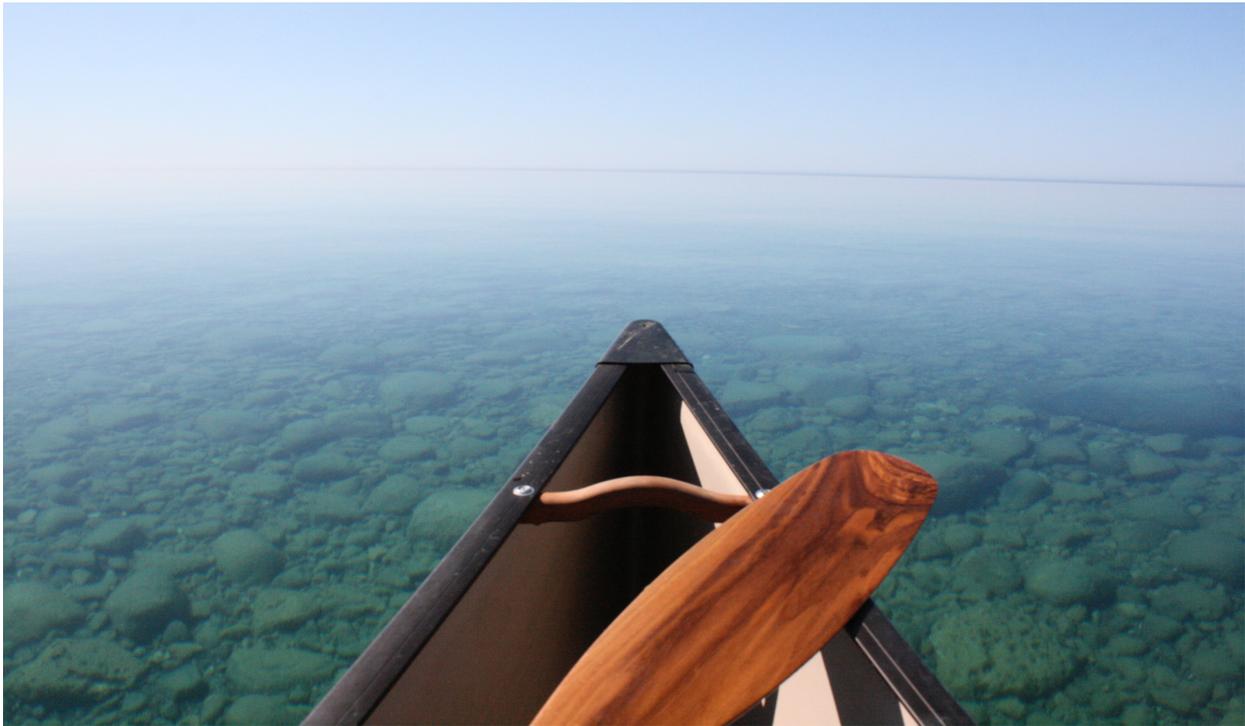


Spirit of the Island: Manitoulin's People
Stories of Indigenous-Settler Historical Dynamics

Ezhi-minidoowang Minis: Minidoo-wining Bemaadizijig Wiin E-zhi-kendaang
gaa-zhiwebizid nji Anishinaabewid-Gaa-bi-daajig gaa-bi-zhi-gijigdoowaad

LESSON PLAN / ACTIVITY GUIDE: GATHERING NINE
'Forgotten Children' - 'Gaa-nenijigaazijig Binoojiinyag'



by Dr. Rhonda L. Paulsen
with Anishinaabemowin Translators Elder Shirley I. Williams-Pheasant and Isadore Toulouse



FIRST NATIONS UNIVERSITY, SASKATCHEWAN, CANADA





GATHERING NINE:

‘Forgotten Children’ – ‘Gaa-nenjigaazjig Binoojiinyag’

Personal Story by Zoey Wood-Salomon; Author’s Notes by Dr. Rhonda L. Paulsen

Cross-Curricular Subjects, established by Ontario’s Ministry of Education, are:

- | | |
|--|----------------------------------|
| - History (pre-confederation to the present) | - Politics and Citizenship |
| - Social Sciences and Humanities | - The Arts |
| - Environmental Sciences | - Native Studies |
| - Canadian and World Studies | - Philosophy and World Religions |
| - Interdisciplinary Studies | - Languages |

| Contents | Heading time on video |
|--|-----------------------|
| The Reserve and Our Language | 1:00 |
| Child Welfare and the 60’s Scoop i) time in Zoey’s story ii) time in Author’s Notes | 2:50 0:09 |
| Returning to my Community | 5:56 |
| Finding my Own Identity | 8:21 |
| Intergenerational Trauma | 11:51 |
| Missing and Murdered Indigenous Women i) time in Zoey’s story ii) time in Author’s Notes | 13:53 4:15 |
| Indigenous Art and Artists - Author’s Notes | 9:21 |

Learning Outcomes – upon completion of this Gathering, learners will be able to...

1. Realize the importance of maintaining a strong knowledge base of historical and current issues concerning Metis, Inuit, and First Nations societies.
2. Ethically and morally discuss historical and contemporary events in the context of Indigenous-Settler dynamics/experiences.
3. Assess meanings embedded in public statements; be socially responsible.

The schedule below includes some of the dates during the school calendar year which focus on Indigenous experiences (there may be variances between district school boards). The Gatherings listed as relating to the event are only a starting point; after reviewing the book and videos yourself, you can best determine how to align the content for your specific needs.

| DATE | EVENT | RELATED GATHERING |
|---------------------------|---|---|
| September 30 | <i>Orange Shirt Day</i> – in response to a six-year-old’s experience of having her shirt ripped off of her on the first day in residential school, this day is set apart to promote awareness of the residential school system. | - One ~ Language Loss and Revitalization - Two ~ A Survivor’s Story - Three ~ Conflict and Resolution in Education - Nine ~ Forgotten Children |
| October 4 | <i>Sisters in Spirit</i> – raising awareness of the high rates of violence against Indigenous women and girls in Canada. | - Nine ~ Forgotten Children (heading) Missing and Murdered Indigenous Women |
| November, first full week | <i>Treaty Week</i> – time set apart for the study of treaties in collaboration with the Ministry of Indigenous Relations and Reconciliation. | - Three ~ Colonialism Evades Ontario’s Education System - Four ~ status quo ante bellum - Seven ~ Learning from Past Mistakes - Twelve ~ This is Who We Are |
| November 8 | <i>Indigenous Veterans Day</i> | - Four ~ status quo ante bellum - Twelve ~ This is Who We Are - Glossary |
| November 16 | <i>Louis Riel Day</i> - marking the date Louis Riel was executed in 1885, it is a day for recognizing Metis rights. | - Four ~ status quo ante bellum - Twelve ~ This is Who We Are - Glossary |
| May 10 | <i>Bear Witness Day</i> – meant to advocate for Indigenous children to be able to receive the health care they require and that it is done without delays. | - Two ~ A Survivor’s Story - Three ~ Traditional Indigenous Education - Seven ~ Indian Act(s) - Nine ~ Forgotten Children (heading) Child Welfare and the 60’s Scoop |
| June | Aboriginal Month | - all content |
| June 21 | National Indigenous Day | - all content |

Holistic Learning

Originally, I created the ink drawing (below) to depict my life story, after a friend suggested I draw a self-portrait. It also became my visual representation for five elements of holistic learning: openness, humility, listening, intelligences, and balance.



pen and ink by R. L. Paulsen

*“We are not human beings on a spiritual journey,
we are spiritual beings on a human journey.” author unknown*

Openness ~ At any age, when learning, one becomes an open vessel, looking outwards from themselves in a position that welcomes the opportunity to embrace new knowledge and experience.

Humility ~ An open heart and an open mind reflect humility in the process of lifelong learning and personal growth and development.

Listening ~ The profile depicts the learner being positioned to listen, watch, and absorb the lessons.

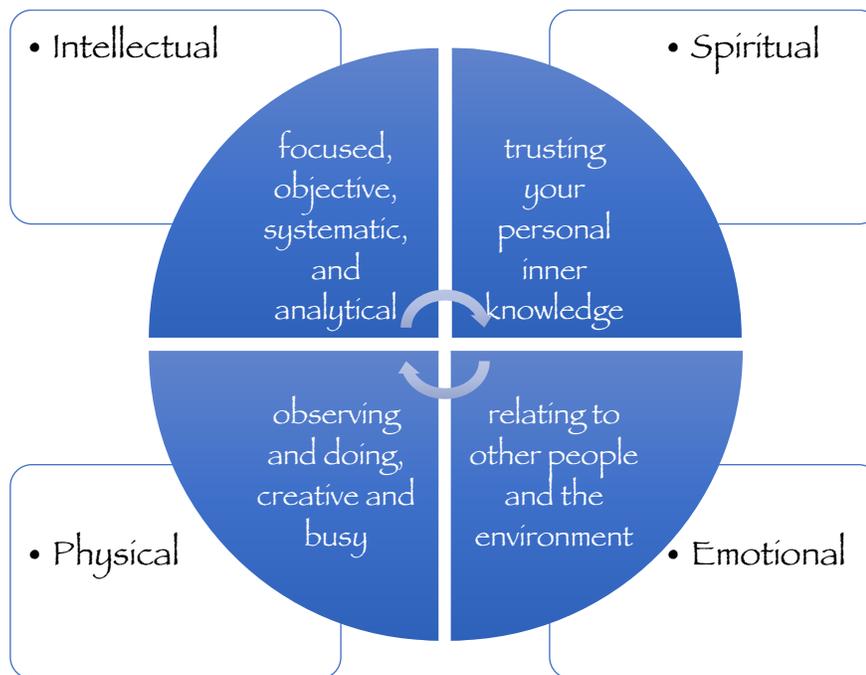
Intelligences ~ Each person’s learning styles are unique; represented are the mouth (orality), ears (auditory), eyes (visual), wings (kinetic), and heart (our soul).

Interspersed within these representations are images suggesting **balance**.

FOUR LEARNING STYLES

| Spiritual | Emotional | Physical | Intellectual |
|--|---|---|--|
| <p><i>1. Attributes:</i></p> <p>a) recognizes a purpose and direction in life</p> <p>b) sees the whole picture</p> <p>c) detail oriented, thorough</p> <p>d) learns by trusting their inner knowledge</p> | <p><i>1. Attributes:</i></p> <p>a) aware of feelings</p> <p>b) learns by relating to persons or things</p> <p>c) likes variety</p> <p>d) empathetic, compassionate, impulsive</p> | <p><i>1. Attributes:</i></p> <p>a) learning by observing and doing</p> <p>b) creative expression</p> <p>c) task oriented, has lots on the go all the time</p> <p>d) perfectionist</p> | <p><i>1. Attributes:</i></p> <p>a) focused</p> <p>b) objective</p> <p>c) systematic</p> <p>d) analytical</p> |
| <p><i>2. Action:</i></p> <p>a) needs to know the reason for what they are doing</p> <p>b) expects people to understand without an explanation</p> <p>c) needs solitary time to process information</p> <p>d) needs to see the whole of a situation</p> | <p><i>2. Action:</i></p> <p>a) prefers being involved in dialogue</p> <p>b) works well under pressure</p> <p>c) always prepared</p> <p>d) likes to learn by having fun</p> | <p><i>2. Action:</i></p> <p>a) uses pictures or draws to explain ideas (hand talkers)</p> <p>b) performs or writes</p> <p>c) once focused, stays focused</p> <p>d) needs personal time to organize thoughts and digest/sort new information</p> | <p><i>2. Action:</i></p> <p>a) learns best with visuals</p> <p>b) prefers just the facts</p> <p>c) needs an agenda, overview</p> <p>d) likes to direct</p> |

'FOUR DIRECTIONS EDUCATION MODEL'



Paulsen, R. L.

Personal Inquiry Activity

Each Gathering in the book includes questions for *Personal Inquiry*. The intention is to provide introspective time for the learner to absorb the information personally, process the meaning embedded in the data that is not necessarily on the surface, and explore the variables behind the *Personal Inquiry* questions. These questions can also be used as a springboard for:

- essay topics
- role play activities (e.g. an interview)
- small or large group discussion
- community-based research questions.

Using the *Personal Inquiry* questions in your classroom or workshop is most efficient when the instructor ensures there are no interruptions and provides a quiet time for the learners to be reflective. This personal reflection time can be followed by small group discussions with learners sitting in circles to share their perspectives. If these small groups are intended to move to a whole group discussion, options for doing so include:

- one person in the small group verbally shares the groups' perspectives with the whole group; or
- each small group writes their perspectives on flip chart paper that is displayed around the room, which then is taken up in the large group discussion.

Materials

- flip chart paper and markers
- painters' tape or sticky adhesive to display the flip chart paper that can be removed safely from the walls.

Manifesting Ethics in the Learning Environment

During *Personal Inquiry* exercises, learners are guided in manifesting ethics with one another in the form of: care, respect, truthfulness and trust, and integrity as individual's contributions to the learning environment are viewed, listened to, and discussed openly.

Personal Inquiry questions included in the Video Series

Following are the Personal Inquiry questions for Gathering Nine included in the video series. The corresponding image and inspirational quote can be displayed for the learners to view during this personal reflection time, encouraging thoughtful introspection.

Gathering Nine: ‘The Forgotten Children’ - ‘Gaa-nenjigaazjig Binoojiinyag’

Grandmother Honesty: Honesty is to be honest with ourselves and to let go of all that hinders our growth. Grandmother Honesty is the butterfly that teaches us life is a continuous metamorphosis. If we are honest with ourselves, removing our own caterpillar guise, we too can become free, as free as the butterfly.

Zoey Wood-Salomon



Dominion Acres

photo by E. J. Thiphawong

Personal Inquiry

1. *The Forgotten Children* holds much positivity, even in suffering. In the privacy of personal introspection, ponder the life lessons that you can absorb through hearing Zoey’s story.
2. What ways do you think you could make a difference to some of the situations discussed in Zoey’s story? For example, organizing vigils for missing and murdered Indigenous women and girls or through creating and sharing art.
3. I encourage you to take a moment to look up two or more of the church and government Apologies (listed in the ‘Author’s Notes’ in the book for this Gathering and can be found through personal research). Analyze the wording, context, as well as the overall content: consider whether or not you think the Apologies are authentic and/or sufficient.
 - a) If yes, why?
 - b) If no, why not?

'READING DISCUSSION GUIDELINE' ACTIVITY

- The 'Reading Discussion Guideline' form relates to all of the Gatherings in the book, and to the video series which includes Gatherings Two, Three, Nine, and Thirteen.
- The purpose of this form is to assist learners in reflective and analytical reading and listening, as well as for personal review to retain the information long-term and, if a student, for tests.
- This form can be used at the end of a unit of study (if focusing on material under a heading), and/or at the completion of a class or workshop (if using an entire Gathering or the video series).

Learning Outcomes...learners will be able to:

1. Appreciate the importance of culturally relevant curriculum and learning environments.
2. Ethically and morally discuss historical and contemporary events in the context of Indigenous-Settler dynamics and experiences.
3. Assess meanings embedded in public statements; be socially responsible.

Participatory and Experiential Learning

a) For the classroom: *Personal student reflection and assessment*

- students can hand in their completed 'Reading Discussion Guideline' forms at the beginning of the class to confirm that their homework has been done and for assessment purposes;
- the form is returned at the end of class for the student to keep for their own studies.

b) For the classroom and professional development workshops: *Discussions and activities*

- i) whole-group discussion - preferably sitting in a circle, learners use their own completed forms as a guide to discuss one or more of their answers;
- ii) small group discussions can be formed, using the same process;
- iii) within the small or large group: flip chart paper and markers are used to record the input for each point, this information is displayed around the room, learners are encouraged to move about the room at their own discretion to view all of the input, the group reconvenes, and learners are invited to verbally share their responses with the group.

Holism

Throughout the process of using this form, learners are encouraged to:

- draw connections between the various components of the lesson;
- relate the content to everyday life in a positive sense;
- recognize each person in the group as a whole person with their own experience and identity;
- reflect on relationships with one another and Creation.

Manifesting Ethics in the Learning Environment

During this exercise, learners are guided in manifesting ethics with one another in the form of: care, respect, truthfulness and trust, and integrity as individual's contributions to the learning environment are viewed, listened to, and discussed openly.

Materials

- one form per learner (below)
- flip chart paper and markers
- painters' tape or sticky adhesive to display the flip chart paper that can be removed safely from the walls.



Walking in birches

oil on canvas, L. Thippawong

READING DISCUSSION GUIDELINE

1. Identify up to three (3) main themes of the Gathering(s).

- i) _____
- ii) _____
- iii) _____

2. Explain how each theme (as listed above in '1') corresponds to your class/workshop and everyday life.

- i) _____

- ii) _____

- iii) _____

3. Personal reflections (comments can be added during or after the group discussion).



Walking in birches

oil on canvas, L. Thippawong

'MY TERRITORY' - ACTIVITY

This exercise is used to reinforce what it would be like to have a dominant order take control over your home, family, or even entire community.

The form itself is conspicuously simple; it is left as open space for the student/participant to be in control over how they depict their own territory.

Learning Outcomes... learners will be able to:

1. Analyze how issues of colonialism have impacted Indigenous people.
2. Examine the assimilation and displacement of First Nations, Metis, and Inuit in Canada.
3. Articulate the impacts on an individual and/or nation (in spiritual, emotional, physical, and intellectual realms of being) that are the result of political domination.

Language and Culture

Learners are welcome to use their first language on their own maps (in addition to drawing) and during the group discussion (with English translation for communication purposes).

Holism

- The topics and issues addressed during the discussion that follows the map drawing exercise, are related to everyday life in a positive sense.
- Opportunities are incorporated for learners to reflect on relationships with oneself, one another, and Creation.

Intergenerational Learning

Community members, Elders, and/or Knowledge Holders can be invited to the class/workshop to share, guide the learning process, and offer support for de-briefing if required.

Manifesting Ethics in the Classroom/Workshop

- Emphasis is on sensitivity to the learner's well-being due to the intense focus of this activity.
- Ethics of care, respect, truthfulness and trust, and integrity are manifested.

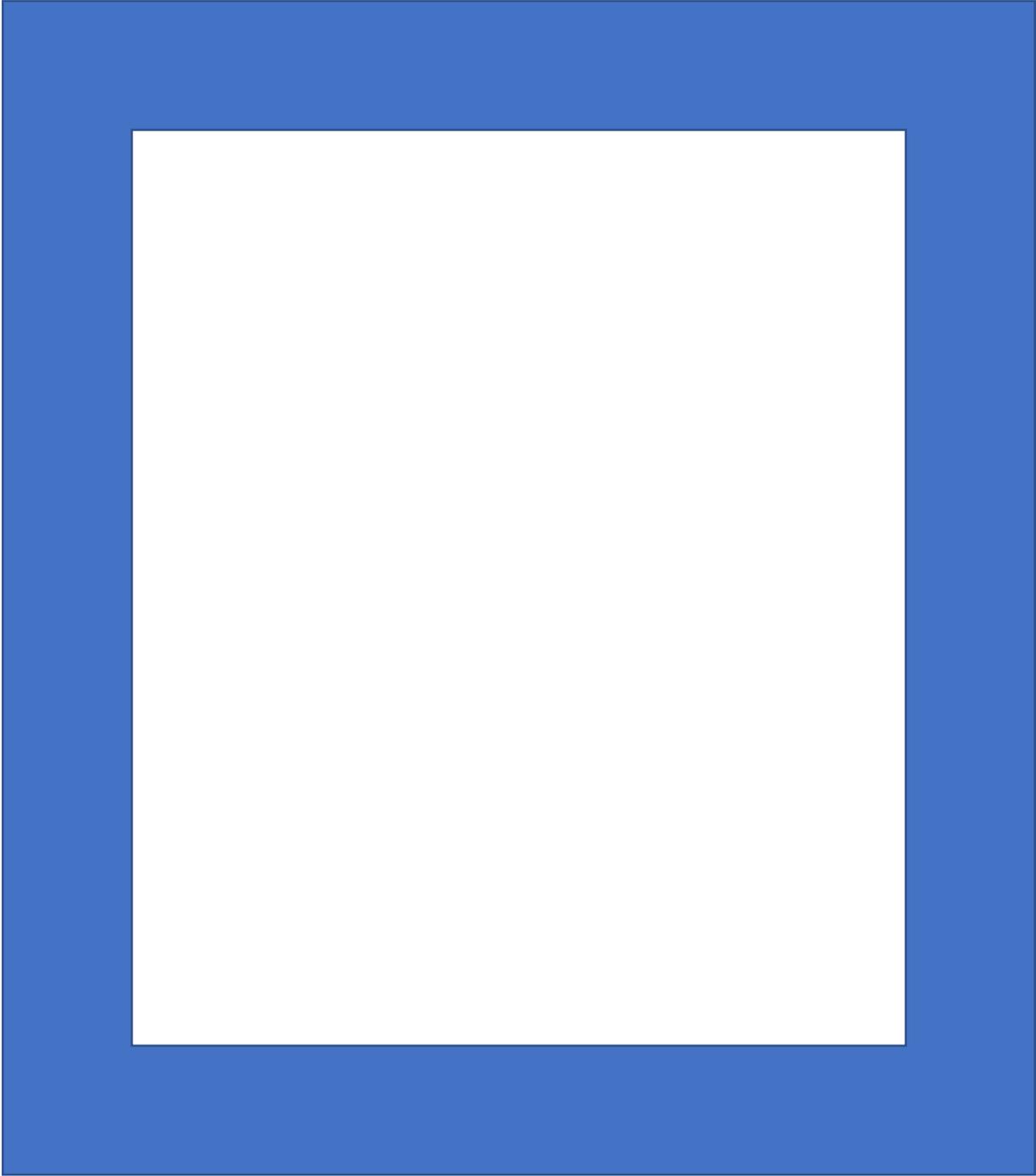
Materials and Time Management

- One printed copy of the 'My Territory' map space (form included below) for each learner.
- One pen for each learner; one red marker for the instructor.
- The time frame is based on the discretion of the instructor.

Steps for this exercise are:

1. Instructors provide each learner with the blank form, instructing them to draw their territory, which can be a home with various rooms indicated, a neighbourhood, their region, etc.
2. For student well-being, prior to this exercise learners need to be clearly informed that their drawings will be marked up by the instructor, who role-plays the dominant government.
3. The class remains quiet, so that each learner feels connected with their personal drawing.
4. After the drawing is complete, the instructor enters into role-playing the Department of Indian Affairs (props such as a cloak or hat add humor) and moves about the room asking volunteers to describe their map to the group. If no learner volunteers, then the instructor draws their own map and uses that in the following steps.
5. Once the learner has described their territory, the instructor (i.e. the DIA representative) uses a red marker to make lines through their territory, separating families and communities. Learners are told that if they cross those lines, even to see family members, they will be incarcerated.
6. The class debriefing discussion revolves around how this exercise relates to:
 - i) Indigenous families being separated when children were forcibly removed from their homes during the residential school system era and the 60's Scoop;
 - ii) How the reserve system tore communities apart and separated kinship connections and immediate family;
 - iii) What forced relocation does to a community/nation.

MY TERRITORY



Signed: _____ Student Signature

~~~~~  
copyright: Paulsen, R. L

## **Activities for Gathering Nine: ‘Forgotten Children’ – ‘Gaa-nenjigaazjig Binoojiinyag’**

### *Missing and Murdered Indigenous Women (MMIW)*

This is a highly sensitive topic that can impact students/participants due to the issue. Please refer to your local school board’s First Nations, Metis, and Inuit resource person or local Indigenous Elder to request their assistance in any activity you choose to use for MMIW.

- The Personal Inquiry questions are conducive to essays, role playing (such as interviews), or discussion groups.
- Research Highway 16’s history and evolution into what is now known as the ‘Highway of Tears’.
- October 4 is a day set apart by the Canadian government to honour and acknowledge the lives of these women and girls who are gone. Students/workshop participants can create displays, poster boards, or short video play lists around MMIW. There can be three perspectives to these efforts: i) historic; ii) contemporary; and iii) future goals and/or predictions.
- Organize, or assist in a local effort, a Sisters in Spirit vigil (also open to men). The Native Women’s Association of Canada (NWAC) website offers several suggestions for holding vigils, which has become an international movement for social change.

### *Healing through Art; Indigenous Art and Artists*

Community-based projects can include:

- i) interviewing Indigenous artists for their personal stories of their journey as an artist (may not necessarily include healing through their art – no assumptions are made).
- ii) as a class or as a group of professionals, learners can work on creating a display to be open to the school, organization, or public. Learners can create and/or gather Indigenous art (e.g. sculptures, painting, photos, beadwork), research the background of the pieces, and display while the artist presents (be mindful for respecting and acknowledging cultural work).
- iii) an area can be designated within the school or organization (e.g. display case, bulletin boards, areas within a class or room) to have the art on display after the public event, i.e. ‘ii’ above.



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