

Level 1
Grade 5 & up

Building Bridges

By Building Understanding Through Current Events



2023/2024: Issue 5

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Systemic Racism in Canada page 18



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Building Bridges

Level 1

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Háýsxʷ ǵə! Míkweč!

Mission Statement:

- LesPlan Educational Services Ltd. aims to help teachers develop students' engagement in, understanding of, and ability to critically assess current issues and events by providing quality, up-to-date, affordable, ready-to-use resources appropriate for use across the curriculum.

Building Bridges:

- **allows for differentiated learning.** **Building Bridges** is available in two levels, and in English and French, to meet your students' varied learning needs.
- **is tech-friendly.** Project each month's pdf on your Promethean or Smart Board to read articles together. Our pdfs also work seamlessly with assistive reading technology, and the Word version of the articles can be uploaded to Google Classroom and similar online platforms.
- **is easy to use.** Easily access links referenced in **Building Bridges** by visiting www.lesplan.com/en/links.

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About the cover design:

"[This design shows] two hands, Indigenous and non-Indigenous, working together through reconciliation with a ring of cedar surrounding them to represent the medicine to help through this process." – Coast Salish artist Brianna Bear, August 2018



An Overview

Many educators across Canada have been responding to the Truth and Reconciliation Commission Calls to Action through their planning and practices. As a non-Indigenous teacher, for me this work is about learning with my students and supporting them to ask the right questions as a way to imagine bridges through our colonial past. But how do we engage in the work of reconciliation alongside curricular learning outcomes in an authentic and meaningful way?

This series of lesson plans is designed to invite you and your students into the complex dialogue that is crucial to any work around reconciliation. By teaching students the tools to ask thoughtful questions, and to think carefully and critically about the questions they ask, we begin the hard work needed to build better relationships between non-Indigenous and Indigenous Peoples in Canada.

In this publication, current events and issues will be presented as opportunities for informed discussions and classroom inquiry that ultimately encourage students to ask the bigger questions that affect the societies we live in: *Is this right? Is this just for all? What is better?*

Setting the tone

Setting a positive and empathetic tone in your classroom is essential to the exploration of Indigenous issues. For instance, at the root of

exposing Canada's investment in the Indian Act and residential schooling is the discussion of what constitutes racism and discrimination. These topics are, and should be, sensitive for your students to enter into. A classroom environment that invites perspectives, and critically examines inherited belief systems, must first establish a set of rules to live by.

Also, keep in mind that our colonial history includes some very painful memories for many Indigenous families and communities, and care must be taken to enter into and exit conversations in ways that do not cause unintended emotional upset or harm. Indigenous students should never be called upon to speak to culture or Indigenous politics in the classroom unless they have initiated the input or it is precipitated by private conversation with students and their parents.

Action: Ask your students to come up with a list of body language, words, attitudes, and behaviours that constitute a positive classroom environment. Keep these posted in the classroom as a baseline criteria for entering into the subject of Canada's treatment of Indigenous Peoples.

Creating learning environments that reflect the First Peoples Principles of Learning

Aim to nurture a learning environment that embodies the First Peoples Principles of Learning. As the First Nations Education Steering Committee expressed, these principles are not rigid terms or isolated lessons, but more, a way of being with your learners and a way of viewing learning in general. Each Nation may have its own perspectives around learning and teaching, but these principles can be seen as generally agreed-upon starting points that invite all teachers and learners to view learning through an Indigenous lens. I have these posted in my classroom, and I refer to them often.

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).

Learning involves recognizing the consequences of one's actions. Learning involves generational roles and responsibilities.

Learning recognizes the role of Indigenous knowledge. Learning is embedded in memory, history, and story.

Learning involves patience and time.

Learning requires exploration of one's identity.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

Action: Ask your students to describe, in their own words, what the FPPL look like, feel like, and sound like in the classroom setting. Have them list their thoughts, words, and feelings on sticky notes and post their responses under each principle. Leave these up on your wall to set a tone for all learning across the curriculum.

You can learn more about these principles at:

<http://www.fnesc.ca/wp/wp-content/uploads/2015/09/PUB-LFP-POSTER-Principles-of-Learning-First-Peoples-poster-11x17.pdf>

<https://firstpeoplesprinciplesoflearning.wordpress.com>

Notes on assessment: Moving beyond empathy

We are trained as teachers to measure learning in students. I feel it is important in this particular endeavour that we don't reduce students' learning to a grade or a percentage. What you can measure is the depth to which your students are able to think critically about an issue, and the degree to which they can communicate their thinking through listening, speaking, and writing. Try using self-assessment tools, or a current events portfolio with an oral interview, as assessment strategies. Focus on speaking and listening as important indicators of a student's thinking and communication skills. Use dialogue, discussion, and reflection as a way for each student to express his or her own entry point and degree of critical analysis of each current event. Keep the focus on the quality of questions asked, as opposed to coming up with solutions or answers.

Watch each student's learning unfold, at his own pace, in her own words, and encourage ways to stretch individual learning.

Tasha Henry, Victoria, B.C.

Action: Ask students to keep a reflection journal to record their thoughts after each lesson. Make sure they understand that the journal is for your eyes only. Encourage them to make connections to their own life, stories, and experiences. Make sure you don't use evaluative language when responding to their journal. A simple "thank you" for allowing you to witness their journey is sufficient.

About This Issue

In this issue, your students will understand how the racial profiling of Indigenous Peoples in Canada has a function and a purpose when embedded in racist ideology. Students will be encouraged to question their assumptions about groups of people by examining how racism flows from the foundation of society and the colonial history that continues to influence the perceptions, actions, and legislation around equity in Canada. Implied in this examination is a question about civic action: If we value diversity, how do we defend human rights and exercise responsibility towards others?

How to approach this topic:

To understand systemic racism in Canada is to examine the systems that maintain racist beliefs. The topic of racism will bring up feelings and stories from your students. Those who have not witnessed or experienced racism may have difficulty with the concept, and those who have experienced racism may not feel safe to discuss their experience in this context. It is important to create a safe space to deconstruct this topic, realizing that the purpose of this lesson sequence is not to discuss whether racism exists, but to analyze its function and who benefits from it, and to imagine ways to dismantle its structural stronghold. As you embark on this lesson, it is important to acknowledge that white privilege or race-related power dynamics are already present in your classroom. Creating a safe space for personal stories is essential, which includes not 'drawing out' stories from those already marginalized.

Learning outcomes:

I can:

- make reasoned, ethical judgments about actions in the past and present, and determine appropriate ways to remember and respond.
- determine which causes most influenced particular decisions, actions, or events, and assess their short- and long-term consequences (cause and consequence).
- recognize and identify the role of personal, social, and cultural contexts, values, and perspectives, past and present.
- think critically, creatively, and reflectively to explore ideas within, between, and beyond texts and personal stories.
- make connections between historical, social, and cultural causes and effects.

(Adapted from the B.C. Grade 6 & 7 Language Arts and Social Studies Curricular Competencies)

Skills:

I can:

- demonstrate reading strategies (deciphering textual clues, visuals, graphics, maps through questioning, analyzing, predicting, summarizing, inferencing).
- demonstrate oral communication strategies (listening, expressing with clarity, staying on topic, taking turns, perspective taking, story-telling).
- decipher main ideas from supporting ideas in a given text and provide evidence for each.
- analyze concepts with reference to different perspectives.

Essential questions:

- What are the systems that maintain racism in Canada?
- How does systematic racism function in Canada and who benefits from it?
- What are the colonial underpinnings of systemic racism?
- How are Indigenous Peoples impacted by systematic racism in Canada?
- How is race a social construct? How is it related to power?
- How is treaty history a form of systemic racism?
- How does Canada's history demonstrate racialized beliefs?
- How can systemic racism be countered or eradicated in Canada?

Territory Acknowledgement

Acknowledging the traditional territories of First Nations is a respectful practice that honours the First Peoples whose communities continue to steward the necessary relationships to the land. The gesture shows respect and recognizes First Peoples' living history with their lands including the unceded and unlawful possession of these traditional territories.

A Territory Acknowledgement is usually given at the beginning of an assembly, meeting, performance, or other public gathering. It is also an appropriate way to start your lessons.

The following resources may help you write an appropriate Territory Acknowledgement with your class:

1. Find out whose traditional territory your school or community is built on. Use this interactive map of traditional territories of Indigenous Peoples across Canada developed by Native Land to help you:
<https://native-land.ca/>
2. Learn more about the protocols for acknowledging territory by reading the information shared by Native Land at: **<https://native-land.ca/territory-acknowledgement/>**
3. Look at examples of acknowledgements by various post-secondary institutions across Canada on the Canadian Association of University Teachers (CAUT) website at:
<https://www.caut.ca/content/guide-acknowledging-first-peoples-traditional-territory>

Talking Circles

Talking Circles, and other circles such as learning and healing circles, originated with First Nations leaders. They were used to ensure that all leaders in the tribal council were heard, and that those who were speaking were not interrupted. Usually the Chief would begin the conversation. Then, other members would respond and share their own thoughts and feelings.

It is appropriate to use Talking Circles to structure discussions based on the curriculum in this publication. The format highlights how everyone is connected. It also ensures that everyone taking part has an equal voice.

Before conducting a Talking Circle, students must understand and respect the process. Here are some guidelines:

- The group sits in a circle so that everyone can see each other.
- One person introduces the topic for discussion – this is usually the teacher or group leader.
- An object, like a talking stick, may be passed from person to person during the Circle. Only the person holding it may speak. Any item that is special or has meaning to the class is appropriate, as long as it is only used during Talking Circles.
- Everyone listens respectfully. This means giving the speaker their full attention.
- Everyone is given a chance to speak. However, participants may pass the object without speaking if they wish.
- It is respectful to introduce oneself before speaking. Speakers should use ‘I’ statements and ‘speak from the heart’, stating what they are thinking or feeling. They should avoid commenting on what other people have said.
- When everyone has had a chance to speak, the object can continue to be passed around until the discussion concludes.

Consider giving students time to reflect following the discussion. They can think about how the discussion influenced their opinions or ideas. They can also assess how they felt during the activity, what they learned, and what they might do differently next time.

Sources:

- BC First Nations Land, Title and Governance Teacher Resource Guide, First Nations Education Steering Committee and First Nations Schools Association, c. 2019 (p. 20). <http://www.fnesc.ca/governance-2/>
- The Circle Way: <http://www.thecircleway.net>
- First Nations Pedagogy Online: <http://firstnationspedagogy.ca/circletalks.html>

Before Reading

The type of activity that follows has been carried out in many different ways to illustrate inequities. If students have participated in an activity like this before, or watched one on Tik Tok, they may already have some strong reactions or thoughts. Start by asking them whether they know about this activity and if so, what it illustrates. Note: You may choose to tweak the questions to target the experiences of your students.

1. Have students stand at one end of the classroom. Tell them you are going to read a series of statements. If they hear a statement that is true to them, they must walk to the other side of the room and remain standing, facing the others for 30 seconds, before returning to their starting spot. Encourage them to stay silent and respectful throughout this experience. Consider playing music.

Walk to the other end of the room if you:

- *are an only child;*
 - *have more than two siblings;*
 - *live with both parents;*
 - *have ever cheated on a test or project;*
 - *come from mixed ancestry;*
 - *have ever experienced teasing or bullying;*
 - *have ever teased or bullied;*
 - *have ever intervened when you saw someone mistreated;*
 - *have ever been hospitalized;*
 - *have ever lost someone you love;*
 - *have ever felt alone.*
2. After the activity, engage students in a whole-class discussion:
 - What thoughts and emotions did you experience during the activity?
 - In what ways did your assumptions or impressions of other students change during the activity?
 - In what ways has this activity affected your thinking about how we see each other or the assumptions we make about people?
 - Have you ever experienced discrimination? Describe this experience and its impact on you and/or others.
 - Have you ever judged someone without knowing them? Explain.
 3. You may wish to show students the short video “All That We Are” at <https://www.youtube.com/watch?v=VNQOpTUV1zA>.
 4. As students read the article, ask them to consider how it connects to the activity they just participated in and the video they just watched.



A Trip to the Bank Gone Wrong

Most people don't think twice about a trip to the bank. But a few years ago, this everyday task turned into a nightmare for

Maxwell Johnson and his 12-year-old granddaughter, Torianne.

The Johnsons are members of the Heiltsuk Nation. On December 20, 2019, they visited a Bank

of Montreal (BMO) branch in Vancouver. They were there to open Torianne's first bank account. But when they presented their government-issued **status**

Definitions

status cards: government ID that identifies someone as a status Indian, as defined by the federal Indian Act. The cards have been a valid piece of identification in Canada for the last 64 years.

cards, the employee took their cards and other forms of identification (ID) and left them waiting.

The Johnsons' ID was passed on to the bank manager, who called 911. The manager was concerned that the ID was fake. He was also suspicious of a large amount of money in Mr. Johnson's account. He identified the pair as "suspects".

When the Johnsons were called upstairs to get their ID, they were met by the police, who arrested and handcuffed them.

Eventually, the police confirmed that the Johnsons' ID was **legitimate**. As for the money in Mr. Johnson's account? He had received it from the government as part of an **Aboriginal rights settlement package**.

No crime had been committed, and the Johnsons were released. But it was clear to Mr. Johnson that he and his granddaughter had been racially **profiled**. He told CBC about the experience.

"They came over and grabbed me and my granddaughter, took us to a police vehicle and handcuffed

both of us, told us we were being detained and read us our rights."

The most heartbreaking part was seeing his granddaughter handcuffed and crying.

"You can see how scared she was... It was really hard to see that. I keep seeing my granddaughter standing on that street crying while she's being handcuffed. I don't think any parent or grandparent would ever want to see that in their lifetime. She must have been about 20 to 30 feet away from me and all I could do was just stand and not do [sic] anything," said Mr. Johnson.

BMO responds

In the aftermath of the event, BMO agreed to provide **cultural competency training** for its senior staff. It also pledged to provide a course on **Indigenous** culture for all employees. In addition, it put artwork created by Mr. Johnson on display at five of its branches in B.C. The artwork depicts a human face above the bank's logo. It symbolizes forgiveness.

"The human represents our culture," Mr. Johnson told CBC News. "We are told that when we go through trauma we are never alone, our ancestors walk alongside us."

In March 2020, the bank also flew 15 representatives to the Heiltsuk community of Bella Bella, a remote town on B.C.'s Central Coast. They participated as witnesses in a washing ceremony. The purpose of the ceremony was

to help the Johnsons and the rest of the community begin to heal.

Heiltsuk Hereditary Chief Gary Housty told CBC News that the ceremony was a positive experience.

"I think it was really good. I feel that there [sic] were strong words said that probably had to be said and I'm really hoping that the people from the Bank of Montreal heard it and learned from it," the Chief stated.

Definitions

Aboriginal rights settlement package: \$75-million settlement package paid to the Heiltsuk Nation in 2019 by the federal government after a court case found that the Heiltsuk people had the Aboriginal right to commercially harvest herring spawn on kelp. Mr. Johnson and every Bella Bella member received about \$30,000 in compensation.

cultural competency training: a structured education program designed to improve a person's understanding and sensitivity towards diverse cultures. The main objective is to give learners the knowledge to interact with people from diverse cultural backgrounds in an empathetic and respectful manner.

Indigenous: of or referring to an original inhabitant of the land that is now Canada: First Nations, Inuit, and Métis people

legitimate: legal; valid

profiled: suspected of doing something wrong or being targeted because of certain visible characteristics such as race

Settlement with the Vancouver Police Board

In September 2022, the Johnsons also reached a settlement with the Vancouver Police Board.

The board agreed to a number of measures. It would pay an undisclosed amount of money to the Johnson family for damages caused by “injury to dignity.” It also admitted that the officers who had handcuffed the Johnsons had discriminated against them because they are Indigenous. It suspended the arresting officers.

In addition, the police board paid \$100,000 to the Heiltsuk First Nation’s **restorative justice** department. It also funded a

year-long community program for at-risk young women. Finally, the board agreed to create a position for an anti-Indigenous-racism officer. The officer would review complaints related to Indigenous people.

“It is our sincere goal to create a more meaningful relationship with Indigenous communities, and we believe the terms of this settlement will go a long way in furthering this goal,” the police board said in a statement.

The Vancouver Police Board also agreed to participate in a trauma-healing ceremony in Bella Bella

in November 2022. A delegation of about 20 board members attended, but the two officers who arrested the Johnsons were not among them. As a result, Mr. Johnson said that he, his family, and his community could not fully heal. He asked the officers to come to the community later for an apology ceremony so the healing circle could be complete.

“If you could give them the message,” Mr. Johnson said. “It’s all about forgiveness for us. I really, really did wish they could come so we could all have closure.”

Next steps

However, this request went unaddressed. So, in December 2023, Maxwell Johnson asked the B.C. police complaint commissioner to reopen the case. He wanted the commissioner to require the arresting officers to attend a second **reparation** ceremony in Bella Bella.

“The Vancouver Police Board is supposed to be working with us to address systemic racism, but the ongoing failure of their constables to respect Heiltsuk legal traditions and culture, and to apologize in an appropriate way, is systemic racism in action.

A Heiltsuk apology ceremony, attended by the constables, would be a positive, uplifting and healing experience for everyone involved. It would be **reconciliation** in action,” Marilyn Slett explained in a statement after the 2022 ceremony. She is the Heiltsuk Elected Chief.

Torianne also hopes for closure. She told CBC News that the impact of events like these can be deep and long-lasting. That’s why speaking up in the face of discrimination is important.

“I’m still healing from that day. I want to tell everyone that

Indigenous people experience discrimination, including children like me... that feeling of being unwelcomed can stay with us our whole lives. I also want to tell everyone, especially Indigenous kids, to be strong and speak out when they face discrimination. I hope my grandfather and I helped you feel like you can speak up and be heard when you experience injustice.”

Definitions

reconciliation: the reestablishment of a broken relationship

reparation: the act of making amends for a mistake or injury

restorative justice: a way of addressing conflict and crime that enables the person who caused the harm, people who were affected by the harm, and the community to create a meaningful solution. Unlike the traditional justice system in Canada which seeks to establish a punishment for each act of wrongdoing, restorative justice focuses on repairing damage and restoring relationships.

After Reading

A. Discussion

1. What does it mean to be profiled? Why are people profiled?
2. How were Maxwell Johnson and his granddaughter, Torianne, racially profiled? How did they experience ‘injury to their dignity’?
3. How did the responses by the BMO employees and the arresting officers of the Vancouver Police Board demonstrate systemic racism and racialized beliefs?
4. What efforts were made by BMO and the Vancouver Police Board to right this wrong?
5. How might participating in a healing or apology ceremony be a positive, uplifting, and healing experience for everyone involved – the Johnsons, the Heiltsuk Nation, the people from the Bank of Montreal, and the Vancouver Police?
6. What lessons might we learn from this story?
7. In what ways does the lack of participation in the trauma-healing ceremony by the two arresting officers show ‘systemic racism in action’?
8. Why is participating in a Heiltsuk apology ceremony ‘reconciliation in action’?
9. How might Torianne’s words provide courage to other Indigenous youth who experience injustice?

B. Exploration and Reflection

The Context: There are many lessons that the experiences of Maxwell Johnson and his granddaughter, Torianne, can teach us:

- Some are **explicit**—they are obvious; you can find them right in the article;
- Others are **implicit**—they are not directly stated in the article but you can ‘read between the lines’ and draw plausible inferences, conclusions, or hypotheses about what they are. (*‘Plausible’ means that the inference or conclusion is likely to be true given the evidence in the article – for instance, what Max and Torianne might have thought, felt, or done as a result of what happened to them.*)

By reading their story we are bearing witness to their experiences. We are acknowledging that their feelings, thoughts, and experiences are important. By reflecting on their story, we can also think about how their experiences impact us (what might we think, say, or do differently as a result of understanding what Mr. Johnson and Torianne went through), how our perceptions of Indigenous people might change, and the role we might play to ensure racial profiling doesn’t occur in the future.

Your turn: Work with a partner to complete the organizer **What Lessons Can We Learn from the Johnson Family?** (p. 15). Think about the explicit and implicit lessons that we can learn from Max and Torianne Johnson's experience of being racially profiled. Choose 4-5 of the following events to reflect on:

- Being racially profiled in a Bank of Montreal
- Being grabbed, handcuffed, read their rights, and detained by the police
- Mr. Johnson seeing his granddaughter cry while being handcuffed
- Reaching a settlement with the Bank of Montreal
- Mr. Johnson creating artwork for BMO symbolizing forgiveness
- BMO representatives witnessing a washing ceremony to help the Johnsons and the community begin to heal
- Reaching a settlement with the Vancouver Police Board
- The officers who arrested the Johnsons not attending a trauma-healing ceremony
- Mr. Johnson asking the B.C. police complaint commissioner to reopen the case and require the two arresting officers to attend an apology ceremony
- Torianne expressing the impact of the event on her to CBC News

Then, individually complete the following sentence stems on a separate piece of paper:

- *The most important lesson the Johnsons learned from growing up in the Heiltsuk Nation was...*
- *The most important lesson they learned from being racially profiled/discriminated against was...*
- *The most important lesson I learned from witnessing Max Johnson's and Torianne's story was...*
- *I now know/think...*
- *I hope...*

What Lessons Can We Learn from the Johnson Family?

Events	Explicit Lessons (What obvious lessons can we learn from the Johnsons' experience?)	Implicit Lessons (What lessons can we infer from the Johnsons' experience?)
Example: • being racially profiled in a BMO bank	• some Canadians (including people of authority) have biases and stereotypes about Indigenous people	• some Canadians judge and make assumptions about Indigenous people (they can't be trusted and Mr. Johnson must have fake ID)

Extensions

1. Examine the settlements the Johnsons reached with the Bank of Montreal and the Vancouver Police Board. In what ways did the settlements show reparation and reconciliation? From your perspective, what else could have been done?
2. Learn more about this story by exploring the following news sources. What additional lessons can we learn about systemic racism and the impact it has on Indigenous Peoples in Canada? What additional lessons can we learn about how systemic racism be countered or eradicated in Canada?
 - <https://www.cbc.ca/news/canada/british-columbia/maxwell-johnson-granddaughter-human-rights-complaint-vancouver-police-1.6598580>
 - <https://www.aptnnews.ca/national-news/granddaughters-handcuffing-haunts-heiltsuk-nation-man-even-as-police-settle-rights-case/>
 - <https://vancouver.sun.com/news/local-news/bc-first-nation-family-reaches-settlement-with-bmo-following-wrongful-arrest>
 - <https://www.cbc.ca/news/canada/british-columbia/human-rights-commissioner-report-vpb-vpd-maxwell-johnson-granddaughter-handcuffed-1.7135454>
3. The Canadian Museum of Human Rights has created the Teachers' Guide *Pass The Mic: Let's Talk About Racism* to equip teachers and their classes with the tools needed to have important conversations about race. Through video conversations with three diverse Canadians, students are encouraged to consider their relationship with racism, learn how to be anti-racist, and understand what it means to pass the microphone to others. Check out the resource at: <https://humanrights.ca/story/pass-mic-lets-talk-about-racism>
4. To understand more about what systemic racism in Canada looks like, watch this short video by CBC News: <https://www.cbc.ca/player/play/video/1.5655668> [9:56]. Invite students to reflect on the messages in the video and consider how educating Canadian youth about the history of systemic racism might help them identify and challenge systemic racism and avoid perpetuating it.

Before Reading

1. Ask students to consider: Which factors influence how we perceive others? (*For example: wealth, adoption, age, gender, race, history, culture, religion, mental health, identity, etc.*) What inferences do we sometimes make about people based on these factors? Are these inferences always accurate or fair? Why or why not?
2. Read the following testimony out loud:

“My name is Kari-Ann. I am Kwakwaka’wakw from the northern coast of Vancouver Island. I am also a converted and practicing Jew. I found out that I am 6% Jewish through my DNA. My mother does not look Indigenous and my step dad is non-Indigenous. My granny is 100% First Nations, and although I look like my mom, I am the only “brown” person in my family. My brothers are fair and fully Caucasian and yet we have the same mom. When you look at our family photo you see what looks like a white middle class family, but we all carry status cards and practice our First Nation traditions. To add to the mixture, my husband is French Canadian. Growing up as a visually “Native” person, every time I would go into a store, I would get followed and often asked if security could look in my bag. This almost never happened to my brothers. Now living on my own, racial profiling happens to me often. I am pulled over all the time, especially for roadblocks where I am tested for alcohol consumption. I respect that these tests are important and need to happen, but it doesn’t feel fair in comparison to when my husband is driving. He consistently gets waved through and I don’t. I also understand that it’s proper practice for police officers to ask for license and registration but when I prove I am the owner, I am always met with surprise and then suspicion with a lot of questions as to why someone like me would own a nice car. These are things I experience so regularly that it is just now in my 20’s that I see the effect on me.”

3. Revisit the first question with students. Is there anything they would like to change about or add on to their initial responses?
4. Ask students to offer definitions for the word ‘system’. (*A set of connected things that work together for a particular purpose; rules that decide how a society, country, or organization should operate and that cannot be changed.*) Then, invite students to brainstorm the different systems that exist in Canada. (*Education, housing/neighbourhoods, food, water, law enforcement, healthcare, business/commercial, etc.*).
5. Explain to students that systems, like people, carry beliefs about people and groups of people. Review/brainstorm the definition for ‘racism’ (*an attitude or behaviour that unfairly discriminates or spreads hatred against other people based on their race*). Given their understanding of what systems are, can students infer what systemic racism is? (*Racism that is built into the way our system of institutions, policies, procedures, and laws have evolved over time.*) (*Optional: You may also wish to inform students that there are four types of racism in all: institutional, interpersonal, and internalized, as well as systemic. Invite students to infer the meanings of each kind of racism, and to come up with examples of each.*)
6. Ask students to consider: Which aspects of Kari-Ann’s story speak to systemic racism? What does her story tell us about what we can know about others? Explain.
7. Finally, watch the video “White privilege, systemic racism explained” at <https://www.youtube.com/watch?v=NZkGWmrIRFU> [4:57] with the class.
8. Tell students that the concepts of systemic racism and white privilege will be unpacked in the article they’re about to read. Encourage them to look for these terms and consider how their use in the article supports the definitions they’ve developed.



Unpacking Systemic Racism

Systemic racism. You've probably heard this term before. What does it mean? What does it look like?

Racism is an attitude or behaviour. It unfairly discriminates against other people based on their race, or ethnic background. Sometimes it also spreads hatred about people based on their race.

Systemic racism is racism that, over time, has been built into our **institutions, policies**, procedures, and laws. It is the reason why society is stacked against certain people — especially non-whites — simply due to the colour of their skin.

These people may have many talents and strengths. Yet systemic barriers make it very

hard for them to succeed. How? By making it harder for them to find a job. To get a loan. To start a business. Or to get into post-secondary education.

Because of systemic racism, on average, people with black or brown skin earn less money than people with white skin. They also achieve, on average, a lower level of education. They often have

Definitions

institution: a large organization such as a bank, hospital, university, or prison

policy: a set of plans or actions agreed on by a government, political party, business, or other group

poorer health outcomes. And many experience more violence in their lives.

Systemic racism is not always obvious. People can participate

in systemic racism without knowing it. They may be unaware that an accepted way of doing things discriminates against certain groups of people. They

may not realize that certain practices are responsible for creating inequality.

Digging down to the roots

Systemic racism is rooted in historical events. In Canada, systemic racism began with British **colonialism**.

When the British settled in the ‘New World’, they believed they were bringing civilization and religion to the **Indigenous Peoples** who had lived there since **time immemorial**. They believed that Indigenous cultures were inferior. They believed that Indigenous populations needed to be changed and controlled, or wiped out.

These beliefs were reflected in the laws the colonial government **imposed**. Today, it’s clear that the 1876 **Indian Act** laid the framework for the systemic racism that Indigenous people have experienced ever since.

Black Canadians, too, can find the roots of today’s systemic racism in history. For two centuries, Canada practiced slavery against Blacks. In 1884, slavery was officially banned in the British colonies. However, discrimination against Black populations continued after that in the form of **segregation**.

People of Asian descent in Canada have experienced racism for many years, too. In the early 1880s, the federal government brought in 17,000 Chinese workers to help build the Canadian Pacific Railway. Then, in 1885, when the railroad had been built, the Canadian government introduced a Chinese head tax. The tax applied only to Chinese immigrants. It was brought in to discourage further immigration. The Chinese Exclusion Act of

1923 cut off Chinese immigration altogether.

Later, during the Second World War, the Canadian government forced 20,000 people of Japanese descent into **internment camps**. Some 75 percent of these people were Canadian citizens.

“Canada’s racism, both past and present, is a well-**documented** and **undeniable** fact,” writes Mark O’Neil, president of the Canadian Museum of History and the Canadian War Museum.

“But many Canadians, sadly, do not know their history, so it stands to reason that they don’t know the darker chapters of it.”

Definitions

colonialism: the period when the part of North America that became Canada was ruled by Britain

documented: recorded in writing or on film; supported with evidence

imposed: established by authority

Indian Act: a Canadian federal law through which the federal government administers Indian status, local First Nations governments, and the management of reserve land and communal monies

Indigenous Peoples: of or referring to an original inhabitant of the land that is now Canada: First Nations, Inuit, and Métis people

internment camps: camps for political prisoners or prisoners of war

segregation: the policy of keeping people from different groups, especially different races, separate

time immemorial: used to refer to a point of time in the past that was so long ago that people have no knowledge or memory of it

undeniable: correct or true; not possible to deny

Systemic racism in Canada today

Over the years, Canada has worked hard to reduce systemic racism.

The country has made progress. For instance, the federal government has publicly apologized for some of Canada's more harmful past human rights abuses. As well, many Canadians today are proud of our **multicultural** country. And our 1982 Canadian **Charter of Rights and Freedoms** shows that Canada rejects racism. It states that everyone must be treated with

the same respect, dignity, and consideration.

Yet when you look at the data, there is still troubling evidence of systemic racism in Canada.

One example? The average income of Indigenous and Black Canadians is about 25 percent less than that of other Canadians.

Another example? Black and Indigenous Canadians were **disproportionately** impacted by the COVID-19 pandemic. Why? They often work in front-line

health care and service jobs. They frequently ride public transit. They usually live in more crowded conditions, which made physical distancing challenging. They are more likely to have underlying health conditions.

Also, Black and Indigenous people are **overrepresented** in prisons and jails across the country. The **incarceration rate** of Black Canadians is about three times higher than the rate for the Canadian population as a whole. Meanwhile, Indigenous people make up 30.4 percent of Canada's federal inmates. Yet they account for just three percent of this country's adult population.

Studies have shown that police forces use disproportionate violence against Black and Indigenous people. **Carding** affects a higher percentage of non-white Canadians, too.

"My clients get stopped and searched by police for things that I would never be given a second glance for," says Alberta criminal defence lawyer Meryl Friedland, who is white. "I have no safety concerns when I get stopped for speeding; my clients can't always say the same."

Canada's Anti-Racism Strategy

In 2019, the federal government unveiled its Anti-Racism Strategy. The strategy was formed after months of cross-country meetings with Canadians who have experienced racism and discrimination.

One program that has resulted from this new strategy was launched in 2021. It is designed to help Black **entrepreneurs** get business loans. The head of the Black Business and Professional Association called this a "game changer".

"Systemic racism, that is the biggest factor when we walk into a bank," says Nadine Spencer. "I always say that the biggest challenge Black business owners face is that they are black."

Definitions

carding: the practice by police of stopping and checking residents with little or no cause

Charter of Rights and Freedoms: a bill of rights entrenched in the Constitution of Canada that guarantees certain political rights to Canadian citizens and civil rights of everyone in Canada

disproportionately: in a manner that is bigger or smaller than expected in relation to something else

entrepreneur: someone who uses money to start businesses and make business deals

incarceration rate: the percentage of people in a given population who are in jail

multicultural: involving or consisting of people of different cultures

overrepresented: having representatives in a proportion higher than the average

‘People like us’ – implicit bias and privilege

A University of Toronto study published in 2016 looked at “resumé whitening”.

For the study, Black and Asian people hunting for jobs were told to “whiten” their resumes. They changed their last names so they did not sound ethnic. They also deleted any mention of extracurricular activities that might be associated with Black or Asian people. What did the study find? Blacks with “whitened” resumes were 2.5 times more likely to be given interviews than other Black job hunters. Asian applicants were also much more likely to be chosen if they “whitened” their resumes.

Implicit bias is the reason for these results, says lawyer Darren Thorne. Implicit bias is the preference people have to be around other people they feel they can relate to. Implicit bias is natural. But over time, implicit bias unfairly excludes certain groups.

Privilege also plays a role in systemic racism. Those with greater privilege are more likely to get ahead.

What do privileged people have in common? They are likely to be white. To live in safer neighbourhoods. To attend good schools. To have access to good health care. They are more likely to have parents who

are well-educated and have the money to pay for sports programs, music lessons, or college tuition. They have easier access to role models and mentors who look like them.

Canada is a much more **inclusive** society than it used to be. Yet the people in power are still mainly white. For example, Canada has 338 Members of Parliament (MPs). Currently, 11 MPs are Indigenous. Nine are Black.

Matthew Green is one of the Black MPs. He vividly remembers being nine years old and seeing Canada’s first-ever Black MP, Lincoln Alexander, on stage. He said Alexander’s “dignity... grace and an authority” made a strong impression on him. The event spurred his interest in politics.

Young Canadians need to see role models that look like them. They need to believe it’s possible

Racism and Self-Worth

Brandon Yan is a **biracial** Canadian. He has a Chinese dad. As a teen, he tried to fit in.

“I used to imagine myself with a different nose or with different eyes. I even used to imagine what it would be like to have a different dad — a dad who looked like other dads.”

He started using a non-Chinese name on resumés. He found that helped him get job interviews.

“Life rewarded me for erasing my Chineseness,” Mr. Yan said.

Mr. Yan came to understand that racism impacts how you feel about who you are. As a Black, Indigenous, or Asian person, you start to doubt your self-worth.

“Growing up in a white suburb, I saw myself through the lens of whiteness and **aspired** to it,” says. “And here’s the thing. I don’t think anyone ever told me to be ashamed of being half-Chinese or mixed race. [Racism and white supremacy] exist as normal and as abundant as the air that I breathed. It was on the TV. It was on the radio and in my music... It was in every family on my block. It was most of my teachers and it was every textbook.”

Definitions

aspire: to want to achieve something or to be successful

biracial: consisting of or combining two races

inclusive: deliberately aiming to involve all types of people

privilege: a special advantage or immunity or benefit not enjoyed by all

that they could one day follow in their steps.

“If you can’t see it, you can’t be it,” Mr. Green says.

Of course, it’s possible to come from an underprivileged background and to succeed. Many notable Canadians have. But it’s harder. And even when they become successful, they still bump up against systemic racism.

Brooks Arcand-Paul is a respected Alberta lawyer and MLA. He identifies as Cree. He grew up on the Alexander First Nation in Treaty Six territory. Despite his position, he has himself has been pulled over and questioned multiple times by the police because he is Indigenous.

Lori Anne Thomas is a Black criminal lawyer who was recently appointed to the Ontario Court of Justice. She has been told by

court staff move out of the area of the courtroom reserved for lawyers – even though she is one.

“I’ve heard more than enough times, ‘You don’t look like a lawyer.’ I know exactly what that means, which is that I’m not a tall, white man,” says Ms. Thomas.

“It hits at you,” she says, to be “constantly reminded that you’re kind of not expected to be here.”

A more equal, more inclusive, more just society

How can we end systemic racism? Understanding the issue is a good place to start.

We can acknowledge that systemic racism exists. We can learn to recognize it. We can learn about our country’s history. We can discover how racism has become **entrenched** in our institutions. We can reflect on the biases we may not even be aware that we hold. And we can think

about the role we play in making it possible for social injustices to continue.

Acknowledging the existence of system racism in Canada does not mean we are attacking our country, our identity, or our values.

“Grappling with such truths is not somehow unpatriotic,” says Mr. Thorne. “It is a sign of a mature society – one honest enough to

recognize when it falls short of its values and that believes in those values enough to at least try to live up to them.”

“At the end of the day, there’s going to be some difficult conversations,” says Mr. Arcand-Paul.

Definitions

entrenched: established firmly and securely

After Reading

A. Discussion

1. What are some of the systems that maintain racism in Canada?
2. What are some of the barriers systemic racism creates for Indigenous people, Black Canadians, and other marginalized people in Canada?
3. Which events in Canadian history contributed to institutional and systemic racism for people of Asian descent, African Canadians, and Indigenous Peoples? How did they function and who benefited from these policies and practices?
4. Although the Canadian Charter of Rights and Freedoms states that everyone must be treated with the same respect, dignity, and consideration, what evidence exists that Canada still has a long way to go to reduce systemic racism?
5. Use the article as a reference to sketch your understanding of implicit (hidden) bias and white privilege.
6. What does Matthew Green’s comment, “If you can’t see it, you can’t be it,” say about the significance of role models?
7. How can Canadians avoid perpetuating systemic racism?

B. Exploration and Reflection

There is a lot of information in this article. To help you focus on the big ideas and explore the issue of systemic racism over time, complete the organizer **Understanding Systemic Racism in Canada** (p. 24) for one of three racialized groups discussed in the article: Indigenous Peoples in Canada, Black Canadians, or Canadians of Asian descent. Record:

- what attitudes & actions—legislation, policies, institutions— were at the root of racism for this marginalized group in the past;
- the long-term impact and consequences of these actions on the group’s present reality;
- the steps that need to be taken to eliminate systemic racism in Canada in the future.

After documenting, complete the individual reflection at the bottom of the chart. Explain what personal commitment you will make to be part of the solution to end systemic racism in your school or community.

An example for Indigenous Peoples in Canada:

Past (Attitudes and Actions)	Present (Consequences and Treatment)	Future (Steps to Reducing Systemic Racism)
<ul style="list-style-type: none">▪ the Indian Act was imposed by the British colonial government▪ their cultures were seen as inferior to European culture	<ul style="list-style-type: none">▪ the average income is about 25% less than that of other Canadians	<ul style="list-style-type: none">▪ learn about the history of Indigenous Peoples in Canada

Understanding Systemic Racism in Canada

Racialized group: _____

Past (Attitudes and Actions)	Present (Consequences and Treatment)	Future (Steps to Reducing Systemic Racism)

My Commitment:

I commit to ending systemic racism in my school community by...

Extensions

1. Learn more about Canada’s Anti-Racism Strategy by exploring the links found on this Government of Canada webpage: <https://www.canada.ca/en/canadian-heritage/campaigns/anti-racism-engagement.html>
2. Here are some links that offer suggestions to adults for talking to their children or students about race and racism:
 - <https://www.unicef.org/parenting/talking-to-your-kids-about-racism>
 - <https://www.theatlantic.com/education/archive/2020/09/teaching-talking-kids-about-racism-and-police/616159/>
 - <https://www.pbs.org/education/blog/10-tips-on-talking-to-kids-about-race-and-racism>
 - <https://www.todayparent.com/family/parenting/how-to-talk-to-kids-about-racism-an-age-by-age-guide/>
3. Use picture books to talk about race. Consider using the metaphor of books as windows, doors, and mirrors to help you select picture books that will: allow students in your class to see themselves reflected in books; offer an opening into worlds, both real and imagined, that go beyond their own experiences where they meet characters different than themselves; and provide a conduit for them to see or experience the world and what it offers. [Visit the website: <http://mirrorswindowsdoors.org> for a more detailed explanation of the metaphor, book lists, links, and articles.] This PBS.org-blog provides an annotated bibliography of picture books you can use to prompt further conversations on race: <https://www.pbs.org/education/blog/18-childrens-books-to-prompt-and-further-conversations-on-race> Although the article was posted in 2020, the titles represent diverse races. If you check out Brittany Smith’s (the author) X account and website, you will see additional titles.
4. Engage your students in discrimination activities to discuss concepts of diversity, power, & privilege. TeenTalk.ca has several resources for educators with activities related to discrimination, appreciating diversity, and taking action. Check out the following links: <http://teentalk.ca/service-providers/tools-and-activities/> The website is also a resource for youth with ‘Learn About’ links for Decolonization and Diversity and Discrimination: <http://teentalk.ca/learn-about/>
5. The Association for Canadian Studies (ACS) published a study in 2022 that looked at Canadians’ perceptions of racism online: <https://acs-metropolis.ca/studies/acs20220516en-racism-online-in-canada/> Have students compare the survey questions and responses with their own perceptions and experiences. To what degree do the survey results match students’ reality?
6. On June 25, 2020, Prime Minister Justin Trudeau issued the First Ministers’ statement on the subject of anti-racism. He tweeted, “Hate has no place in our country and will not be tolerated.” Watch the press conference here: <https://youtu.be/tOjVS2mOsec> [0:55]. Read more about the challenges the First Ministers had coming to a common understanding of the words ‘racism’ and ‘systemic’, in this National Post article: <https://nationalpost.com/news/what-is-systemic-racism-there-is-broad-national-confusion-about-the-concept>.
7. Listen to the podcast “Colour Code”, Episode 1: Race Card at <https://www.youtube.com/watch?v=5EqYtgRh7vs> [22:51]. How is race defined at the beginning of the podcast? How has the Indian Act controlled the very concept of race and identity for Indigenous Peoples in Canada?

Extensions

8. Watch Erica Violet Lee’s “Our bodies and lands are not your property” at <https://vimeo.com/200241287> [21:16].
 - In the video, the speaker identifies the systemic ways that Indigenous Peoples still experience discrimination. List as many as you can.
 - The speaker describes an experience where she got a certain score on a Saskatchewan provincial (CAT) test. How is this story an example of systemic racism?
9. The Hon. Ahmed Hussen came to Canada as a child refugee, and today is Minister of International Development. In this TEDxToronto video (2017), he shares his experience of “Two Canadas” – a country of immense generosity, but also one that struggles with systemic racism. He paints a bold picture of how a country can become “truly great” by starting with the individual. Invite students to compare the Hon. Ahmed Hussen’s suggestions with the reflections of Ms. Thorne’s (in the article) on how to avoid perpetuating systemic racism: <https://youtu.be/o9EXoKb7el4?si=jPkm83itusX71sAm> [12:52]

Culminating Activity: Art Analysis

Study the illustrations by Songhees artist Brianna Bear.

1. What elements can you identify in the illustration of Max and Torianne Johnson? What do you suppose the artist wanted these elements to symbolize?
2. After reading the article about the history of systemic racism in Canada, how do you interpret the illustration of the three faceless individuals?
3. Now read Brianna's words about her illustrations:

["For the first image] I drew inspiration from the regalia [the Johnsons] wore to the hearing, wearing their blankets [to represent] their community and ancestors. I added the... wreath to also represent the healing and learning that needs to come from these incidents. The second image represents the article on systemic racism in Canadian history. Particularly about police – the Indigenous people and Black people in Canada that face violence from police."

In what ways were your interpretations similar to or different from Brianna's intentions? Explain.

* You can see more of Brianna's powerful art on her Facebook page at

<https://www.facebook.com/pg/BriannaBearArt/posts/>



Culminating Activity: Letter to My Children

A. Before Reading: Letter to My Children (Systemic Racism)

Try to remember the first time you realized something about yourself (for instance, that you were good at sports or school, or you were the class clown). Were you told this by a teacher, a family member, or a friend? Do you remember this message coming to you through words or actions? Describe your memory to a friend. As you see it, how did this message affect your choices in the future? Would you say that the beliefs we have about ourselves are learned, or are they just part of who we are?

B. After Reading

- After reading Tina’s letter out loud, read the letter again, silently, to yourself. How many times does she use the word ‘safe’ or ‘safety’? What is the relationship between beliefs people have of us and safety?
- In your own words, describe why Tina and her husband chose to homeschool their children.
- Find three pieces of evidence in Tina’s story to support the idea that systemic racism exists in education and schooling.
- How does “unspoken” racism work? Find evidence in Tina’s story or in your own experience.

C. Extension

Tina calls out to all people to be empathetic. As a class, compose a response to Tina. What kinds of promises can your class make to initiate change on a systemic level? What promises or actions would you like to initiate in your school so that all kids feel safe? Send your letter via email to the editor: janet@lesplan.com

* Tina is the creator of “To My Children: Every Child Matters – Even You”, a video that describes beautifully and powerfully the impact of Residential Schools on her family and the hope she has for her three children, as well as the importance of understanding history, being kind, and having children know they matter. You can preview this video at <https://youtu.be/a7eXhB6LQck> To find out how to purchase rights to show this video to your students, contact Tina at tinasavea@gmail.com.

Letter To My Children: Systemic Racism

When I was a little girl, I attended school on our reserve. I was smart. I felt smart. I knew I was smart. I got top grades. Our school was small. We didn't have a lot. But I never questioned why. I was happy. My best friends were my cousins. I was in a safe place.

Later, my family moved. I found myself on the first day of grade 9 walking into a foreign world. Public school. All the other kids looked different. They were not as friendly. I didn't have my cousins. I was alone. I walked into Language Arts class, picked a seat in the back and wanted to cry. No one came up to me and said hello. People glanced back a few times to look. But no one acknowledged I was there. I felt invisible. I sat listening as our teacher talked about our newest novel study. What was going on with my brain? Why wasn't I understanding anything he was saying? Why did I suddenly feel so stupid? And I was definitely not about to lift my hand and ask any questions for clarity. I had no voice.

As time went on I found myself in the "general math" class instead of Algebra where I should have been. It was easy. Too easy. But I didn't care, I was with most of the other "brown kids" in my class. It felt safe there.

That year we had a project writing about what we wanted to be when we grew up. I never remembered my goal, but I do

remember that my best friend – who was Indigenous, like me – said she wanted to be a lawyer. Our teacher said to her, "Maybe you should think of something more realistic."

My grades in that school were okay but not nearly as good as they were when I went to our little school on the reserve.

A couple of years later, we moved back to the rez. I did my last two years of schooling back in my safe place with people who looked like me, laughed like me, spoke like me. I was once again receiving top grades. I graduated as the class valedictorian of a tiny class of 9.

So, what was the big difference? Why did I feel so smart in one school and stupid in the other?

I don't ever remember people calling me racist slurs in public school. The teachers seemed overall quite nice. But I think the unspoken was louder and more clear than the spoken.

The public school didn't have to tell me I was stupid. It just didn't remind me of my intelligence. The public school didn't tell me I wasn't seen, it just didn't acknowledge I was there. The public school didn't tell me to be quiet. It just didn't give me a safe space to speak up. I came from a different world and the people in this new world didn't realize how important a simple "welcome", spoken with love, can reach the heart of a child and impact their future.

So my dear children, when you came into our lives your Dad and I chose to homeschool you for six years. Yes, I'll admit my short years in public school always remained in the back of my mind reminding me of what I never wanted you to experience. But what we knew for sure was that on the first day you walked into that public school, we wanted you to know your value. We wanted you to know how important you are. We wanted you to know how smart you are. We wanted it ingrained into your soul so that no one could come by later and make you believe differently. We wanted you to stand proud as Anishinaabe/ Cree/Samoan kids. We wanted you to be ready to face any world that may look different than yours and have the confidence to keep walking with your head held high.

My beautiful children, you may have to fight harder, but it will make you stronger. You may have to run a little further, but that will give you endurance. You may hear negative words spoken to you, but brush them off and remember who you are. No matter the hardships you face due to the colour of your skin, always – always – walk in forgiveness because forgiveness will allow you to live a life filled with empathy. Empathy can connect hearts. Connected hearts will bring unity. And unity is unstoppable.

Love, Mom (Tina Savea)

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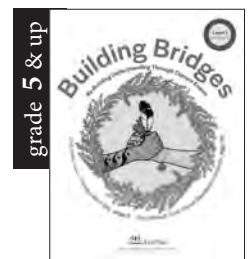
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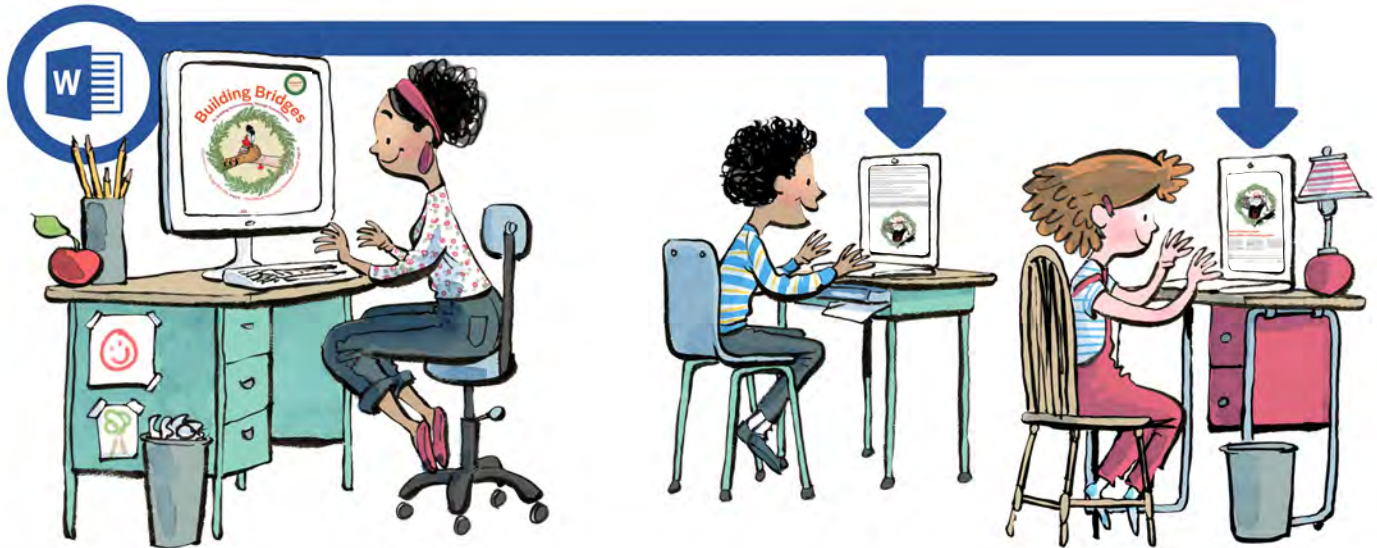
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Issue 5: January 22
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Level 1

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The Canadian Reader

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Le Monde en Marche

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Building Bridges Level 2

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Bâtir des ponts Niveau 2

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Numéro 3: 22 janvier
Numéro 4: 25 mars
Numéro 5: 13 mai

Bâtir des ponts Niveau 1

Numéro 1: 7 septembre
Numéro 2: 22 novembre
Numéro 3: 24 janvier
Numéro 4: 27 mars
Numéro 5: 15 mai



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PDF/WORD SUBSCRIPTIONS: 2024-2025

Publication	Language	Grade Level	Price		Amount
			4 issues (Sept. - Dec.)	8 issues (Sept. - May)	
<i>The Canadian Reader</i>	English	Grades 3 and up	<input type="checkbox"/> \$115	<input type="checkbox"/> \$230	
<i>What in the World?</i> - Level 1	English	Grades 5 and up	<input type="checkbox"/> \$115	<input type="checkbox"/> \$230	
<i>What in the World?</i> - Level 2	English	Grades 8 and up	<input type="checkbox"/> \$115	<input type="checkbox"/> \$230	
<i>Nos Nouvelles</i>	Français	À partir de la 3 ^e année	<input type="checkbox"/> 115 \$	<input type="checkbox"/> 230 \$	
<i>Le Monde en Marche</i> - Niveau 1	Français	À partir de la 5 ^e année	<input type="checkbox"/> 115 \$	<input type="checkbox"/> 230 \$	
<i>Le Monde en Marche</i> - Niveau 2	Français	À partir de la 8 ^e année	<input type="checkbox"/> 115 \$	<input type="checkbox"/> 230 \$	
			5 issues (Sept. - May)		
<i>Building Bridges</i> - Level 1	English	Grades 5 and up	<input type="checkbox"/> \$180		
<i>Building Bridges</i> - Level 2	English	Grades 8 and up	<input type="checkbox"/> \$180		
<i>Bâtir des ponts</i> - Niveau 1	Français	À partir de la 5 ^e année	<input type="checkbox"/> 180 \$		
<i>Bâtir des ponts</i> - Niveau 2	Français	À partir de la 8 ^e année	<input type="checkbox"/> 180 \$		
Subtotal A					\$

ONLINE INTERACTIVE SUBSCRIPTIONS: 2024-2025

Publication	Language	Grade Level	Price		Amount
			20 issues (Sept. - Jan.)	40 issues (Sept. - June)	
<i>Currents4Kids</i>	English	Grades 3 and up	<input type="checkbox"/> \$115	<input type="checkbox"/> \$230	
<i>News4Youth</i> - Levels 1, 2, & 3	English	Grades 5 and up	<input type="checkbox"/> \$220	<input type="checkbox"/> \$440	
<i>Infos-Jeunes</i>	Français	À partir de la 3 ^e année	<input type="checkbox"/> 115 \$	<input type="checkbox"/> 230 \$	
<i>Infos-Ados</i> - Niveaux 1, 2, et 3	Français	À partir de la 5 ^e année	<input type="checkbox"/> 220 \$	<input type="checkbox"/> 440 \$	
Subtotal B					\$
			ON add 13% HST NB, NL, NS & PEI add 15% HST		HST
			All others add 5% GST		GST
TOTAL					\$



BILLING OPTIONS

Invoice school Invoice **Bill To** address Bill in the fall
 Purchase Order _____
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LESPLAN OFFICE USE

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LesPlan Educational Services Ltd.

info@lesplan.com www.lesplan.com Toll free 888 240-2212 #1 - 4144 Wilkinson Road, Victoria, BC V8Z 5A7

Order Form - Collections

Email to info@lesplan.com or fax to (888) 240-2246 or order online: www.lesplan.com

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Publication	English	Français	Level		Price Per Product	Amount
Lesson Collections						
<i>Critical Literacy</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$55 each	
<i>News Literacy</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$55 each	
<i>Note-Making</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$55 each	
Themed Collections						
<i>Community Connections</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> Level 1	<input type="checkbox"/> Level 2	\$55 each	
Text Collections						
The Canadian Reader	English	Français	Level		Price Per Product	Amount
• <i>Amazing Animals</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$18 each	
• <i>Animals and Us</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$27 each	
• <i>Endangered Animals</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$21 each	
• <i>Government</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$18 each	
• <i>Health</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$42 each	
• <i>Indigenous</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$27 each	
• <i>O Canada - Volume 1</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$30 each	
• <i>O Canada - Volume 2</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$27 each	
• <i>Ocean Animals</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$15 each	
• <i>Our Great Outdoors</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$15 each	
• <i>Reduce, Reuse, Recycle</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$18 each	
• <i>Space</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$21 each	
• <i>Technology</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$33 each	
• <i>The Environment and Us</i>	<input type="checkbox"/>	<input type="checkbox"/>			\$24 each	
What in the World?	English	Français	Level 1	Level 2	Price Per Product	Amount
• <i>Animals</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$21 each	
• <i>Environment</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$36 each	
• <i>Government</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$27 each	
• <i>Indigenous</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$18 each	
• <i>Legislation</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$21 each	
• <i>O Canada</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$21 each	
• <i>Space</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$36 each	
• <i>Technology - Volume 1</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$24 each	
• <i>Technology - Volume 2</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$24 each	
					HST	
					GST	
TOTAL						



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 All others add 5% GST **GST**

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