

Level 1
Grade 5 & up

Building Bridges

By Building Understanding Through Current Events



LesPlan

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Building Bridges

Level 1

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We welcome your comments and appreciate your suggestions.

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Háýsxʷ ǵə! Míkwêc!

Mission Statement:

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

Building Bridges:

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

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About the cover design:

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



An Overview

Many educators across Canada have been responding to the Truth and Reconciliation Commission Calls to Action through their planning and practices. As a non-Indigenous teacher, I know that this work means I will make mistakes. I also know that I can't know everything. Thank goodness! This work isn't about knowing more; this work is about learning and asking questions alongside your students. It's also about learning to ask the right questions in a humble way, and to imagine bridges through our colonial past. But how do we engage in the work of reconciliation alongside curricular learning outcomes in an authentic and meaningful way?

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

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

Setting the tone

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

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

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

Creating learning environments that reflect the First Peoples Principles of Learning

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

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

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

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

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

Learning involves patience and time.

Learning requires exploration of one's identity.

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

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

You can learn more about these principles at:

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

<https://firstpeoplesprinciplesoflearning.wordpress.com>

Notes on assessment: Moving beyond empathy

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

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

Tasha Henry, Victoria, B.C.

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

About This Issue

Introduction:

In these uncertain times, we look to leaders who embody positive change to light the path and guide our collective efforts. Indigenous cultures around the world have, for millennia, structured their leadership and governance around belief systems that support all the aspects of community, individuals, and global health, as well as relationships to the land. For this reason, we look to Indigenous leaders to provide a more holistic direction that embraces spiritual and cultural wellness as well as economic and social prosperity.

In this issue, students will examine what sets Indigenous leadership apart from other forms of leadership. By listening to the stories of powerful Indigenous leaders, students will be able to identify what qualities make a leader worth following. By analyzing the work of a few key Indigenous leaders in Canada, students will begin to understand the complex history of First Nation self-governance, the ongoing effects of the Indian Act and the Indian Residential School System on First Nation governance, and the tense negotiations between Canada and First Nations. At this particular time, more than ever, students are being asked to be global citizens, make educated judgements, and engage in a democratic process that advocates for all people – past, present, and future. Our hope is that this issue helps students navigate this complex terrain by highlighting exceptional Indigenous leaders.

Learning outcomes:

I can:

- describe past discriminatory government policies and actions towards Indigenous Peoples.
- describe several different systems of government.
- identify the impact of colonization on Indigenous societies in reference to governance.
- describe different systems of Indigenous governance.
- identify qualities of a powerful leader and find evidence of strong Indigenous leadership in Canada.
- construct arguments defending the significance of people/events/developments in reference to examples from Indigenous leaders.
- make reasoned, ethical judgments about actions in the past and present based on historical events and personal stories.

Skills:

I can:

- make ethical judgements, find evidence, and draw insightful conclusions.
- identify 5 descriptive words (vocabulary) connected to the content.
- explain my thinking with evidence from the text.
- gather, compare, and interpret ideas through text.

Essential questions:

- What qualities or characteristics define an effective and powerful leader?
- How has Indigenous leadership in Canada been affected by colonization?
- What is collectivist leadership and how might it affect decision making?
- In what ways do personal experiences and stories shape our opinion of leaders?
- How has the Indian Act affected First Nation self-governance today?
- How are Indigenous values evident in the actions and words of Indigenous leaders?

Territory Acknowledgement

Acknowledging the traditional territory of First Nations is a wise practice that honours the Peoples who have lived, since time immemorial, on the land that we now occupy. The act shows respect and recognizes First Peoples' ongoing presence on the land.

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

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

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

Talking Circles

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

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

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

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

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

Sources:

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

Before Reading

1. Brainstorm a list of the many different types of leaders in the world (such as: *parent, coach, auntie, principal, teacher, cousin, politician, neighbour, religious/spiritual leader*). Then, consider the following questions:
 - Do you listen to the advice of leaders in your life? Why or why not?
 - In what ways does respect play a part in how you view their leadership?
 - As you see it, do leaders always hold positions of power?
 - Are the leaders in your life elected, or are they informal leaders?
2. Great leaders often share specific character traits or qualities. Create a **word cloud** that identifies characteristics of a good leader. Draw or sketch your word cloud, making sure your big concepts are the biggest words. Alternatively, you may use this site to create your cloud: <https://www.jasondavies.com/wordcloud/> Share your word cloud with your teacher or a family member.

Her Excellency the Right Honourable Mary Simon: Canada's First Indigenous Governor General

Her Excellency the Right Honourable Mary Simon was sworn in as governor general on July 26, 2021.

Since **Confederation**, there have been 30 governors general. Mary Jeannie May Simon is the first **Indigenous** person to hold this role. Her appointment

is particularly timely for the relationship between the Canadian government and Indigenous Peoples. Just before Ms. Simon's appointment, news was emerging about unmarked graves that had been located or were suspected at several **Residential Schools** across the country.

"I can confidently say that my appointment is a historic and inspirational moment for Canada and an important step forward on the long path towards **reconciliation**," the governor general said in a press conference on July 6.

Who is Mary Simon?

Mary Simon is a mother and grandmother. She plays the accordion and enjoys berry picking.

Ms. Simon was born in 1947 in Kangiqsualujuaq, Nunavik. That's a village in northeastern Quebec. Her mother was **Inuk**. Her father was of European descent. He worked at the Hudson's Bay Company.

The governor general has shared that her childhood was marked by a "very traditional lifestyle". It honoured and incorporated many Indigenous teachings and values. But was also influenced by her father's heritage.

Ms. Simon says growing up in a home with mixed ancestry allowed her to gain and understand different perspectives.

"Combined, these experiences allow me to be a bridge between the different lived realities that together make up the **tapestry** of Canada," Ms. Simon said. "I can relate to all people no matter where they live, what they hope for, or what they need to overcome."

Definitions

Confederation: the process by which three British North American provinces, the Province of Canada, Nova Scotia, and New Brunswick, were united into one federation called the Dominion of Canada, on July 1, 1867

Indigenous: of or relating to all peoples of distinct social and cultural groups that share collective ancestral ties to the lands and natural resources where they live, occupy or from which they have been displaced. In Canada, the term includes First Nations, Inuit, and Métis.

Inuk: a member of the Inuit

reconciliation: the reestablishment of a broken relationship, such as between Indigenous Nations and Canada

Residential Schools: government-funded, church-run schools that some 150,000 Indigenous children were forced to attend beginning in the 1880s. The aim of the schools was to assimilate Indigenous children by separating them from their families and communities and not allowing them to speak their languages. Students were poorly treated, and many were abused. The last school closed its doors in 1996.

tapestry: a variety or mixture of things

Mary Simon's career path

The governor general began her career working for CBC Radio. Over the years, she has held executive positions within the Northern Quebec Inuit Association and **Inuit Tapiriit Kanatami**. Through these positions she **advocated** for the Inuit. She also negotiated the first land claims agreement in Canada.

Mary Simon's career is noteworthy for many other reasons, too. Among them? She was the first

Inuk to hold an **ambassadorial** position. She established the **Arctic Council**. She participated in the negotiations for the 1982 **patriation** of the **Canadian Constitution**. She served on the executive council of the Inuit Circumpolar Conference, and she was the policy co-director of the Royal Commission on Aboriginal Peoples.

Over the years, Mary Simon has been recognized with many

honours. For instance, she has been appointed an Officer of the Ordre national du Québec and a member of the Gold Order of Greenland. She has also been awarded a Governor General's Northern Medal, the National Aboriginal Achievement Award, the Gold Medal of the Canadian Geographical Society, and the Symons Medal.

Bilingual controversy but strong support

Governors general have historically been **fluent** in both French and English. However, Ms. Simon never had the opportunity to learn French as a child. She attended the Fort Chimo Federal Indian Day School in Arctic Quebec. At this school, she was only allowed to speak English, and she was punished if she spoke her traditional language, Inuktitut.

Some Canadians criticized Ms. Simon's appointment because she was not bilingual in Canada's two official languages. Ms. Simon proudly asserted her heritage in

response. She also promised to work hard to learn French.

"I was denied the chance to learn French during my stay in the federal government day schools," she shared with CBC reporters. "My first language — Inuktitut — is the language that defines Inuit as a people and is the foundation of our very survival. My second language — English — became a gateway to the world beyond. And now, I am committed to adding Canada's other official language, French."

Despite this controversy, Mary Simon's appointment was very

well-received. Many leaders have said they support her personally and professionally in her new role.

"Frankly, we need more leaders like Ms. Simon in high office — people who understand what it means to take on real issues and create positive change," said Prime Minister Justin Trudeau. "Throughout her career, whether protecting Inuit Nunangat — the Arctic — as an advocate for Inuit rights and culture, or as a broadcaster with CBC, Ms. Simon's example is one of dedicated service."

Definitions

advocate: to strongly and publicly support someone or something

ambassador: a diplomat of the highest rank

Arctic Council: an intergovernmental forum promoting cooperation and sustainable development among the eight countries with Arctic territory

Canadian Constitution: the supreme law in Canada, outlining Canada's system of government and the civil and human rights of those who are citizens of Canada and non-citizens in Canada

fluent: able to speak and read a language very well

Inuit Tapiriit Kanatami: a nonprofit organization in Canada that represents over 65,000 Inuit across Inuit Nunangat and the rest of Canada. Their mission is to "serve as a national voice protecting and advancing the rights and interests of Inuit in Canada."

patriation: the transfer of a governmental power from a former mother country to a newly independent one

“She has a unique ability to talk about a lived experience, to talk about the issues that she has worked on in her career, but also to see the future and to see the way in which we can come together as a country,” said Natan Obed, president of Inuit Tapiriit Kanatami. “I’m excited for Mary. I’m actually very excited for Canada. This is a step forward in reconciliation.”

“This is an important day for both our country as a whole and particularly Indigenous Peoples,” said former federal Conservative leader Erin O’Toole on July 6, 2021. “The role of governor general is important in unifying our country and bringing Canadians together. I wish her well in this role.”

“She has had an impressive career and continues to break down barriers as the first Indigenous

and first Inuk governor general,” said federal NDP Leader Jagmeet Singh. “We also hope that today

marks a new era for the hard-working staff who support the governor general.”

What does the governor general do?

The governor general is the Queen’s representative in Canada. Her responsibilities include serving as **commander-in-chief**, representing Canada at home and abroad, encouraging excellence, and bringing Canadians together. She also carries out a number of constitutional duties, including:

- Ensuring Canada has a prime minister and a stable government;
- Swearing-in the prime minister, the chief justice of Canada, and cabinet ministers;
- Summoning, **proroguing**, and dissolving Parliament;
- Delivering the speech from the throne and giving royal assent to acts of Parliament;
- Signing official documents;
- Meeting regularly with the prime minister.

Working with a purpose

Humility is a value that many Indigenous communities hold in high regard. Despite all of her successes, Ms. Simon remains humble in her work.

“I have heard from Canadians who describe a renewed sense of possibility for our country and hope that I can bring people together,” she said to CBC News.

“It took time before I gained the self-confidence to **assert** myself and my beliefs in the non-Indigenous world. But when I came to understand that my voice had power and that others were looking to me to be their voice, I was able to let go of my fear.”

The governor general hopes she will be able to use her position to

further reconciliation. She wants to work to bridge communities through understanding and acceptance.

“Reconciliation to me is a life-long experience. It doesn’t end,” Simon said in an interview with **APTN**. “It’s not a project. It’s a way of life.”

Definitions

APTN: Aboriginal Peoples Television Network, a Canadian specialty channel established in 1992 and maintained by governmental funding to broadcast in Canada’s northern territories

assert: to insist on having one’s opinions and rights recognized

commander-in-chief: the senior officer in charge of Canada’s armed forces

humility: a way of behaving that shows that you do not think that you are better or more important than other people

prorogue: to adjourn; to temporarily bring an end to a session

After Reading

A. Discussion

1. Why might Her Excellency the Right Honourable Mary Simon say, with confidence, that her appointment as the Governor General of Canada is “a historic and inspirational moment for Canada and an important step forward on the long path towards reconciliation”?
2. What reasons can you suggest to explain why Mary Simon is so respected as a leader?
3. What are Her Excellency the Right Honourable Mary Simon’s beliefs about reconciliation? What do her beliefs suggest about her goals and the way(s) she will lead?
4. Why are some Canadians upset that the new governor general is not bilingual in English and French? For what reasons could you agree with their concerns? For what reasons could you disagree? Explain.

B. Exploration and Reflection

As a class, review the norms for reaching consensus (e.g., *include everyone, actively participate, cooperate, focus on a win-win solution*). Work with a partner or your group to reach consensus on the top 7 qualities of an effective leader—those qualities you believe are essential for all good leaders to possess.

You may wish to use your word clouds (generated before reading the article) for reference. Or, conduct some additional research on leadership traits, such as those found in this pdf file from ReadWriteThink.org:

http://www.readwritethink.org/files/resources/p-as_docs/sample_character_traits.pdf

Write the qualities on the organizer **The Qualities of An Effective Leader** (p. 14). Next, explain why each quality is important. Finally, use the article to look for evidence of Her Excellency the Right Honourable Mary Simon’s leadership qualities – the words, actions, beliefs, and experiences that make her an effective leader and Governor General of Canada.

Here is an example:

Leadership Qualities (List the qualities of an effective leader.)	Significance (Explain why each quality is important. Point out the benefits or explain what would happen if this quality was absent.)	Evidence from the Article (What words, actions, beliefs or experiences of Mary Simon demonstrate these qualities?)
<i>Respectful</i>	<i>If you are respectful, others will trust you to take actions that are helpful, kind, and right. Being respectful also builds connection with others and encourages reciprocity.</i>	<i>Mary Simon showed respect when she spoke about the honour she’d been given to hold the role of governor general.</i>

When finished the chart, individually create a symbol (2-D, 3-D) that reflects Mary Simon’s greatest quality as a leader. Share your symbol, and the significance behind the symbol, with the class in a closing circle.

The Qualities of an Effective Leader

Directions: List the top 7 qualities of an effective leader in the chart. Then, use the article to look for evidence of Her Excellency the Right Honourable Mary Simon’s leadership qualities – her words, actions, beliefs, experiences – that make her an effective leader.

Qualities	Evidence
1.	
2.	
3.	
4.	
5.	
6.	
7.	

Extensions

1. Many great leaders have earned their wisdom and strength through experiencing hardship. After reading the article, how does Mary Simon’s story inspire you? How do some leaders instill more trust than others? Explain.
2. Research one of the awards or honours, listed in the article, that Her Excellency the Right Honourable Mary Simon has received. List the criteria for this award/recognition. What does this criteria suggest about Mary Simon as a person, as well as about her leadership qualities and her life decisions? Explain.
3. Suggest that the media and others who have worked with Mary Simon describe the ‘Mary Simon Effect’—the impact she has on others through the way she acts and speaks, the values she upholds, and the influence she has in the projects she takes on. As a class, read excerpts from Mary Simon’s first speech or watch it:
 - <https://www.ctvnews.ca/video?clipId=2248547>
 - <https://www.ctvnews.ca/politics/i-will-strive-to-build-bridges-read-gov-gen-mary-simon-s-first-speech-1.5523610>

Stop at appropriate points and discuss the key message(s). Ask students to reflect on the following questions:—*What does (her story, her promise, her commitment) in this part of the script/speech tell us about Mary Simon as a person, a leader, and/or about her as the governor general of Canada?* At the end of the script/speech, ask students to consolidate their understanding of the ‘Mary Simon Effect’ by responding to these sentence stems:

- *The most important effect Mary Simon will have as Canada’s governor general is...*
 - *I think this because...*
4. Using appropriate technology, project a copy of the poem “Mary Simon/Ningiukudluk” written by Louise Bernice Half, Canada’s Parliamentary Poet Laureate, to honour Mary Simon: <https://www.canada.ca/en/canadian-heritage/campaigns/governor-general-designate/installation/poem.html>. Challenge students to infer what they can learn about Canada’s first Indigenous governor general by doing a close read of the poem. [One way of conducting a close read can be found on the blog ‘Ideas’ by Jivey: <https://www.ideasbyjivey.com/close-reading-poetry-step-by-step-mini/>.]

Extensions

5. Learn more about the appointment of Mary Simon as Canada’s governor general:
 - <https://www.thestar.com/news/canada/2021/08/05/mary-simon-officially-becomes-canadas-first-indigenous-governor-general.html> OR Watch highlights of the installation ceremony of Canada’s first Indigenous Governor General:
 - <https://www.ctvnews.ca/video?clipId=2248844>
 - <https://www.cbc.ca/news/politics/mary-simon-installed-as-governor-general-1.6114622>
 - <https://www.gg.ca/en/activities/2021/installation-day-highlights>
6. Find out about more about the accomplishments of Mary Simon:
 - <https://www.gg.ca/en/governor-general/governor-general-mary-may-simon/biography>
 - <https://www.ctvnews.ca/video?clipId=2248845>
 - <https://www.canada.ca/en/canadian-heritage/campaigns/governor-general-designate/Biography.html>
7. Watch this feature-length interview with APTN’s Nation to Nation aired in January 2022, where Mary Simon reflects on 2021, the coming year, Canada’s history of colonialism, and the possibility of reconciliation: <https://www.aptnnews.ca/national-news/governor-general-mary-simon-reflects-on-reconciliation-journey/> [23:42].

Before Reading

Before reading the article, complete the following Anticipation Guide by reading each statement, then checking whether you 'Strongly Agree' or 'Strongly Disagree':

Statement	Strongly Agree	Strongly Disagree
1. A good leader inspires people.		
2. All leaders hold positions of power.		
3. All Indigenous leaders are hereditary Chiefs.		
4. Indigenous Peoples have always had elected Chiefs.		
5. Band councils are the only form of Indigenous government.		
6. Most Indigenous leaders prioritize the needs of the community over the needs of the individual.		
7. The Assembly of First Nations is an Indigenous government.		
8. Traditionally, there is only one way that all Indigenous communities determine who their leaders are.		
9. It's possible to be a powerful leader and a peace-maker.		
10. Considering the impact of an action or decision on future generations is a traditional Indigenous leadership trait.		

Indigenous Leadership in Canada

Leaders help to guide and inspire people in many situations and in different ways.

Parents and grandparents lead families. There are leaders in every workplace, school, club, and organization. Leaders govern our cities, provinces and territories, and our country. They also guide and govern Indigenous communities.

Indigenous Peoples have been in Canada for thousands of years. They existed here long before settlers arrived. Since **colonization**, they have had to deal with many hardships and catastrophic events that have threatened the Indigenous way of life.

Today, Indigenous Peoples continue to find their place in the country while dealing the impact of colonization. They are guided

by leaders who pair Traditional Teachings, cultural values, and Indigenous ways of knowing with Western leadership styles and approaches.

These leaders hold a variety of positions. Some are Chiefs or Elders of Indigenous communities. Others are CEOs or members of Boards of Directors. Still others are artists, musicians, athletes, doctors, and lawyers.

Leadership within Indigenous Nations

Leadership of Indigenous Nations varies from community to community. Some Nations are governed by elected Chiefs. Others are governed by a **hereditary** system. Some communities have

elected **councillors** and a hereditary Chief.

In communities that are governed by an elected Chief, there is also often a hereditary Chief. In these communities, the hereditary

Chief commonly has more of a cultural than a governing role. Sometimes, a hereditary Chief runs in an election to become an elected Chief.

Hereditary Chiefs

What is the difference between hereditary and elected Chiefs? Hereditary Chiefs earn their title through their bloodline. It is a role that is passed down through families.

Each community and family has its own way of determining who is given the role. Some communities follow a **patriarchal** system. Others are **matriarchal**.

Often, the hereditary Chiefs' responsibilities include protecting the **First Nation's** territory while ensuring that the Nation's Traditional Teachings and cultural values are being followed.

Definitions

colonization: the taking control of another nation by going to live there or by sending people to live there. In this case, the taking control of Indigenous lands by European settlers beginning in the 1500s.

councillor: a member of a council

First Nations: Indigenous Peoples in Canada excluding Inuit and Métis

hereditary: inherited or inheritable by established rules of descent; passed down from parent to child

Indigenous: of or relating to all peoples of distinct social and cultural groups that share collective ancestral ties to the lands and natural resources where they live, occupy or from which they have been displaced. In Canada, the term includes First Nations, Inuit, and Métis.

matriarchal: describing a form of social organization in which a female is the family head and title is traced through the female line

patriarchal: describing a form of social organization in which a male is the family head and title is traced through the male line

“Hereditary leaders have responsibilities. When we talk about traditional leadership, it’s much heavier on responsibilities than it is on authority. Hereditary leadership goes back to **time immemorial**, and it is

intrinsically tied to a territory and the land,” said Professor Sheryl Lightfoot, the Canada Research Chair in Global Indigenous Rights and Politics and an associate professor at UBC, according to an interview with CTV News.

The Assembly of First Nations

The Assembly of First Nations (AFN) is a national **advocacy** organization. It represents 634 First Nations communities across Canada.

The AFN was created in 1982. Its goal is to ensure First Nations in Canada have a voice.

The AFN sets up national and regional discussions. It conducts legal and policy analyses. It also works to strengthen the relationship between First Nations and the government.

The organization is governed by the National Executive. This group consists of a National Chief, ten Regional Chiefs,

and the **chairs** of the Elders’ Council, the Women’s Council, and the Youth Council.

The Chiefs are elected every three years. RoseAnne Archibald is a member of the Taykwa Tagamou Nation in northeastern Ontario. She is currently serving her first term as National Chief.

RoseAnne Archibald has held many Indigenous leadership roles. For instance, she has served as Chief of her Nation, Deputy Grand Chief for Nishnawbe Aski Nation, and Grand Chief for Mushkegowuk Council.

Elected Chiefs

By comparison, the position of an elected Chief was created through the **Indian Act** of 1876. It is a result of colonialism in Canada.

Elected Chiefs earn their position by winning an election, the same way that mayors are elected to municipalities. An elected Chief governs the community with other elected councillors. Officials are generally elected for a two- or four-year term.

“It’s incredibly simple,” Grand Chief Stewart Phillip of the Union of B.C. Indian Chiefs explained to CTV news when asked about the differences between hereditary and elected Chiefs. “**Band** councils have authorities, powers, and **jurisdiction** on the **reserve** land base itself. And where the border of the reserve ends, so ends their power and jurisdiction.”

The community comes first

Just as there are many different kinds of leaders, there are also different leadership styles. These styles depend on a leader’s

Definitions

advocacy: strong public support for something

band: the basic unit of government for Indigenous Peoples subject to the Indian Act (Status Indians or First Nations)

chair: the person who is in charge of a meeting, committee, or company

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

intrinsically: relating to the essential qualities or features of someone or something

jurisdiction: the right and power to interpret and apply the law

reserve: under the Indian Act, an Indian Reserve is land held by the Crown “for the use and benefit of the respective bands for which they were set apart” under treaties or other agreements

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

personality, life experiences, and the group of people being led.

Indigenous leaders, like all leaders, do not follow a one-size-fits-all approach. However, there is one theme common to most Indigenous

leadership: a focus on community members as a group.

In Indigenous communities, most members do not strive to be better or more successful than others in the community. Instead, everyone is seen to be important. Everyone is crucial to

the community as a whole. So, the goal of many Indigenous leaders is to ensure that all community members are taken care of.

Chief Poundmaker: Caring for his community

Pitikwahanapiwiyin, better known as Chief Poundmaker, was a Cree leader in the 1800s. He was a peacemaker who made sure his community members were cared for, even in challenging times.

In 1885, Canada was in the middle of an uprising called the Northwest Rebellion. The rebellion was a violent, five-month conflict against the Canadian government. It was fought mainly by Métis and their First Nations allies in what is now Saskatchewan and Alberta. However, many Indigenous leaders, including Chief Poundmaker, tried to distance themselves from the Rebellion. They wanted to steer clear of the conflict.

During that time, the Cree lived around the buffalo. There were 30 million of these animals on the Plains. The Cree depended on them for survival.

The settlers on the Plains knew this, so they began slaughtering the buffalo in the masses. Their aim was to starve the Cree. Why? So that they would be more likely to sign the treaties being negotiated at the time.

The treaties promised the Cree food if they agreed to move onto reserves. Faced with the starvation of their people, many Indigenous leaders, including Chief Poundmaker, felt they had no choice but to surrender their land.

However, Indigenous leaders soon found that the food they were provided wasn't enough for their people's survival. So, Chief Poundmaker decided to travel to a nearby town to ask for help. When he and his **entourage** arrived, they found that all the residents had gone into hiding. Frustrated and hungry, the Cree party raided the town for food before leaving.

Shortly afterward, Canadian forces retaliated by attacking Chief Poundmaker's encampment at Cut Knife Hill. The Chief's warriors defended their community, and overcame the Canadian attackers. When the Canadians began to retreat, Chief Poundmaker convinced the Cree warriors not to pursue the soldiers. This decision saved many lives.

Still, despite his actions and intentions, when the Northwest Rebellion ended, Chief Poundmaker was convicted of **treason-felony**. His supporters say he died in 1886 with an unfairly **tarnished** reputation.

In 2019, Prime Minister Justin Trudeau **exonerated** Chief Poundmaker from all the crimes and wrongdoing he was accused and convicted of. He also offered a formal apology on behalf of Canada.

Definitions

entourage: the group following and attending to some important person

exonerate: to officially state or prove that someone is not to be blamed for something

felony: a serious crime such as murder or robbery

tarnish: tainted; viewed in a negative light

treason: the crime of helping your country's enemies or of trying to destroy your country's government

Chief Dan George: Forward-looking trailblazer

Chief Dan George was born in 1899. He passed away in 1981 at the age of 82.

Chief Dan George was a popular actor, public speaker, storyteller, and author, as well as a spiritual leader for his community. He was also a Residential School Survivor, and passionate about fighting for Indigenous rights. He is well-known for his outspokenness on Indigenous issues.

One of Chief Dan George's most famous speeches is "Lament for Confederation." He presented this speech at Canada's centennial celebration in Vancouver in 1967. In front of 35,000 people, he spoke of the **travesty** colonization played for Indigenous Peoples in Canada. He encouraged Indigenous Peoples to "grab the white man's instruments of success" to rise again.

"Dad and the whole family were very nervous," said his son, Leonard George, in an interview with the Canadian Press. "To stand up and tell the truth in such a **profound** way, he had no idea how the public would take that."

Today, a public speech like that would be commonplace. Back then, it was a revolutionary act. However, it was very well received by all in attendance. It has become a Canadian historical event.

"I think he spoke both to [Indigenous Peoples'] **oppression** and their rights and to their **resiliency** and their future," said Hugh Shewell, a professor with expertise in Indigenous-state relations at Carleton University in Ottawa, as stated in a Canada Press interview.

The future is key

Another value common to Indigenous leadership is the belief that goals can be met with patience. For many Indigenous leaders, it's important not to rush to achieve an objective. It's better to wait and let events unfold.

Looking to the future when making decisions is also a traditional Indigenous leadership trait. Many Chiefs speak of making decisions by considering how future generations will be affected by actions taken today.

Consider the words of Chief Dan George, the Chief of Tsleil-Wauthuth Nation near Vancouver from 1951 to 1963, who wrote:

"The time will soon be here when my grandchild will long for the cry of a loon, the flash of a salmon, the whisper of spruce needles, or the screech of an eagle. But he will not make friends with any of these creatures and when his heart aches with longing, he will curse me. Have I done all I can to keep the air fresh? Have I cared enough

about the water? Have I left the eagle to soar in freedom? Have I done everything I could to earn my grandchild's fondness?"

Definitions

oppression: unfair and cruel treatment by a powerful person or government

profound: of great intensity

resiliency: an ability to recover from or adjust easily to adversity or change

travesty: a situation, action, or event that shocks you because it is very different from what it should be or because it seems very unfair

After Reading

A. Discussion

1. Review your responses to the Before Reading Anticipation Guide. Have any of your responses changed as a result of reading the article? Which ones? Why?
2. What common leadership values are held by Indigenous communities across Canada?
3. In what ways might these values differ from the values held by non-Indigenous leaders who govern, such as a mayor, premier or prime minister? In what ways might they be similar?
4. What Indigenous values, described in the article, were/are demonstrated by the three leaders through their words and actions?

B. Exploration and Reflection

Record evidence of how past/present Indigenous leaders lived/live and/or promoted/promote the Indigenous leadership values discussed in the article on the organizer on page 23. Identify whether the value was met through words or actions. Then, when the chart is complete, draw some conclusions about Indigenous leadership by responding to both sentence stems.

The Values of Indigenous Leadership

Directions: Use the article to find evidence of how past and present Indigenous leaders lived/live and/or promoted/promote Indigenous leadership values. Identify whether the value was met through words, actions, or both. Finally, draw conclusions about the benefits of Indigenous leadership.

Values	Indigenous Leaders of the Past	Indigenous Leaders of the Present
Everyone is important and necessary to the community		
Everyone in the community is looked after		
Be patient when making decisions		
Consider the needs of the whole community when governing		
Consider the needs of future generations when governing		

My conclusions:

The value that was most commonly shared by these Indigenous leaders was:

The benefit(s) of governing/leading this way is that...

Extensions

1. As a class, watch Chief Dan George's 'Lament to Confederation': <https://vimeo.com/216569738> [6:15]. Then, using appropriate technology, view or print the text of his speech, included in this online copy printed by the National Post: <https://nationalpost.com/pmn/news-pmn/canada-news-pmn/the-text-of-the-speech-a-lament-for-confederation-by-chief-dan-george>. Invite students to do a close read of the speech and find supporting evidence from the article to support Chief Dan George's lament (grieving) and vision for Indigenous Peoples.
2. Do additional biographical research on one or more of the leaders highlighted in the article to identify the Indigenous leadership values and qualities represented through their words and actions. Create a collage that summarizes their most notable values and qualities.
 - National Chief RoseAnne Archibald:
<https://www.afn.ca/national-chief/>
<https://www.ctvnews.ca/politics/who-is-roseanne-archibald-the-new-national-afn-chief-1.55029134>
 - Chief Poundmaker:
<https://www.thecanadianencyclopedia.ca/en/article/poundmaker>
<https://www.cbc.ca/news/canada/saskatoon/chief-poundmaker-exoneration-1.5143863>
 - Chief Dan George:
<https://www.thecanadianencyclopedia.ca/en/article/dan-george>
<https://vimeo.com/29827414>
3. Research other documented Indigenous leaders in Canada. Which stories draw your curiosity? Write a biography about an Indigenous leader whom you've come to admire: http://www.newfederation.org/Native_Leaders/Times_Profile_list.htm
4. FNESC has published an elementary and secondary teacher resource guide (2019) called "B.C. First Nations Land, Title, and Governance" that offers rich activities at various grades to help students understand governance in First Nations Communities. There are two activities related to the ideas in this article: the differences between two forms of government (traditional and elected) and the changes in governments over time. This guide can be downloaded at <http://www.fnesc.ca/wp/wp-content/uploads/2019/09/PUBLICATION-Governance-BCFNLTG-2019-09-17.pdf>
5. Review this page in the Canadian Encyclopedia (<https://www.thecanadianencyclopedia.ca/en/article/chief#FemaleChiefs>), then answer the following questions:
 - What are the differences between Inuit, Métis, and First Nations in regards to the concept of a leader/chief?
 - Why have women not traditionally held these positions? Is this changing? Why?
 - What is the significance of regalia?
6. Read aloud these picture books or listen to the audio recording of Roy Henry Vickers telling the stories. Invite students to reflect on the lessons learned about Indigenous leadership. What is the place of stories to teach, lead, and guide younger generations?
 - Vickers, Roy Henry and Robert Budd. Orca Chief. Harbour Publishing, 2015.
 - Vickers, Roy Henry and Robert Budd. Peace Dancer. Harbour Publishing, 2015.
 - <https://memoriestomemoirs.ca/portfolio/orca-chief/>

Culminating Activity

A. Before Reading: Circles of Influence

1. Draw a circle on a page with a smaller circle in the centre. In the centre of the small circle, write the word 'ancestors'.
2. Write the names of relatives or relations who have positively influenced you in the space between the two circles. As you write their names, think about certain qualities or traits that you look up to. How are these people role models for you? In what ways?
3. On the outside of the large circle, write the names of the people who YOU influence, or who look up to YOU. How do you guide them? What qualities do you offer them?
4. Finally, call, video-chat, or text two people who have influenced you in positive ways in your life and offer your story and your gratitude.

B. After Reading

Read Tina Savea's letter on leadership to her children, individually or as a class. After reading, engage students in a class discussion based on the following questions:

- Why do you think strong leaders often use story to teach a moral or a lesson? How is this strategy different from telling someone what they should do, or offering advice?
- What are the conditions that help people change their behaviours or points of view?
- After reading Tina's letter and the two articles, what three big words would you choose to pinpoint the three qualities of an effective leader?

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

Letter To My Children: Leadership

What does it mean to be a leader? Is it a position? Is it a job title? Is it a personality? Is it something that's passed down to you? This may be the way we have been taught to look at leadership, but what I've come to realize is that all people are leaders. So yes, this means I'm a leader, your dad's a leader, and YOU are also leaders. It's important for you to understand you are never too young or too old to be a leader.

Let me tell you a story. There once was a five-year-old boy. One afternoon the little boy and his mother were sitting outside a school waiting to pick up his two older siblings. Just off to the side of their van they noticed an elderly man who was raking leaves. Before his mom could say anything, the little boy had his head out of the window, and was asking the older man, "What are you doing?" After the older man explained, the boy said, "Do you want some help?" The little boy looked over at his mom, as if asking for permission. She nodded in approval. So he hopped out of the van and took the rake from the man and started to rake leaves. The two connected like they were old

friends even though they were born at least 7 decades apart.

That 5-year-old boy impacted two lives that day: the life of his mother and the life of the seventy-something year old man.

One of the top leadership coaches, John C. Maxwell, said, "Leadership is influence, nothing more, nothing less."

Influence? That is the effect you have on people. The power to change another person and sometimes without even knowing you have. So if we have this kind of power over others, do you think we should use it in the best way possible? Do you think we should use this power to love and be kind to others rather than to spread hate and judgement?

The truth is everyone has a story. We don't know what another human has lived through. My dear children, my prayer for you is that you could learn to see beyond people's actions or words and see their heart!

I strongly believe the most important qualities of a good leader are to be loving, caring, kind, and always thankful. A

good leader can also feel anger rising inside towards injustice, and speaks up against it even when no one else will. A good leader pushes through fear and clutches on to courage.

It could be as simple as thanking a teacher for sharing knowledge with you. It's inviting the new kid to hang out with you and your friends at recess. It's being the only kid who will say "Stop!" when another is being bullied. It's noticing all the hard work your school custodian does and writing a little note of gratitude. It's getting on the school bus, making eye contact with your bus driver, smiling, and saying a simple "Good morning!" Yes, my children, it's noticing the things people do everyday that go unnoticed by others.

Trust me, if you do these simple gestures you will stand above the crowd. Others will notice. People will begin to see you as a leader and you will be followed.

Theodore Roosevelt said, "People don't care how much you know, until they know how much you care."

Be kind, Be brave, Love hard!

Mom (Tina Savea)

Current Events, Clearly Explained



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PDF/Word resource

- ✓ Clearly written, leveled Canadian current events articles
- ✓ Literacy-based lesson plans
- ✓ Engaging, original illustrations
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- ✓ Map assignments

Product details: 8 issues. 36 pages. Available in English and in French for grades 3 and up.



What in the World?

- ✓ PDF/Word resource
- ✓ National and international news stories
- ✓ Key vocabulary
- ✓ Background information
- ✓ Varied assignments that build content-area knowledge and enhance critical thinking
- ✓ Maps and illustrations

Product details: 8 issues. 38 pages. Available in English and in French, and in two reading levels, for grades 5 and up.



Currents4Kids.com News4Youth.com

- ✓ **Online** interactive resource
- ✓ Weekly news stories
- ✓ Auto-graded quizzes
- ✓ Comment page for students to respond to the stories
- ✓ Links to relevant articles, resources, maps, photos and videos
- ✓ Extension activities

Product details: 38 issues. **One subscription** allows all teachers and students access from any Internet-connected device at any time. Available in English and in French.

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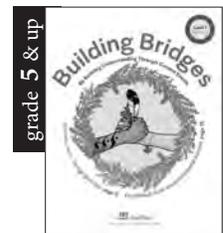
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Building Bridges

- ✓ PDF/Word resource
- ✓ Builds understanding of current events that impact Indigenous Peoples and all Canadians
- ✓ Two theme-based articles and lesson plans
- ✓ Background information
- ✓ Consistent with First Peoples Principles of Learning
- ✓ Encourages a respectful, reflective, empathetic, and inquiring frame of mind

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2021 – 2022 Publication Schedule

What in the World?

Level 2

Issue 1: August 23
Issue 2: September 27
Issue 3: October 25
Issue 4: November 29
Issue 5: January 17
Issue 6: February 21
Issue 7: April 4
Issue 8: May 16

Level 1

Issue 1: August 25
Issue 2: September 29
Issue 3: October 27
Issue 4: December 1
Issue 5: January 19
Issue 6: February 23
Issue 7: April 6
Issue 8: May 18

The Canadian Reader

Issue 1: August 27
Issue 2: October 1
Issue 3: October 29
Issue 4: December 3
Issue 5: January 21
Issue 6: February 25
Issue 7: April 8
Issue 8: May 20

Le Monde en Marche

Niveau 2

Numéro 1 : 30 août
Numéro 2 : 4 octobre
Numéro 3 : 1^{er} novembre
Numéro 4 : 6 décembre
Numéro 5 : 24 janvier
Numéro 6 : 28 février
Numéro 7 : 11 avril
Numéro 8 : 23 mai

Niveau 1

Numéro 1 : 2 septembre
Numéro 2 : 6 octobre
Numéro 3 : 4 novembre
Numéro 4 : 8 décembre
Numéro 5 : 26 janvier
Numéro 6 : 2 mars
Numéro 7 : 13 avril
Numéro 8 : 25 mai

Nos Nouvelles

Numéro 1 : 3 septembre
Numéro 2 : 8 octobre
Numéro 3 : 5 novembre
Numéro 4 : 10 décembre
Numéro 5 : 28 janvier
Numéro 6 : 4 mars
Numéro 7 : 19 avril
Numéro 8 : 27 mai

Building Bridges Level 2

Issue 1: August 24
Issue 2: November 15
Issue 3: January 10
Issue 4: March 14
Issue 5: May 9

Building Bridges Level 1

Issue 1: August 26
Issue 2: November 17
Issue 3: January 12
Issue 4: March 16
Issue 5: May 11

Bâtir des ponts Niveau 2

Numéro 1 : 31 août
Numéro 2 : 22 novembre
Numéro 3 : 17 janvier
Numéro 4 : 21 mars
Numéro 5 : 16 mai

Bâtir des ponts Niveau 1

Numéro 1 : 3 septembre
Numéro 2 : 24 novembre
Numéro 3 : 19 janvier
Numéro 4 : 23 mars
Numéro 5 : 18 mai



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			5 issues (Sept. - May)	
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Publication	Language	Grade Level	Price	Amount
			19 issues (Sept. - Jan.)	38 issues (Sept. - June)
<i>Currents4Kids</i>	English	Grades 3 and up	<input type="checkbox"/> \$105	<input type="checkbox"/> \$210
<i>News4Youth</i>	English	Grades 7 and up	<input type="checkbox"/> \$105	<input type="checkbox"/> \$210
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• <i>Environment</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$36 each	
• <i>Government</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$27 each	
• <i>Indigenous</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$18 each	
• <i>Legislation</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$21 each	
• <i>O Canada</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$21 each	
• <i>Space</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$36 each	
• <i>Technology - Volume 1</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$24 each	
• <i>Technology - Volume 2</i>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	\$24 each	
					ON add 13% HST NB, NL, NS & PEI add 15% HST	
					All others add 5% GST	
					TOTAL	



BILLING OPTIONS

Invoice school Invoice **Bill To** address

Purchase Order _____

Please charge to: MasterCard VISA

CARD NUMBER _____

CARDHOLDER NAME _____ EXPIRY DATE (MM/YY) _____

BILL TO (if different from school information)

CONTACT _____

ADDRESS _____

CITY _____ PROVINCE/TERRITORY _____ POSTAL CODE _____