

# *Their Voices* **Will Guide Us**

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EDUCATION GUIDE

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National Inquiry into Missing and Murdered Indigenous Women and Girls

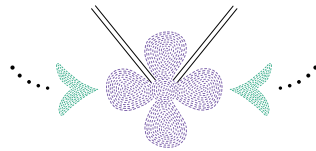
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## *Welcome!*

When we think to the future, we consider the legacy we will leave for those who come after us: our children, grandchildren, nieces, nephews, and other young people for generations to come. One of the best legacies we can leave them is an education that will help prevent violence and keep Indigenous women and girls safe so that they can all flourish. Together, we can create a society in which all Indigenous lives are valued.

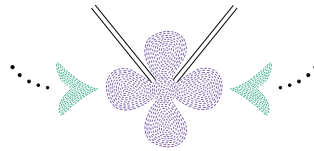
By taking collective responsibility for safety, and by educating Canadians about the systemic causes of violence against Indigenous women and girls, we can effect real change. We believe in the power of youth voices and in the agency of Indigenous women and girls. Indigenous women and girls have a right 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.

Our goal in this guide is to help shine a light into the dark corners of our collective history, the impacts of colonialism and racism on the lives of Indigenous women and girls as well as on their families, communities, and Nations. We have the power to change by educating ourselves, our children, community members, and all Canadians. One way of doing this is by sharing the messages of remembering, honouring, resilience, and hope created by children and youth who engage in the activities outlined in this guide.

This guide is a resource for educators at all levels to introduce the value of Indigenous women's and girls' lives into the classroom and into the minds and hearts of young people. It will prepare educators to use a decolonizing pedagogy and a trauma-informed approach in their teaching.

We hope that this guide will initiate, and provide a foundation for, the development of curricula, courses, programs, and learning modules in Ministries of Education, Faculties of Education, Social Work, Criminal Justice, Women's Studies and Law, teachers' associations/federations/societies/unions, and within schools and school divisions in every province and territory in the country.

Many people have contributed their wisdom, knowledge, and guidance to the creation of this guide, including Elders and educators from across various Indigenous Nations in Canada.



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Many thanks to:

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We are grateful to those who will pick up this Guide and engage with it. We look forward to hearing about the important work that you and your students have done.

Miigwech. Ish nish. Thank you. Merci.

Chief Commissioner Marion Buller

Commissioner Michèle Audette

Commissioner Brian Eyolfson

Commissioner Qajaq Robinson



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# Introduction

*Their Voices Will Guide Us* is an education initiative of the National Inquiry into Missing and Murdered Indigenous Women and Girls. Our intent is to facilitate critical thinking, purposeful reflection, and dialogue around the perceptions and lived realities of Indigenous women and girls, including members of LGBTQ2S communities. This initiative is designed to engage students and teachers in meaningful learning about the important roles of Indigenous women and girls in their families, communities, and nations, highlighting their strength, agency, and traditional responsibilities as Indigenous women and girls as well as to engage students and teachers in examining the impact of the high levels of violence that Indigenous women and girls experience. This guide will help learners understand how violence violates Indigenous women's and girls' inherent, Treaty, Constitutional, and human rights. These rights must be upheld for Indigenous women and girls to reclaim their power and rightful place in Canadian society. We all have a role and responsibility for ensuring that Indigenous women and girls are respected, valued, loved, and protected, recognizing their strength, agency, and leadership in the broader societal context of decolonization, transformative social justice, and reconciliation.

It is important for all students to acquire foundational knowledge about the significance of Indigenous women's historical and contemporary roles in the cultural, social, political, legal, and economic life of their respective Nations as well as their vital contributions to Canadian society. It is equally important for all Canadians to acknowledge and confront the epidemic of violence that Indigenous women and girls face in their everyday lives.

In order to engage in meaningful dialogue and social justice actions students must examine historical and current societal attitudes towards Indigenous women and girls that perpetuate ignorance, racism, sexism, and discrimination, and place them at high risk of becoming victims of violence. This begins by understanding the depth of loss that families and communities have suffered and the importance of remembering and honouring the lives and memories of so many daughters,

granddaughters, mothers, wives, partners, aunties, sisters, and cousins who are no longer with us. This learning is key to fostering mutual respect, empathy, authentic dialogue, and action focused on our individual and collective responsibilities. We will be defined in the future by the actions we take – or fail to take – today to eliminate violence against Indigenous women and girls and support them as they reclaim power and place in Canada. *Their Voices Will Guide Us* offers an opportunity to create a safe, respectful learning environment for confronting hard truths and generating new knowledge through dialogue and art to change the future with and through our students.

The National Inquiry's goal for *Their Voices Will Guide Us* is to engage students of all ages in generating messages of resilience, truth, hope, solidarity, and justice through the arts that are based on their own learning. These messages can inspire and motivate Canadians from all walks of life, at all ages, and in all territories to take action in their own lives to generate transformative social change. Student messages will be gathered and curated to form part of the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls.

Hope and change are always the purpose in doing this work, and real change requires a foundation of truth and knowledge. *Their Voices Will Guide Us* offers opportunities for student empowerment to change current perceptions and influence adult decision-makers in their families, communities, and the country as a whole. Together, their messages will serve as calls to action reminding all Canadians of our shared responsibility to create a safe and respectful environment for everyone, especially Indigenous women and girls, whom our society has failed for far too long.







## HOW THE GUIDE WORKS

This guide has five main sections. **Teachers** begins with **background information** and **learning resources for teachers**, as many educators may not have the benefit of accurate information or education about Indigenous women and girls. This section also includes information on **preparing the environment**, or **creating an ethical space** for learning difficult truths. This will help guide teachers in supporting students who may have experienced, or are experiencing, traumatic or challenging situations related to the issues and conditions examined herein. Finally, this section concludes with sample **terminology** that is integral for understanding the context of Indigenous women's and girls' oppression.

Following **Teachers** there are three main sections: **Early Years (ECS–Grade 4)**, **Middle Years (Grades 5–8)** and **High School and Beyond (Grades 9–12, Post-Secondary and Adult Learning)**. Having all age groupings in one guide will provide users with maximum exposure to a wide range of themes as well as the option to select material designed for specific grade levels. The grade groupings provide guidelines for teacher discretion, as teachers know their own students best. We recommend that teachers who intend to use only one section still review the full guide, as other sections may contain helpful information.

### Each of these main sections are further divided into focus areas

Central to each of the grade level sections are the **Themes to be Explored**. The intent is to prompt inquiry into the multifaceted lives of Indigenous women and girls in this country. Themes are situated in sections based on age appropriateness; however, teachers are encouraged to review all of the theme lists in each of the three sections. The lists are not exhaustive, and teachers should feel free to explore additional themes with students along with those listed when structuring their students' learning. Themes in these sections may be relevant for your students depending on where you are located, the composition and experience of your class, and where students are at in their learning.

**Foundational learning** provides a brief pedagogical context for teachers who are less familiar with teaching students about sensitive issues or who may not have relationships with, or knowledge of, the Indigenous peoples on whose territory the school is located. In creating a respectful learning environment, it is important to recognize that "Indigenous women and girls" is not a "topic" to be studied; rather, learning should reflect a holistic approach that acknowledges the lived realities of Indigenous women and girls as individual human beings. Students should be encouraged to remember that each of these lives is precious, has meaning, and is connected to everything around them. In the foundational learning sections, you will find guidance to situate the learning in the territory of the Indigenous people where you live.

The **Inquiring Minds** component of each section provides teachers with ideas on how to create an environment of inquiry and critical thinking at different grade levels and relevance to the themes. Teachers will invite and encourage students to consider their own roles in examining truth and initiating positive change. Students will also be asked to consider the roles of others around them and to think of ways to engage with them in constructive dialogue about accepting their own individual and collective responsibility to learn and take action for decolonizing, transformative social justice, and change.

Age appropriate **Resources** are also included in each section to present ideas for teachers and students on their learning journey. Teachers are encouraged to utilize locally situated resources, wherever possible including local Indigenous Elders, Knowledge Keepers, and community members as well as local and regionally based books, films, news articles, and so on.

**Finding Their Voices** outlines the expected project outcome, which is for students to create messages of resilience, truth, hope, solidarity, and justice based on their learning and expressed in their authentic "voices." The messages may take any form, including song, spoken word, dance, a play, video, poetry, painting, sculpture or any other artistic forms of voice that students choose. Messages will be culturally diverse, reflective of the Indigenous peoples, and contextualized to the traditional territory in which the students live and learn. In some instances, this will mean non-Indigenous children and youth are allies and in other instances messages will be from Indigenous children and youth reflecting their own lived experiences and those of their families and communities. They will also reflect students' individual gifts and talents, the particular focus of the message, and the intended audience. We will embrace the uniqueness of each message as a reflection of the human dignity, strength, and resilience of Indigenous women and girls, the sacred connections to land, family, and community, and the spirit of each person who shares their message with us.

**Sharing the Message and Inspiring Change** provides starting points to consider how the messages generated by students might be shared locally, regionally, and nationally in addition to submitting them to the National Inquiry.

**Sample Activities** provides examples of a range of theme-related activities suitable for different grade levels.

The final section of this guide is **Contact Information** for this initiative and explains **how to submit your students' voices to the National Inquiry** as messages of resilience, truth, hope, solidarity, and justice. If you have any questions, ideas, or suggestions, please let us know. We are grateful and excited to have you, your students, families, and communities involved in this work with us.



# Call to Action

## *to Education Leaders*

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The movement to bring attention to the issue of missing and murdered Indigenous women and girls and to make positive change for safer communities has been driven by Indigenous families and communities for over 50 years. Until very recently, “mainstream Canada” has ignored or minimized the impacts of systemic colonialism, racism, sexism, and discrimination that have created the conditions under which violence against Indigenous girls and women has reached epidemic proportions.

As Education Leaders, it is incumbent upon us to model courage and integrity in our own learning and to provide comprehensive and accurate professional development for our teachers as they educate our future leaders and decision-makers. It is essential that teachers be supported in acquiring and developing the necessary resources, knowledge, and skills as they teach students how to take action for transformative social justice and societal change that will allow Indigenous women and girls to thrive.

We call upon you, as leaders in our education systems, to ensure that all teachers are provided with ongoing and authentic professional development opportunities that provide the pedagogical foundation and subject matter knowledge and skills to teach this truth with confidence, empathy, and respect. This will foster learning environments that create well-educated, socially responsible citizens for the future.









# *Teachers*

## BACKGROUND INFORMATION, RESOURCES FOR TEACHER LEARNING, PREPARING THE ENVIRONMENT, AND TERMINOLOGY

### **BACKGROUND INFORMATION**

For many teachers the experience of teaching about Indigenous women and girls, much like the teaching about Residential Schools, will require new learning, often only one step ahead of your students. This is not uncommon and should not be a deterrent to taking on this very important learning with your students. Consider this as an opportunity to learn with your students to co-create and learn together, respectfully and considerately.

Some teachers will be leading this initiative based on their own lived experience and/or with students who are directly or indirectly impacted by the issue of missing murdered family members. Again, this is not a reason to avoid this important learning. However, we acknowledge that the content can be difficult and emotional. We encourage teachers to access the resources and tools needed to develop both their personal and classroom-based strategies for self-care. Teachers who use a trauma-informed approach can create an environment that supports student self-empowerment, self-determination, and agency for change as students discover the power of their own voices.

Teachers are reminded not to assume that all Indigenous students in class are members of the local First Nation, Métis, or Inuit community. It is important to know the background of your students and to learn about the local Indigenous people and their lands. It is also important to remember that one of the significant inter-generational impacts of colonization and the Residential Schools system is separation from language and culture. Do not assume that Indigenous students know their culture, their birth

family, or community of origin. Get to know your students, find out about their homeland, their traditional territory, and communities, and connect with them where possible.

Remember that relationship is key when learning about, with, and from Indigenous people. In-person, face-to-face learning opportunities are best for you and your students. We all have a role in this work but our roles are different depending on our background. We all have the responsibility to teach truth and move to action. Be aware that not everyone has the right to teach cultural protocols or talk about personal stories from other people's lives without their permission. If you are non-Indigenous, connect with an Indigenous person/people from the territory to guide you and to do some of the teaching wherever possible.

### **REMINDER ABOUT INDIGENOUS PERSPECTIVES**

The term "Indigenous" is used throughout this guide but it is important to remember that the perspectives, protocols, practices, values, teachings, and knowledge is unique to each First Nation, Inuit community, Metis community or settlement, family and individual. Educators, group leaders, parents, and anyone utilizing this guide will need to take the time to seek information, knowledge, and teaching from the people of the local territory. This is part of the necessary learning for change that creates safer places, spaces, and communities not only for Indigenous women and girls, but for all Indigenous peoples, and that fosters social justice and reconciliation.



## RESOURCES FOR TEACHER LEARNING

FOR USE BY TEACHERS AS CONTENT MAY  
BE TOO GRAPHIC FOR STUDENTS

### REPORTS AND INQUIRIES

**Royal Commission on Aboriginal Peoples (RCAP)** was a Canadian Royal Commission established in 1991 to examine and make recommendations on a broad range of issues of concern to First Nations, Inuit, and Métis peoples. In 1996, the commission produced a final report of 4000 pages setting out a 20-year action plan for implementing the recommended changes. While few recommendations were implemented, the RCAP process set a critical precedent for including the perspectives and voices of Indigenous peoples.

RCAP published a report specific to the Inuit relocation to the High Arctic beginning in 1953, entitled *The High Arctic Relocation: A Report on the 1953-55 Relocation*. It details government policy and planning for the relocation, historical issues, and impacts. To supplement this report, RCAP commissioned a paper that detailed relocation policies in the Canadian Arctic and the Circumpolar world, entitled *Inuit relocation policies in Canada and other circumpolar countries, 1925-60* by Dr. Alan R. Marcus.

► <https://lop.parl.ca/content/lop/researchpublications/prb9924-e.htm>

► <http://data2.archives.ca/rcap/pdf/rcap-458.pdf>

► [http://publications.gc.ca/collections/collection\\_2017/bcp-pco/Z1-1991-1-41-149-eng.pdf](http://publications.gc.ca/collections/collection_2017/bcp-pco/Z1-1991-1-41-149-eng.pdf)

### **The Truth and Reconciliation Commission of Canada**

(TRC) was established in 2008 as part of the Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history. From 2009 to 2015, the TRC travelled across Canada hearing from over 6,750 witnesses. As part of its public education mandate, the TRC hosted seven national events to engage and educate all Canadians about the history and legacy of the Residential Schools system, to share and honour the experiences of Residential Schools survivors and their families, and to foster reconciliation. In June 2015, 94 Calls to Action were released, including several on public education. In December 2015, the TRC released its entire six-volume Final Report.

► <http://www.trc.ca/websites/trcinstitution/index.php?p=890>

**Aboriginal Justice Inquiry** (1991) and **Aboriginal Justice Implementation Commission** (2001). The Aboriginal Justice Inquiry was established in 1988 to inquire into the circumstances surrounding the murder of a young Indigenous woman, Helen Betty Osborne, and the shooting death of Indigenous leader J.J. Harper by the Winnipeg police. It was also mandated to examine the relationship between the Aboriginal Peoples of Manitoba and the justice system. It made close to 300 recommendations,

which were delivered in 1991 but largely ignored until 1999 when the provincial government established the Aboriginal Justice Implementation Commission, which proposed an additional 100+ broad recommendations concerning the justice system, law enforcement, Indigenous justice systems, natural resources, the *Indian Act*, Indigenous women's welfare, and youth and children.

► <http://www.ajic.mb.ca/volume.html>

### REPORTS SPECIFIC TO MISSING AND MURDERED INDIGENOUS WOMEN

To date, there have been over 100 reports and inquiries related to violence against Indigenous women and girls. Some of these reports are included here:

**What Their Stories Tell Us: Research Findings from the Sisters In Spirit Initiative.** Produced by the Native Women's Association of Canada (NWAC), this report summarizes five years of research and information gathering concerning the disappearance or murder of Indigenous women.

► <https://nwac.ca/wp-content/uploads/2015/07/2010-What-Their-Stories-Tell-Us-Research-Findings-SIS-Initiative.pdf>

**Invisible Women: A Call to Action – A Report on Missing and Murdered Indigenous Women in Canada, Report of the Special Committee on Violence Against Indigenous Women** (2014). The Committee's work was organized around three themes: violence and its root causes, front-line assistance, and preventing violence against Aboriginal women and girls. The Committee gathered information through public meetings, where it heard testimony from the family members of missing and murdered Aboriginal women. It also held meetings with prevention experts and front-line service providers. The report summarizes the comments made at those meetings, many of which relate to the ways in which Aboriginal women and girls are not adequately protected from violence.

► <https://www.ourcommons.ca/DocumentViewer/en/41-2/IWFA/report-1>

**Report of the inquiry concerning Canada of the Committee on the Elimination of Discrimination against Women under article 8 of the Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women** (30 March 2015). Prepared by the Committee on the Elimination of Discrimination against Women (CEDAW), this report was a response to submissions from the Feminist Alliance for International Action and the Native Women's Association of Canada alleging grave and systemic violations by Canada of the rights in the Convention, and requesting an investigation under Article 8 of the CEDAW Optional Protocol.

► [http://tbinternet.ohchr.org/Treaties/CEDAW/Shared%20Documents/CAN/CEDAW\\_C\\_OP-8\\_CAN\\_1\\_7643\\_E.pdf](http://tbinternet.ohchr.org/Treaties/CEDAW/Shared%20Documents/CAN/CEDAW_C_OP-8_CAN_1_7643_E.pdf)



**Missing and Murdered Indigenous Women in British Columbia, Canada**, Inter-American Commission on Human Rights (21 December 2014). This report focuses on missing and murdered Indigenous women in British Columbia, assessing the context in which Indigenous women have gone missing and been murdered over the past several years as well as the Canadian government's response to this issue.

► <https://www.oas.org/en/iachr/reports/pdfs/indigenous-women-bc-canada-en.pdf>

**Reports of the Missing Women Commission of Inquiry** (Oppal Commission, British Columbia). British Columbia's legislature established the Missing Women Commission of Inquiry in 2010, under the authority of the *Public Inquiry Act*. The report cited several factors that increased the vulnerability of Indigenous women. These included:

- the social marginalization and abandonment that flows from colonial attitudes towards Indigenous women
- food, shelter, and income, insecurity,
- the impacts of drug dependency, the inadequacy of drug treatment programs,
- the focus on criminalization rather harm reduction in government approaches to prostitution.

► <http://www.missingwomeninquiry.ca/obtain-report/>

**No More Stolen Sisters: The Need for a Comprehensive Response to Discrimination and Violence Against Indigenous Women in Canada**. This report updated Amnesty International's 2004 Stolen Sisters report, which documented the underlying causes of violence against Indigenous women carried out by Indigenous and non-Indigenous men.

► <http://www.amnesty.ca/sites/amnesty/files/amr200122009enstolensistersupdate.pdf>

**Missing and Murdered Aboriginal Women: A National Operational Overview** (2014) and **Missing and Murdered Aboriginal Women: 2015 Update to the National Operational Overview** (2015). These RCMP-led studies of missing and murdered Indigenous women assess data concerning all cases reported to date across the country.

► <http://www.rcmp-grc.gc.ca/en/missing-and-murdered-aboriginal-women-national-operational-overview>

► <http://www.rcmp-grc.gc.ca/en/missing-and-murdered-aboriginal-women-2015-update-national-operational-overview>

**Nipimik Nanisiniq** is Pauktuutit Inuit Women of Canada's initiative to inform and bring guidance to Inuit women of Canada's situation in their communities and in urban areas. Their report and other information is posted on their website.

► <http://pauktuutit.ca/missing-murdered-inuit-women/>

**Qullit Status of Nunavut Women** brings Inuit women's issues to the forefront. Some of their initiatives and projects against violence are described here:

► <http://www.qnsw.ca/>

**Bring Hope and Restore Peace: A Study Report on the Life and Concerns of Inuit Women of Nunavik 2015** is Saturviit Inuit Women of Nunavik's study on the life of Inuit women in Nunavik Quebec. Issues of conjugal violence, lack of housing, health, and education are among the many concerns raised by Inuit women of Nunavik. The study was done with the intent of finding solutions to support Inuit women and children to live in security and well-being.

► [http://www.saturviit.ca/wp-content/uploads/2015/08/Saturviit\\_Long-study-report\\_2015-08-18\\_final.pdf](http://www.saturviit.ca/wp-content/uploads/2015/08/Saturviit_Long-study-report_2015-08-18_final.pdf)

The Saturviit website also includes **Missing or Murdered Nunavimmiut**, the pre-Inquiry report on Missing and Murdered Indigenous Women and Girls.

► <http://www.saturviit.ca/missing-and-murdered-inuit-women/>

**A comment by the Legal Strategy Coalition on Violence Against Indigenous Women on the RCMP Update to the National Operational Review, 2015**. This report was prepared by the Legal Strategy Coalition, a nation-wide ad hoc group of individuals formed in 2014 following the murder of Inuit university student Loretta Saunders to address violence against Indigenous women. This report highlights some of the information gaps, flaws, and biases in the 2015 RCMP Update report.

► <http://www.leaf.ca/wp-content/uploads/2015/06/LSC-Review-of-2015-RCMP-Update.pdf>

**Those Who Take Us Away: Abusive Policing and Failures in Protection of Indigenous Women and Girls in Northern British Columbia, Canada**. This report by Human Rights Watch, an organization dedicated to protecting human rights around the world, asserts that Indigenous women are under-protected, and have in several instances been abused by RCMP officers.

► [https://www.hrw.org/sites/default/files/reports/canada0213webwcover\\_0.pdf](https://www.hrw.org/sites/default/files/reports/canada0213webwcover_0.pdf)

**Boyfriend or Not – Sexual Exploitation and Trafficking of Aboriginal Women and Girls in Canada**. Created by NWAC for presentation to the United States Embassy, this report discusses how Indigenous women are recruited for sexual exploitation, and how their socioeconomic marginalization and the legacies of Residential Schools on Indigenous families contribute to women's vulnerability to sexual exploitation.

► [https://www.nwac.ca/wp-content/uploads/2015/05/2014\\_NWAC\\_Boyfriend\\_or\\_Not\\_Report.pdf](https://www.nwac.ca/wp-content/uploads/2015/05/2014_NWAC_Boyfriend_or_Not_Report.pdf)

### **Murders and Disappearances of Aboriginal Women and Girls: Report to the Human Rights Committee.**

This report, prepared by NWAC and the Feminist Alliance for International Action, was submitted to the Human Rights Committee for their consideration in their sixth periodic report of Canada.

- [http://www.leaf.ca/wp-content/uploads/2015/06/2015-06-FAFIA-NWAC-stmt-INT\\_CCPR\\_CSS\\_CAN.pdf](http://www.leaf.ca/wp-content/uploads/2015/06/2015-06-FAFIA-NWAC-stmt-INT_CCPR_CSS_CAN.pdf)

**Nāniawig Māwawe Ninawind – Stand With Us.** Initiated and drafted by the Quebec Native Women (QNW), this report addressed the root causes for violence as well as the need for more preventative (rather than reactive) services for Indigenous women.

- <http://www.faq-qnw.org/wp-content/uploads/2016/11/Naniawig-Mamawe-Ninawind-Stand-with-us-Oct-2016-engl-FINAL.pdf>

**Police Abuse of Indigenous Women in Saskatchewan and Failures to Protect Indigenous Women from Violence.** Prepared by Human Rights Watch, this report addresses police treatment of Indigenous women in Saskatchewan. Using women's lived experiences, it recognizes the impact of colonialism and how racist assimilation policies, particularly the Residential Schools system, still overshadow current dynamics between Indigenous communities and police services.

- [https://www.hrw.org/sites/default/files/supporting\\_resources/canada\\_saskatchewan\\_submission\\_june\\_2017.pdf](https://www.hrw.org/sites/default/files/supporting_resources/canada_saskatchewan_submission_june_2017.pdf)

### **Outcomes and Priorities for Action to Prevent and Address Violence Against Indigenous Women and Girls.**

This document describes the outcomes and priorities for action in preventing and addressing violence against Inuit, Métis, and First Nations women and girls in Canada as envisioned by the second National Roundtable on Missing and Murdered Indigenous Women and Girls (MMIWG) which gathered families of MMIWG; premiers; federal, provincial, and territorial ministers; and representatives from the Assembly of First Nations, Congress of Aboriginal Peoples, Inuit Tapiriit Kanatami, Métis National Council, Native Women's Association of Canada, Pauktuutit Inuit Women of Canada, and Les Femmes Michif Otipemisiwak/Women of the Métis Nation.

- <https://www.nwac.ca/wp-content/uploads/2016/03/3.7-MMIWG-OUTCOMES-AND-PRIORITIES-FOR-ACTION-FINAL.pdf>

**Justice System's Response: Violence Against Aboriginal Girls.** Written by Justice for Girls, a non-profit organization that promotes justice, equality, and freedom from violence for teenage girls who live in poverty, this report addresses the systemic issues faces by Indigenous girls.

- [http://www.justiceforgirls.org/uploads/2/4/5/0/24509463/violence\\_against\\_aboriginal\\_girls\\_-\\_final\\_brief\\_-\\_sept\\_2005.pdf](http://www.justiceforgirls.org/uploads/2/4/5/0/24509463/violence_against_aboriginal_girls_-_final_brief_-_sept_2005.pdf)

**Nunavik Women's Manifesto.** Developed by the Saturviit Inuit Women's Association of Nunavik, this report addresses issues faced by Inuit women and advocates for local and regional solutions for change that support the health and wellness of women and their families.

- <http://www.saturviit.ca/nunavik-inuit-womens-manifesto-stop-violence/>

## **PROJECTS AND RESOURCES**

**Blanket Exercise.** Developed by KAIROS, a program that brings together Canadian churches in social justice action, the Blanket Exercise is a participatory workshop that explores the nation-to-nation relationship between Indigenous and non-Indigenous peoples in Canada. Blankets arranged on the floor represent land, and participants are invited to step into the roles of First Nations, Inuit, and Métis peoples.

- <https://www.kairosblanketexercise.org/>

**Project of Heart** is an inquiry-based, hands-on, collaborative, inter-generational, artistic journey of seeking truth about the history of Aboriginal people in Canada, specifically focusing on the impacts of the Indian Residential Schools system and social justice action.

- <http://projectofheart.ca/what-is-project-of-heart/>

**Traditional Métis Teachings** are available through the Gabriel Dumont Institute of Native Studies and Applied Research's Virtual Museum of Métis History and Culture.

- <http://www.metismuseum.ca>

**In the Words of Our Ancestors: Métis Health and Healing,** a publication of the National Aboriginal Health Organization, provides an overview of Métis history, worldview, and culture through the words and stories of Métis Elders and Knowledge Keepers.

- [http://www.naho.ca/documents/metiscentre/english/TK\\_IntheWordsofOurAncestorsMetisHealthandHealing.pdf](http://www.naho.ca/documents/metiscentre/english/TK_IntheWordsofOurAncestorsMetisHealthandHealing.pdf)

**Inuit Tuttarvingat Resources.** This archived website of the National Aboriginal Health Organization's Inuit Tuttarvingat shares information about important Inuit health and wellness issues.

- <http://www.naho.ca/inuit/resources/>

**Native Youth Sexual Health Network.** This is an organization by and for Indigenous youth that works with issues of sexual and reproductive health, rights, and justice throughout the United States and Canada, and has created resources on Two Spirit identity and issues.

- <http://www.nativeyouthsexualhealth.com>



**Justice for Indigenous Women.** This is a non-profit organization dedicated to advancing reconciliation between Indigenous and non-Indigenous peoples in Canada. It aims to educate the public about the systemic injustices faced by Indigenous women and girls.

► <http://j4iw.ca/>

**Sisters In Spirit.** Funded by Status of Women Canada (SWC), Sisters In Spirit was a research, education, and policy initiative driven and led by Indigenous women. The primary goal was to conduct research and raise awareness of the alarmingly high rates of violence against Indigenous women.

► <https://www.nwac.ca/policy-areas/violence-prevention-and-safety/sisters-in-spirit/>

**Moose Hide Campaign** is a grassroots movement of Indigenous and non-Indigenous men who are standing up against the violence faced by Indigenous women and girls.

► <https://moosehidecampaign.ca/>

**Kizhaay Anishinaabe Niin: I am a Kind Man: Community Action Kit To Encourage Indigenous Youth and Men To Speak Out and Address Violence Against Indigenous Women.** Created by the Ontario Federation of Indian Friendship Centres White Ribbon Campaign.

► <http://www.iamakindman.ca/IAKM/pdf/KizhaayAdultToolkit.pdf>

**Pilimmaksarniq: Engaging Inuit Men and Boys in Ending Violence Against Women and Girls Tool Kit** works to increase awareness and to strengthen coping skills among Inuit men and boys in an effort to reduce gender-based violence within Inuit communities. Available in both English and Inuktitut.

► <http://pauktuutit.ca/abuse-prevention/child-sexual-abuse/engaging-men-and-boys-in-reducing-violence-against-women-and-girls/>

While **Creating Ethical Space** is a key concept to the learning within *Their Voices Will Guide Us*, many teachers may not have had the benefit of learning within ethical spaces. The following links provide insight into ethical space from two well-respected Indigenous scholars, Willie Ermine and Reg Crowshoe.

► <https://www.youtube.com/watch?v=85PPdUE8Mb0>

► <https://www.youtube.com/watch?v=mAVPyjFq3hM&t=4s>

## ART PROJECTS

In the years leading up to the National Inquiry into Missing and Murdered Indigenous Women and Girls there have been numerous powerful and moving initiatives through which individuals, groups, families, communities, and organizations have given voice to the issue of violence against Indigenous women and girls, raised awareness of the rates of murdered and missing, acknowledged the pain and impact on families, and called various groups to action. Examples include:

**REDress Project**, an art installation project created by Métis artist Jaime Black calling attention to missing and murdered Indigenous women in Canada.

► <http://www.redressproject.org/>

**Faceless Dolls** is a commemorative art project initiated by the Native Women's Association of Canada. The faceless felt dolls honour missing and murdered Indigenous women in Canada.

► [https://nwac.ca/wp-content/uploads/2015/05/2013\\_Paper\\_Doll\\_Template\\_Pink\\_Dress\\_girl.pdf](https://nwac.ca/wp-content/uploads/2015/05/2013_Paper_Doll_Template_Pink_Dress_girl.pdf)

**Walking with Our Sisters** is a crowd-sourced commemorative art installation of decorative moccasin vamps to honour the lives of missing and murdered Indigenous women of Canada and the United States.

► <http://walkingwithoursisters.ca/>

**Art In Action: Honouring Indigenous Women** is an exhibit at the Kanienkehá:ka Onkwawén:na Raotitíóhkwa Language and Cultural Center.

► <http://www.easterndoor.com/2015/11/20/art-in-action-exhibit-honours-indigenous-women/>

**Not Forgotten**, by Maxine Noel, is an artwork honouring missing and murdered Indigenous women gifted to the Native Women's Association of Canada.

► <https://www.nwac.ca/2016/09/press-release-indigenous-artist-maxine-noel-honoured-by-nwac/>

**Still Dancing**, artwork by Jonathan Labillois, was donated to the Native Women's Shelter of Montreal to raise awareness of the issue of MMIWG.

► <http://jonlabillois.com/product/still-dancing-2>

**Disposable Red Woman** is a guerilla art project led by artists Destin Running Rabbit and Iman Bukhari that depicts what looks like a bloodied corpse covered by a shroud. The project appeared in various locations throughout Calgary in August 2017 and captured people's reactions on film. The intent of the project is to get people to recognize "the brutal reality" facing many Indigenous communities, and asks them what they're doing about it.

► <http://www.cbc.ca/news/canada/calgary/disposable-red-woman-mmiwg-street-art-calgary-1.4251210>



## PREPARING THE ENVIRONMENT

**Ethical Space:** It is vital that teachers and students come together to talk about these difficult subjects knowing that it is their responsibility to build relationships based upon respect. This cannot be done without creating an environment where all students are considered of equal worth and each student's contribution is valued. This is called creating "ethical space." Ethical space creates room for new knowledge and understanding to emerge and where transformation sometimes happens. In an ethical space, it is possible for students from different cultures and worldviews, whose values may clash, to communicate with each other respectfully and contribute to information and knowledge sharing without fear. The teacher must be conscious of the fact that there are no "shortcuts" to creating an ethical space.

### ETHICAL SPACE CREATES ROOM FOR NEW KNOWLEDGE AND UNDERSTANDING TO EMERGE AND WHERE TRANSFORMATION SOMETIMES HAPPENS

**Health Supports:** It will be important to speak with health supports such as school counsellors, Resolution Health Support Workers, mental health services staff, or other support staff and services that you have access to through your school, making them aware of the learning that will be happening. Invite them to visit your classroom for some or all of the learning. If that is not possible, you should have their contact information available in case you or any of your students are triggered or otherwise impacted by the learning and would benefit from extra support. NOTE: It is important to remember that many mental health service providers have not had the benefit of Indigenous teachings or pedagogy. It may be helpful to share this learning resource with them in advance so that they are better prepared to address the health care needs in the classroom.

**Education of Parents:** It is important to remember that many parents have not been adequately educated about the history of Indigenous Peoples in Canada, including the Residential Schools system, legislation, and government assimilation policy designed to destroy cultures, languages, and land-based ways of life, or the violence Indigenous women and girls face. Many may also not know the truths about missing and murdered Indigenous women and girls in Canada. Parents who lack this

knowledge sometimes respond with discomfort or disbelief when their children share the truths they are learning. Teachers can mitigate these responses by working with the parent council association in your area so that they too might be educated. In this way school council/parent council facilitators will be able to engage parents in learning along with their children. This important learning involves every member of society: We are all connected.

**Classroom Environment:** Establish a safe space in which to explore all perspectives and where all voices are valued, with the caveat that abuse, oppression, sexism, and racism have no place in our classrooms or in our communities. This can be established by adopting a shared set of principles and guidelines at the beginning of the year that may be revisited during important and personal discussions like the ones in this initiative.

**Engaging Indigenous women, girls, and community members** in the teaching and sharing is an important way to make connections within the learning on a human level. Whenever possible, bring authentic voices into your classroom.

**Gender Roles:** It would not be accurate to state that all Indigenous nations have or had the same interpretation of roles for gender and/or sexual minorities, including the role of Two-Spirit people. It is important for teachers, and all adults working with youth, to consider that discussing male and female gender roles might cause hurt or feelings of "I don't belong" for students who are part of a gender or sexual minority. It is very important to know your students and to proceed in as respectful and non-judgmental a manner as possible while considering the multiple understandings of gender in Indigenous cultures, communities, and families.

### IT WOULD NOT BE ACCURATE TO STATE THAT ALL INDIGENOUS NATIONS HAVE OR HAD THE SAME INTERPRETATION OF ROLES FOR GENDER

**Trauma-informed approach:** This refers to an environment in which the adults in the room recognize and respond to those who have been impacted by traumatic stress using clearly defined expectations and communication strategies to guide students through stressful situations. This approach provides students with tools to cope with difficult or traumatic situations and creates an underlying culture of respect and support in the classroom and the school overall. (For more information <https://traumaawareschools.org>)

## TERMINOLOGY

NOTE: ALL DEFINITIONS SOURCED FROM THE NATIONAL INQUIRY INTO MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS RESEARCH LEXICON

### WHO ARE CANADA'S INDIGENOUS PEOPLES?

**Aboriginal people/Aboriginal Peoples:** In the *Constitution Act* of 1982, the term “aboriginal peoples of Canada” is defined as including three groups: Indians, Inuit, and Métis. The term is used to refer to First Nations, Inuit, and Métis collectively. It should not be used to describe only one or two of the groups.

**Indigenous People:** A collective noun for First Nations, Inuit, and Métis people in Canada. Also, an inclusive term used to describe the diversity of First Peoples in an international context. While “Indigenous” may be considered the most inclusive term since it identifies peoples in similar circumstances without respect to national boundaries or local conventions, it remains a contentious term since it defines groups primarily in relation to their colonizers.

Although Indigenous people are defined as having a set of specific rights based on their historical ties to a particular territory and their cultural or historical distinctiveness from other populations, these rights are not recognized by all states. The term ‘Indigenous’ is consistent with the United Nations Declaration on the Rights of Indigenous Peoples.

**First Nation:** First Nation is a term used to identify Indigenous Peoples of Canada who are neither Métis nor Inuit. According to the Assembly of First Nations, “this term came into common usage in the 1970s to replace the term ‘Indian’ and ‘Indian band’ which many found offensive. Many communities have also replaced ‘band’ with ‘First Nation’ in their names. Despite its widespread use, there is no legal definition for this term in Canada.”

“First Nations people” applies to both Status and Non-Status Indians, so it is important to be careful with its usage, especially if in reference to programs that are specifically for Status Indians. Similarly, caution should be used when using this term, as many First Nations communities have publicly and politically expressed that they now prefer the term “Indigenous.”

First Nation is acceptable as both a noun and a modifier. It can be:

- Used to refer to a single band (First Nation) or many bands (First Nations)

- Used in reference to a specific geographic location
- Used instead of “Indian” when referring to an individual

“First Nation community” is a respectful alternative phrase. The term should not be used as a synonym for Aboriginal Peoples because it does not include Inuit or Métis.

**Inuit:** Inuit are a circumpolar people, inhabiting regions in Russia, Alaska, Canada, and Greenland, united by a common culture and language. The Inuit are one of three recognized Aboriginal peoples in the *Constitution Act*, 1982.

In Canada, the Inuit homeland, Inuit Nunangat, has been located for the most part north of the tree line in the area bordered by the Mackenzie Delta in the west, the Labrador coast in the east, the southern point of Hudson Bay in the south, and the High Arctic islands in the north. The Inuit have intermingled with certain other Indigenous groups such as the Cree of James Bay, or the Naskapie in northern Quebec, as well as the Gwich’in in the west. The word “Inuit,” which means “people,” is sometimes confused with the Innu. The Innu are another Indigenous People who live primarily in northeastern Quebec and southern Labrador and whose language belongs to the larger Algonquian language group.

In 2011, using data from the National Household Survey, Statistics Canada estimated that 4.2% of the Aboriginal population identified themselves as Inuit. Additionally, approximately 73% of all Inuit in Canada lived in Inuit Nunangat. The term “Inuit Nunangat” refers to the land, water, and ice of their homeland and describes the Inuit territory comprised of four regions. Nearly half of the Inuit live in Nunavut, followed by Nunavik in northern Quebec, Nunatsiavut in Labrador, and the Inuvialuit region in the western Arctic.

*Note:*

Use “Inuk” to refer to an individual person.

Use “Inuuk” when referring to two people.

Use “Inuit” when referring to three or more people.

In the Inuktitut language, the term “Inuit” translates to “the people,” making the term “Inuit people” redundant.

**Métis:** The use of the term “Métis” is complex and contentious, and has different historical and contemporary meanings.

The term is used to describe communities of mixed European and Indigenous descent across Canada, and a specific community of people defined as the Métis Nation, which originated largely in western Canada and emerged as a political force in the 19th century. The Métis are people of mixed European and Indigenous ancestry, and one of the three Aboriginal peoples recognized in Canada in the Constitution.

Canadian legal definitions complicate Métis terminology. Section 35(2) of the *Constitution Act* recognizes “Indian, Inuit



and Métis peoples” as Aboriginal peoples under Canadian law, yet despite several Supreme Court of Canada decisions, Métis Aboriginal rights — and who may possess these rights — remain, for the most part, undefined.

In 2003, the Supreme Court of Canada ruled in *R. v. Powley* that the Métis have an Aboriginal right to hunt for food as recognized under Section 35 of the *Constitution Act*. This ruling is significant, as it was the first instance in which the highest court in the land affirmed the existence of Métis rights.

While the *Powley* decision deals only with the Métis community in and around Sault Ste. Marie, Ontario, it established a legal test to determine the Aboriginal rights of Métis in other areas. The basic legal test that an individual would need to pass in order to be considered “Métis” for the purposes of asserting Aboriginal rights under S. 35 *Constitution Act* has been called the “Powley test.” The individual must identify as a Métis person; be a member of a present-day Métis community; and have ties to a historic Métis community. To be considered a “historic rights bearing community” it must be proven that a mixed-ancestry group of Indian-European or Inuit-European people formed a “distinctive” collective social identity; lived together in the same geographic area; and shared a common way of life.

#### THE INDIVIDUAL MUST IDENTIFY AS A MÉTIS PERSON; BE A MEMBER OF A PRESENT-DAY MÉTIS COMMUNITY; AND HAVE TIES TO A HISTORIC MÉTIS COMMUNITY

In 2016, the Supreme Court of Canada ruled in the *Daniels* case that the federal government has jurisdiction over Métis people, and that both members of the Métis Nation and Non-Status Indians are “Indians” as defined by the *Constitution Act*. The Court stopped short of clarifying the legal definition of Métis, but removed one barrier governments had used for generations to avoid dealing with outstanding Métis issues.

## IMPORTANT TERMINOLOGY

**Aging out of care:** “Aging out of care” is a vernacular phrase used to describe the transition period when a young person no longer requires, is eligible for, or is provided care under the foster care or child welfare system due to the fact that they have reached a certain age.

**Assimilation:** Assimilation is the process whereby individuals or groups of differing ethnic heritage are absorbed into the dominant culture of a society. The process of assimilation involves taking on the traits of the dominant culture to such a degree that the assimilating group becomes socially indistinguishable from other members of the society. Assimilation may be compelled through force or undertaken voluntarily.

**Bias:** Bias is holding a prejudice in favour of or against one thing, person, or group compared with another, usually in a way considered to be unfair.

**Blood Memory:** Blood memory is a term often used by Indigenous Peoples to refer to memories stored in one’s body cells and passed on genetically. It is also referred to as genetic memory or cellular memory. Blood memory is often described as one’s ancestral or genetic connection to one’s language, songs, ceremonies, land, teachings, etc.

**Ceremony:** The ritual observances, set out by custom or tradition, performed to mark or honour certain events or occasions. Ceremonies differ by Indigenous Nation but often share common purposes such as seeking direction or guidance, healing, distribution of wealth, or honouring individuals, life events, or occasions such as birth, naming, puberty, death, etc.

**Colonialism / Colonization:** Colonialism is the attempted or actual imposition of policies, laws, mores, economies, cultures or systems, and institutions put in place by settler governments to support and continue the occupation of Indigenous territories, the subjugation of Indigenous Nations, and the resulting internalized and externalized thought patterns that support this occupation and subjugation.

Colonialism is not to be confused with colonization.

Colonialism is the ideology advocating colonization. Colonization generally refers to the process by which Europeans invaded and occupied Indigenous national territories.



**Decolonization / Decolonized / Decolonizing:** Decolonization is a social and political process aimed at resisting and undoing the multifaceted impacts of colonization and re-establishing strong contemporary Indigenous Nations and institutions based on traditional values, philosophies, and knowledge systems.

It is the meaningful and active resistance to forces of colonialism that perpetuate the subjugation and/or exploitation of Indigenous minds, bodies, and lands.

It requires individuals to consciously and critically question the legitimacy of the colonizer and reflect on the ways we have been influenced by colonialism.

The term “decolonizing” is preferred over “decolonization” or “decolonized” to demonstrate that the process is ongoing.

**Discrimination:** Discrimination is unequal or different treatment or harassment that causes harm. This includes behaviour towards or against a person of a certain group based solely on class or category involving exclusion or restriction of members of one group from opportunities that are available to other groups.

Discrimination has been based on the following grounds: race, colour, ancestry, place of origin, citizenship, ethnic origin, religion, receipt of social assistance, disability, age, marital status, family status, sex or gender, sexual orientation, gender identity, gender expression, etc.

Overt discrimination is discrimination that is open, deliberate, and intentional.

Systemic discrimination is the creation and perpetuation of systems (that is, knowledge, education, governance, laws) based on the values and mores that are central to one fragment of a society and to which it assumes all societies subscribe.

It can also be understood as the application of criteria, or a “standard practice,” that creates an adverse impact on an individual or identifiable group.

**Eurocentrism:** Eurocentrism is the tendency to interpret the histories and cultures of non-European societies from a European (or Western) perspective.

**In-care:** A vernacular term to describe a young person’s living situation when they receive state-mandated care from the foster or child welfare system.

**Indian Act:** The *Indian Act*, passed in 1876, combined all existing policies affecting Indians and outlined the responsibilities of the federal government, established by the *British North America Act* of 1867.

The *Indian Act*, since it was first passed, has subjected generations of Indigenous women and their children to discrimination. Despite amendments, it continues to do so today.

While there have been numerous amendments to the *Act*, Indian status continues to be transmitted by males and not by females. The 1876 *Indian Act* defined the criteria for being an Indian as: a male Indian, the wife of a male Indian, or the child of a male Indian. Under the *Indian Act*, if an Indian woman married a Non-Status Indian man, she lost her status and the children of her marriage were denied Indian status.

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#### IF AN INDIAN WOMAN MARRIED A NON-STATUS INDIAN MAN, SHE LOST HER STATUS AND THE CHILDREN OF HER MARRIAGE WERE DENIED INDIAN STATUS

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The three principles that guided the amendments to the *Indian Act* were:

- The removal of discrimination
- Restoration of status and membership rights, and
- Increasing control of Indian bands over their own affairs.

Bill C-31 (1985) provided a process by which women could have their lost status reinstated and their children could apply for status. However, the criteria by which status is passed on have resulted in continued discrimination against women.

In addition, Bill C-31 expanded band control over membership and community life, enabling Indian people to take an important step toward self-government.

Bill C-3, introduced in March 2010, was intended to remedy the discrimination women continued to face under Bill C-31 by ensuring that eligible grandchildren of women who lost status as a result of marrying non-Indian men will become entitled to registration (Indian status).

However, in practice discrimination has continued. Grandchildren born before 1951 who trace their Aboriginal heritage through their maternal parentage are still denied status, while those who trace their heritage through their paternal counterparts are not.





**Residential Schools system:** In Canada, the Residential Schools system was a network of boarding schools for Indigenous students administered by the Canadian government and Christian churches. Initiated in the 1880s, these schools operated until the 1990s, with the last school closing in 1996. Residential Schools removed Indigenous children from their homes, families, and communities, with a purpose of educating and assimilating Indigenous children into Euro-Canadian culture.

It is estimated that over 150,000 First Nation, Métis, and Inuit children attended Residential Schools. In recent years, former students have pressed for recognition of abuses suffered at Residential Schools. This resulted in the Indian Residential Schools Settlement Agreement in 2007, a formal apology from Prime Minister Stephen Harper in 2008, and the creation of the Truth and Reconciliation Commission in 2008.

**Inherent rights:** Inherent rights are the pre-existing rights that an individual inherits from their nation upon their birth. Inherent rights are officially recognized under Sec 35 of the *Constitution Act*, 1982.

Aboriginal Peoples have the right to govern themselves in relation to matters that are internal to their communities, integral to their unique cultures, identities, traditions, languages, and institutions, and with respect to their special relationship to the land and their resources.

**Intergenerational trauma:** Intergenerational trauma is transmission of the effects of trauma across generations, affecting the children and grandchildren of those initially victimized. This includes the transmission of historical oppression and colonization that continues to impact the health and well-being of Indigenous peoples today.

**Racism:** Racism is a social construct that has social, political, and economic consequences. Racism is an ideology that directly or indirectly asserts that one group is inherently superior to others, that a person's social and moral traits are predetermined by their biological characteristics.

According to the Ontario Human Rights Commission, racism can be openly displayed in racial jokes and slurs or hate crimes, and it can also be more deeply rooted in attitudes, values, and stereotypical beliefs. In some cases, these are unconsciously held and have become deeply embedded in systems and institutions that have evolved over time. Racism operates at a number of levels, including individual, systemic, and societal.

The International Convention on the Elimination of All Forms of Racial Discrimination defines racial discrimination or racism as any distinction, exclusion, restriction, or preference based on race, colour, descent, or national or ethnic origin that has the purpose or effect of nullifying or impairing the recognition, enjoyment, or exercise, on equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural, or any other field of public life.





**Settler colonialism:** Settler colonialism is a form of colonialism that functions through the replacement of Indigenous populations with an invasive settler society that over time develops a distinctive identity and sovereignty.

#### SETTLER COLONIALISM BEGINS WITH PERCEPTION THAT LANDS IN LONG-TERM USE BY INDIGENOUS PEOPLES ARE EMPTY OR UNUSED

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Settler colonialism, like colonialism, is an ideology or structure, not an event. Settler colonialism persists in the ongoing elimination of Indigenous populations and the assertion of state sovereignty over Indigenous Peoples and lands.

Settler colonialism refers to settler colonizers who come to new lands with the intent to permanently occupy and assert authority over Indigenous lands. When settling, an imperial power oversees the immigration of settlers who consent, often only temporarily, to the authority of the imperial power. When allegiance to the imperial power is severed, however, settler colonial societies continue to exercise power.

This power has often been based on racially constructed narratives, such as the hyper-sexualization of Indigenous women or the portrayal of Indigenous men as savage, which portray Indigenous people as being in need of care from the “civilized settler state”. This dehumanizing narrative supports the parallel narrative of “peaceful” frontier settlement and expansion.

Settler colonialism begins with perception that lands in long-term use by Indigenous Peoples are empty or unused, which justifies the division of Indigenous-held lands into private property.

The power of settler state structures is often embodied in the form of frontier police forces and bureaucratic agencies, such as the Royal Canadian Mounted Police (RCMP), Indian agents, or other government officials. These agencies wielded (and in some cases, continue to hold) power over Indigenous Peoples, including the ability to apprehend children, to prevent people from leaving official “reserve” lands (or conversely, to expel individuals or families from reserved territories), to control employment, and even to summarily direct police or military forces against Indigenous people.

**Seven Sacred Teachings:** The Seven Sacred Teachings is a term used by many, but not all, Indigenous peoples in what is now referred to as Canada. The term refers to the foundational concepts by which we should all live our lives in the best interest of ourselves, our families, our communities, and all living things. The Seven Sacred Teachings are: love, honesty, courage, wisdom, humility, truth, and respect.

**Sexism:** Sexism is prejudice, stereotyping, or discrimination based on gender or sex, typically against women or girls.

**Stereotypes:** Stereotypes are commonly held public beliefs about a certain social group or type of individual. Stereotypes include images, understandings, or categorization of groups or individuals based on simplified or generalized understandings of the characteristics, nature, or descriptions of the individuals or groups. This categorization, which denies diversity, results in a skewed, false, or incorrect understanding about the characteristics, nature, or description of the individual or groups in question.

**Trauma informed:** A trauma-informed approach supports healing in a way that aims to do no further harm and to ensure that families and survivors are not re-traumatized.



# *Early Years*

ECS–GRADE 4

## **FOUNDATIONAL LEARNING**

It is important for teachers, students, and all community members to become familiar with the Indigenous people whose territory they share. When engaging students in an inquiry process, be sure to explain that there are many Indigenous Nations across Canada and that teachings differ according to Nation. First Nations, Métis, and Inuit teachings are different from each other. Teachings may also differ within Nations, communities, and families and across different regions or geographies. To establish a solid foundation for learning and authentic relationships it is important to situate learning in the Nations, land, people, and teachings of the territory where you live and learn.

develop mutual empathy and to take actions that confront stereotypes, share truth, and impart knowledge to promote individual and collective safety.

Pose questions that encourage critical thinking and promote the sharing and discussion of diverse ideas about change in a safe and respectful learning environment.

Support young students in understanding that there are ways in which even the youngest of children can call upon others, including older and respected members of their families and community, to reconsider their biases, perceptions, and ignorance in a good way. Help students to practice these approaches of calling others to action through guided experiences with classmates, the larger school population, parents, and community members.

## **INQUIRING MINDS**

Inquiry and critical thinking are key to preparing girls and young women to think and act in their own best interest and to engage boys and young men in their roles as allies, advocates, and supporters of their female and LGBTQ2S friends and classmates, relatives, and community members.



Sharing thoughts, teachings, knowledge, and information is important, but it is equally critical that we engage our children in questioning what they see and hear as a way to

## **RESOURCES TO SUPPORT EARLY LEARNING**

Invite local Elders, Knowledge Keepers, and/or community members to share stories and teachings about family and community. Learning about the significant role of women in the family, community, and ceremony is very important in the foundational teaching of all students. By having students connect personally with the Elders, Knowledge Keepers, and community members, their learning will be heart- and mind-connected. If you don't know whom to invite, a good



# Themes to Explore

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## **IMPORTANCE OF FAMILY AND COMMUNITY**

- ▶ Family is the central structure for all Creation
- ▶ Through our family and community connections come our empathy and love for one another

## **KINSHIP IN INDIGENOUS LANGUAGE WITH EMPHASIS ON TERMS FOR WOMEN AND GIRLS**

- ▶ Learning basic kinship terms in the language of the local First Nation, Métis or Inuit community supports understanding
- ▶ Terminology is gender-specific based on the relationship of the speaker to the person being referred to

## **INTERCONNECTEDNESS**

- ▶ Language related to the concept “we are all related” or “all my relations”
  - Mitakuye oyasin (Lakota)
  - Wichyhetowin (Cree)
  - Indinawemaaganidok (Ojibway)
  - Ki waahkoohtonaan (Michif – we are related)
  - Kaaqhkiyow ma paraantii (Michif – all my relations)
  - Tékm nk'séytkn (Nlaka'pamux)
  - Ilakka (Inuktitut – all my relations)

## **IDENTITY**

- ▶ Sense of self
- ▶ Sense of place within the family
- ▶ Sense of belonging within a community

## **RESPECT FOR SELF AND OTHERS**

- ▶ Sacredness of one's own body
- ▶ Sense of boundaries and respect for the bodies of others

## **ROLE OF WOMEN IN FAMILY AND COMMUNITY**

- ▶ Mothers, grandmothers, aunts, and sisters all had and continue to have important roles within family and community. These roles sometimes differ across different Indigenous nations.

- ▶ Role of women in ceremony, traditions, teachings, and culture
- ▶ Learning in this area provides students a context for the honour bestowed upon women as life givers and key decision-makers in families and communities
- ▶ Role of women in raising all children in the family or community
- ▶ Changing roles of women throughout their lifecycle
- ▶ Place of women in ceremony and Indigenous worldview and differences across different Indigenous Nations
- ▶ Mother Earth, Grandmother Moon, Grandmother Willow, etc.

## **ROLE OF MEN AND BOYS IN FAMILY AND COMMUNITY**

- ▶ Men and boys as providers and protectors as they honour and respect women and girls
- ▶ Changing roles of men throughout their lifecycle

## **ROLE OF TWO-SPIRIT PEOPLE IN FAMILIES AND COMMUNITY**

- ▶ Differences across different Indigenous Nations

## **IMPACTS OF THE DEVALUATION OF WOMEN, GIRLS, AND CHILDREN**

- ▶ neglect
- ▶ abuse
- ▶ loss
- ▶ impact on the whole family and community

## **SEVEN GENERATION TEACHINGS**

- ▶ A shared Indigenous principle that what we do and how we live now will impact our children and grandchildren for seven generations
- ▶ Children as gifts from the Creator
- ▶ Balance and equity of power and responsibility

## **SEVEN SACRED TEACHINGS**

- ▶ Love, honesty, courage, wisdom, humility, truth, and respect





place to start might be with the First Nation, Métis, and Inuit Education Coordinator for your school division, the local Friendship Centre, the nearest tribal council or treaty organization, a Métis organization such as Louis Riel Institute or Gabriel Dumont Institute, or an Inuit organization such as Inuit Tapiriit Kanatami.

## FINDING THEIR VOICES

Just as the story of each woman and girl in our families and communities is unique and sacred, so are the messages from the students. Facilitate a group discussion with students so that they can decide what message they each wish to express, who their intended audience will be, and how they want their message shared in a way that creates positive change.

Teachers are encouraged to ask students to reflect on what their most powerful “voice” might be. Each “voice” will be different and students should be encouraged to choose the means by which they wish to express their message. They should have full control over which form of “voice” they choose. Forms of voice that could be considered and explored by each child include:

- Pictures
- Poems or rhymes
- Songs
- Dance
- A play
- Word art
- A class book of gifts (with each student contributing a page that shows/expresses the strengths and gifts of Indigenous women and girls)
- Picture books
- Textile art pieces
- Video
- Puppet play
- Recorded oral storytelling

Language will be an important way to communicate student messages about the value of Indigenous women and girls in our society. Language will vary within the territory in which teachers, students, and communities live and learn together. Embedding local First Nations languages, Inuktitut, or Michif may be one way to make a message more impactful. Students from various cultures may also wish to express some or all of their messages about Indigenous women and girls in their own languages.

## BOOKS FOR THIS AGE AND THEME INCLUDE:

Peter Eyvindson, *Red Parka Mary* (Winnipeg: Pemmican Publications, 1996). Available in French and English.

Diane Silvey, *Little Bear's Vision Quest* (Victoria: First Nations Education Division, Greater Victoria School Division # 61, 1995). Available in French and English.

Christy Jordan-Fenton and Margaret Pokiak-Fenton, *Fatty Legs: A True Story* (Toronto: Annick Press, 2010).

Christy Jordan-Fenton and Margaret Pokiak-Fenton, *When I Was Eight* (Toronto: Annick Press, 2013).

Barbara Joose, *Mama, Do You Love Me?* (San Francisco: Chronicle Books, 2014).

Melanie Florence, *Missing Nimama* (Aurora, ON: Clockwise Press, 2015).

Carole Lindstrom, *Girls Dance, Boys Fiddle* (Winnipeg: Pemmican Publications, 2015).

Iris Loewen, *My Kokum Called Today* (Winnipeg: Pemmican Publications, 2008).

Leah Dorion, *The Giving Tree: The Retelling of a Traditional Metis Story* (Saskatoon: Gabriel Dumont Institute, 2011).

Brandon Mitchell, *Lost Innocence* (Courtenay, BC: Healthy Aboriginal Network).

David Alexander Robertson, *When We Were Alone* (Winnipeg: Portage and Main Press, 2016).

Jenny Kay Dupuis, *I am Not a Number* (Toronto: Second Story Press, 2016).

Melanie Florence, *Stolen Words* (Toronto: Second Story Press, 2017).

Ningeokuluk Teevee, *Alego* (Toronto: Groundwood Books, 2009).

Joanne Robertson, *The Water Walker* (Toronto: Second Story Press).

Angnakuluk Friesen and Ippiksaut Friesen, *Only in My Hometown* (Toronto: Groundwood Books, 2017).

## SHARING THE MESSAGE AND INSPIRING CHANGE



The goal of *Their Voices Will Guide Us* is to gather diverse, heartfelt, and committed voices of children, youth, and community members from across Canada. These voices will be shared through our website, social media, and as part of the Final Report of the National Inquiry. We also encourage each class, school, individual, family, and community that engages with *Their Voices Will Guide Us* to find additional avenues for sharing their messages in their own families, schools, and communities.

Ways these voices and messages could be shared include:

- Host an evening or event at which students share their work, educating and engaging their families and communities in creating positive change
- Presentations to local police, justice, corrections, health care, family services, and other local service providers who might benefit from hearing the genuine voices of children of all cultures
- Inviting Elders, seniors, and grandparents to share in the learning with children
- Art and communications exhibits in the school or community venue
- Post students' messages and voices to social media, including Twitter, Instagram, and YouTube
- School newsletter submissions

## SAMPLE ACTIVITIES FOR THE THEME “RESPECT FOR SELF AND OTHERS”

### ECS–GRADE 1: Respect for one's own identity and self

- Read *Little Bear's Vision Quest* to the students and discuss how the animals felt when Little Bear disrespected them.
- Show images of children dressed or taking part in activities contrary to stereotypes of gender, race, family structure, etc.
- Discuss why it is important to respect our own identity and the choices we make as well as those of others. Discuss with students how we show respect for ourselves and others.
- Discuss the importance of sharing student messages as a way of helping others to understand the importance of respecting and honouring ourselves and one another.
- Explore ideas about how to use the arts as a way to give “voice” to important messages.
- Have students create paintings, drawings, posters, etc. to express each student's message.

### GRADES 2–3: The strength and resilience of women and girls

- Read *Fatty Legs* to the class, stopping to discuss and emphasize Margaret's strength of spirit as a young girl.
- Discuss the role and rights of women and girls in decision-making, the impact of unkind words on people (for example, how the nun's mean words to Margaret and the name “Fatty Legs” hurt her), the influence that negative words have on others (for example, the way Margaret was hurt by the other girls calling her “Fatty Legs”), Margaret's strength in not accepting, but confronting the abuse.
- Have students create a shared list of examples of strength, resilience, and resistance that they have lived or witnessed. Celebrate actions of resilience and resistance rather than reprimanding these actions as being “disobedient” or “insubordinate.”
- Generate a list of words or terms to replace common words or terms that might disrespect or undermine girls and women (for example, pretty, sexy, hot, replaced by strong, smart, powerful, independent, etc.).
- Create meme-type images that dispute inappropriate messages about girls, women, and LGBTQ2S people and transmit appropriate messages of strength, resilience, and self-determination. Utilize magazine or other print images, markers, crayons, etc.

### GRADE 4: Body image

- Examine and explore images of women and girls in stories, news articles, advertisements, magazines, books, television, movies, and other media or public communications.
- Discuss, in class or in small groups, the messages that each example communicates, including the impact on girls and women and the impact on the attitudes of boys and men.
- Redesign or edit one or more of the gathered examples to send appropriate, positive, and respectful messages about women, girls, and Indigenous peoples.
- Write letters to the companies who promote these inappropriate, racist, sexualized, or disrespectful communications to call upon them to make positive changes in their communications.

Create posters, paintings, drawings, spoken word pieces, songs, poetry, etc. to call out inappropriate and unacceptable ways in which women, girls, and Indigenous peoples are represented in our society.



# *Middle Years*

GRADES 5–8

## **FOUNDATIONAL LEARNING**

Central to the concept of lifelong learning is the understanding that learning never ends and there is no such thing as “now we know.” Teachers, students, and community members have the opportunity to build upon their understanding of Indigenous people, history, and experiences through relationship and collaboration with the Indigenous people whose territory they share.

### TEACHINGS MAY ALSO DIFFER WITHIN NATIONS, COMMUNITIES, AND FAMILIES

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When engaging students in an inquiry process, be sure to explain that there are many Indigenous Nations across Canada and that teachings differ according to Nation. First Nations, Métis, and Inuit teachings are different from each other. Teachings may also differ within Nations, communities, and families, and across different regions or geographies. To establish a solid foundation for learning and authentic relationships, it is important to situate learning in the Nations, land, people, and teachings of the territory in which you live and learn. By the time students and teachers are working at a middle-years level there are many opportunities to reach out to individuals and organizations in your local area to bring authentic voice into your schools and classrooms.

## **INQUIRING MINDS**

Inquiry and critical thinking are key to preparing girls and young women to think and act in their own best interest as well as to engage boys and young men in their roles as allies, advocates, and supporters of their female and LGBTQ2S friends and classmates, relatives, and community members.



Sharing thoughts, teachings, knowledge, and information is important, but it is equally critical that we engage our students in questioning what they see and hear as a way to develop empathy and to take actions that confront stereotypes, share truth, and impart knowledge to promote individual and collective safety.

Pose questions that encourage critical thinking and promote the sharing and discussion of diverse ideas about change in a safe and respectful learning environment.

Support and empower students to understand that there are ways that even the youngest of children can call upon others, including older and respected members of their families and community, to reconsider their biases, perceptions, and ignorance in a good way. Help students to practice these approaches of calling others to action through guided experiences with classmates, the larger school population, parents, and community members.



# Themes to Explore

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## ROLE OF WOMEN IN FAMILY AND COMMUNITY

- ▶ Mothers, grandmothers, aunts, and sisters all had and continue to have important roles within family and community. These roles sometimes differ across different Indigenous nations.

## DEVALUATION OF INDIGENOUS WOMEN RESULTING FROM COLONIZATION

- ▶ Changing role of Indigenous women in the fur trade
- ▶ Impact of the imposition of religion and Eurocentric ideas on the role of Indigenous women
- ▶ The changing role of women in governance, leadership, and decision-making as a result of colonization
- ▶ The impact of government regulation on Indigenous women
  - Changes in women's Indian status through various government legislation (*Gradual Civilization Act*, 1857; *An Act for the Gradual Enfranchisement of Indians*, 1869; and the *Indian Act*, 1876 and various amendments)
  - Women's role as midwives, including the impact on Inuit families due to the medicalization of pregnancy (in remote communities all pregnant Inuit women were sent far away to hospital to deliver their babies). How have Inuit women worked to regain their status as midwives today?
  - Delayed right to vote – as First Nations women under the *Indian Act* and as women generally
  - Impact of the *Indian Act* on women's rights in their families and communities
- ▶ Stereotypes of Indigenous women and racist terminology (drunk, whore, squaw) as justification for colonizing action
- ▶ Continued objectification of Indigenous women and girls in television, movies, publications, media, social media, etc.

## RESTORATIVE PRACTICES

- ▶ What are “restorative practices”? What do they look like in families, classrooms, schools, health care, and our justice system?
- ▶ Explore the role and use of talking circles and other restorative justice practices in families, communities, and the justice system.

## ON-LINE EXPLOITATION

- ▶ Luring
- ▶ Cyberbullying
- ▶ Safe use of social media
  - Suggested Resource: <http://kidshealth.org/en/parents/social-media-smarts.html>
- ▶ Connection between online exploitation and human trafficking

## TRADITIONAL ROLE OF MEN IN FAMILY AND COMMUNITY

- ▶ Role of men as protectors
- ▶ Complementary roles of men and women in providing food
- ▶ Value and respect men had for women as life givers, advisors, etc.

## ROLE OF LANGUAGE IN INSTILLING VALUES

- ▶ Different kinship terms and terms used for women's roles in Indigenous languages
- ▶ How women and girls, including Indigenous women and girls, are spoken to or about in English, French, and other colonial languages (for example, “She's so pretty,” “Such a great body,” “You throw like a girl,” etc.).

## EMPOWERMENT OF WOMEN AND GIRLS

- ▶ What does empowerment of Indigenous women and girls look like? Explore examples.
- ▶ What does it take to empower women and girls in our families, schools, and communities?





## **RACISM, DISCRIMINATION, AND STEREOTYPES**

- ▶ How concepts of racism, discrimination, and stereotypes impact Indigenous women, girls, and LGBTQ2S people
- ▶ What is race-based violence against Indigenous women and girls and how is it manifested in terms like “squaw,” “halfbreed,” etc.?
- ▶ Explore patriarchal and colonial worldviews and treatment of women, girls, and LGBTQ2S
- ▶ Examine cause, effect, and actions required to create positive change
- ▶ Suggested resources:
  - <https://thehealthyaboriginal.net/other-projects/>
  - Shit Canadians Say to Aboriginal Women <https://www.youtube.com/watch?v=7mKZ7PBfCXA>

## **EXTENDED FAMILY, KINSHIP, AND CONCEPT OF HUMAN FAMILY**

- ▶ Explore extended family roles and kinship responsibilities within Indigenous communities to understand complementary roles of all women and men.
- ▶ Explore the concept of the human family that helps create empathy and the responsibility that we each have for all members of our schools and communities.

## **ROOT CAUSES OF VIOLENCE**

- ▶ There are numerous root causes of violence against Indigenous women and girls. Explore the connection between violence and the following:
  - Stereotypes of Indigenous women as “Indian Princesses,” “squaws,” etc.
  - Separation from language and cultural teachings
  - Loss of land and access to traditional territory
  - Oppression and interference with the right to self-determination
  - High levels of poverty faced by Indigenous peoples, and women in particular
  - Sub-standard housing or lack of housing
  - Access to clean water
  - Time spent in child welfare system
  - Access to quality education
  - Access to appropriate health services, including mental health and addictions services and supports
  - Prevalence of alcoholism and drug addictions in Indigenous and non-Indigenous communities

## **DEVALUATION**

- Establishment of Residential Schools
- Intergenerational Effects of Residential Schools

## **RESISTANCE, RESILIENCE, RESURGENCE**

- ▶ Explore the concepts of resistance, resilience, and resurgence of roles, values, teachings, and practices culturally, socially, and legally.
- ▶ Suggested resource:
  - Idle No More <http://www.idlenomore.ca/>

## **COMMUNITY ACTIVISM AND SOCIAL JUSTICE EFFORTS**

- ▶ Explore the concepts of community activism and social justice and the ways in which families and communities have organized around the issue of missing and murdered Indigenous women and girls.
- ▶ Suggested resources:
  - Sisters In Spirit October 4 Vigil <https://www.nwac.ca/policy-areas/violence-prevention-and-safety/sisters-in-spirit/october-4th-vigils/>
  - Canada’s Missing and Murdered Indigenous Women <https://www.youtube.com/watch?v=JtFiV8lQPqI>

## **POSITIVE ROLE MODELS: INDIGENOUS WOMEN, GIRLS, AND LGBTQ2S ROLE MODELS AND LEADERS TODAY**

- ▶ Explore the traits and characteristics that role models exhibit.
- ▶ Discuss some or all of the role models identified earlier in this guide.
- ▶ Identify role models within the students’ own families and community, including their mothers, grandmothers, aunties, sisters, and LGBTQ2S family and community members.

## **WOMEN TEACHINGS**

- ▶ Coming of age
- ▶ Responsibilities of pregnancy, childbearing, childrearing
- ▶ Knowledge Keepers and Elders
- ▶ Midwives and healers
- ▶ Leaders and decision-makers





## HONOURED ROLE OF TWO SPIRIT PEOPLE IN VARIOUS INDIGENOUS NATIONS

- ▶ Differences across different Indigenous Nations

## LAND AND WATERS

- ▶ Importance of land and water in Indigenous worldview: water is life, waterways as means of travel and trade
- ▶ Explore the idea that currently rivers are the places where many murdered Indigenous women have been found; for example, the Red River in Winnipeg, Manitoba; Rivers in Thunder Bay, Ontario.
- ▶ Suggested resource:
  - *This River*, film by National Film Board.  
[https://www.nfb.ca/film/this\\_river/](https://www.nfb.ca/film/this_river/)

## SAFETY

- ▶ Explore ideas of “What makes people safe? What makes communities safe?”
- ▶ Discuss the importance of safety and the collective responsibility for watching out for one another as human beings, especially people who might be in vulnerable situations.
- ▶ What makes Indigenous women, girls, and LGBTQ2S people safe? Unsafe?

## SEARCH AND RESCUE EFFORTS

- ▶ Research family- and community-initiated search and rescue efforts in the cases of various missing Indigenous women and girls.
- ▶ Examine the difference between formal search and rescue efforts depending on whether the woman or girl missing is Indigenous or non-Indigenous.
- ▶ Consider what needs to change around search and rescue policies, efforts and processes.
- ▶ Suggested resource:
  - *Drag the Red*, <https://globalnews.ca/news/3100172/death-of-15-year-old-tina-fontaine-drives-manitoba-volunteer-searchers/>

## LATERAL VIOLENCE

- ▶ Explore the concept of lateral violence: What is it? What are the causes? What are the outcomes?
- ▶ How can we prevent or change this in our families, schools, and communities?

## ROLE OF MEDIA IN ATTITUDES TOWARDS, AND PERCEPTIONS OF, INDIGENOUS WOMEN AND GIRLS

- ▶ Seek examples of how the media represent Indigenous women and girls, Indigenous peoples overall, and LGBTQ2S persons.
- ▶ How do the media describe Indigenous victims or perpetrators compared to non-Indigenous victims or perpetrators?
- ▶ What are the outcomes or impacts of media representations?
- ▶ How could the media be helpful in changing racism, discrimination, and stereotypes faced by Indigenous women and girls?
- ▶ What role should the media play in ending the cycle of violence against Indigenous women and girls?

## POLICE INVOLVEMENT IN CASES OF MURDERED AND MISSING INDIGENOUS WOMEN AND GIRLS

- ▶ Use newspapers and news media to compare police responses to cases of missing or murdered Indigenous women and girls with their responses to cases of missing or murdered non-Indigenous women. What role, if any, does race play?
- ▶ Explore the concerns and responses voiced by families and communities of Indigenous women and girls about police involvement, lack of involvement, or mishandling of their loved ones' cases.
- ▶ Examine the differences in police response and position on cases in various parts of the country and in different communities.

## UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

- ▶ What is the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)?
- ▶ What are human rights?
- ▶ Suggested resource:
  - [http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)



## TREATIES

- ▶ What are Treaties? Why do they remain important today?
- ▶ Explore the concepts of Nation-to-Nation agreement, broken promises, Treaty rights, etc.
- ▶ Importance of knowing and acknowledging land and territory
- ▶ Suggested resources:
  - Office of the Treaty Commissioner <http://www.otc.ca/>
  - *Teaching Treaties in the Classroom* [http://www.otc.ca/resource/purchase/teaching\\_treaties\\_in\\_the\\_classroom.html?page=3](http://www.otc.ca/resource/purchase/teaching_treaties_in_the_classroom.html?page=3)

## THE FOOTSTEPS WE LEAVE FOR OUR CHILDREN

- ▶ We pass on the best that we have for the ones that follow us
- ▶ Learning from the past, confronting the present, changing the future
- ▶ There is a responsibility to take action and teach others

## HOME AND FAMILY AS FOUNDATIONS TO HEALTHY LIVING

- ▶ Teachings in early childhood prepared children for later life
- ▶ Importance of role-modelling behavior
- ▶ Instilling values within family and community
- ▶ Defining family and relationship differently



## RESOURCES TO SUPPORT LEARNING

Local Elders and/or Knowledge Keepers to share stories and teachings about family and community. Learning about the significant role of women in the family, community, and ceremony is very important in the foundational teaching of all students. By having students personally connect with the Elders, Knowledge Keepers, and community members, their learning will be heart- and mind-connected. If you don't know whom to invite, a good place to start might be with the First Nation, Métis, and Inuit Education Coordinator for your school division, the local Friendship Centre, the nearest tribal council or treaty organization, a Métis organization such as Louis Riel Institute or Gabriel Dumont Institute, or an Inuit organization such as Inuit Tapiriit Kanatami.

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### FILMS AND VIDEOS THAT SUPPORT LEARNING AND THE THEMES LISTED INCLUDE:

*Water: The Sacred Relationship*, videos. <http://www.sacredrelationship.ca/videos/>

*Peace River Rising: The link between violence against Indigenous women and violence against the land*, Helen Knott. <https://www.youtube.com/watch?v=6GbGL7dmEwA>

### BOOKS FOR THIS THEME INCLUDE:

Jacqueline Guest, *Hat Trick* (Toronto: Lorimer Press, 2010).

Robin Stevenson, *Pride* (Victoria: Orca Book Publishers, 2016).

Monique Gray Smith, *Speaking Our Truth* (Victoria: Orca Book Publishers, 2017).

Lisa Charleyboy and Mary Beth Leatherdale, *#NotYourPrincess* (Toronto: Annick Press, 2017).

David A. Robertson, *Will I See?* (Winnipeg: Portage and Main Press, 2017).

### WEBSITES AND ON-LINE RESOURCES INCLUDE:

*Our Voices, Our Stories* <http://www.collectionscanada.gc.ca/stories/index-e.html>

A Tribe Called Red's performance honouring missing and murdered Indigenous women [https://www.youtube.com/watch?v=q\\_vqlZJfofo0](https://www.youtube.com/watch?v=q_vqlZJfofo0)

*We are more than murdered and missing*, Tamara Bernard <https://www.youtube.com/watch?v=fylSRQ5kx8>

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## FINDING THEIR VOICES

Just as the story of each woman and girl in our families and communities is unique and sacred, so are the messages from students. Teachers are encouraged to ask students to reflect on what their most powerful “voice” might be. Students should consider what message they want heard and how that message might be shared in a way to best effect positive change.

Language will be one important way to communicate student messages about the value of Indigenous women and girls in our society. Language will vary within the territory in which teachers, students, and communities live and learn together. Embedding local First Nations languages, Inuktitut, or Michif may be one way to make a message more impactful. Students from various cultures may also wish to express some or all of their messages about Indigenous women and girls in their own languages. Discuss intended audience with students so that they can make decisions for their messages.

Forms of voice that could be considered and explored by students include:

- Paintings
- Poetry
- Spoken word
- Songs
- Expressive dance
- A play
- Posters or a graphic novel
- Textile arts such as beading, quilting, collage, weaving, etc.
- Carving or sculpture
- Video
- Digital storytelling

## SHARING THE MESSAGE AND INSPIRING CHANGE



The goal of *Their Voices Will Guide Us* is to gather diverse, heartfelt, and committed voices of children, youth, and community members from across Canada. These voices of resilience, solidarity, honour, and respect will be shared

through our website, social media, and as part of the final report of the National Inquiry. We also encourage each class, school, individual, family, and community that engages with *Their Voices Will Guide Us* to find additional avenues for sharing their messages in their own families, schools, and communities.

Ways these voices and messages could be shared include:

- Host an evening or event at which students share their work, educating and engaging their families and communities in creating positive change
- Presentations to local police, justice, corrections, health care, family services, and other local service

providers who might benefit from hearing the genuine voices of children of all cultures

- Exhibits at local art galleries, museums, city halls, libraries, and other public spaces
- Partnerships with local news outlets, newspaper, radio stations, and television stations
- Art and communications exhibits in the school or community venue
- Post students’ messages and voices to social media, including Twitter, Instagram, and YouTube
- Presentations of musical or theatrical works in schools and community venues

## SAMPLE ACTIVITIES FOR THE THEME “ROLE OF WOMEN IN FAMILY AND COMMUNITY”

*E-ta-ska-te-pe-ta-se-yan* (Cree term for home, territory, “the place where your heart is raised”)

Host a community feast to establish relationships as a foundation for learning. Invite Elders and community members to make introductions, have a grandmother speak on the important role of women and include gifting or an honour song for women as part of the gathering. Seek out the advice and support of community members in planning your event.

As a class, undertake a mapping exercise to build an informed understanding of the land, territory, and people that students share their home with. Have students research Indigenous names for places in their own community or territory.

Invite an Elder, Knowledge Keeper, or community member to visit your classroom to share traditional stories of the land, people, and territory in which you live. Have students create expressive representations of the stories they heard. These might include drawings, paintings, textile art pieces, collages, poems, songs, etc. Display student projects in the school or community to expand the circle of learning.

Invite guest speakers (Knowledge keepers, Elders, community members, parents, or grandparents of Indigenous students) to share teachings around family, kinship roles and responsibilities, roles of women and men, relationship to the land, language, relationality, etc. Have students seek guidance from the speaker as to what their responsibility is to pass on the knowledge shared with others in their own families and communities. Have students create a teaching tool or project based on what they heard. Support students in generating ideas for sharing their work to expand the circle of learning.



# *High School and Beyond*

GRADES 9–12, POSTSECONDARY  
AND ADULT LEARNING

## **FOUNDATIONAL LEARNING**

With high school and adult learners the opportunity to engage in face-to-face learning with Indigenous people and access locally developed learning materials is optimal. Teachers, students, and community members are encouraged to engage and collaborate with Indigenous individuals, organizations, and service provision agencies in their local area and traditional territory so they might build upon their learning about Indigenous people's knowledge and the protocols and practices of the local area and traditional territory.

**COLLABORATE WITH INDIGENOUS  
INDIVIDUALS, ORGANIZATIONS, AND SERVICE  
PROVISION AGENCIES IN THEIR LOCAL AREA  
AND TRADITIONAL TERRITORY SO THEY  
MIGHT BUILD UPON THEIR LEARNING**

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To establish a solid foundation for learning and authentic relationships it is important to situate the learning for this initiative in the Nations, land, people, and teachings of the territory in which you live

## **INQUIRING MINDS**

Inquiry and critical thinking are key to preparing girls and young women to think and act in their own best interest as well as to engage boys and young men in their roles as allies, advocates, and supporters of their female and LGBTQ2S friends, classmates, relatives, colleagues, and community members.



Sharing thoughts, teachings, knowledge, and information is important, but it is equally critical that we engage our students in questioning what they see and hear, to develop mutual empathy, and to take actions that confront stereotypes, share truth, and impart knowledge in a way that protects their own safety and that of others.

Pose questions that challenge students to examine the messages that surround them. Encourage them to think critically; promote the sharing and discussion of diverse ideas in a safe environment that calls for change within an ethical space.

Support and empower students to understand that there are ways that each of us can call upon others, including older and respected members of their families and community, to reconsider their biases, perceptions, and ignorance in a good way. Help students to practice these approaches of calling others to action through guided experiences with classmates, the larger school population, parents, and community members.



# Themes to Explore

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## **CURRENT PRACTICES OF CHILD AND FAMILY SERVICES**

- ▶ Discuss the impact of lack of monitoring or follow-up on those considered “runaways”
- ▶ Discuss the impact on youth in care of “aging out” of the system at age 18, including the impact of having little or no support system
- ▶ Vulnerability of youth in care to enter into the sex trade – “pipeline to the sex trade”

## **EMPOWERMENT OF WOMEN AND GIRLS**

- ▶ What does empowerment of Indigenous women and girls look like? Explore examples.
- ▶ What does it take to empower women and girls in our families, schools, and communities?

## **EXPERIENCES OF INDIGENOUS INDIVIDUALS, FAMILIES, AND COMMUNITIES WHO HAVE BEEN IMPACTED BY VIOLENCE AGAINST THEIR WOMEN AND GIRLS**

- ▶ Examine stories, experiences and issues within the context of local families, communities and territories.

## **SYSTEMIC CAUSES OF VIOLENCE AGAINST INDIGENOUS WOMEN AND GIRLS**

- ▶ Explore the connection between systemic violence and the following:
  - High levels of poverty faced by Indigenous peoples, and women in particular
  - Sub-standard housing or lack of housing
  - Time spent in child welfare system
  - Access to quality education
  - Access to appropriate health services, including mental health and addictions services and supports

## **RACISM, DISCRIMINATION, AND STEREOTYPES**

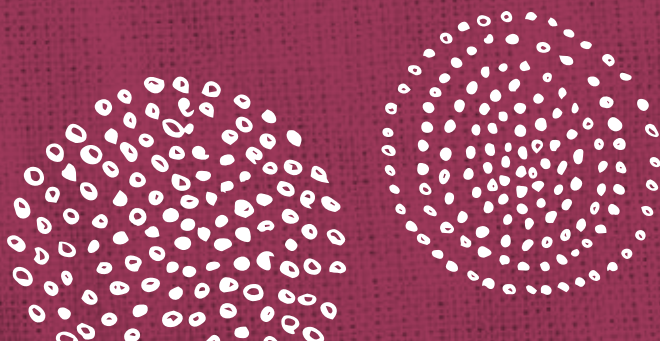
- ▶ Discuss concepts of racism, discrimination, and stereotypes. How do these impact Indigenous women, girls, and LGBTQ2S people?
- ▶ Discuss race-based violence against Indigenous women and girls and how it is manifested in terms like “squaw,” “halfbreed,” etc.
- ▶ Explore patriarchal and colonial worldviews and treatment of women, girls, and LGBTQ2S people.
- ▶ Examine cause, effect, and actions required to create positive change.
- ▶ Suggested resources:
  - Indigenous Women’s Perspectives: from the Report of the Royal Commission on Aboriginal Peoples <http://caid.ca/RRCAP4.2.pdf>
  - The Ontario Secondary School Teachers’ Federation <https://www.osstf.on.ca/resource-centre/educators-resources/violence-against-indigenous-women.aspx>
  - <http://www.nwac.ca/policy-areas/violence-prevention-and-safety/sisters-in-spirit/life-stories>
  - <https://www.publicsafety.gc.ca/cnt/rsrscs/pblctns/mrgnlzd/mrgnlzd-eng.pdf>

## **RESISTANCE, RESILIENCE, RESURGENCE**

- ▶ Explore the concepts of resistance, resilience, and resurgence of cultural roles, values, teachings, and practices, including Indigenous laws, governance, and self-determining practices

## **COMMUNITY ACTIVISM AND SOCIAL JUSTICE EFFORTS**

- ▶ Explore the concepts of community activism and social justice and the ways in which families and communities have organized around the issue of missing and murdered Indigenous women and girls
- ▶ Explore community activist efforts in calling for the National Inquiry into Missing and Murdered Indigenous Women and Girls





## **SAFETY**

- ▶ Discuss the importance of safety and our collective responsibility to watch out for one another as human beings, especially people who might be in vulnerable situations
- ▶ Teaching our children and families the truth about safety and awareness; the importance of reporting assaults, witnessed abuse, and other suspicious acts
- ▶ Explore ideas of “what makes people safe?”
- ▶ What makes Indigenous women, girls, and LGBTQ2S people safe? Unsafe?
- ▶ Suggested resource:
  - “#Make It Awkward” – a movement to calmly call out racism, homophobia, and sexism rather than ignoring it or getting angry

## **IMPACT OF COLONIZATION ON INDIGENOUS WOMEN AND GIRLS**

- ▶ Intergenerational impacts of Residential Schools
- ▶ Gender discrimination in the *Indian Act*
- ▶ Oppression of government regulation (*Gradual Civilization Act, Enfranchisement Act, Indian Act*, etc.)
- ▶ Impact of the pass system on the roles and responsibilities of Indigenous women
- ▶ Impact of Bill C-3, Bill C-31 on women, families, and communities
- ▶ Impact of Sixties Scoop on individuals, families, and communities

## **ROLE OF MEDIA IN ATTITUDES TOWARDS, AND PERCEPTIONS OF, INDIGENOUS WOMEN, GIRLS, AND LGBTQ2S PERSONS**

- ▶ Examine examples of how the media represent Indigenous women and girls, Indigenous peoples overall, and LGBTQ2S persons.
- ▶ How do the media describe Indigenous victims or perpetrators compared to non-Indigenous victims or perpetrators?
- ▶ What is responsible reporting, and has this been the case in Canada regarding Indigenous women and girls?
- ▶ What are the outcomes or impacts of media representations?
- ▶ How could the media be helpful in changing racism, discrimination, and stereotypes around Indigenous woman and girls?
- ▶ What role should the media play in ending the cycle of violence against Indigenous women and girls?

## **POLICE INVOLVEMENT IN CASES OF MURDERED AND MISSING INDIGENOUS WOMEN AND GIRLS**

- ▶ Use newspapers and news media to compare police responses to cases of missing or murdered Indigenous women and girls with their responses to cases of missing or murdered non-Indigenous women. What role, if any, does race play?
- ▶ Explore the concerns and responses voiced by families and communities of Indigenous women and girls about police involvement, lack of involvement, or mishandling of their loved ones’ cases.
- ▶ Examine the differences in police response and position on cases in various parts of the country and in different communities.

## **THE JUSTICE SYSTEM AND INDIGENOUS WOMEN AND GIRLS**

- ▶ Examine concerns of Indigenous individuals, families, and communities related to Indigenous women’s and girls’ treatment within the justice system.
- ▶ Seek out and examine inconsistencies in practices relating to Indigenous women and girls as compared to non-Indigenous women and girls.

## **INDIGENOUS WOMEN’S CUSTOMARY ROLES**

- ▶ Examine Indigenous women’s customary roles in the political, social, economic, and cultural life in their respective Nations, including their roles in leadership, governance, and decision-making.
- ▶ Examine Indigenous women’s decolonizing, reclamation, and self-determination efforts.

## **HONOURED ROLE OF TWO SPIRIT PEOPLE IN VARIOUS INDIGENOUS NATIONS**

- ▶ Differences across different Indigenous Nations





## PREVIOUS REPORTS ON MURDERED AND MISSING INDIGENOUS WOMEN IN CANADA

- Explore the large number of reports that have been completed relating to violence against Indigenous women and girls. Think critically about who has created these reports. Why were they carried out? What are the dates of these reports? What actions have been taken as a result?
- Identify reasons for resistance to taking action on report recommendations.

## PROPOSED OR PROVEN ACTIONS TO REMOVING THE SYSTEMIC CAUSES OF VIOLENCE AGAINST INDIGENOUS WOMEN AND GIRLS

- Seek out individual, family, and community examples that increase safety and prevent or eliminate violence.
- Explore effective systemic changes or changes that have been proposed but have not been implemented.

## SEX TRADE WORKERS

- Think critically about the general narrative and opinion about sex trade workers, especially when they experience violence. Are sex trade workers protected in our society? What needs to change in this regard?

## HUMAN TRAFFICKING

- Examine the percentage of Indigenous women and girls impacted by human trafficking in Canada. What makes Indigenous women and girls particularly vulnerable to human trafficking?
- Discuss the concepts of “sex work,” “sexual exploitation,” “human trafficking,” and “luring” – how are they similar? Different?
- Suggested resources:
  - <http://pauktuutit.ca/abuse-prevention/inuit-and-human-trafficking/>
  - Sex Trafficking of Indigenous Women in Ontario, Ontario Native Women’s Association. <http://www.onwa.ca/upload/documents/report-sex-trafficking-of-indigenous-wom.pdf>

## RESOURCES TO SUPPORT LEARNING

Invite local Elders and/or Knowledge Keepers to share stories and teachings about family and community. Learning about the significant role of women in the family, community, and ceremony is important in the foundational teaching of all students. By having students personally connect with Elders, Knowledge Keepers, and community members, their learning will be heart- and mind-connected. If you don’t know whom to invite, a good place to start might be with the First Nation, Métis and Inuit Education Coordinator for your school division, the local Friendship Centre, the nearest tribal council or treaty organization, a Métis organization such as Louis Riel Institute or Gabriel Dumont Institute, or an Inuit organization such as Inuit Tapiriit Kanatami.

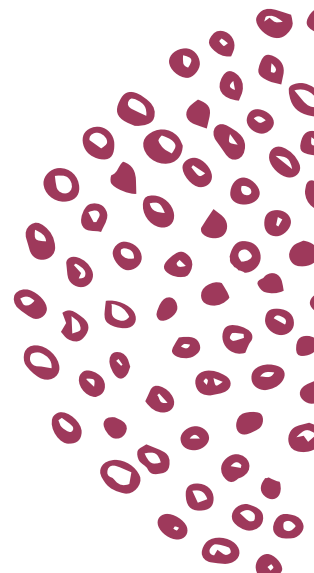
## FINDING THEIR VOICES

Just as the story of each woman and girl in our families and communities is unique and sacred, so are the messages from the students. Teachers are encouraged to ask students to reflect on what their most powerful “voice” might be. Students should consider what message they want heard and how that message might be shared in a way to best effect positive change.

Language will be one important way to communicate student messages about the value of Indigenous women and girls in our society. Language will vary within the territory in which teachers, students, and communities live and learn together. Embedding words in the local First Nations language, Inuktitut, or Michif may be one way to make a message more impactful. Students from various cultures may also wish to express some or all of their messages about Indigenous women and girls in their own language. Discuss intended audience with students so that they can make decisions about their own messages.

Forms of voice that could be considered and explored by students include:

- Paintings
- Poetry
- Spoken word
- Songs
- Expressive dance
- A play
- Posters or a graphic novel
- Textile arts such as beading, quilting, collage, weaving, etc.
- Carving or sculpture
- Video
- Digital storytelling





## VARIOUS REPORTS IDENTIFIED EARLIER IN THIS GUIDE, INCLUDING:

*Truth and Reconciliation Commission of Canada Final Report* (2015) <http://www.trc.ca/websites/trcinstitution/index.php?p=890>

*Invisible Women: A Call to Action – A Report on Missing and Murdered Indigenous Women in Canada, Report of the Special Committee on Violence Against Indigenous Women* (2014) <https://www.ourcommons.ca/DocumentViewer/en/41-2/IWFA/report-1>

*Missing and Murdered Aboriginal Women: A National Operational Overview*, Royal Canadian Mounted Police (2014) <http://www.rcmp-grc.gc.ca/en/missing-and-murdered-aboriginal-women-national-operational-overview>

*What Their Stories Tell Us: Research Findings from the Sisters In Spirit Initiative* (2010) <https://nwac.ca/wp-content/uploads/2015/07/2010-What-Their-Stories-Tell-Us-Research-Findings-SIS-Initiative.pdf>

*Report of the inquiry concerning Canada of the Committee on the Elimination of Discrimination against Women under article 8 of the Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women* (30 March 2015) [http://tbinternet.ohchr.org/Treaties/CEDAW/Shared%20Documents/CAN/CEDAW\\_C\\_OP-8\\_CAN\\_1\\_7643\\_E.pdf](http://tbinternet.ohchr.org/Treaties/CEDAW/Shared%20Documents/CAN/CEDAW_C_OP-8_CAN_1_7643_E.pdf)

*Missing and Murdered Indigenous Women in British Columbia, Canada*, Inter-American Commission on Human Rights (21 December 2014) <https://www.oas.org/en/iachr/reports/pdfs/indigenous-women-bc-canada-en.pdf>

*Reports of the Missing Women Commission of Inquiry* (Oppal Commission, British Columbia) <http://www.missingwomeninquiry.ca/obtain-report/>

## FILMS, DOCUMENTARIES, PODCASTS, AND WEB SERIES THAT SUPPORT LEARNING AND THE THEMES LISTED INCLUDE:

*Caribou Legs, The Film* <https://vimeo.com/218566972>

*On the Farm* (trailer) <https://www.youtube.com/watch?v=u7Ar7LthpVE>

*Red River Women* <http://www.bbc.com/news/resources/1dt-dc75304f-e77c-4125-aacf-83e7714a5840>

*Shades of Our Sisters* <http://www.shadesofoursisters.com/#/>

*Who Killed Alberta Williams?* <http://www.cbc.ca/missingandmurdered/podcast>

*The Current's Highway of Tears* <http://www.cbc.ca/radio/thecurrent/features/missingandmurdered/vr>

*Highway of Tears* <http://highwayoftearsfilm.com/>

*Finding Dawn* [https://www.nfb.ca/film/finding\\_dawn/](https://www.nfb.ca/film/finding_dawn/)

*This River* [https://www.nfb.ca/film/this\\_river/](https://www.nfb.ca/film/this_river/)

*River of Silence* <http://riverofsilence.com/>

*Taken* <http://aptn.ca/taken/>

Lee Maracle, *Connection between Violence against the Earth and Violence against Women* <https://www.youtube.com/watch?v=VdxJYhbTVYw>

## BOOKS FOR THIS AGE AND THEME INCLUDE:

David A. Robertson, *Betty: The Helen Betty Osborne Story* (Winnipeg: HighWater Press, 2015).

David A. Robertson, *Will I See?* (Winnipeg: Portage and Main Press, 2017).

Patti LaBoucane-Benson, *The Outside Circle* (Toronto: Groundwood Books, 2015).

Waubegeshig Rice, *Legacy* (Penticton: Theytus Books, 2014).

Aaron Paquette, *Lightfinder* (Owen Sound, ON: Kegedonce Press, 2014).

Melanie Florence, *The Missing* (Toronto: Lorimer Press, 2016).

Melanie Florence, *One Night* (Toronto: Lorimer Press, 2015).

Melanie Florence, *Rez Runaway* (Toronto: Lorimer Press, 2016).

Lisa Charleyboy and Mary Beth Leatherdale, *#NotYourPrincess* (Toronto: Annick Press, 2017).

## WEBSITES AND ON-LINE RESOURCES INCLUDE:

Slam Poetry performance <https://community.krispii.com/d/54-do-you-remember-and-overlooked-now-available-for-download>

The Sound of My Heart Collective <http://thesoundofmyheart.weebly.com>

Pauktuutit's *Nipimit Nanisiniq Finding Voice*. Performance of "Porchlight," a song sung by Jaaji and Chelsea June of Twin Flames, written by Jaaji about the issue of missing and murdered loved ones. <http://pauktuutit.ca/missing-murdered-inuit-women/>

## #AMINEXT.

<https://storify.com/Sagewashere/am-i-next>

<http://www.cbc.ca/news/canada/nova-scotia/aminext-aims-to-raise-awareness-about-murdered-aboriginal-women-1.2765405>

## SHARING THE MESSAGE AND INSPIRING CHANGE



The goal of *Their Voices Will Guide Us* is to gather diverse, heartfelt, and committed voices of children, youth, and community members from across Canada. These voices of resilience, solidarity, honour, and respect will be shared through our website, social media, and as part of the final report of the National Inquiry. We also encourage each class, school, individual, family, and community that engages with *Their Voices Will Guide Us* to find additional avenues for sharing their messages in their own families, schools, and communities.

THESE VOICES OF RESILIENCE, SOLIDARITY, HONOUR, AND RESPECT WILL BE SHARED THROUGH OUR WEBSITE, SOCIAL MEDIA, AND AS PART OF THE FINAL REPORT OF THE NATIONAL INQUIRY

Ways these voices and messages could be shared include:

- Host an evening or event at which students share their work, educating and engaging their families and communities in creating positive change
- Presentations to local police, justice, corrections, health care, family services, and other local service providers who might benefit from hearing the genuine voices of children of all cultures
- Exhibits at local art galleries, museums, city halls, libraries, and other public spaces
- Partnerships with local news outlets, newspaper, radio stations, and television stations
- Art and communications exhibits in the school or community venue
- Post students' messages and voices to social media, including Twitter, Instagram, and YouTube
- Presentations of musical or theatrical works in schools and community venues

## SAMPLE ACTIVITIES FOR THE THEME “RACISM, DISCRIMINATION, AND STEREOTYPES”

Have students select a specific case of a murdered or missing Indigenous woman or girl and research all available news releases, social media information, etc.

Have students create a list of comments, statements, or actions under the categories of: police, media, judges/lawyers, perpetrators, and general public (from comments section following news stories or comments in social media).

Discuss as a class or in small groups how the comments, statements, or actions from each category impacted the case, the victim, family, community, and general safety of Indigenous women and girls and LGBTQ2S people.

Have each student write a journal entry expressing what it would be like to have this happen to their mother, auntie, sister, or member of their family or community.

Have each student select a target audience from the categories above (mother, auntie, sister, family, or community member) and have them create a piece giving voice to a message or messages about the rights, dignity, honour, and safety of Indigenous women and girls.





## Contact Information & Guidelines for Submissions

The National Inquiry is inviting submissions of student voices and lesson plans created through this guide. The voices of children and youth are powerful and genuine and have agency for change. Share your message and your voice ... be the change with Indigenous women and girls.

We would like to have the story behind your expression accompany the piece you submit. This would include information about why you created your piece and what it means to you. If you are submitting in the memory of someone, please tell us who that person is. Some submissions will be selected to include a video or audio record by the artist. If your piece is selected and you agree to share your story, an archivist from the Inquiry will work with you to record all the relevant information about your art.

All artistic expressions received by the National Inquiry will be transferred to the Missing and Murdered Indigenous Women and Girls Legacy Archive so that they will be accessible to people after the work of the Inquiry has ended. This archive will care for each piece according to the wishes of the donor. For more information on the Inquiry's Call for Artistic Expressions, please visit our website. <http://www.mmiwg-ffada.ca/files/call-for-artistic-expressions.pdf>

### ARTWORK SUBMISSION GUIDELINES:

*Performance/Dance:* up to 10 images of the piece or DVD of any length showcasing the work.

*Film/Video:* DVD of any length.

*Photographs/Drawings:* originals; digital copies – up to 20 images on CD or DVD.

*Music or Songs:* audio version of the song, image of the band, lyrics.

*Poetry, Spoken Word, Novel, Plays, Graphic Art:* relevant written sample of work; if performed – on DVD, any length.

*Sculpture/Painting, Basketry, Mixed Medium Art:* please contact Senior Archivist to ensure the archive can hold and care for your artistic expression properly.

*Quilts, Fabric Art:* please supply information on types of fabric used.

### FOR MORE INFORMATION ON SUBMITTING YOUR ARTWORK, PLEASE CONTACT:

PETRA TURCOTTE, SENIOR ARCHIVIST  
431-996-4986  
[P.TURCOTTE@MMIWG-FFADA.CA](mailto:P.TURCOTTE@MMIWG-FFADA.CA)

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### SUBMISSION OF LESSON PLANS:

The National Inquiry welcomes submission of lesson plans you have created to accompany this guide. With your submission, please provide a brief description of your school, community, and geographic location. As well, please identify grade level and any resources required to accompany learning. All lesson plans received will be posted on the National Inquiry's website following a review by a panel of educators advising the Inquiry.

### FOR MORE INFORMATION ABOUT THE USE OF THIS EDUCATION GUIDE, PLEASE CONTACT:

CHARLENE BEARHEAD  
NI-MMIWG EDUCATION LEAD  
[C.BEARHEAD@MMIWG-FFADA.CA](mailto:C.BEARHEAD@MMIWG-FFADA.CA)

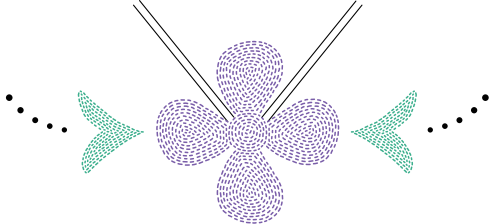
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# *Appendix A*

ACCESSION FORM







REGISTER NO.

ACCESSION NO.

AF A2017-

# ACCESSION FORM – DONOR

## SOURCE INFORMATION

**2.1. Donor** *(The Name of who is donating the gift(s) ex. person, institution, etc.)*

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**2.1.1. Donor Type** *(To be filled out by Archivist)*

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**2.1.2. Creator** *(Who created the gift? Ex. Name of the artist, author, etc.)*

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**Name of person in whose memory this donation is made** *(if applicable)*

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**2.1.3. Contact Information** *(Address, Email and Phone Number)*

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**Please indicate if you are First Nations, Inuit or Métis (*if applicable*)**

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**Please indicate your Community/First Nation (*if applicable*)**

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**Please indicate language: first, second, preferred**

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**Notes**

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**2.2. Custodial History (*How did the gift come to you?*)**

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## MATERIAL INFORMATION SECTION

### 3.1. When was the gift made?

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**Ceremony** *(Is there a ceremony that needs to happen when the gift is given, while it is being cared for, and when it is taken out to be seen by people?)*

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**Preservation** *(Are there any specific handling and/or caring for instructions?)*

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**Description:** Would you like to give a description via videotape or audiotape to explain the history, story and importance of your donation, and what it represents?

Yes ☐ No ☐

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**Description:** Would you like to write out a description to explain the history, story and importance of your donation, and what it represents? *(Provide attachment)*

Yes ☐

No ☐

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## MANAGEMENT INFORMATION SECTION

**Conditions of use,** *(If you are the creator of the archival gift), do we have your permission to use your donation for education, research, publications, public exhibits and outreach purposes?*

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**Conditions for access.** *(Are there any cultural protocols that restrict access to the gift?)*

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**When the MMIWG Inquiry is finished its work, would you be willing to leave your gift with a trustee that will care for it according to the instructions given in this document, or would you like the gift returned to you?**

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**Can we contact you if we require any further information about your art or donation?**  
**What is the best way to contact you? If you are not available, can we contact someone else on your behalf** *(if so, can you provide their contact information)?*

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**Do you consent to having your artistic expression publically accessible?** *(If yes, then complete a consent form and attach it to this document.)*

Yes ☐      No ☐

**Sign** \_\_\_\_\_

**Date** \_\_\_\_\_

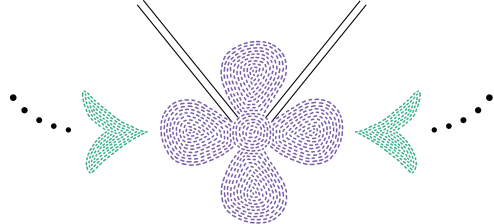


# *Appendix B*

ARCHIVE CONSENT FORM







ACCESSION NO.

CF A2017-

CORRESPONDING  
AF ACCESSION NO.

AF A2017-

## ARCHIVE CONSENT FORM

The National Inquiry into Missing and Murdered Indigenous Women and Girls (NI-MMIWG) believes your artistic expression is very important and can help us educate people about violence against Indigenous women. We hope that you will consent to allowing the NI-MMIWG to use your work of art to do this education by signing the consent below.

The NI-MMIWG would like to be able to use your name, face, voice and other identifying information, and to make your work of art broadly available, to help with public education about violence against Indigenous women. If you choose not to give this consent, the NI-MMIWG will not be able to use your artistic expression except for archival purposes, in accordance with applicable privacy laws. Whether you wish to give this consent is completely your choice.

By signing this consent, the Artist acknowledges that the NI-MMIWG shall have the right to use the Artist's work, on its own or in combination with the works of others, and to use the Artist's name, face, voice, and other identifying information, on websites, in reports, in all forms of educational materials and media, in documentary films, television and radio commercials, in computer-based and all other forms of media now or hereafter known, for public education purposes and otherwise in furtherance of the mandates of the NI-MMIWG. The NI-MMIWG may edit, translate, juxtapose and synchronize the Artist's work as necessary for such purposes. The NI-MMIWG may make the artistic work available for use by third parties where the NI-MMIWG is of the opinion that the third party will use the work for public information purposes in a dignified manner that respects the Artist, including through film, TV and other media. The NI-MMIWG will take care to protect the integrity of the artistic work but will not be liable if the Artist is not satisfied with the way in which NI-MMIWG or third parties have rendered the work. If you do not want your artistic expression to be used for certain things, please fill out in the appropriate field below.

The Artist also understands that by signing this Consent, he/she will not have any legal rights or claims against those who use my identifying information, photographs or documents in the above manner.

The NI-MMIWG will ensure that any use of the Artist's work is appropriately credited in all instances that the Artist's work is used, unless the Artist advises that he/she does not wish such credit to be given.

The artist may revoke this consent at any time by providing written instructions to withdraw their consent to the NI-MMIWG. However, the NI-MMIWG cannot be responsible for any information that has been already publicly disclosed prior to the artist revoking their consent.

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**First Name:**

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**Middle name(s):**

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**Last Name:**



Mailing address:

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Postal Code:

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Telephone (home):

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Email:

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Name of authorized agent/distributor

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What don't you want your art used for?

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Type of work submitted (please check all boxes that apply)

Film/Video ☐

Novel ☐

Play ☐

Poetry/Spoken Word ☐

Photography ☐

Music ☐

Drawing/Painting ☐

Dance ☐

Installation ☐

Sculpture/Carving ☐

Decorative/Traditional arts ☐

Other(Fill in type of art):

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Title of work:

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Year produced:

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**Has the work been published:**

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**Wording of credit to be given:**

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**Donor Name (Please Print):**

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**Date:**

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**Signature:**

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**Witness Name (Please Print):**

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**Date:**

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**Signature:**

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