planning to discuss (purpose);
- Include a self-care approach or plan on how to support students; and
- Share relevant resources with families (like the Downie Wenjack Legacy Toolkit resources, ETFO resources).

Connect with Indigenous Peoples and Organizations

There will be many parents who may not feel comfortable about coming into the schools or speaking to the topic you are interested in learning more about or having your students learn first-hand from Indigenous Peoples specialized to speak to your students or staff on a topic, such as the three focused on in this resource.

- Connect with your school board's Indigenous education program lead to assist in making community connections and approaches to consider when having a guest speaker speak to a specific topic;
- Develop a plan to address sensitive topics that are specific to the needs of your students;
- Look at Indigenous cultural protocols in your area, as these are diverse.
- Visit local Indigenous organizations (in-person or online);
- Learn about the Indigenous Peoples and communities in your area;
- Visit an Indigenous cultural centre and inquire about any programs or services that promote speakers in the region; and/or
- Ensure that safety measures are in place (for students who may be triggered).
- Read relevant resources

There are many resources that you can find online to support your knowledge and understanding of Canadian history and the relationship with Indigenous Peoples, use resources written by (or with) Indigenous Peoples.

Alberta Education. (2005). Our words, our ways: Teaching First Nations, Métis and Inuit learners. See: Getting Started: Learning and teaching about Aboriginal cultures on pages 26-27. Building community through talking circles on pages 50-51. School, family and community: Sharing the responsibility on pages 61-77.

Amnesty International. (2018). 10 ways to be a genuine ally to Indigenous communities.

Bearhead, C. (n.d.). Their voices will guide us: Student and youth engagement guide. National Inquiry into Missing and Murdered Indigenous Women and Girls.

First Nations Education Steering Committee. (2015). Indian Residential Schools and Reconciliation, Grade 5. See: Planning for Instruction on pages 6-8.

Naidoo, Loshini (2007). Teaching for social justice: Reflections from a core unit in a teacher education program. Transnational Curriculum Inquiry 4 (2).

Native Women's Association of Canada. (2010). Community resource guide: What can I do to help the families of missing and murdered Aboriginal women and girls? See: Toolkit: Introducing the issue of missing and murdered Aboriginal women and girls into the classroom on pages 44-45.

Simmons, D. (2019). How to Be an Antiracist Educator. ASCD Education Update, vol. 19, no. 10.

University of Sheffield. (2020). Teaching sensitive or controversial topics.

University of Toronto. (n.d.). Sixties Scoop and Adoption (compiled resources).

Inclusion in the Classroom: Approaches to Support Classroom Learning and Connection with Indigenous Presence

To ensure students are not distressed by the content discussed in your classroom (residential schools, the Sixties Scoop, or missing and murdered Indigenous women and girls), it is important to ensure that welcoming learning environments are also ethical spaces that honour and celebrate the contributions and diversities of Indigenous Peoples. Take the time and make the effort to teach about Indigenous Peoples throughout your instructional practice, so that it is not a one-off mention. Use every opportunity that you can to include Indigenous presence and pedagogy in your instructional practice or learning environment. There are Indigenous context, content and knowledge related to every subject, issue and topic that we could teach. When Indigenous students see themselves positively reflected in their learning environment, it will not only empower their self-esteem but it will also increase their level of engagement.

A strong sense of community comes with building relationships with each student in the classroom. Students should feel comfortable enough to ask questions, even if you do not have the immediate answer. Validate the student's question and ensure that the information is looked up and later provided. You can model that by learning with your students if you are exploring knowledge that you are not familiar with. A safe environment has parameters to prevent anti-Indigenous talk that can reinforce negative stereotypes and further harm Indigenous students (who may or may not self-identify because of past harms like residential schools). Creating safe learning environments will take work, but it will be worth it in the end. Everyone will benefit.

When it comes to discussing sensitive topics or controversial issues, personal safety will be a key practice in the classroom. When discussing Indigenous issues or content, don't defer this to an Indigenous student to respond to as the 'expert'. This can be harmful to the students' self-esteem and may create a dis-connect causing the student to feel alienated and isolated. The student is relying on you, the educator, to share information that will address the social injustices that have happened; you are the ally in this case. That said, be sure to always keep the circle open for students to share their knowledge from their own lived experiences IF they choose to do so. There are resources that you can explore to gain more information on creating safe and welcoming learning environments. Here are several resources to get you started.

Indigenous Corporate Training. (2015). 15 strategies for teachers of Aboriginal students.

Manitoba Education and Training. (2017). Creating racism-free schools through critical/courageous conversations on race.

Teaching Tolerance. (n.d.). Let's talk! Discussing race, racism and other difficult topics.

Toulouse, P. (2018). Helping Teachers to Be Conscious Allies: Honouring and helping heal Indigenous (and non-Indigenous) students. Facing History and Ourselves. [Blog].

Walker, Mishenene, & Watt. (2013). Engaging the Aboriginal Learner. Lakehead District School Board and the Ontario Teacher Learning and Leadership Program.

Reflecting on Practice: Looking Back on What Worked, What Did Not and Planning the Next Steps

To understand others, we must first understand ourselves. Learning is a journey and it will take time to unlearn, re-learn, learn, plan, teach and take care of yourself and your students during that process. You will make mistakes along the way, and that is okay. Mistakes are opportunities for learning and wisdom. Change happens in these spaces. As mentioned earlier, the unlearning process is an ongoing experience and learning about others and the injustices imposed on them will challenge you to move out of your comfort zone, but still use a safe and caring approach. As you embark on learning and teaching about residential schools, the Sixties Scoop, or missing and murdered Indigenous women and girls, be mindful of where you are on your journey. A wise practice could include reflecting on where you started, what you did, how it all worked out, and what you would do differently for the next time.

In teaching about Indigenous topics, there is a need for educators to look introspectively at their own power, privilege and positionality. This may be uncomfortable but it will help you to understand how this may feel for students and families who will be learning about these issues. Some educators may feel uncomfortable teaching about these topics because it may be triggering for them, be delicate and/or difficult to relay to younger students. It may also be hard to engage with Indigenous families or communities because it may be difficult for them to talk about. You cannot change the past or what was unjustly inflicted on Indigenous Peoples through government policies or practices, but you have the opportunity to create a more just world for your students through your guidance and allyship as a social justice educator.

There are many different ways to be critically reflective. Your learning journey, including your instructional approaches, is important, and taking the time to be reflective is an important practice to incorporate all of the time. The sensitive topics shared in this resource are a part of Canada's history and current realities. To be just and equity-minded, practice mindfulness and take the time to think about what you know, what you learned, what worked, or what you would do differently. Also, keep your students and their families and communities in mind. A learning journey in social justice education includes critical reflection that will help equip you for the next part of your learning. In conclusion, be mindful that unlearning, learning and working towards a better, just world for your students and Indigenous Peoples is a journey.

"Every relationship you build needs a different approach" (Amnesty International, 2018).

Here are a few prompts to get you thinking about...

- What made you feel uncomfortable hearing or learning about this topic and why?
- What made you feel that this topic was important enough to share with your students?
- What made you feel that connecting with Indigenous Peoples or perspectives was an essential component of breaking down misconceptions?

The following chart can help in recognizing how your knowledge and understanding of a topic has grown. Use or replicate this ***KWL (Know, Want to Know, Learned) Chart*** to document your learning journey in each of the three areas: the residential schools; the Sixties Scoop; and missing and murdered Indigenous women and girls.

K What I know about this topic?	W What I want to know about this topic?	L What I learned about this topic?

Once you have completed the chart(s), look back on how well things went with the planning, preparation and student, family and community engagement. To dive deeper into your reflection and to prepare for your next steps, complete this ***Reflect, Connect, Apply (RCA) Chart.***

Reflect **What worked? What didn't work?**	**Connect** **What is something that your students really connected to or found challenging?**	**Apply** **What would you change or add for next time?**
What did you initially feel when embarking on teaching about this topic?	**How did you feel about the connections that you and/or your students made in learning the content?**	**What would you do next time to prepare yourself and your students?**

Meet the Advisor and Writer

Jane Hubbard, Advisor

When I am asked, “where do you come from?” I often contemplate my origins and my place in this world. I am fortunate enough to know who my parents were. I know that I was born in England and that I came to this country as a child. I knew my grandparents, aunts, uncles and first cousins, but that is it, but I do not know much about my family history. I have always been envious of those that know the communities they belong to and where their roots grow. Despite being born in another country, all of my education experience took place in Canada. Like so many Canadians, I did not learn much about Indigenous Peoples except perhaps which side Indigenous Peoples might have fought on during the war, or some other historical aspect.

Unlike many Canadians, I have had the opportunity to learn about Indigenous Peoples from a unique perspective. It was not until I married into an Anishinaabe family that my real education began. I first learned about residential schools when I asked my mother-in-law about the school photographs on the dining room table. Later, I learned, in a very personal way, about some of the impacts and intergenerational effects that the residential school system continues to have on Indigenous Peoples and their families. I also learned about resiliency and cultural resurgence, and I learned about healing and the power of the community. When my daughter was born, she came into two (cultural) worlds and I felt it was my duty as a parent to give her equal access to both of her legacies. It became my mission to learn about the Anishinaabe side of my daughter’s heritage. She went to daycare and later to school on the reserve where she was part of an Ojibway immersion cohort. I learned alongside her as we attended community gatherings and celebrations. When we moved to Ottawa and I started work as a Researcher at the Aboriginal Healing Foundation (AHF), I gained a deeper understanding of the residential school system in Canada, its history and ongoing impacts, through archival research and by witnessing survivor testimonies.

I had an opportunity to work in the education department at the AHF's sister organization, the Legacy of Hope Foundation. I had the honour of assisting in the development of the first comprehensive exhibition and curriculum resource on the residential school system. As a result, I travelled with the exhibition to many events alongside the National Truth and Reconciliation Commission. I delivered education activities to educators and thousands of students. It was during this project, that I had a revelation. The work that I was doing became deeply personal. I considered the difficulties that my child would face as she made her way through the world as an Indigenous woman, and it was then that I realized that teaching Canadians about this issue, was critical to mending the divide in this country between Indigenous and non-Indigenous Peoples.

Teaching about the residential school system as being but one part of a greater system of colonization, would bring Canada's hidden history into the light and foster an understanding of what Indigenous Peoples have experienced and what they continue to endure. As a concerned settler, I can be a bridge of sorts, doing what I can to bring what I have learned about the issue of the residential school system to those who want to learn. I am here as an ally and as a reminder that we all have a role in teaching about Canada's true history and bringing about reconciliation.

Anika Guthrie, ETFO Writer

Ahnii, Boozhoo, Anika Niindizhnikaaz, Anishinaabekwe n'dow, Amik n'doodem. My name is Anika, I am an Anishinaabekwe (an Ojibwe woman). My father is Ojibwe from Wikwemikong Unceded Indian Reserve on beautiful Manitoulin Island and my mother is a settler-Canadian with roots from England and Ireland.

Growing up, I knew very little about my true history and identity as an Anishinaabe. My father, crushed by the weight of colonial oppression, abused alcohol for much of his life. My mother raised me in an urban community and stayed connected to my Anishinaabe family. The only time we celebrated my Anishinaabe identity was at the annual pow wow, or when my uncles went hunting or fishing. My mishoomis (grandpa) and gokomis (grandma) spoke Ojibway, but only to each other.

My brother and I were the only First Nations students in a predominantly white school. I learned to excel in this system and I was able to blend in. I was almost an assimilation success story. When I was 15, my dad went to a traditional healing lodge and he stopped using alcohol and picked up his bundle. As he learned to walk the good 'red road,' my dad shared many traditional teachings with me and my family.

It wasn't until I was in my mid-twenties that I learned about the Indian Residential School system in Canada, and the horrific impact it had on my family. I knew that my father and his siblings grew up in extreme poverty on the shores of the French River, isolated from their home community of Wikwemikong. I learned that after he attended residential school, my mishoomis fled the community with my gokoomis and her younger siblings to prevent them from being taken to the school. As a result, my family was disenfranchised and were not recognized as Indians by the Government of Canada. After fighting, they regained their Indian Status in the 1980s.

My understanding of the Indian Residential School system deepened once again as I became a parent. Now, when I listen to survivors sharing their testimonies or see the pictures of those beautiful children's smile-less faces, I feel the deep ache and longing between the parent and child. When I comfort or tend to my children's needs, I can understand clearly the devastating effects of taking children from their families and communities. I am grateful to be able to walk in two worlds: as a leader in the provincial education system and an Anishinaabe who carries a bundle, attends ceremony and feels the strength of my ancestors. The residential school system sought to assimilate and eradicate Indigenous Peoples. My existence is resistance. I am grateful for educators like you, who take the time to explore resources, such as this, and who seek support to have difficult conversations on sensitive issues with students. Thank you, miigwetch for opening your mind and your heart to the work of reconciliation in education.

Introduction

In 1883 Sir John A MacDonald told the House of Commons, "When the school is on the reserve, the child lives with his parents who are savages; he is surrounded by savages, and though he may learn to read and write, his habits and training and mode of thought are Indian. He is simply a savage who can read and write." (Truth and Reconciliation Commission of Canada (TRC), Final Report, p. 2)

This quote by the Prime Minister of Canada demonstrates the thinking that created the Indian residential school system. Names that we continue to uphold and celebrate such as Egerton Ryerson were among those who envisioned this system as a way to 'civilize Indian children.' As a nation, we are indebted to the survivors of the Indian residential school system, for it was their courage that opened our eyes, ears, minds and hearts to Canadians to learn about the truth and atrocities. As educators, we need to teach about this dark chapter of history to help all learners understand the injustices, as well as the impacts this system left on many. The residential school education system was established for the purpose of assimilating Indigenous children. It was an integral part of the Canadian government's policy "cultural genocide" (TRC, Final Report).

For more than 100 years, the residential school system, operated by churches in collaboration with the federal government, forcibly removed children from their families, homes and cultural identities. The first residential school opened in the 1830s, but it was not until the 1890s that the federal government put regulations in place about residential schools. Initially, attendance at residential schools remained "voluntary". However, Indian Agents could issue an order to have children sent to the schools if they felt they were not being cared for or properly educated by their parents. In 1920, the Superintendent for the Department of Indian Affairs, Duncan Campbell Scott amended the Indian Act to enforce that First Nations children attend the schools. At the peak of the residential school attendance, in 1944, over 30% of Aboriginal school-aged children were attending residential schools (TRC, Final Report, and Legacy of Hope Foundation).

The purposeful disruption of family connections and the passing down of cultural knowledge was abuse enough; but we know that students were also abused mentally, physically, spiritually and emotionally. These institutions were also grossly underfunded, many students would die from malnutrition, poor medical care and diseases (Eshet D, Stolen Lives). The survivors who shared their experience of attending residential schools disclosed egregious acts of violence that targeted the physical, emotional, mental and spiritual aspects of their lives.

As part of the Indian Residential Schools Settlement Agreement, in 2008 the Canadian government issued a formal apology to the survivors of residential schools. Prime Minister Stephen Harper stood in front of the nation and stated that the objectives of residential schools were "based on the assumption that Aboriginal cultures and spiritual beliefs were inferior and unequal" and recognized that the "legacy of residential schools has contributed to social problems that continue to exist in many communities today" (Government of Canada website). In June 2015, the TRC released a summary of its findings along with 94 "calls to action" regarding reconciliation between Canadians and Indigenous Peoples.

In the preface of the TRC's Final Report, the commissioners share that "getting to the truth was hard, but getting to reconciliation will be harder". Reconciliation requires that we know and understand the truth and we move forward in a new way, based on mutual respect, rejecting the "paternalistic and racist foundations of the residential school system". As educators, it is now our time to be courageous. We have a responsibility to teach about this difficult topic with our students, to hold space for them, and learn with them. Together we can be empowered to take actions that promote reconciliation.

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Quotes from an Interview with Jane Hubbard

The following quotes are verbatim from the one-on-one interview held with Jane Hubbard. In your role as an educator, jot down notes of any thoughts or personal connections you are making to each quote. Record any prompts or ideas that come to your mind in how you would use this with your instructional practice. To watch the full interview or to read the transcript, click here.

"Imagine for a moment a community without children. Think about the mass effect it would have had, not just on the children themselves, but on the parents too (who were) left without kids. Imagine the devastation that went on in the communities. And the children being in the schools (where they were) suffering terrible abuses of the mind, the body, the spirit. All of those abuses added up to mass trauma that Indigenous People have experienced. It's continued to have effects on (the) mental health. With substance abuse, all kinds of difficulties that are happening with individuals and in communities, and a lot of these can be traced back to residential schools and the trauma that was inflicted upon students there."

"There is a lot of difficulties. People have this sense of collective guilt that goes on. I have seen that a lot too, and people are so affected by it. It is easy to think that as adults, even when you are out talking with teachers, it's easy to think that this is "just another subject to teach", but it isn't. It has a real different resonance, especially if you listen to survivor testimony. It does affect your heart as well as your brain."

"…as an adult, you may perceive the significance and difficult realities of this material differently than your students. You may worry about bringing these stories and inter-generational impacts to the surface. It is not uncommon to have emotional, physical, behavioral, or spiritual reactions to the material. So, you do have to have a plan for taking care of yourself. Thinking about having a safe space in the classroom or school is super important."

"It is important to use survivor testimony to humanize the subject matter and to develop empathy. When students make emotional connections to survivors' stories that is when that heart learning takes place. You remember things (when) you make an emotional connection."

"It is important that we talk about the fact that, although this happened in the past, the not-so-distance past, it is still having an effect on Indigenous People and families and communities today. It is equally important to emphasize the fact that Indigenous People are here, they are thriving and still making rich contributions to Canadian society."

Resource Highlight

The Project of Heart is an inquiry-based, hands-on, collaborative journey of seeking the truth about the history of Indigenous Peoples in Canada. The project outlines steps you can take to promote social justice through understanding the truth-telling of survivors and taking action for reconciliation. It also acts as a storehouse for resources including films/videos, historical documents, newspaper articles, survivor testimonies and teacher's guides and lesson plans.

The Project of Heart seeks to:

- expand the opportunities available for the wisdom of Indigenous Elders to be heard, recognized and honoured;
- change attitudes and behaviours – hearts and minds – as Elders give voice to language, values, traditions and teachings that were suppressed by residential schooling; and
- inspire the building of relationships between Indigenous and non-Indigenous Peoples in Canada based on mutual understanding, respect, and collective action to create a different future.

Here are additional suggestions to encourage dialogue about residential schools with this resource:

- What are aspects of your family or culture that you value or appreciate?
- What would it be like to lose your family, culture or language?
- Use the UN Convention on the Rights of the Child (UNCRC) to review the rights that were removed during the time that the residential schools were operating:
- Explain that children who attended residential schools often lost their names, identity, home, family, language and culture.
- Prompt a question like, how did these government policies and practices go against children's rights?
- It's important to convey that though each child's experience was unique, all those apprehended during the Sixties Scoop experienced a removal of rights under the UNCRC.
- What broad impacts did residential schools have on one's physical and emotional well-being, as well as friends, family, community?
- Use first-person stories, news articles, and photographs as prompts to discuss the UNCRC.

Three Additional Resources

Resource: Where Are the Children?
Grade Level: K-10
Format: Online, film

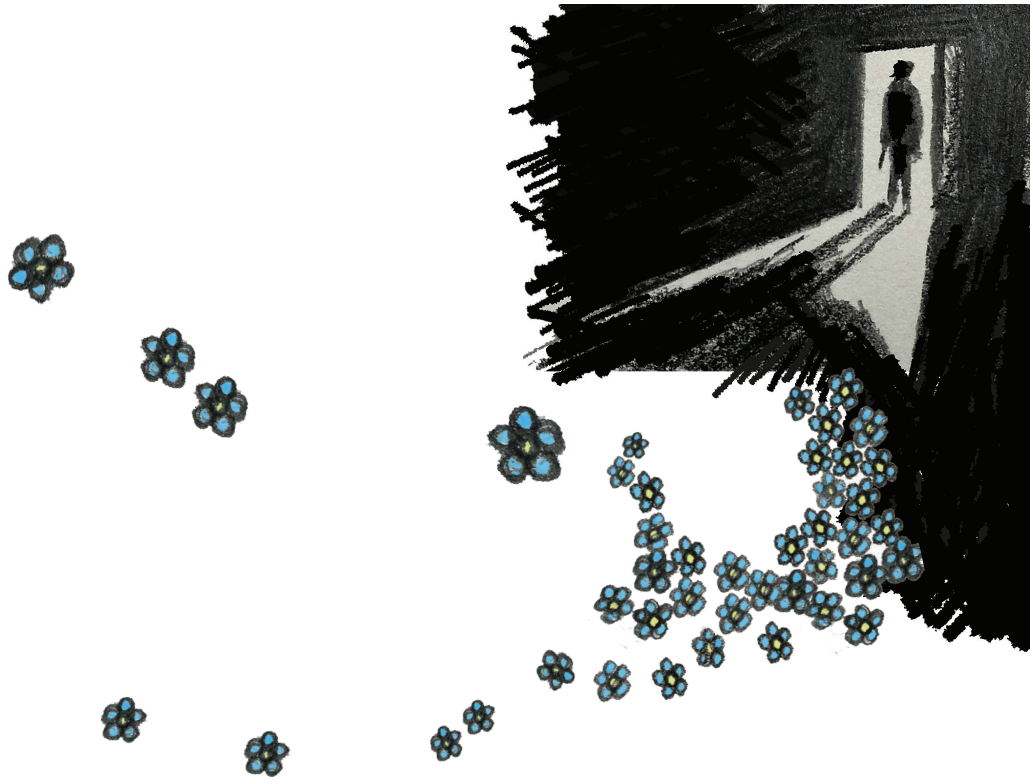
The goal of this resource is to promote awareness about residential schools and to help people understand the ripple effect that residential schools have on Indigenous Peoples. In addition to the film, Where Are The Children? there are many resources to support educators in teaching about the residential school system housed on this website, including survivor videos and research filled timelines. For further learning, explore the interactive map and put in your school address to find out which residential school was in your area.

Resource: National Centre for Truth and Reconciliation - Teacher Resources
Grade Level: K-12, Educator Resources
Format: Online, booklists

The National Centre for Truth and Reconciliation has compiled a list of texts and resources to support conversations and instructional practices about reconciliation and the residential school system. The resources are organized by age groups in elementary, secondary, post-secondary, adult and teacher resources. Additionally, the resources include a synopsis of the resource and information about where resources can be purchased. For further learning, check out this interactive Residential Schools Timeline.

Resource: Manitoba's Teacher Society - Secret Path Lesson Plans
Grade Level: K-8
Format: Online, Lesson Plan Outlines

Created by a group of Indigenous and non-Indigenous teachers in Manitoba, this resource centres around the use of the Secret Path book/video. It provides lesson plans with engaging strategies, beginning in the early years and into secondary levels that support teaching about residential schools. For further learning, view the Heritage Minute related to residential schools and discuss why Chanie Wenjack would have wanted to run away. If you could write a letter to Chanie, what would you say to him?



Note:

The acronym MMIWG refers to Missing and Murdered Indigenous Women and Girls, which also includes trans and two-spirit individuals. Trans and two-spirit women and girls face even further marginalization through a lack of family and community support and are even more vulnerable.

Meet the Advisor and Writer

Charlene Bearhead, Advisor

Abe washdit. My name is Charlene Bearhead and I am also known as mom, mama, kokum, auntie. I have six children and too many grandchildren to count, and I adore every one of them. I grew up in a small, rural town in Alberta insolated and isolated from the true narrative of the history of this country, and understanding of the deep knowledge of Indigenous Peoples, including the place of my family and myself in the complex relationships. I now live just east of Edmonton, Alberta with my husband Wilson, who is Nakota and works as the Elder for Elk Island Public Schools.

After serving as a teacher, principal, education director and superintendent both on and off the reserve for almost twenty years, I had the honour of working as the National Manager for National Day of Healing and Reconciliation, and I also served as the National Coordinator for the Project of Heart. Through this work, I was invited by the Truth and Reconciliation Commission (TRC) of Canada to coordinate their Education Days within the national events of the TRC including the closing ceremonies on June 3, 2015. From there I went directly to the National Centre for Truth and Reconciliation at the University of Manitoba to serve as the first Education Lead.

In the spring of 2017, I was honoured to have been invited to serve as the Education Coordinator for the National Inquiry into Missing and Murdered Indigenous Women and Girls. One of our most notable outcomes of my time at the National Inquiry was developing the Their Voices Will Guide Us Education Guide. This resource was developed in light of the Call to Justice #11.1 in the Inquiry's final report. During this time, I was invited to provide education advice and support to the Moose Hide Campaign to end violence against women and children which I continue to do.

At the close of the National Inquiry, I was invited to provide start-up support to the Residential School History and Dialogue Centre at the University of British Columbia as the first Education and Programming Lead. Shortly thereafter, I was invited to serve as the first Director of Reconciliation at the Royal Canadian Geographical Society, where I work today.

The issue of not only Missing and Murdered Indigenous Women and Girls, but also the honour and respect for Indigenous women and girls, is very important to me for so many

reasons. As a human being, I find it painful beyond belief to think about the inhumane and unconscionable actions of some human beings against others. Every human being deserves respect and honour, but our mothers, our life-givers, our teachers are women who are especially sacred in my view. The human rights violations against Indigenous women and girls on Turtle Island since European contact is something that should be unimaginable and yet it has been and continues to be, an epidemic that goes largely unacknowledged and unaddressed. This must change.

I have daughters, granddaughters, daughters-in-law, nieces, relatives and precious friends who are all Indigenous women and girls. It is terrifying to think about what could and does happen to them in Canadian society. The pain that families suffer each day because of colonization that continues today is unacceptable and I want to do my part, anything that I can contribute to bringing about change. I believe that education is the key to any broad, long-term and meaningful change.

It is my hope that educators can find the courage to face the truth of this country regarding Missing and Murdered Indigenous Women and Girls, and that they model that truth to their students. I hope that educators will find ways to push through the discomfort and find ways to learn with their students in ethical spaces and safe spaces where they can ensure self-care while seeking the truth. I hope that educators can support their students in recognizing their own agency as change-makers. We need to recognize that every person in this country has an important role in bringing positive change: to restore communities to places where Indigenous women and children are not only safe but also valued, respected and honoured.

Marjolaine LaPointe, ETFO Writer

Aanii kina wiya, Ishkenikeyaa nidizhinikaaz, waawaashkeshi nindoowadem, Kitchi Ziibii nindoonjibaa, Anogojiwanong ndidaa. My legal name is Marjolaine LaPointe, Deer Clan, from Ardoch Algonquin First Nation. I am a mother, a sister, a daughter, an auntie, a cousin, and a community member. Beyond all those responsibilities, I am an Indigenous woman. There have been many times where I feared for my life, just because of who I am.

I remember the first time I heard about Missing and Murdered Indigenous Women and Girls as a topic; it was in the context of a university course. Growing up, I had always known people who had lost family members in this way - it was almost a normalized thing. As I grew up and left home, I met more people for whom this was a reality. So many people knew someone that had disappeared, or who was found dead or murdered. There were also no answers that could be provided to them or to bring closure. It was a shock for me when I realized that this was not everyone's reality. This experience focused my lens on the intersection between Indigeneity and misogyny, and the disposability of Indigenous women's lives. Not one Indigenous community has escaped being ravaged by the murders and disappearances of women and girls. It doesn't matter who you talk to, everyone has a story about an auntie, a cousin, a girlfriend, or a sister who has been harmed, missing or murdered. We walk every day with their stories on our shoulders. When invited to partake in the development of this resource, I hoped that I would get this specific topic. I was afraid I

would not be able to give it justice. The longer I thought about it, however, the more I realized that there was a lack of justice. I realized that if I could share even a small bit to bring the voices of these women and girls forward, I had to let go of some of my silence of grief and sadness; and so, I picked up my responsibilities as a community member. The collective grief that we share as Indigenous Peoples sometimes silences us because of trauma, but as Charlene Bearhead identifies in the interview, silence is what kills us too.

In the Spirit of Reconciliation, my wish for educators is that they come to understand their vital role in engaging with complex issues, with sensitive issues, and build their capacity to support their students in grappling with such important topics. We are in a time of massive change, and we must be able to provide our students with as many tools as we possibly can. We cannot provide our students with those tools if we do not have them ourselves. We must engage with sensitive issues from a heart-centred and a spirit-centred place.

Before I began writing this resource, I put my tobacco down and asked that the words that I would write be the ones to motivate anyone reading it to not only learn but to also make a change. There are 231 Calls to Justice from the MMIWG Inquiry, and several of them speak to individual action. I hope that this resource spurs allyship in you. Being an ally is an act of consistent effort and self-reflection. It's a verb, not a noun, and it requires action.

To the memories of my sisters, I hope this world begins to do you some justice. Ishkenikeyaa.

Introduction

From the earliest reports of contact, there have been Missing and Murdered Indigenous Women and Girls. Beginning with Pocahontas, the historical record often mythologizes these stories, and then through mainstream media, including depictions of Indigenous girls in fiction (see J.M. Barrie's Tiger Lily in Peter Pan, 1911). These created an archetype of sexualized Indigenous women who are simply apt to wander away, who need saving by white men, or are the authors of their own misfortune. This narrative serves to dehumanize Indigenous women and girls who have been murdered or gone missing and can be seen throughout history into the present day. As Cindy Gladue's remains were paraded about a courtroom in 2015, and her killer acquitted, and later Tina Fontaine's killer who was acquitted despite admitting to killing her, Indigenous women and girls continue to be seen as disposable.

There is a common thread throughout these three sensitive topics, one of disappearance – children at residential schools, the Sixties Scoop that apprehended children and then girls and women who have been murdered or are missing. The data regarding the murders and disappearances of Indigenous women and girls is difficult to obtain for a variety of reasons. It could be because police services do not track identity data, or there is a lack of quality record-keeping on the part of a multitude of organizations, or the simple fact that many Indigenous women exist without status, or are found as Jane Does. The colonial narrative that Indigenous women and girls simply wander away sometimes is in stark contrast to the reality that Indigenous Peoples and communities have profound and complex webs of

kinship and relationships. While this portrait is false, the reality is that law enforcement and how they perceive Indigenous women is not a positive one. According to Warren Silver, an analyst for the RCMP, he states that "[w]e don't have data on missing women, it's not a crime to be missing" (CBC News). The lack of data, in and of itself, is an example of the systemic racism that is involved in the murders and disappearances of Indigenous women and girls.

While there is some movement forward, such as the release of the final report, "Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls" (2019), the rate of murder and disappearances of Indigenous women hasn't decreased (CBC News). Currently (as this resource is being developed), a national action plan has yet to be implemented. Former MMIW Commissioner, Qajak Robinson compares the federal response to the COVID-19 pandemic, where the government can coordinate action involving multiple jurisdictions, and the importance to recognize the MMIW Inquiry's Calls to Action, "A nationwide, co-ordinated response is imperative. Not disconnected patches of varied levels of engagement and response. They must do it for missing and murdered Indigenous women and girls as well" (CBC News).

According to the Calls for Justice, in the final report of the National Inquiry, it is a combination of ***Four Pathways*** that contribute to the genocide of Indigenous women and girls:

- historical, multigenerational, and intergenerational trauma;
- social and economic marginalization;
- maintaining the status quo and institutional lack of will; and
- ignoring the agency and expertise of Indigenous women, girls, and 2SLGBTQQIA people (Final Report, 2019).

As you will learn from the interview with Charlene Bearhead, it is in opening up the discussions around these pathways that we will end the genocide of Indigenous women and girls, and where healing can begin. "And if we look away, then nothing changes and it's hopeless. But by finding the courage to face reality, it gives us the opportunity to do something different" (C. Bearhead, interview). Find your courage and use your voice to shed light and justice on this issue.

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Quotes from an Interview with Charlene Bearhead

The following quotes are verbatim from the one-on-one interview held with Charlene Bearhead. In your role as an educator, jot down notes of any thoughts or personal connections you are making to each quote. Record any prompts or ideas that come to your mind in how you would use this with your instructional practice.

To watch the full interview or to read the transcript, click here.

> *"The reality of this (stems) from the time of the fur trade, contact, through residential schools (and) that it's the interference of the understanding of roles of women and girls and the honouring of women and girls in the community, in the cycle of life."*

> *"If we look away, then nothing changes and it's hopeless. But by finding the courage to face reality, it gives us the opportunity to do something different."*

> *"We can talk about the loss of identity all day long, but if I don't understand what the identity of a people is, then how do you understand how significant the loss is?"*

> *"If it's young children, you don't have to move them to action, they will move you to action because they don't get stuck in 'this is horrible, this is terrible, this is shameful.' They take in what they've learned, and their first words are usually 'OK this is wrong, we have to do something different, this is wrong how do we change this?"*

Resource Highlight

Their Voices Will Guide Us: Student and Youth Engagement Guide.

> *"By taking collective responsibility for safety, and by educating Canadians about the systemic causes of violence against Indigenous women and girls, we can effect real change. We believe in the power of youth voices and the agency of Indigenous women and girls. Indigenous women and girls have a right to feel safe in their homes and communities and wherever they live across the country. They have human rights that must be upheld so that they can achieve their dreams and use their gifts, talents, and skills to benefit their families, communities, and all of Canada. They have the right to the peaceful enjoyment of their lives. Our collective action can make all of this a reality. By confronting racism, sexism, stereotypes, and myths, change is possible."* (C. Bearhead, 2019).

This resource is comprehensive and contains learning opportunities from early years through secondary education into adult learning and post-secondary education. Written by Charlene Bearhead for the National Inquiry into Missing and Murdered Indigenous Women and Girls, the resource includes background information, support on creating a safe learning environment, and learning about key terminologies. Each section also contains foundational knowledge, some inquiry-based learning, themes to explore and age-appropriate sample activities. There is an invitation to submit artistic expression activities to the National Inquiry as part of an ongoing exhibit. Submission forms are included in the PDF of the Engagement Guide. This guide also includes a vast array of resources for educators and all who wish to learn. It is truly comprehensive and will cross and connect with the other two issues addressed in this resource: residential schools and the Sixties Scoop.

Here are some guiding questions as you make your way through the resource:

- What biases do you carry about Indigenous women and girls? How do these biases affect your ability to engage with the topic at hand? How will you keep them in check?
- What is your understanding of historical/intergenerational trauma? How do colonialism and misogyny affect the outcomes for Indigenous women and girls?
- What learning will you do about systemic racism in education, policing, health care and child welfare?
- What actions will you take today, tomorrow, next week, and into the future to participate in the Calls for Justice? As an individual? As a consumer of mass media? As an educator?

- Elevate authentic voices when sharing stories about Missing and Murdered Indigenous Women and Girls.
- Advocate that curriculum be written in partnership with Indigenous Peoples, especially women, girls, and two-spirit individuals.
- Do not shy awy from the use of the word "genocide" as it pertains to Indigenous Peoples.

Four Additional Resources

Resource: Native Women's Association of Canada. (2013). Faceless Doll Project
Grade: 3-12
Format: PDF instructions for an art activity

The Faceless Doll Project is an effort of the Native Women's Association of Canada to commemorate Missing and Murdered Indigenous Women and Girls The aim is to create a representation of those who have gone missing or been murdered. Educators can use this project as an action piece to spur discussion in school communities and to create awareness in a creative way. For further learning, read this article by Indigenous ETFO member Corine Bannon in conversation with ETFO Voice explaining how she used the Faceless Doll Project in her teaching practice.

Resource: Jonnie, B. and Shingoose, N. (2019) If I Go Missing. Lorimer Publishing.
Grade: 7-9
Format: Graphic Novel

If I Go Missing is a graphic novel based on a letter written by 14-year-old Brianna Jonnie addressed to the Winnipeg Police Service. The graphic novel begins with a quote from the United Nations Declaration on the Rights of Indigenous Peoples and the rights of Indigenous women and children to be free from all forms of violence and discrimination. Citing statistics and information on Murdered and Missing Indigenous Women and Girls, the letter sheds light on how missing people are treated differently, especially Indigenous women and girls, by society. It is also a call for police services, media, and communities to exhaust all efforts to help find the Indigenous girls. For further learning, read this article from Global News (2019) about Brianne Jonnie and her 2016 letter to the Winnipeg Police. Also, check out this article from APTN (April 2020) regarding the police shooting of a 16-year-old Indigenous girl.

Resource: Spillet, T. (2018). Surviving The City**. Highwater Press.**
Grade: 6-10
Format: Graphic Novel

Surviving The City brings the issue of Missing and Murdered Indigenous Women and Girls to intermediate and secondary level readers. This 56-page illustrated graphic novel presents the story of two teen girls attending an urban high school in Winnipeg. Miikwan is Anishinaabe and Dez is Inninew, and the reality for young urban Indigenous women is brought to life where one teen deals with the intervention of child welfare and the other

copes with the anxiety surrounding her mother's disappearance. After a very intense journey that separates them, the two friends are reunited and their story raises awareness to a critical reality facing Indigenous women and girls. For further learning, please visit the CBC Curio website and watch CBC's 2012 8th Fire episode titled Indigenous in the City, hosted by Wab Kinew.

Resource: Loewen, I. (2015) My Kokum Called Today. McNally Robinson.
Grade: K-3
Format: Illustrated book

My Kokum Called Today is about a young Indigenous girl who receives a telephone call from her grandmother. In a gentle and joyous way, we see how women, especially grandmothers, are often viewed as the glue that holds a family together despite the distance. This book is about family relationships and kinship ties. It supports the themes included in the early years-grade section of Their Voices Will Guide Us (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019).

Meet the Advisor and Writer

Sarah Wright Cardinal, Advisor

Sarah Wright Cardinal is a Cree educator from northern Treaty 8 territory with Coast Salish, Dene, and Nuu-chah-nulth, extended family relations. Her work centres on the importance of healing from colonial disruptions to Indigenous identities and addressing these fractures with land, water and spirit-based teachings and practices that contribute to children, youth and community wellness. She is currently an Assistant Professor in the School of Child and Youth Care at the University of Victoria.

Sarah's doctoral dissertation, "Beyond the Sixties Scoop: Reclaiming Indigenous identities, reconnection to place, and reframing understandings of being Indigenous" involved gathering adoptees' stories of healing from colonial disruptions to identity. Her findings include insights into decolonizing and Indigenous resurgence practices in formal and non-formal education settings and a theoretical contribution to Indigenous identity development. These findings inform recent and current projects.

Sarah's teaching practice is informed by returning to her home territory for ten years where she learned from Elders, knowledge holders and community while working on education projects throughout the Northwest Territories. She also draws from her previous teaching, consultation and program development experience in Central America, Asia and Southern Canada. She has a transformative practice that nurtures respectful and meaningful engagement. Sarah is the lead author of Generations Lost. A Sixties Scoop curriculum by The Legacy of Hope Foundation, the resource to be launched fall 2020. She is currently the Undergraduate Program Chair in the School of Child & Youth Care.

Sarah's research interests include: Decolonization Praxis, Indigenous Resurgence, Land-based Education, Wholistic dimensions of Indigenous Wellness, Indigenous Child Welfare (historical and current), Intersectionality & Identity Development, Storied and Community-Engaged Research. Sarah holds an SSHRC Partnership Development Grant (2020-2022) with Pacheedaht Nation "Reclaiming Nuu-chah-nulth teachings to empower and strengthen the roles and responsibilities of Pacheedaht young men". The team is developing a model of community wellness that engages youth in a remote and rural Indigenous community. She is co-leading a BC Ministry of Child and Family Development grant (2019-2020) with Dr. Mandeep Kaur Mucina "Cultural Connections for Indigenous Children in Care" to inform child welfare policy and practice. Sarah is also co-leading a Faculty of Human & Social Development funded initiative (2019-2022) with Dr. Nick Claxton "HSD Decolonizing Praxis project"; a faculty-wide multi-strand project to address the University of Victoria Indigenous Plan and the Faculty commitment to decolonizing our teaching, practice, and research. Sarah is invited locally and nationally to speak on her Ph.D. research and research interests, and she frames her work for practitioners, policy-makers, Indigenous wellness organizations, schools, NGOs and governments.

Emily Chan, ETFO Writer

My name is Emily Shu-En Chan. I am Chinese Canadian, born and raised in Tkaronto. I came to my understanding of racism and human rights both from my own experiences as a racialized person and from my upbringing in a community of Chinese Canadian social justice activists.

In high school, I taught Chinese Canadian history to younger grades to fill the gaps in the curriculum. That is also when I began learning about the Canadian government's intentional and unjust treatment of Indigenous Peoples. The more gaps in the curriculum that I found, the more I understood how deep the roots of colonialism are in education as well as across Canadian society. This drives my desire, as an educator, to give space for stories less told while addressing the facts that have been historically erased.

I learned about the Sixties Scoop in university, but the reality of losing a child forever shook me to the core during a KAIROS blanket exercise. My mind flashed to the recent birth of my eldest daughter. There had been complications for both of us and it had all happened so fast. When the doctors rushed my newborn out of the room, I urged my spouse, "Keep your hand on the baby. Don't let go. Make sure she knows she's not alone." In a room full of teachers and school administrators at this professional development session, my heart pounded with memories of how it felt to be separated from my newborn. Tears came for the mothers whose babies have been stolen. For all the Indigenous mothers' birthing experiences intentionally erased and Indigenous family identities severed by the Canadian government, I shudder with sadness and rage that the child welfare system continues to apprehend Indigenous children at an unprecedented rate.

At 46 years old, I look back at my elementary school photos and remember friends who left abruptly. Some talked about being foster kids. How many of my friends knew their birth families or identities? How many were Indigenous? How many were taken in the Sixties Scoop?

In the Spirit of Reconciliation, I hope we can all take steps to "transform ourselves, in order to transform the world" (Lee Boggs, 2008). My hope is for you to reflect deeply on Sarah Wright Cardinal's questions:

- Who are your ancestors? Where are you from?
- What was your journey to becoming an educator?
- How comfortable are you in learning and talking about the impacts of racism? With not having all the answers?
- What can you do to amplify Indigenous Peoples' stories and voices?

Commit to taking action every day, with students, with family members and in our communities. Work with a mentor, if needed. Every one of us can help create more space for authentic Indigenous education. Share lessons, make mistakes and continue to inspire others. Out of love for humanity, let's shine a light on racism and injustice to heal communities and make sure that these are never erased.

Introduction

"A Child is Waiting: Happy Playful Girl. Three-year-old Sherri will quickly win your attention with her wide smile and big brown eyes."

"We would like to know...Is there a home that needs a family?"

These headlines are a sample of lucrative adoption ads pictured with smiling First Nations, Métis and Inuit children published in Canadian magazines and newspapers at the peak of the Sixties Scoop. The "Sixties Scoop" was a term coined by Patrick Johnson in 1983 (Hanson, 2009). It refers to the large-scale removal or "scoop" of Indigenous children from their birth families who were then placed in foster or adoptive homes in predominantly non-Indigenous, middle-class families across Canada and the United States (Legacy of Hope, 2017; Sinclair and Dainard, 2016).

Over three decades from the early 1950s through the 1980s, an estimated 20,000 First Nations, Métis and Inuit children were apprehended by provincial child welfare agencies (Vowel, 2016). This was done without consent or knowledge of the families, and in some cases, children were sold (Carreiro, 2016). Social workers in Saskatchewan even received "Salesperson of the Year" awards for the number of Indigenous children they apprehended. Within a decade, over one-third of child welfare wards in British Columbia were Indigenous,

representing more than any other ethnic group; an alarming shift that continued across the provinces (Sinclair, 2007; Vowel, 2016). The children came to be known as the Stolen or Lost Generations and arguably continues to this day as the "Millennium Scoop" (Legacy of Hope, 2017). The term Millennium Scoop was coined by Cindy Blackstock, due to the current over-representation of FNMI children in the child welfare system (Blackstock, 2009).

When the residential schools phased out, this large-scale adoption practice was one of many government approaches to assimilate and colonize Indigenous Peoples in Canada (McCracken, 2017; Wright Cardinal, 2016). The Sixties Scoop separated children from their birth families so extensively that, for many, re-connecting with Indigenous identity has not been possible simply because there is not enough information for them to do so. With names changed, family relationships lost and cultural identities stolen, the Sixties Scoop survivors have had few avenues to heal from the trauma, with some turning to self-inflicted harms like substance abuse, which can lead to depression or suicide (Wright Cardinal, 2016). Some First Nations communities lost an entire generation to foster care or adoptions (Centennial College, n.d.). In short, the Sixties Scoop was continued cultural genocide (Sinclair, 2007; Haven, 2009).

Provincial child welfare agencies in Canada characterized Indigenous birth families as dysfunctional and incapable of parenting; when in fact, the main reason Indigenous children were apprehended was due to poverty or "neglect" (Vowel, 2016). Western standards of parenting negated the way children are cared for in many Indigenous communities, where everyone looks after children, not just the biological parents. Moreover, children are given the ability to try tasks that may be deemed 'risky' by western standards. The concept of poverty as a lifestyle choice rather than a consequence of colonization adds further insult to injury (Hayden Taylor, 2016). Inadequate structural conditions, such as lack of housing, water and health care mean the circumstances are much more complicated. The child welfare system removed children when they should have provided supports to Indigenous communities to heal from generations of colonial practices and mistreatment, such as residential school or involuntary relocation from home territories onto reserves (Centennial College, n.d.).

This is not yesterday's story. Only 4% of children under 15 in Ontario are Indigenous yet over 30% are foster children (OHRC, 2018). This epidemic is known as the Millennium Scoop with more Indigenous children currently in foster care than at the height of the Sixties Scoop (Vowel, 2016). The alarming rate at which Indigenous children continue to be brought into the child welfare system across the country is proof that more needs to be done to stop this cycle of genocide (Simpson, 2019).

In her interview, Sarah Wright Cardinal shares that the healing journeys of many Sixties Scoop survivors are centred on reclaiming one's culture and identity. Educators are vital partners in this recovery process. In conversations with students, families and colleagues, we can amplify the call for adequate funding and programming to support healthy Indigenous families and communities. Teaching about the Sixties Scoop and the Millenium Scoop is necessary to prevent another generation of Indigenous children from having to recover their childhoods.

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Quotes from an Interview with Sarah Wright Cardinal

The following quotes are verbatim from the one-on-one interview held with Sarah Wright Cardinal. In your role as an educator, jot down notes of any thoughts or personal connections you are making to each quote. Record any prompts or ideas that come to your mind in how you would use this with your instructional practice.

To watch the full interview or to read the transcript, click here.

> *"Now we have something that is often called the Millennial Scoop. We have more Indigenous children in the foster care system across Canada now than we did at the height of residential schools, who attended residential schools. It's important for us as educators to be mindful that the systemic issues still exist."*

> *"This topic can be difficult to teach because we are challenging information or ways of knowing or historical facts that people have learned as truths and that's being challenged, so that can be difficult. It can also be very difficult because the family is such a critical piece of understanding of who we are as people and adoptees have a particular experience having been removed from their family."*

> *"I think it's really important for each educator to be able to reflect on their own positionality, so meaning where's a person coming from? What is their relationship to the territory that they are working and teaching on? Where are their ancestors from? How did they come to be an educator today in our Canadian school system? How comfortable do they feel about teaching difficult Indigenous issues? Human rights issues are hard issues to teach about if, and when, we don't have some familiarity with those issues in our own lived experience. We need to be generous and honest with ourselves, about what we know, what we don't know, and that it's okay not to know. A great starting point is to acknowledge that, and to start from a place of open-mindedness, open-heartedness."*

> *"Teaching about difficult topics is important because it's about caring for human rights and ensuring that our students are supported to work through their understanding of human rights.*

> *"Any opportunity we have to critically engage with history, and knowledge, and (to) question is very powerful. If we can do that with sensitive topics, that have to do with Indigenous families, then we're going to be making healthier, stronger citizens out of our classroom communities who are caring of each other and understanding that their actions impact others and each of them matters. As human beings, each student matters, and how they engage with each other matters. It's an opportunity for us to model what we want to see in our world."*

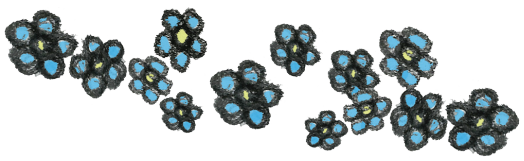
Resource Highlight

Bi-Gwen: Coming Home-Truth Telling from the Sixties Scoop Activity Guide is a comprehensive educator's resource developed by the Legacy of Hope Foundation. The Activity Guide includes three lesson plans for grades K-8, resources, and 12 survivor stories. In the Anishinaabe language, Bi-Giwen means "coming home" and describes the life journeys of Sixties Scoop Survivors: coming home to themselves, their cultures, their families and to one another. This Activity Guide highlights valuable considerations to help educators teach about the Sixties Scoop in a respectful, accessible and holistic manner.

This resource thoughtfully maps out the complexities of this topic; and describes the broad impacts of colonization and racism, how to address stories of trauma and difficult knowledge, as well as ways to break the cycle of trauma when working with students or others who are currently directly affected by the child welfare system. At the heart of this resource is an understanding that the personal experiences of Sixties Scoop survivors are unique. It is vital to listen, acknowledge, discuss differences and honour each person. By centreing the activities on the lived experiences of survivors of the Sixties Scoop, this is a powerful learning tool for educators and students alike. The stories shared within this guide exemplify the resilience, courage and willingness of Sixties Scoop survivors to speak out against colonialism while calling upon all Canadians to take concrete steps towards reconciliation.

Here are additional suggestions to encourage dialogue about the Sixties Scoop with this resource:

- What are aspects of your family or culture that you value or appreciate?
- What do you think the impacts would be if you were separated from your family, culture or language?
- Read the TRC Calls to Action. Consider why each of these was written and how, if they were implemented, they would make Canada a better place to live.
- Use the UN Convention on the Rights of the Child (UNCRC) to review the rights that were removed during the Sixties Scoop:
- Explain that children apprehended during the Sixties Scoop lost their names, identity, home, family, language and culture. It's important to convey that though each child's experience was unique, all those apprehended during the Sixties Scoop experienced a removal of rights under the UNCRC.
- How did these government policies and practices go against the rights of children?
- What broad impacts did the Sixties Scoop have on one's physical and emotional well-being, as well as friends, family, community?
- Use first-person stories, news articles, and photographs as prompts to discuss the UNCRC.



Three additional resources

Resource: Cook, I., & Eaglespeaker, J. (2018). Sixties Scoop. Eaglespeaker Books.
Grade Level: K-10
Format: Children's Book

Sixties Scoop is an honest, moving and powerful illustrated book by Inez Cook based on her childhood and journey of self-discovery. Inez was removed from her birth family and adopted into a loving non-Indigenous family. She did not connect with her Indigenous birth family and heritage until adulthood. Her stories of not feeling accepted and her search for a sense of belonging are accessible for all ages, including Kindergarten. The "About the Author" page shines a light on Inez's cultural pride and celebrates her quest for Indigenous cultural reclamation. This resource will inspire conversations with even the youngest readers to connect emotionally with this difficult part of Canada's history. For further learning, listen to Inez tell about her journey and learn about her life today as an aviation industry professional and restaurant owner.

Resource: Lost Generations in Our Stories, First Peoples in Canada
Grade Level: 6-10
Format: Online book chapter, with videos and news article links

Lost Generations is the second chapter of Our Stories, a comprehensive e-textbook with interactive videos and primary documents produced by Centennial College. "Lost Generations" provides an in-depth outline of the impacts and present-day issues related to the Sixties Scoop and Millennial Scoop. There are additional chapters on residential schools as well as MMIWG. This is a rich resource to deepen understanding on the legacy of systemic racism in Canada's child welfare system. For further learning, investigate the three-phases of impact by Canada's child welfare system on Indigenous families, and view the Sixties Scoop lesson prompts, worksheets and resources found in Activity 11 in the Historica Canada Educators' Resource.

Resource: Let the Truth Be Told Guide by the Legacy of Hope Foundation
Grade Level: 6-10
Format: Online, printable book

This Guide is an educator's resource developed by the Legacy of Hope Foundation to complement the oral testimonies by Sixties Scoop and Residential School survivors. The guide follows a clearly outlined three-part educational approach that begins with "surface," facts and introductory understanding; then, "deepening" with more analysis, depth and emotional understanding; and, lastly, "transfer" by applying knowledge in other contexts. The lesson plans provide a solid framework for educators to contextualize the systemic issues with first-person stories of those who experienced the Sixties Scoop (and residential schools), stories of agency and resistance. The resource culminates with lessons to apply "learning to action" that teach ways to practice reconciliation. For further learning, share first-person oral testimonies and stories, as well as what is taking place in current events concerning the Sixties Scoop legal battles.

CONCLUSION

Whether in the media or our classrooms, we tend to talk about these issues as if they are in the past, but they are not, they are happening right now. Children still need to leave their homes and communities to go to school. There are more children in care now than at the height of the residential school era through the Millennial Scoop. Indigenous women are missing or murdered, not only by intimate partners but also by the police. The intergenerational impacts of the residential school systems are still present in the lives of survivors and their families. These are all different iterations of the same issue of colonialism, systemic racism, white supremacy and police (authority) brutality. While this resource focuses on the three issues of residential schools, the Sixties Scoop, and MMIWG, issues of police brutality and systemic racism are woven throughout each issue. These issues are interconnected, they are each a thread woven together in the fabric of colonialism.

These topics come into the curriculum in bits and do not address them adequately because they are so sensitive. Through the same process of erasure that has tried to eliminate Indigenous Peoples from this continent, that erasure is embedded in education policy documents as well. Whether intentionally or not, that erasure is one more facet of systemic racism. Where would you find specific anti-racism and decolonization spelled out in each curriculum document? Some of that erasure also exists because settler-colonial discourse prioritizes white people's feelings over the lives of Black and Indigenous youth. This work creates discomfort through its turning the lens onto privilege, naming racism, and then building a practice of unlearning it every day.

It is an exercise of privilege to walk out and allow yourself to not engage in these discussions. This resource is a call to all educators to take action and to lean into the discomfort of learning about Canada's legacy. Be brave and take each learning opportunity as an experience to grow in your role as an ally to the injustices that have and continue to be inflicted on the lives of Indigenous children. Ensure you take care of yourself in this learning and practice self-reflection and Indigenous community engagement. This resource is just one tool to provide you with information to help you in your learning journey. Each advisor and writer shared their perspectives. This sharing came from the heart, and in hopes that it reaches yours.

Healing conversations are part of the journey in learning. We wish you a good journey.

RELATED ETFO RESOURCES

Check out the following etfofmmi.ca resources:

Literature

FNMI Growth Chart Literacy Prompts & Poster.

First Nations, Métis and Inuit Growth Chart Literacy Prompts, Grades K-8.

"What have you heard? Addressing misconceptions about Indigenous Peoples in Canada."

A Social Justice Companion Resource to the ETFO FNMI Women Poster.

Engaging Learners Through Play.

Cultural Appropriation vs. Appreciation.

Starting from the heart: Going beyond a land acknowledgment.

Introduction to Treaties: Compilation of resources.

Webinars

TRC Webinar One: The Truth of Canada's Legacy.

TRC Webinar Two: Moving Forward into Reconciliation.

Posters

ETFO FNMI Women Poster.

FNMI Growth Chart Poster.

Land Acknowledgment Poster.

Also check out ETFO's First Nations, Métis and Inuit Education Professional Learning Opportunities to register for future events at the provincial office.

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