

THE Teaching Librarian

The Magazine of the Ontario School Library Association
ISSN 1188679X



Curating Your Library

Learn how you can curate resources for Truth and Reconciliation

PAGE 26

Inquiry with Tech

Explore Indigenous issues through technology

PAGE 12

...and featuring

Dr. Jenny Kay Dupuis and
Hon. Carolyn Bennett

Indigenous @ your library

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THE Teaching Librarian

Volume 26, Issue 3 May 2019 ISSN 1188679X

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Indigenous @ your library

The cover art was created by Liisa Sorsa and her team from ThinkLink Graphics, who were the graphics facilitators at the Ontario Library Association Super Conference. This graphic was created at the Indigenous Spotlight, Tanya Talaga, on Thursday, January 31, 2019. You can download the image from the conference website here: olasuperconference.ca.

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Volume 26, Issue 3



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TingL Mission

The Teaching Librarian

The Teaching Librarian (TingL) is the official magazine of the Ontario School Library Association (OSLA). It is published three times a year to support OSLA members in providing significant and effective library programs and services. *The Teaching Librarian* promotes library programs and curriculum development that furthers exemplary educational objectives. The magazine fosters effective collaboration within the school library community and provides a forum to share experience and expertise.

TingL References

The Teaching Librarian is a general magazine for OSLA members and not a scholarly journal. If your article does require citation of sources, please provide them within the text of your article or column with as much or as little bibliographic information as necessary for identification (e.g. book title, year). If you feel that the works you are citing require full identification, please provide a bibliography at the end of your piece, formatted according to the latest Chicago Manual of Style (16th edition) or APA Style.

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TingL Submission Guidelines

Please Note: Themes are subject to change.

September Issue V. 27, Issue 1	“Special Issue: State of the School Library” Deadline: May 27, 2019
January Issue V. 27, Issue 2	“Quiet @ your library” Deadline: September 30, 2019
May Issue V. 27, Issue 3	Theme to be Determined Deadline: January 31, 2020

Articles of 150-250 words, 500 words, or 800-1,300 words are welcome. Articles, when approved, should be accompanied by high quality images and/or graphics whenever possible. Text must be sent electronically, preferably in a Microsoft Word (or compatible) file. Images or graphics must be sent separately in a digital format, such as .jpeg, .png, .tiff, or .ai. The minimum resolution must be 1000 px at 150 dpi. With photos that contain a recognized individual, please secure the individual's permission in writing for the use of the photo. Photos taken at public events or crowd shots taken in a public place do not require permission from the subjects. All submissions are subject to editing for consistency, length, content, and style. Journalistic style is preferred. *The Teaching Librarian* adheres to Canadian Press Style. Articles must include the working title, name of author, and email address in the body of the text. OSLA reserves the right to use pictures in other OSLA publications unless permission is limited or denied at the time of publishing.

When writers consent to having articles published in *The Teaching Librarian* magazine, permission is also granted to online distribution of the periodical through accessola.com and educational databases, without expectation of financial compensation. Ownership and copyright of the article is still retained by the original authors. Any questions about submissions should be directed to the Editor of *The Teaching Librarian*: teachinglibrarian@outlook.com.

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The Editor's Notebook



Caroline Freibauer

It was the highlight of my teaching career.

When the Truth and Reconciliation Commission presented its 94 Calls to Action four years ago, our school decided that we needed to respond. Nearly 10 per cent of the about 1,500 students at Assumption College School in Brantford identify as Indigenous and, at that time, we had some barriers of our own to break down. The most obvious manifestation of this was the wall of Indigenous students sitting on the edge of the stage – or close to it – every day. The Indigenous group felt a safety in numbers. But there was no sense of belonging to the school community.

The first step was to make a concrete response to the Calls to Action to work together to foster reconciliation. A whole school assembly was organized to share the commission's work and to launch our commitment to answer the call. We formed a powerful circle in our triple gym, listening to speeches and watching the fabulous Sky Dancers from the Six Nations Territory, near Brantford, performing traditional social dances. The event culminated in a dance with every person in the gym participating in what seemed to be a never-ending spiral, generating a powerful energy of optimism for a more inclusive future for Assumption and the larger Brantford and Six Nations communities – and perhaps even for the country. Joining that throng of students, teachers and visitors was the highlight of my teaching career.

Much has changed at Assumption College since that day. At the Brant Haldimand Norfolk Catholic District School Board, we now have a full-time Indigenous lead, who is stationed at our school. An Indigenous teacher facilitates our Native studies courses, some of them dual track with Mohawk College. A council of Indigenous students formed and this group took its leadership responsibilities seriously, organizing a Red Dress Day, an Orange Shirt Day and many traditional socials. And, one day a week at Assumption, we begin our day with the Thanksgiving address in either Mohawk or Cayuga and then finish the day with a closing address.

There is still much more to do. Some teachers have begun revising their curriculum and others are not certain where to start. In the school library, we have been heavily weeding outdated texts and are in the process of acquiring new material. Dealing with the misinformation of a couple

hundred years just seems overwhelming and the fear of getting things wrong is frightening.

But there are three recent events that give me hope. The first epiphany took place at Super Conference 2019 during a panel of Indigenous librarians offering advice on ways to de-colonialize libraries. Their point was simple: We are in charge of our own libraries and can arrange material any way we want. So, if we want to over-rule Dewey's racist practice of including Indigenous origin stories with fairy tales and instead move them into the religion section, we can! Who is going to stop us? A simple change can make a big impact.

When it comes to making changes in the name of reconciliation, many of us are afraid to act. What if we do something inadvertently offensive? One morning, while filling in for the chaplain at our school, I learned that sometimes it's OK to act on instinct. Every Tuesday, we follow the morning prayer with the Thanksgiving address said in Mohawk or Cayuga and then repeated in English. But, that morning, the students responsible forgot. I felt that this was a missed opportunity and thought about reading just the English version. But I worried that it wouldn't be appropriate and so, in the end, I didn't. When I talked to our Indigenous lead later, she said that it would have been fine to read it in English but not in their language. "Next time," I told her.

Finally, this edition of *The Teaching Librarian* highlights myriad ways librarians, teacher-librarians, library technicians, informationists and even politicians are working to answer the Calls to Action. Working on their own, or in collaboration with others, Indigenous and non-Indigenous alike seek to infuse accurate knowledge into libraries and classrooms so that students will have a greater understanding of history. This publication also features a number of resources that can be acquired to build learning commons' collections or enhance classroom lessons. All the contributors have generously offered their time and experience for this particular publication because they felt keenly the importance of the work. Some people we contacted wanted to write articles but couldn't because of heavy demands on their time. Our plan is to keep in touch and invite them to write for future editions.

So, enjoy the gift that is Indigenous @ your library with the knowledge that there is more to come. ■

President's Report



Jenn Brown

It's hard to believe that a year as OSLA vice-president went by so rapidly but I am privileged to begin my year as your 2019 OSLA President. I am grateful to have met so many wonderful people from across the OLA community but, for those I have not yet met, I consider this a great opportunity to say hello from afar and introduce myself. I am teacher-librarian at a busy K to 8 dual-track school in the Peel District School Board. Opening the library learning commons four years ago and continuing our journey is a highlight of my teaching career. I began teaching in the Toronto District School Board in the late 1990s and have always had a passion for social justice and equity. As a proud mom to four lovely daughters, my music teacher spouse and I are always busy, but incredibly privileged, to have such a thriving family. I am amazed and inspired by the work I see and hear about in school libraries across our province and strongly believe in the importance of a network of support for OSLA members.

Looking ahead I know that we will see terrific programs throughout our school library learning commons. The 2019 Forest of Reading continues to inspire children and young adults across Ontario to read voraciously and discover incredible Canadian authors and illustrators. The OSLA Council meets four times a year with a huge and exciting volunteer mandate that includes phenomenal partnerships,

such as next year's Treasure Mountain symposium with Canadian School Libraries, and ongoing advocacy for school library learning commons in Ontario. I encourage everyone to get involved in any way they can while still balancing self-care and personal wellness. Writing a submission for *The Teaching Librarian*, volunteering for the Forest of Reading committees, taking on a future council position, are just a few of the ways you can get involved.

In this issue of *The Teaching Librarian* contributors focus on the important work of addressing the Truth and Reconciliation Commission Calls to Action #62 and #63 in Ontario schools. As the hub of learning in our schools, the library learning commons has an important role to play in helping staff, students and community members change the narrative around Canada's history of cultural genocide against Indigenous communities. Amplifying the voices of Indigenous authors, storytellers, artists and community members must remain at the centre of this important work in our library learning commons. To this end, educators across the country are learning, unlearning and rethinking their own understanding of the TRC Calls to Action and inspiring students of all ages to do the same. As we continue on this journey, my genuine hope is that the ideas and experiences shared throughout this issue serve as a resource and inspiration to all of us. ■

***The Teaching Librarian* is looking for contributors!**

Interested in writing for *The Teaching Librarian*? Here are themes and submission deadlines for upcoming issues:

"Special Issue: State of School Libraries"
Deadline: May 27, 2019

"Quiet @ your library"
Deadline: September 30, 2019

We are looking for articles of 150-250 words, 500 words, or 800-1,300 words with high-resolution images or illustrations. Please see page 5 for more detailed information on submitting articles.

The Teaching Librarian adheres to Canadian Press Style.

We look forward to hearing from you!

Book Buzz

Joanne Sallay

An Interview with the Hon. Carolyn Bennett

When I first learned that this issue's theme would be Indigenous @ your library, my hope was to do an interview with the Honourable Carolyn Bennett, Minister of Crown-Indigenous Relations and Northern Affairs. She is so passionate about exposing students and Canadians of all ages to Indigenous authors and stories.

Recently, I had the opportunity to be part of one of her school visits with the children at my son's school. She did a reading of the picture book, *The Raven and the Loon*, and participated in a discussion in the learning commons. I saw first-hand the interest and inquiries young students have for this important subject. They had many questions – so many that the teacher-librarian had to step in to conclude the session.

This inspired some of my very own. Here are the Hon. Carolyn Bennett's answers.

TingL: Did you like to read as a child? Who were some of your favourite authors?

CB: I read everything, and actually really annoyed my sister because I would be so busy reading.

What I remember most is reading all of the Nancy Drew books and all of the Cherry Ames books, and then deciding that being a doctor, was the best combination of being a caregiver and a detective!

Who are some Indigenous authors to watch for?

Sadly, we have lost Richard Wagamese, but all of his books are truly worth reading. I often read his last book of poetry, *Embers*, when on flights.

I also love the work of Thomas King and Lee Maracle, Cherie Dimaline and Drew Hayden Taylor.

Which books by Indigenous authors for children and young adults would you recommend to learn about the history, culture and experiences of First Nations, Inuit, and Métis peoples?

Melanie Florence, Monique Gray Smith, and Deborah Kigjugalik Webster.

What is your advice to educators and teacher-librarians in curating a collection that includes Indigenous voices and contributions to Canadian literature?

I think great bookstores like Mabel's Fables in my riding are tremendous coaches. GoodMinds.com has a truly comprehensive collection of books by Indigenous authors, and having the authors come and read is the best!

What was your inspiration to launch Indigenous Book Club Month and the #Indigenousreads Holiday Campaign, and how can the community participate?

After my friend Brenda Zimmerman died, her colleague at York University came to see me with an idea that Brenda had for reconciliation.

She suggested that if every book club in Canada chose a book by an Indigenous author for June we could begin the work of understanding and start to fill in the gaps of all the things about First Nations, Inuit and Métis that we never learned at school. Then we decided to also use the month of December to suggest children's books by Indigenous authors as gifts for the holiday season. And we live streamed a reading at Mabel's Fables to kick off the month.

Finally, what are you reading now?

I am rereading Lee Maracles' *Memory Serves* and *My Conversation with Canadians*, as well as *Making Room for Indigenous Feminism* edited by Joyce Green. ■

11th Annual Telling Tales[®] Festival



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Eric Walters and Gumboot Kids

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Meet the Author

Angela Thompson

Regan McDonell

Regan McDonell is a White Pine Award™ nominated author. *Black Chuck* is her debut novel.



TingL: What has your journey as an author been like so far?

My debut novel, *Black Chuck*, came out in April 2018, so the past year has been a total whirlwind! When I was writing this book, I had no thoughts of how it would get published, or what it would feel like to have strangers reading it, or that it would take on a life of its own without me. It's such a personal story, filled with images and events from my own life, that it's been strange to share that stuff with so many strangers. Thank goodness most of my readers have turned out to be such nice people! And to have been nominated for the White Pine Award is really, really surprising and wonderful!

Where do you find your inspiration to write OR What motivates you to write?

I've always been a really big reader—I remember reading about the Vietnam War in my grandmother's encyclopaedias one summer, and then deciding to write an epic war novel at the age of maybe 11 or 12. (I never finished it). Eventually, after four years of learning to write poetry in university and twenty years of thinking about it, *Black Chuck* started to form. It's inspired by real people and events from my teenage years, although it's completely fiction.

I'm working on something new that's inspired partly by my partner's high school years, and also by a road trip we took to Sleepy Hollow, New York a couple of years ago. The short pitch is: a small town, a monster, a missing girl and her heavy metal brother, who is unwittingly enlisted to find her. Hopefully it will see the light of day before too long!

In your debut novel, *Black Chuck*, Réal and Evie are particularly vivid characters. Why was Réal's Anishinaabe heritage important to the narrative? How did he and Evie (and Sunny and Alex) come to life?



Réal's Anishinaabe culture informs the dreams he has about his best friend's death and how he interprets his own feelings of guilt over it. But I also wanted him to struggle with the same things all kids do at that age—identity and family expectations, fear of an unknown future, etc. It was important to portray his culture carefully and sensitively, and to also let him speak authentically as a contemporary young person who happens to be Indigenous.

Although the book is very loosely based on people I knew or heard about in high school, each character is completely original. While I was writing, I felt like Réal was so vivid he could practically stand up and walk away if I ticked him off! Same with Sunny. Every line she speaks came straight out of the blue, with almost no help from me, if that makes any sense. Evie was much tougher to pin down. She's not a confident kid, even though she makes some pretty heavy choices, so it was harder to grasp just who she was and what she wanted from the story. She's very secretive and private, and that came through in how she revealed herself to me as I wrote her. And Alex came from a scene I witnessed in the park one day—this young couple were sitting at the side of the track where I was running laps, and they were clearly in the middle of breaking up. Each time I came around the track, a little bit more of their story grew in my head, and eventually they became Sunny and Alex, a guy desperately in love yet completely oblivious and a girl with one foot out the door.

In your acknowledgements, you mention Northumberland County as the inspiration for *Cold Water*—what is it about that setting that resonates with you?

This is a surprisingly personal question! I moved to Northumberland County when I was 15, after a very rough time at high school in Toronto, and the transition wasn't the least bit easy. Leaving behind everyone and everything, and starting high school all over again in a strange, small town, made me feel like an outsider in my own life. It was a very painful and insecure time for me, that obviously dug its way under my skin enough to write a whole

novel about it years later! The "Freaks and Geeks" I mention in my acknowledgements are the countless people from that era of my life that I couldn't possibly name one by one, who influenced so much of this story, its setting and its emotions. I feel like they know who they are—I mean, if I knew you in high school and you think this refers to you, you're probably right!

Do you have any final words for young writers? Librarians? Humans in general?

In light of my previous answer: Feel it all. I think part of why *Black Chuck* works, and has touched so many readers, is because it's all just raw and real. I didn't fake it, or try to write a "hit", or gloss over the painful parts. The characters make mistakes and do bad, stupid things and say hurtful words to people they care about, and everything is messy and sad, but if you want to write authentically, those are the places you need to go, fearlessly. Or go with fear, terror. That's ok too. Because if you don't feel it when you're writing it, the readers won't feel it either!

To librarians I really just want to say thanks! You are such champions. I'm so lucky to have found you!

And to the humans in general—be excellent to each other. ■

Connected Library

Explore Indigenous Issues With A Twist of Tech

There are many rich activities in our schools and libraries that explore Indigenous issues. Here are three examples that can help start you on your journey.

Grade 7 Indigenous Heroes Inquiry:

Himale Wijesundera, Teacher-Librarian, Beryl Ford Public School

Before the start of this inquiry, we provided some context by engaging students in a discussion about early interactions and treaties between First Nations Peoples and the European explorers. Students also were introduced to the Royal Proclamation of 1763, The Indian Act, residential schools, and the Truth and Reconciliation Commission. Through strategic questioning, students were able to describe these government directives as evidence of the forced assimilation and systemic racism faced by Indigenous people over the past 300-400 years.

Having touched on the historical and contemporary challenges faced by First Nations, Métis and Inuit Peoples, we proceeded to read the book *Go Show the World* by Wab Kinew. Students were given an inquiry template to guide them as they worked through a cycle of inquiry on a famous Indigenous person that was of interest to them. Students synthesized their findings to create a biographical report in a format of their choice. Finally, students paired up and used the information gathered through inquiry to design a storyboard, write a script, film and edit a mini documentary about their Indigenous hero. We took inspiration from the “Heritage Minutes” videos presented by Historica Canada (e.g. youtu.be/mVVD9yYCKiI.)

After their “premieres,” the class voted on their favourite videos. The top three videos were then shared with the school through our daily e-announcements.

Video Production Tips

Start with a storyboard:

- a plan will make the filming process easier for students and keep them on track
- there are many different printable storyboard templates available online
- another option is to have students create a storyboard online using a free program such as Pixton Comics (licensed by the Ministry of Education) (pixton.com/ca/Ontario)

Teach different video shots and angles:

- using varied shot and angles, students can create videos that are more engaging and avoid long static shots
- there are many videos on YouTube about camera shots and angles
- invite a community member to the school that works in the film or television industry

Have students create a schedule and stick to deadlines:

- a schedule will discourage excessive retakes that extend the length of the project

Finish with a student reflection:

- post learning goals and success criteria and have students individually reflect on the process

Grade 8 Inquiry Project:

**Amy Smith, Instructional Coach and Ashleah Genovy,
Grade 8 Teacher, Tomken Road Middle School**

Making connections to the real world is often a goal for educators. This is a way for students to see themselves reflected in the curriculum. Ashleah and I often have conversations around “Why should students care about this?” She is always challenging us to think of the big picture. With so much curriculum to cover, the more we can integrate a topic and open it up to inquiry the better. Exploring the area of a circle is one of those content areas where you sometimes just have to teach it, but Ashleah wanted to know why students would have to know about area and volume beyond packaging. We began doing some research and realized that fluids – gas, sewage, blood — are often, if not always, transported through cylinders and we wanted to know why. We thought this might be a good inquiry question for the class. This question led to research regarding water access on First Nation reserves and conversations around which is more cost efficient, water pipes or water trucks. This led to conversations around why there is no access to clean water in the first place.

Ashleah anticipated this thinking and asked the students to consider the different water systems that exist. This was around the time of Day Zero in Cape Town so the transportation of water was a hot topic. Students began an inquiry into creating a better water system for a First Nation reserve. They researched existing systems and how water is filtered to design their system. They used their design to create a prototype using loose parts from the library makerspace. During a showcase, students shared their designs with peers and educators. After students were assessed, feedback was given using Google Forms.

Using Inquiry and Design Thinking:

Provide varied resources:

- try to have a combination of primary (if possible) and secondary sources
- provide access to pictures, videos, magazines, books and appropriate online resources (creating QR codes for preselected resources and videos can be especially helpful for primary students)
- teach students the benefit of using school board provided databases before Google searches

Use the design thinking process:

- focuses on empathy and provides authentic reasons for design
- students can reflect on all stages of the design process
- read *Launch: Using Design Thinking to Boost Creativity and Bring Out the Maker in Every Student* (thelaunchcycle.com)

Have a variety of building materials in your library:

- a combination of materials such as Lego, K’nex, Magformers, Keva planks, straws and connectors, motors, Little Bits (circuits), Sphero robots, WeDo robot kits, cardboard, toilet paper tubes etc can help students construct prototypes of their design
- make a video or take photos of the prototype so that students can explain and reflect orally and in writing – these prototypes can then be taken apart and the materials reused for the next group

Grade 6 Exploring Indigenous Issues:

Colin Lindsay, Grade 6 Teacher, Walnut Grove Public School

Our class used the collaborative platform Padlet as a means for communicating understanding of various issues facing Indigenous communities. We reviewed articles and documentaries regarding the inadequate state of healthcare in Indigenous communities in Ontario. Students were then asked to respond to the material through the Padlet by providing appropriate titles, pictures, videos and links. I enabled the commenting feature of Padlet to allow students to comment and rate each other’s posts, which helps to promote shared understanding as well as being an important practice in digital literacy. Students had fun learning from each other’s ideas and using the platform to express themselves in various ways.

Class Collaboration Tools

Padlet (padlet.com):

- students can post ideas, photos and videos to a shared class Padlet
- can be used with any device—just give students the link or a QR code to access
- can create three Padlets for free

Mentimeter (mentimeter.com):

- students can answer multiple choice questions, create word clouds, share ideas and reflect on a shared class Mentimeter
- can be used with any device – students are given Mentimeter code to access
- can create unlimited presentations but only two questions per presentation

Google Docs and Google Slides:

- students can collaborate on documents and presentations
- make sure to review rules of digital collaboration to ensure students are not deleting or changing work that is not their own ■

Leah Kearney

Your Role In Guiding the “Next Generation”

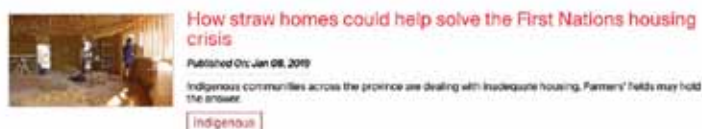
—and How TVO Can Help You to Build Understanding of Indigenous Cultures in Canada (and More)

As the Government of Ontario’s partner in digital learning, TVO exists to ignite the potential in everyone through the power of learning. We believe that Indigenous perspectives, shared through articles, videos and podcasts, help to inform all Ontarians about the realities of Indigenous life. This serves to engage citizens of all ages in the richness and diversity of the many cultures of Indigenous people in Canada, and ultimately, to promote and build important understanding.



As teacher-librarians, you play an integral role in fostering understanding of and appreciation for Indigenous cultures amongst the “next generation” – and TVO can serve as an important resource for you. We regularly share culturally sensitive, quality journalism and video story-telling that can support your learning goals. To take this offering even further, TVO recently introduced a new Indigenous Hub which means that more in-depth current affairs analysis and context will be shared through on-the-ground Indigenous voices and perspectives. When looking for ways to foster learning, understanding, and engagement related to Ontario’s K-12 curriculum, look no further than TVO and TVO.org. New content is added daily, and below are but a few examples of the videos, articles and programs you may find useful to your work:

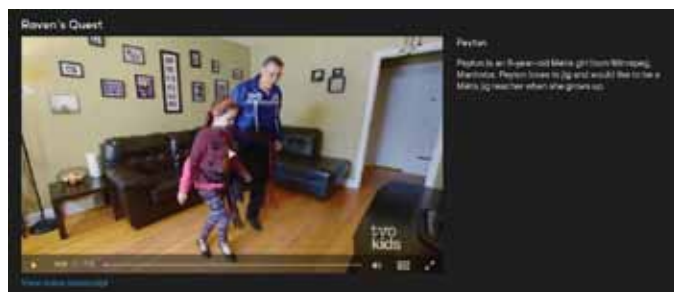
TVO’s In-Depth Current Affairs:



The Agenda with Steve Paikin:



TVOKids.com: Raven’s Quest Series



To make it easy for you to incorporate unique resources like these into your activities, on many topics and curriculum strands, we have launched a simple way to search for and integrate 10,000+ TVO videos, articles, and games. With a few simple clicks you can enhance in-class learning with TVO’s unique offering of in-depth current affairs, thought-provoking documentaries, and award-winning TVOKids content. Use TVO in the Classroom to discover new and interactive ways you can inspire curiosity, exploration, growth and learning in your students. Find what you like and bring TVO into your lessons today! Visit your virtual learning environment, speak with your technology enabled learning and teaching contact, or check-out **TVO.org** to get started or learn more. **I**

Building a Culturally Relevant and Responsive School Library Learning Commons

Our truth is in the stories we tell. Nowhere is this better understood than in libraries. But what is our school library story as it relates to equity and cultural inclusion, and how relevant is that story to the needs of our students today? What is the role of the school library learning commons in keeping, sharing and creating the new story of Canada as a diverse, multicultural society and as a country that honours its relationship with its Indigenous peoples? What is the role of the school library learning commons in serving our multi-cultural society and in developing a welcoming and inclusive school culture?

These questions are at the core of resources for Culturally Relevant and Responsive School Library Learning Commons from Canadian School Libraries (CSL). The project grew from the theme of CSL's fifth Treasure Mountain Canada Research Symposium and Think Tank (TMC5), held in Winnipeg, Man. in October 2017 in partnership with the Manitoba School Library Association. The outcome of the symposium was to provide relevant, strategic and practical support for schools.

The Culturally Relevant and Responsive SLIC resource contains three sections:

Standards of Practice Competencies and practices for cultural relevance and responsiveness are linked to Leading Learning: Standards of Practice for School Library Learning Commons in Canada, providing a framework for self-assessment and a plan for moving forward.

Context & Resources Here we position the project within Canada's multicultural society and the greater ethics of librarianship, and demonstrate alignment with educational goals. You will also find an extremely useful annotated resource list to further your own explorations.

Planning Tools The planning tools put it all together, with practical assessment and planning organizers, a wonderful poster which is free to download and print, and links to additional practical resources.



There is a strong link to the Ontario School Library Association in the creation of these resources. One of the project leads was OSLA President Jenn Brown. The wonderful poster, *Time to Make Room*, which we believe should be displayed in every school across the country, was inspired by the article of the same name from *The Teaching Librarian* by Jenn Brown and OSLA Council member Melanie Mulcaster (Vol. 25 No. 2, January 2018).

CSL is very pleased to announce that the next TMC Symposium (TMC6) will take place in Toronto, presented in partnership with OSLA and The Association of Library Consultants and Coordinators of Ontario (TALCO), as part of the OLA Super Conference 2020. The theme and sub-themes continue the valuable work of TMC5.

TMC6 Theme: Participatory Learning in the Library Learning Commons

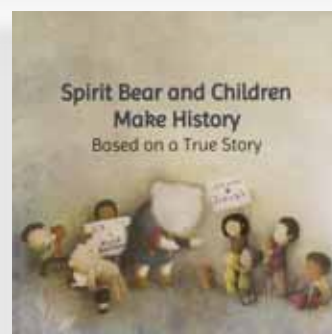
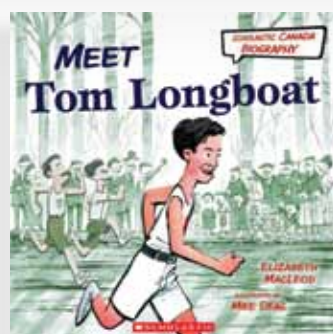
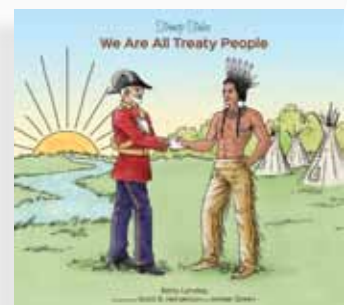
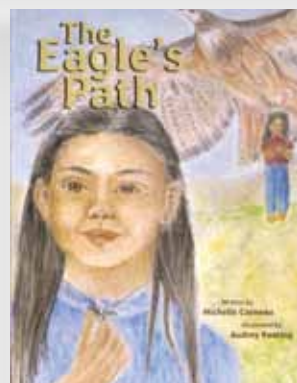
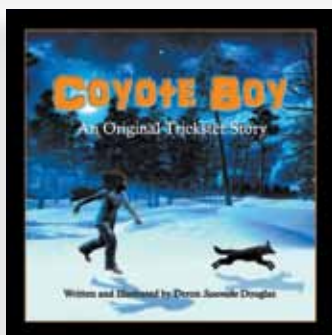
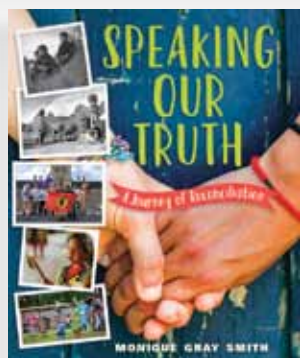
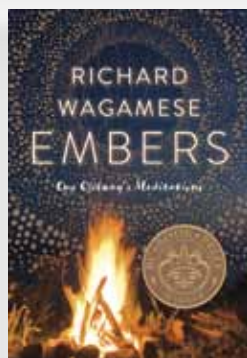
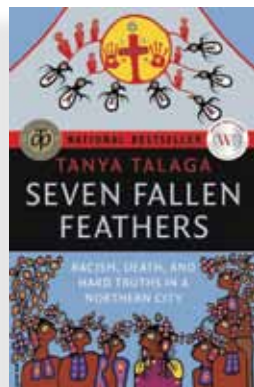
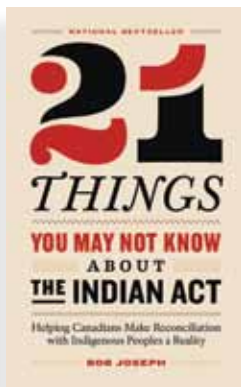
TMC6 Sub-Themes:

- Collaborative Environments
- Culturally Relevant and Responsive SLIC
- Accessibility for All
- Creativity and Innovation
- School Culture

We invite you to use the resources from CSL to frame your school library program's cultural growth, and also to think about telling your story at TMC6!

CSL Resources: canadianschoollibraries.ca/relevant-responsive

Learn more about TMC6: tmc.canadianschoollibraries.ca !



Caroline Freibauer

GoodMinds.com Recommends

Based on the Six Nations Territory on the banks of the Grand River in southern Ontario, GoodMinds.com has become the best resource in Canada for Indigenous books and other materials. Jeff Burnham is at the helm of the family-owned business, where staff members become like family. One of these is Sheila Staats, who has reviewed, selected and highlighted on the firm's website, GoodMinds.com, new additions to its more than 3,000 offerings.

TingL: What do you take into consideration when selecting books for GoodMinds?

Sheila Staats: I look to see that the texts are well written, engaging, accurate and educationally sound. I watch for proper terminology and names, and that the illustrations support the text. I try to select materials which are respectful and avoid loaded vocabulary and stereotyping.

Are you noticing any trends from new books?

There is an increase in the number of Indigenous voices and books with Indigenous content. There are more dual-language children's books featuring Indigenous languages paired with English and French. Increasingly, books are written with more contemporary themes and images as opposed to texts set in the distant past with generic Indian-looking characters or animals dressed in feather headbands.

Based on the books that cross your desk, what is the state of Indigenous writing and publishing today? How has it changed over the years?

There is a definite increase in the number of small presses with First Nation, Inuit and Métis owners. Canadian and American

presses are using more Indigenous editors, content consultants, authors and illustrators. There are many opportunities for first-time Indigenous authors and illustrators.

How important to education is a strong Indigenous publishing industry?

It is vital that Canadian students, educators and general readers have access to authentic Indigenous voices through the written word. For First Nations students, it is essential for their success academically. We all benefit from a strong Indigenous publishing industry so we must hear and read Indigenous voices. Not only publishers or authors and illustrators, we must strengthen and increase the number of First Nation, Inuit and Métis editors, designers, marketers and printers. Authentic Indigenous voices and languages are essential components within the field of education.

Do you have any favourite books or authors?

One of my favourites is Cynthia Leitich Smith, who has published a range of books for young people, including *Jingle Dancer*, a picture book, *Indian Shoes*, a collection of easy reading short stories, *Rain is Not My Indian Name*, a YA novel, and *Tantalize: Kieren's Story*, a graphic novel.

GoodMinds Recommends

Here is a selection of books recommended by Burnham at GoodMinds.com to help start a quality collection of Indigenous resources or supplement an existing one. If you have any questions or want to know about other titles, visit GoodMinds.com or contact Burnham at: burnhamj@goodminds.com

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21 Things You May Not Know About the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality

By Bob Joseph

Indigenous Relations Press, 2018, ISBN: 9780995266520

Multiple Nations

This 178-page book is an essential guide to understanding the Indian Act and its repercussion on generations of First Nations, written by a leading cultural sensitivity trainer from the Gwanwaenuk Nation. Since its creation in 1876, the Indian Act has shaped, controlled and constrained the lives and opportunities of First Nations, and is at the root of many enduring stereotypes. In the first 105 pages, the author writes with clarity about the history of this legislation that defines a First Nation person from birth to death. Using everyday language interspersed with humour, he allows secondary-level students, as well as the general public, access to a piece of legislation not many Canadians understand. The remainder of the book provides lists, such as a chronology of residential school history, the Truth and Reconciliation Commission's Call to Action and terminology. Also provided are selected classroom activities and discussion questions and selected quotes from John A. Macdonald and Duncan Campbell Scott. This highly recommended book is a must-have for secondary schools (Civics and Citizenship 10), as well as public libraries.

Seven Fallen Feathers: Racism, Death, and Hard Truths in a Northern City

By Tanya Talaga

House of Anansi Press, 2017, ISBN: 978-1-4870-0226-8

Cree Nation

This book recounts with clarity and honesty the truths of seven Indigenous teenagers who lost their lives while attending high school in Thunder Bay, Ont. These young people sought to further their education because their northern home communities lacked basic facilities. From 2001 to 2011, these seven students lost their lives in circumstances that many readers will conclude are unacceptable. In setting the stage to present the facts, the journalist begins with the story of Chanie (Charlie) Wenjack (Jan. 19, 1954 – Oct. 23, 1966). He was an Ojibwe boy who ran away from Cecelia Jeffrey Residential School where he boarded for three years while attending public school in Kenora, Ont. He died of hunger and exposure while trying to walk 600 kilometres back to his home, Ogoki Post. This highly recommended book is suitable for secondary and post-secondary readers. Finalist, 2017 Hilary Weston Writers' Trust Prize for Nonfiction; Finalist, 2017 Speaker's Book Award; Finalist, 2018 B.C. National Award for Canadian Non-Fiction. Winner of the 2018 RBC Taylor Prize, this book was selected in the Young Adult/Adult Category Shortlist for First Nation Communities READ 2018.

The Marrow Thieves

By Cherie Dimaline

Dancing Cat Books, 2017, ISBN: 9781770864863

Ojibwe, Métis

Humanity has nearly destroyed its world through global

warming, but now an even greater evil lurks. The Indigenous Peoples of North America are being hunted and harvested for their bone marrow, which carries the key to recovering something the rest of the population has lost: the ability to dream. In this dark world, Frenchie and his companions struggle to survive as they make their way north to the old lands. For now, survival means staying hidden – but what they don't know is that one of them holds the secret to defeating the marrow thieves. *The Marrow Thieves* won the Governor General's award for Young People's Literature in 2017, was winner of the 2017 Kirkus Prize for Young Readers' Literature, nominated for the 2018 Forest of Reading White Pine Award and selected for the 2018 Canada Reads short list. This novel includes mature themes. Sensitive readers may find troubling some themes, such as coming of age sexuality, violence and a brief reference to a two-spirit couple.

Pemmican Wars: A Girl Called Echo, Volume 1

By Katherena Vermette, Illustrated by Scott B. Henderson

Highwater Press: 2018, ISBN: 9781553796787

This young adult graphic novel is the first volume of a series written with minimal text. An historical time travel story, it mixes two time periods as seen through the life of a young teen named Echo. She does not live with her mother and attends a new school where she finds solace in the library. In history class, Echo hears the story about the little known Pemmican Wars. Suddenly she finds herself transported to this historic event. Readers learn Echo's Métis mother knows little about her heritage but they are left wondering why mother and daughter live apart and whether Echo will find out about her ancestry. It's ideal for intermediate- and secondary-level readers who require high interest low vocabulary texts. The author uses a timeline and recipe for pemmican. Highly Recommended. *Pemmican Wars: A Girl Called Echo, Volume 1* was selected in the Young Adult/Adult Category Longlist for First Nation Communities READ 2018.

Embers: One Ojibway's Meditations

By Richard Wagamese

Douglas and McIntyre: 2016, ISBN: 9781771621335

Ojibwe

Award-winning author Richard Wagamese finds lessons in both the mundane and sublime as he muses on the universe, drawing inspiration from working in the bush, sawing and cutting and stacking wood for winter as well as the smudge ceremony to bring him closer to the Creator. *Embers* is Wagamese's most personal and thought-provoking volume to date. Honest, evocative and articulate, he explores the various manifestations of grief, joy, recovery, beauty, gratitude, physicality and spirituality — concepts many find hard to express. But, for Wagamese, spirituality is multifaceted. Readers will find hard-won and concrete wisdom on how to feel the joy in everyday things. Seven chapters direct readers to specific values, such as harmony, trust, reverence, persistence, gratitude and joy. Full-colour stock photographs are interspersed throughout the chapters. Wagamese does not seek to be a teacher or guru, but these observations, made along his own journey, make inspiring reading for senior level secondary students.

Speaking Our Truth: A Journey of Reconciliation

By Monique Gray Smith

Orca Book Publishers: 2017. ISBN: 9781459815834

Multiple Nations

Young-adult readers are invited on a journey of discovery regarding truth and reconciliation in this non-fiction book about residential schools. Organized into four broad categories — honesty, love, kindness and reciprocity — this book guides students toward understanding by employing critical thinking and offering ways to take action. The book presents background to the history of residential schools and government policies regarding First Nations. The book offers a glossary of terms, information about terminology, a list of residential schools by province, online and print resources and an in-depth index. *Speaking Our Truth: A Journey of Reconciliation* was selected in the Young Adult/Adult Category Longlist for First Nation Communities READ 2018.

Fire Song

By Adam Garnet Jones

Annick Press: 2018, ISBN: 9781554519781

Fire Song is a young adult novel by first-time prose writer Adam Garnet Jones. Following the release of his independent film of the same name, Jones was approached by Annick Press which believed this story would make a fine novel. The Cree/Métis/Danish filmmaker found the task challenging and the result is potentially an award-winning book that will appeal to teens. Jones writes with clarity about the life of teens on a First Nation, who struggle with family, friends, sexuality, addiction and violence. The story is told from the perspective of a two-spirit teen struggling to reveal his true self to family and friends. In addition, the author gives voice to girlfriend Tara and other characters by using moving prose and expressive poetry. Themes of loneliness, sexuality, coming of age, death/loss, survival, and abuse will engage young adult readers from a variety of backgrounds.

The Journey Forward: Novellas on Reconciliation, Lucy & Lola and When We Play Our Drums, They Sing!

By Monique Gray Smith and Richard Van Camp

McKellar and Martin: 2018, ISBN: 9780991678266

Grades 5 to 8

Printed as one book, the two novellas, told from the perspectives of First Nations youth, address issues surrounding residential schools, foster care ('60s Scoop), Truth, Reconciliation and what this means for students from Grades 5 to 8. *Lucy & Lola* is told by Monique Gray Smith and *When We Play Our Drums, They Sing!* is written by Richard VanCamp. Lucy and Lola are 11-year-old twins who are heading to Gabriola Island, B.C., to spend the summer with their grandmother, or Kookum, while their mother studies for the bar exam. During their time with Kookum, the girls begin to learn about her experiences in being sent — and having to send their mother — to residential school. Ultimately, they discover what it means to be intergenerational survivors. Award-winning illustrator Julie Flett created the appealing and inviting cover illustration and interior art that perfectly suit this engaging novella. VanCamp's novella is a story about 12-year-old Dene Cho, who is angry that his people are losing

their language, traditions and ways of being. Elder Snowbird is there to answer some of Dene Cho's questions, and to share their history, including the impact residential schools continue to have on their people. It is through this conversation with Snowbird that Dene Cho begins to find himself, and begins to realize that understanding the past can ultimately change the future.

Coyote Boy: An Original Trickster Story

By Mohawk Artist and Author Deron Ahsén:nase Douglas

Bear Spirit Press: 2015, ISBN: 9781771152730

Grades 4 to 8

In this original account the author draws on the Trickster traditions of other First Nations and Native American storytelling. Using Trickster characters, such as Nanabush, Coyote, Raven, Iktomi or the Trickster, Douglas creates a dream-like ambience where a Mohawk boy meets up with Coyote. The boy's family has just travelled from Kahnawake, Que. to a very small town in southern Ontario. In his new home the boy has repeated dreams where he encounters Coyote, a character who teaches about the Mohawk ways but also strives to trick. The author includes additional information about the nature of Tricksters and how the Haudenosaunee do not have this character in their traditional legends. Also included are brief accounts of the Mohawk Creation Story; Three Brave Hunters and the Great Bear; explanation of Mohawk language terms used in the story; and background about the Iroquois Confederacy. This is a remarkable approach to original storytelling from a Mohawk artist and author. The oil on canvas images capture the mood of the story and the dream-like state of the Mohawk boy and his new acquaintance Coyote.

The Eagle's Path

By Michelle Corneau, Illustrated by Audrey Keating

Strong Nations Publishing, ISBN: 9781771742566

Grades 5 to 8

Iroquois, Mohawk

Colour pencil sketches illustrate the story of 10-year-old Anna whose school friend Jill announces she prefers girls when the two talk about boys at their school. Anna is troubled and her parents notice Anna is unusually quiet at home. Her mother gently asks what is troubling Anna. Anna explains her confusion about her Jill's statement that she likes girls and to Anna that is something she terms as gross. Mother explains proper terminology for female and male identity and introduces the term, two-spirit. Anna may find this new concept difficult but her mother reminds Anna of her eagle necklace and the teachings of courage, honesty and wisdom. The author has added an introductory paragraph about why she wrote this story. She also has included questions as conversation starters and an introduction of two new terms: discrimination and two-spirit for elementary classrooms. *The Eagle's Path* has been selected in the Children's Category Longlist for First Nation Communities READ 2018.

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Treaty Tales: Three Volume Set

By Betty Lynxleg, Illustrated by Scott B. Henderson and Amber Green

Manitoba First Nations Education Resource Centre: 2015, ISBN: 9781927849149S

Grades 1 to 5

This three-volume set features a number of stories about a young girl and her grandmother who travel through their Lynx Creek First Nation community learning about treaties, the community's history and various traditions of their people. Grandmother explains how treaties were signed with newcomers and how First Nations agreed to share the land. In the end, readers come to understand that we are all treaty people in this excellent resource for social studies in the elementary grades.

Meet Tom Longboat

By Elizabeth MacLeod, Illustrated by Mike Deas

Scholastic Canada Ltd.: 2019, ISBN: 9781443163910

Grades 1 to 5

Meet Tom Longboat is one of the new picture book titles in the Scholastic Canada Biography Series featuring accessible text, full-colour illustrations, with historical notes and timelines that provide even more information on Tom Longboat's (1886-1949) background and incredible accomplishments. This 32-page book offers young readers a new approach to understanding a famous long distance runner from Six Nations of the Grand River, who competed in the Boston Marathon. Author Elizabeth MacLeod tells a lively story that touches on the Onondaga athlete's unorthodox running style and training regimen. Often criticized for his running approach, Longboat proves his style was the best method as athletes use it in today's marathon racing. Longboat also faced racism and discrimination from the public but he carried his head high and was always proud of his home community. He served as a messenger during the First World War and returned to Canada despite being declared missing and presumed dead. Following the war marathon racing fell out of favour being replaced by team sports. When Longboat found employment he was pleased to work outdoors in Toronto as a street cleaner and garbage collector. Eventually, he retired and lived on Six Nations until his death in 1947. Longboat was named to the Canada Sports Hall of Fame and Tom Longboat Day was established on June 4 in Ontario. Artist and illustrator Mike Deas creates accessible drawings styled in the form of comics that will appeal to young readers. A fine combination of story and illustrations introduce primary level readers to this remarkable sports hero from Six Nations. Highly recommended.

Spirit Bear and Children Make History, Based on a True Story

By Cindy Blackstock, Eddy Robinson, Illustrated by Amanda Strong

First Nations Child and Family Caring Society of Canada: 2017, ISBN: 9781775191407

Grades 3 to 6

This is the true story of how First Nations and other children stood together for fairness. With soft colour illustrations from Amanda Strong, this book explains the story about a human rights case before the Canadian Human Rights Tribunal for an elementary audience. In January 2016, nine years after the case was filed, the tribunal ruled that the government of Canada was racially discriminating against 165,000 First Nations children by underfunding child welfare and failing to provide equitable public services. This complex subject is told through the perspective of a small white teddy bear, Spirit Bear. In the account, Spirit Bear travels by train to Ottawa to attend the tribunal. His account and appearance make the story accessible for children as the bear encourages all children to work for fairness. Spirit Bear is a member of the Carrier Sekani Tribal Council and has an honorary law degree and was made a "bearister" by Osgoode Law School. This resource is a powerful account of a justice issue involving First Nations children by explaining Jordan's Principle and demonstrating how all children can work for fairness and reconciliation. Highly recommended.

The Orange Shirt Story

By Phyllis Webstad, Illustrated by Broc Nicol

Medicine Wheel Education: 2018, ISBN: 9780993869495

Grades 1 to 8

Phyllis Webstad, Northern Secwepemc (Shuswap) from the Stswecem'c Xgat'tem First Nation (Canoe Creek Indian Band), explains the origin of Orange Shirt Day held each Sept. 30 in this picture book. Webstad describes her first day attending St. Joseph's Mission residential school in Williams Lake, B.C., in the 1970s. On this memorable day, the young Phyllis wore a new orange shirt purchased by her grandmother. Upon arriving at the residential school the shirt was removed from Phyllis and never returned by the nuns operating the school. Phyllis never forgot this experience. The story begins a discussion about residential schools and their impact on the children and their families and communities. To acknowledge the truth and create awareness Webstad initiated setting aside this special day when students and adults wear an orange shirt to proclaim that every child matters and to encourage all Canadians to join in the growing movement of reconciliation. The book contains a helpful map of Secwepemc territory, along with a brief history of the Shuswap people, the St. Joseph's Mission residential school and a glossary of terms. The author's website provides a teaching guide designed for Grade 5 students: [orangeshirtday.org/uploads/7/9/8/7/79871818/teacher_resource_guide_grade_5.pdf](https://www.phylliswebstad.com/uploads/7/9/8/7/79871818/teacher_resource_guide_grade_5.pdf) ■



Reading Level: Grades 2-3

Indigenous Peoples' Contributions to Canada

"A fine choice for introduction and basic reports." –School Library Journal



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Reading Level: Grades 5-6



Indigenous Life in Canada: Past, Present, Future

"this up-to-date series with current language would be very useful for classroom, school, and public libraries as it aligns with many topics within each provinces social studies/history curriculum and studies of current events within Canada." Excellent –Resource Links



5 NEW TITLES FOR FALL '19!

- Cultural Appropriation
- Protests
- Residential Schools
- Sixties Scoop
- Symbolism in Indigenous Cultures

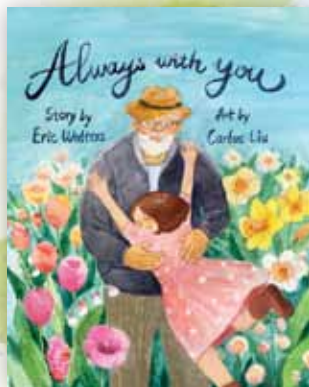
Have You Heard the Buzz?

"...a story that is both heart-warming and encouraging, especially for those who have lost loved ones, for we can believe that they will always be with us."
– Michael Martchenko

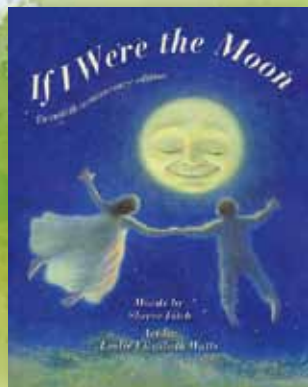
"...a gentle, comforting book which will remind readers of Margaret Wise Brown's greatly loved classic *The Runaway Bunny*."
– CM Reviews

Most anticipated:
2019 Books for Young Readers Spring Preview
– 49thshelf.com

"Children will respond to the humour of this tall fish-tale and to the zany pictures by Michael Martchenko who is one of our best comic illustrators."
– CM Reviews



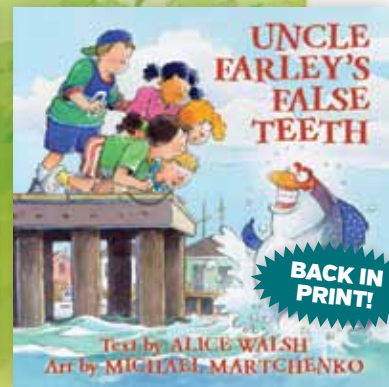
ALWAYS WITH YOU
Text by Eric Walters
Artwork by Carloe Liu
978-1-77108-738-4
Hardcover | \$24.95 | April



IF I WERE THE MOON
Text by Sheree Fitch
Artwork by Leslie Watts
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MY MOMMY, MY MAMA, MY BROTHER, AND ME
Text by Natalie Meisner
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Heather Webb Makin

A Day in the Life of an Ally Librarian

Eastview Public School in Scarborough is one of three elementary schools in the Toronto District School Board that teaches Anishnaabemowin as an alternative language to French for our Grades 4 to 8 students. Eastview also provides daily land acknowledgment and cultural ceremonies, as well as Indigenous cultures and traditions classes, taught by Indigenous educators to all grade levels once a week.

As a teacher-librarian at an inner city school that centres Indigenous perspectives for student achievement and well-being, my schedule is extremely varied depending on the time of day, as well as the time of year. An entire day could consist of reading Forest of Reading titles, helping to co-teach media lessons on internet safety or teaching my other teachable subjects, drama and dance. My day also could be made up of teaching teachers and students about residential schools, treaties, the importance of water to Indigenous people, the need for water walks, the significance of traditional powwow regalia and dances and providing resource assistance for the 2018 Ontario social studies curriculum.

This puts me in a unique position. I am a white woman teaching students about First Nations, Inuit and Métis issues and cultures. I am no expert, nor do I claim to be. But I am an ally, one with Indigenous friends and mentors who help me every step of the way.

A few years ago—soon after I joined the staff at Eastview—I thought it best to upgrade my knowledge about First Nations, Métis and Inuit people in Canada to recognize our shared history. Understanding that we are all treaty people, I signed on to take the intermediate AQ Native Studies course. I was fortunate to have a fellow staff member, Christina Saunders, help guide my way. She identifies as Indigenous and now works for the Toronto District School Board (TDSB) Urban Indigenous Education Centre as an instructional leader who helps mentor me. She helps, she guides, she listens to my questions, my concerns, my unknowing. She has been a huge inspiration in my continuous journey in my learning to unlearn and relearn Indigenous education.

Here is what an average day in late September might look like at Eastview Public School.

8:15 a.m. – 8:50 a.m.: Read, file and respond to email. Drink coffee. Review episodes of *Wapos Bay* to correspond with the TDSB and Indigenous character trait of the month for October. *Wapos Bay* is an award-winning animated series following the adventures of three Cree children living in remote northern Saskatchewan. In each episode, the children are guided by their elders to learn how to balance traditional ways of life with the new ones. Make lists of books and videos that correspond with Indigenous character traits and have available for teacher read alouds in class.

8:50 a.m. – 10:15 a.m.: Kindergarten library prep coverage. Book exchange. Read aloud: *When We Were Alone* (David A. Robertson) and/or *Stolen Words* (Melanie Florence). Discuss with the kindies what the children must have felt like when they were at residential schools, away from parents, no contact with brothers or sisters, having their hair cut, doing chores. I ask them: how are schools different now?

10:15 a.m. – 10:30 a.m.: Recess. Drink coffee. Follow up with TDSB Urban Indigenous Education Centre regarding new upcoming PD on Indigenizing Your Library.

10:30 a.m. – 11:40 a.m.: Grade 5 to 6 Library/Partnership Teaching. Book Exchange. Video *Namwayut: we are all one. Truth and reconciliation in Canada* (youtu.be/2zuRQmwaREY). Discuss the implications of the residential school system. I ask them questions such as: What can we do now to make sure this does not happen again? Why is it important to remember our history? Read Aloud: *Orange Shirt Day* by Phyllis Webstad. Assignment: Write a letter to Phyllis Webstad or Margaret Pokiak Fenton as a survivor of a residential school. Co-Teacher to use assignment for possible English mark.

11:40 a.m. – 12:35 p.m.: Lunch. Go to staff room. Impromptu meeting on upcoming Orange Shirt Day assembly. Provide the office with residential school stats (where they were located, how many died, when did the last school close) so they can be read during morning announcements. Eat lunch. Maybe one more coffee. Go back to library for follow-up call with local organization providing computers to our school. Yard duty.

12:35 p.m. – 1:50 p.m.: Grade 7 to 8 Library/Partnership Teaching. Book Exchange. NFB Film: *Sisters and Brothers* (nfb.ca/film/sisters_brothers). Discuss the similarities the bison cull and the residential school system for the Indigenous children. Ask students: Why do you think the filmmaker makes this comparison? What should be done to get the word out about such atrocities? How are people now trying to make amends? (For example, statues of former leaders being taken down). Hand out assignment: Write a short opinion piece on the dismantling of national monuments of John A. Macdonald and others.

1:50 p.m. – 2:05 p.m.: Recess. Wash coffee mug. Follow up with FNMI committee — teachers and Indigenous instructional staff who provide guidance for school-wide Indigenous learning — at school regarding announcements about Orange Shirt Day. Send email to GoodMinds.com and StrongNations.com regarding any new books on Treaty Week — the first week of November.

2:05 p.m. – 3:25 p.m.: Grade 3 to 4 library prep coverage. Book exchange. Read aloud: *When I Was 8* and/or *Not My Girl* (Margaret Pokiak Fenton and Christy Jordan Fenton). Video: *Survivor Parts 1 & 2* – Margaret Pokiak Fenton's interview (youtu.be/r4gBwADGnWs). Discuss with students what Margaret must have felt like when she was at residential schools, away from parents, no contact with brothers or sisters, having her hair cut, doing chores. Assignment: Construct

interview questions that they would like to ask Margaret about her experience that was not covered in the video.

3:25 p.m. – 4:00 p.m.: Breathe. Read, file and respond to email. Finish list of books for teachers regarding residential schools. Confirm dates with contact regarding upcoming book fair.

4:00 p.m.: Drive home. Think about how it is a blessing to learn about Canada's history alongside my students. I am very lucky to have such opportunities each and every day. But I know that tomorrow will probably look very different. I have had many people ask me how I choose Indigenous books for my library. I choose books that are current, written by Indigenous authors and that have subject matter relevant to our curriculum needs. I depend on the knowledge of my Indigenous mentor, as well as the staff at GoodMinds and Strong Nations. Both GoodMinds and Strong Nations are book sellers owned and operated by Indigenous people. They know their stuff and are more than willing to steer you in the right direction. The first step in understanding Indigenous culture is to realize that we are all unlearning what we learned as children. Admitting your unknowing is the first step of your personal journey. **I**

Important Dates:

June: National Aboriginal History Month

June 21: National Aboriginal Day

Sept. 30: Orange Shirt Day, in which we can come together in the name of the Truth and Reconciliation Commission and remember those students who are survivors and those that did not survive the Residential School System in Canada.

Oct. 4: Red Dress Day, in recognition of those missing and murdered Indigenous women in Canada.

Photo by Plush Design Studio on Unsplash

French Indigenous Resources

Andréa Schnell

The goals of the Truth and Reconciliation Commission (TRC), formed as part of the Indian Residential Schools Settlement Agreement (IRSSA), were to make the history of the residential schools in Canada known, and to make recommendations for building a more equitable future for all Canadians.

The TRC's final report and Calls to Action were released in 2015 and highlight the role that education must play in reconciliation. Calls to Action 62 and 63, in particular, communicate the need to develop age-appropriate curricula dealing with the residential school system, and the integration of Indigenous perspectives across the curriculum. In responding to the Calls to Action, many teachers and teacher-librarians have discovered that finding these resources is often challenging and finding them in French is doubly challenging. In this piece, I will briefly discuss what I learned from my experiences developing a collection of resources for the bilingual Faculty of Education at the University of Ottawa.

The first step to finding resources that meet the needs of students or users, in any language, is finding out what is available. For pedagogical materials, visiting the website of a supplier such as GoodMinds.com or Strong Nations is a good place to start. Both companies specialize in teaching materials and provide French-language resources. While novels and picture books are available through these suppliers, consulting the websites of publishers specializing in literature by Indigenous authors is a good way to find out about new

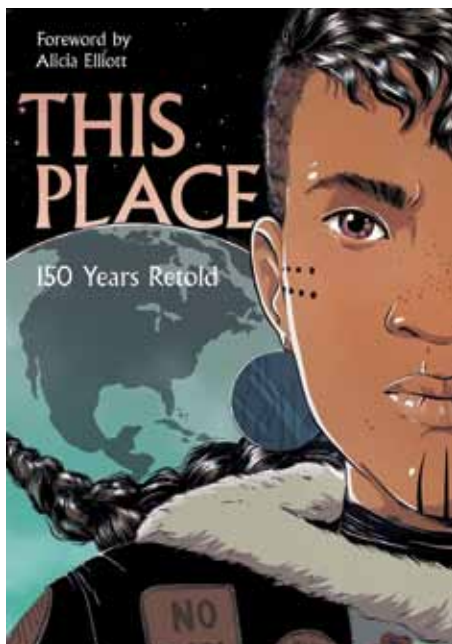
developments in the field. Portage and Main Press, based in Winnipeg, Man., publishes stories written by Indigenous authors as well as pedagogical materials. Lesson plans for some of the stories are available for free on the website. Éditions des Plaines, also based in Winnipeg, is a French-language publishing house that also publishes Indigenous authors from Canada's Prairies. Inhabit Media is an Inuit-owned publishing house based in Iqaluit, Nunavut. Some of their materials are available in French. To determine if an English-language work has been published in French, Worldcat is very useful. Using the advanced search function, search the author's name and click on French in the left-hand column. This will show all the of the author's works that have been published in French.

The above will help educators find resources but do not provide much in the way of recommendation. American Indians in Children's Literature, a website founded by Debbie Reese provides reviews and analysis of young adult works and picture books depicting Indigenous peoples from across North America. Reese is an Indigenous educator and librarian, and though the reviews are in written in English, many of the books have been translated into French. In general, when considering materials that discuss Indigenous peoples, it is important to always keep in mind the diversity of these cultures across North America, and to avoid always presuming that their situations are tragic. Though finding books and teaching materials that provide an Indigenous perspective can be sometimes prove difficult, the wealth of fascinating literature to be discovered makes it more than worth it. ■

2019	JOURNÉE CONGRÈS DE L'ABO-FRANCO	le 27 mai Ottawa	2019
	Prenez date pour la première journée congrès de l'ABO-Franco pour les professionnels de l'information		
	Un évènement à ne pas manquer pour discuter de problématiques et d'idées, pour les résoudre, pour parler de vos bons coups, et pour vous insérer dans un réseau de collègues francophones et / ou francophiles.		
		/abo-franco <small>Association des bibliothèques de l'Ontario-Franco</small>	

Angela Thompson

A Great Find



This Place: 150 Years Retold

Various Contributors Including Katherena Vermette, Richard Van Camp and Chelsea Vowel

HighWater Press: 2019

This graphic-text compilation explores pivotal moments of Indigenous resolve, resilience, and resistance. Featuring a number of writers representing a broad range of Indigenous voices, communities and experiences, the last 150 years of history are brought to life in four-colour, graphic novel art.

In her forward, Alicia Elliott espouses that Indigenous people live in a post-Apocalyptic world, “The world as we knew it ended the moment colonialism started to creep across these lands. But we have continued to tell our stories, we have continued to adapt. Despite everything, we have survived”.

A timeline that begins with Confederation and ends in 2018 chronicles the struggles and successes of Indigenous peoples — land claims, treaties, court battles, and landmark decisions. From one end of the country to the other, leaving no decade untouched, gorgeous illustrations and colour accompany engaging stories written by a host of acclaimed Indigenous authors and illustrators. We learn about Annie Bannatyne and her resolve to expose the deceptions of Charles Mair during the Northwest Rebellion, the resilience of Francis “Peggy” Pegahmagabow, a decorated war hero who was then denied loans that were given to other returning veterans, and the members of the Wabuseemoong reserve who stood up to Children’s Aid Society and refused to let any more children be removed from their community. This is just a taste of the stories that this anthology brings to light.

Each graphic text is informed by meticulous research and the listing of sources at the back of the anthology can serve as a springboard into a deeper exploration of each of the conflicts.

Above all, this collection illuminates a core message that, “It’s our responsibly as readers to carry and nourish the seeds, letting them grow inside us as we go on to create our own stories” (Edwards 2). This is her challenge to all readers; it is a challenge that should be embraced. ■



Truth and Reconciliation: Curating School Library Resources To Support The New Curriculum

At the recent OLA conference, we had the opportunity to present the topic of Truth and Reconciliation: Curating School Library Resources to Support the New Curriculum. When we considered where to start our talk, we decided it made sense to go back to the beginning of our own learning journey. While we present a high school example, the process and resources can be applied to any grade.

The Journey

It all started with a pilot project for the new Grade 11 English course, now called Understanding Contemporary First Nations, Métis and Inuit Voices, and developed into a teacher and learning commons informationist collaboration and a shared, deep-learning experience that has helped inform and structure teacher professional development, teacher/library collaborations, and the development of subject-specialties within the district library staff team.

To truly honour the intent of the Truth and Reconciliation Commission's Calls to Action, planning the new course required a deep dive into the curriculum and an understanding of the resources required to support the learning. We — teacher and learning commons informationist — sat down together, reviewed the curriculum and began to unpack what was being asked and what might be in our existing collection to fulfill the expectations.

Evaluation and Review Sites for Children's Literature

Oyate. How to Tell the Difference: A Guide for Evaluating Children's Books for Anti-Indian Bias: oyate.org/index.php/resources/41-resources/how-to-tell-the-difference

Debbie Reese. American Indians in Children's Literature: americanindiansinchildrensliterature.blogspot.com

We started reading and making connections. We talked about how it is crucial that the truth remain the central point of Indigenous education. We asked a lot of questions such as: how do you teach that? What is the curriculum asking us to look at? What do the specific expectations say? What do we need to teach that? We also learned that in Indigenous culture, there are multiple text forms and lots of ways to access these. We did a lot of wondering!

At this point in the journey, we brought in our library colleague for her help and insight. There was so much to learn, we couldn't do it alone. The more knowledge and understanding you can build, the better.

We read articles and consumed critically-evaluated social media for a wide range of differing viewpoints to understand topics from all perspectives. We took online courses, explored webinars, and discovered local cultural centres where we met elders and knowledge keepers to further our learning. We read books like *Shi-Shi-Etko* by Nicola Campbell, *The Reason You Walk* by Wab Kinew, fiction and non-fiction by Richard Wagamese, Lee Maracle, and Eden Robinson. We consulted lists such as, From Sea to Sea to Sea: Celebrating Indigenous Picture Books, from IBBY Canada (ibby-canada.org/wp-content/uploads/2018/11/FromSeaToSeaToSea_Ibby_Catalogue_Final_Digital.pdf). We also sought opportunities to attend cultural competency training offered by our school board. Throughout our learning, we collected resources and contacts that would help us to curate our own school library learning commons collections.

Curation and Evaluation of Resources

Everyone wants that one book, the "one stop shop" to teach a course. Through our learning, we came to understand that there is no "big book" for Indigenous education. We had to think outside the box to collect and curate resources that represented authentic Indigenous text forms. To do this, we knew we needed more specific collection guidelines than those used for our regular collections, and these guidelines needed to come from, and reflect, Indigenous voice.

The supplemental guidelines also impacted our purchasing

Nancy Clow, Marg Mannseichner, and Patty West

decisions and we made a concerted effort to support Indigenous publishers and vendors whenever possible. When we acknowledged the need for subscription-based databases and streaming video products — Curio.ca, ON-Core and NFB Education — to provide rich curriculum resources and teacher supports, we researched the relationship between the platform vendor and Indigenous content providers.

Throughout our curation process, the question of appropriation versus appreciation always was present. We centred on the phrase “not about us without us” to continually remind us that the curation of resources and the teaching of Indigenous materials must be done in partnership with knowledge keepers, elders, and the Indigenous community.

For more learning and resources, please scan the accompanying QR code to access our Virtual Learning Commons. Here you will find the amazing resources that we have gathered over the last five years as well as links to online learning, social media accounts and Indigenous organizations we consulted throughout our journey. These resources and links are constantly being updated as we continue to curate our materials.

Now, your journey begins... ■



Guidelines for Selecting FNMI School Library Resources:

Developed by, or in collaboration with, a qualified, reputable Indigenous source such as an Indigenous organization, knowledge keeper, author or scholar that reflects current and historical events through an Indigenous perspective.

Grade/age appropriate and relevant for learning about Indigenous traditions.

Free from bias, stereotype and questionable or gratuitous language and imagery.

Content focuses on Turtle Island and Indigenous history and experience in Canada.

Reflective of Indigenous storytelling tradition through the inclusion of strategies, activities and visuals that reflect the multiple text forms of Indigenous storytelling.

Sourced (with some adaptations) from:

Reconciliation through Indigenous Education (UBC MOOC): pdce.educ.ubc.ca/reconciliation

Assessing and Validating Resources – Aboriginal Heritage (Library and Archives Canada): bac-lac.gc.ca/eng/discover/aboriginal-heritage/Documents/Assessing%20and%20Validating%20Sources.pdf

First Nation Communities READ

How Schools Can Implement FNCR Programming in 5 Easy Steps

First Nation Communities READ (FNCR) is an annual book award program that celebrates the very best of Indigenous Children's and Young Adult/Adult literature. FNCR was launched in 2003 by the First Nation Public Library community. Each year books are nominated by publishers and are considered by a jury of librarians from First Nation communities throughout Ontario. Selected title authors are awarded the Indigenous Literature Award sponsored by the Periodical Marketers of Canada and each receive \$3,000.00.

The 2019/2020 selected titles will be announced in August 2019. Award presentations will take place in Toronto at Word on the Street at the end of September.

FNCR posters will be available for free to all libraries in Ontario. Please contact Nancy at ncooper@sols.org for more information about booklists, posters, or programming.

First Nation Communities READ is an excellent program to use in school libraries. The following are 5 easy ways school libraries can implement the FNCR nominated and/or selected titles.

1. Art show

A librarian in Timmins helped her library to showcase the FNCR Children's category by hosting a series of readings from nominated books and then urging children to create a piece of art based on one of the stories. She then framed each of the pieces and had them situated throughout the children's section of the library. Invitations were sent out to families and surrounding community. A great art show ensued.

2. Author visit

Did you know that the Writer's Union of Canada has a grants program for hosting authors? Check out their website for requirements. Maybe there is an Indigenous author you have wanted to speak at your school (writersunion.ca/public-readings). The Ontario Arts Council has a grant program that supports Indigenous artists to visit and work within communities. Maybe you would like to collaborate with a local artist or author. Many of the authors highlighted as part of FNCR are also wonderful visual artists. For example, Joanne Robertson, winner of the 2018/2019 FNCR Children's Category wrote and illustrated her book, *The Water Walker* (arts.on.ca/grants/priority-group/-artists).



3. Purchase books from GoodMinds.com

All First Nation Communities READ books are featured at a discount on the GoodMinds.com website. Not only is GoodMinds.com the official wholesaler for FNCR, each purchase guarantees a donation to the SALT Fund (Supporting Aboriginal Libraries Today).

4. Celebrate Indigenous History Month in early June

While National Indigenous Day is celebrated on or near June 21, you can celebrate Indigenous history all month long with FNCR titles. Small weekly thematic collections such as families, residential schools, animals, or being out on the land could all be supported by FNCR titles.

5. Celebrate the Year of Indigenous Languages in 2019

In a resolution adopted by the United Nations General Assembly, 2019 was declared the Year of Indigenous Languages. Invite a language speaker into your library! Check out Twitter for various Indigenous Word of the Day profiles. For more information about how your school/community can get involved, visit the International Year of Indigenous Languages website at en.iyil2019.org.

What happens when you create a culture of respect, trust, and innovation in school library spaces?

Dr. Jenny Kay Dupuis

We cannot overlook the narratives of the Indigenous peoples as we think about the delicate issue of truth and reconciliation in school libraries.

For my entire childhood, I was raised in Northern Ontario. Nipissing First Nation is a place that my ancestors have called home for more than 10,000 years. My great-grandfather, Ernest Couchie was one of the longest-serving chiefs of Nipissing First Nation. He was known as a well-respected community leader who embraced the values of humility, honesty, and fairness. The community was his family; in fact, he used his earning from a taxidermy business he also operated to not only provide for his own children, but other children and families who were in need.

In 1928, an Indian Agent came to the house and forcibly removed his children, including my granny, Irene. The Indian Agent took the children further north to the Spanish Residential School. At this school, the children faced isolation, abuse, and were shamed out of speaking the Nibising dialect of Nishnaabemwin.

These horrific acts continued against the children for over 100 years. The last school closed in 1996.

At the same time, many First Nations communities across Canada faced other acts of assimilation and oppression. Many of those stories involve injustices that are buried in legislation and policies that were created to take away our basic human rights including, but not limited to, our culture, our language, and our women and children. At one point in

time, community members were prohibited from participating in traditional ceremonies. They had to ask permission and get a pass to leave the reserve. If a First Nation's woman married someone who was not of First Nation's ancestry, they lost their status, which also meant they lost their connections and right to their traditional lands. Truly, we had no voice, and no say. In fact, we couldn't even vote in elections, obtain a post-secondary education, or hire lawyers, until the 1960s.

Today, there is a growing awareness about the realities that Indigenous peoples still face. The legacy of the residential schools and the "60s Scoop" remains. Third World housing, infrastructure and social conditions exist in many First Nations and Inuit communities. Disproportionate incarceration rates exist. Huge gaps in graduation rates exist between Indigenous and non-Indigenous students. A population of Indigenous women and girls have gone missing or have been murdered. Gender discrimination still exists. And treaty relationships and obligations still need to be honoured and healed.

Growing up, I can recall going to the school library, and being encouraged to explore the sections, but found myself detached, disheartened, and disconnected after reading a series of books about Indigenous peoples found in an inappropriately titled area, *Peoples of the Past*. The books lacked respect, depth, and truth. The stereotypical images and words hurt. They were not reflective of the histories, cultures, and lived realities. It was not a culturally safe experience.

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So, as someone who is always searching for meaningful, engaging ways to reach out to people so they can learn about topics focused on Indigenous realities, diversity, cultural justice, and respectful relationships, I decided to do something to change the narrative.

In 2016, I co-wrote the best-selling book, *I Am Not a Number*, as not only a tribute to my granny and over 150,000 children who attended the residential school system, but also as an attempt to encourage young readers to unpack a story, think critically, and guide them to form their own opinions about issues of assimilation, identity loss, oppression, and injustice. Additionally, through strong characters, written words, and vivid illustrations, the readers can explore aspects of imagery, the settings and the power of voice used to express feelings of resiliency, strength, fear, loss, and hope.

I'll always take the narratives shared by family and community to heart. Today, I am more than ever motivated to use the concepts of truth, remembrance and memory to advance positive change through my work as an educator and writer. So in the spirit of reconciliation, I will not only be remembering the past, but choosing to also celebrate and share the stories of the resiliency of my community, including leaders like my great-grandfather who stood up against the Indian Agent when they returned for his children.

As we move forward, I urge you to think about the legacy that we, as community partners in reconciliation, will leave behind. School libraries have an important role to play in supporting acts of reconciliation and sharing knowledge as they walk shoulder to shoulder with Indigenous and non-Indigenous peoples to make positive change at school levels.

In being part of that change, consider what footprints you will make and how you will become partners in reconciliation so Indigenous peoples can feel valued in library spaces and their communities. In some communities, libraries have worked hard to build relationships with the Indigenous community through co-developing materials in the local Indigenous languages, offering opportunities for input on Indigenous collection development, and support for bringing Indigenous knowledge into school spaces. Whatever the case, reflect on the ways you can open doors, so that Indigenous peoples, especially Indigenous children and youth, are given the opportunity to know that Canadians truly care.

Lastly, as part of your commitment, take time to listen to, consult, and engage with the diverse voices of Indigenous peoples. Check out IBBY Canada's new catalogue *From Sea to Sea: Celebrating Indigenous Picture Books* that was created to highlight 100 works by First Nations, Métis and Inuit authors and illustrators. As well, read the *Final Report of the Truth and Reconciliation Commission* and the *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)*. It offers a look into the realities of how Indigenous peoples exist at this time. Then reflect on and choose at least one act that you can do to offer your support as an active school community leader. ■

DON'T MISS OUT ON MEMBERSHIP BENEFITS THIS SPRING AND SUMMER

Keep your membership active! As an OLA and OSLA member, you get access to special membership benefits and perks:

- Discounted Forest of Reading registration
- Discounted registration rates on signature and divisional events, such as RA in a Day, Annual Institute on the Library as Place, Marketing Think Tank, and Child and Youth Services EXPO
- Exclusive member-only rates for Super Conference registration (opens in November)
- Discounts with partners such as Perkopolis, GoodLife Fitness, Rogers, and The Personal Insurance
- Receive the award-winning *The Teaching Librarian* magazine as an OSLA member

Visit accessola.com/myaccount to check your membership status and renew today!

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∴ ontario library association



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Nothing About Us Without Us

“The final lines of Mi’kmaq poet Rita Joe’s *I Lost My Talk* state,
“So gently I offer my hand and ask,
Let me find my talk
So I can teach you about me.”

Growing up as a biracial child in a small, Southern Ontario community, I was not always sure of my own voice. I knew half of my family was Miskito, one of the Indigenous peoples of Central America, but race, ethnicity and culture were not meaningfully acknowledged, let alone upheld and celebrated, at school. I vividly recall the feelings of isolation and confusion when racial slurs were used by peers as an attempt to hurt me. I remember the bewilderment I felt about those derogatory words as I knew they were not an accurate depiction of my identity. I was not the words they were calling me yet, at the same time, I didn’t see me, my experiences or the lives of other people of colour

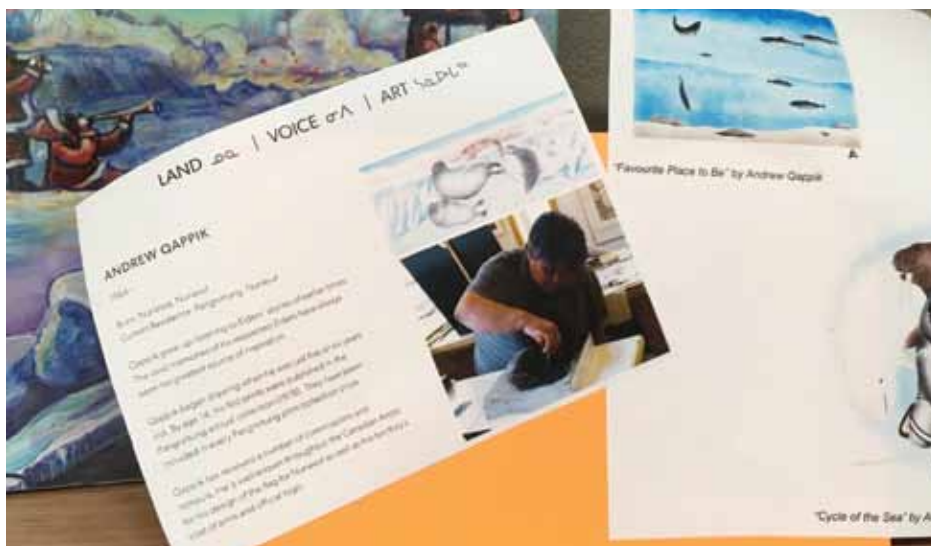
represented in any significant way at school. We didn’t have a platform or opportunities to engage in positive conversation about culture and identity as children and this silenced the small voice inside that wanted to talk and share who I was with my classmates.

Perhaps that is part of the reason why I have been inspired as a teacher-librarian to prioritize Indigenous perspectives in our school learning commons. I want every child to see themselves in our library collection and be assured that they have a voice. I also want our students to know that delving into First Nations, Métis and Inuit texts is not a one-time event but, rather, ongoing experiences to be engaged in all year.

If a display has been created or a book is read aloud, an authentic Indigenous voice and meaningful experiences will accompany it to help deepen understanding.

While attending the Fall 2018 Council of Outdoor Educators of Ontario Conference, I had the pleasure of hearing Elder Peter Schuler from Mississaugas of the Credit First Nation speak and his words, “nothing about us without us,” deeply resonated with me. Schuler said First Nations, Métis and Inuit stories and experiences need to be shared by Indigenous people, in their own words and language, in their own culturally unique way. We cannot tell what we have not lived ourselves. We need to listen. That is the only way we can learn.

The third bullet of the 63rd Call to Action of the Truth and Reconciliation Commission recommends: “Building student capacity for intercultural understanding, empathy, and mutual respect.” These words, combined with the principle of “nothing about us without us,” not only greatly impacted my teaching practice but left me wondering about our school’s library collection. What should be added? What would need to be weeded? How could I consistently put authentic Indigenous voices at the forefront of our learning? As a new teacher-librarian, I wasn’t



sure how it would look but I knew I had to commit to prioritizing authentic Indigenous voices wholeheartedly.

We began with investing in expanding our First Nation, Métis and Inuit collection. Although already housing an admirable list of titles, half of this year's library budget was dedicated to purchasing a wide assortment of both fiction and non-fiction Indigenous authored and illustrated texts. In my experience, students would typically learn about Indigenous people and their communities through social studies or by hearing about residential schools on Orange Shirt Day. In some cases, this may have been the only Indigenous perspectives students were exposed to all year. There are so many stories to be told from diverse First Nations, Métis and Inuit communities. All students need breadth and depth of exposure to Indigenous perspectives. I also wanted my Indigenous students to see themselves in our collection, to know their community was honoured in our learning commons. As our collection has expanded, seeing students excitedly grab books from displays and watching their eyes light up when they tell me, "I go to powwow!" or "I jingle dance just like her!" has confirmed my belief in the importance of continuing to make purchasing literature about Indigenous people, by Indigenous people, a priority. Authentic representation matters.

Beyond texts available to students, the presence of Indigenous voices was another facet of "nothing about us without us" that I needed to uphold. I cannot have elders and knowledge keepers visit our classroom every day, however, digital resources and the Internet virtually bring faces and experiences into our learning commons. Recently, when sharing the Silver Birch Express nominee *A Bear's Life*, my students learned that the Great Bear Rainforest is Kitasoo/Xai'xais territory and that the First Nations people of that land have cared for it for generations. Even though the book speaks about the Indigenous perspective, taking time to find and then show them a video of a hereditary chief talking about the rainforest in his words and telling them of the spirit bear in his own language,



is what made their experience more authentic and thus impactful. We don't have to speak on behalf of anyone or any culture, nor should we. When we take the time to find Indigenous voices, they can speak about themselves, in their own words and language. They do the teaching and our students learn to listen and appreciate Indigenous culture and perspectives.

Since the beginning of the year, our Intermediate students' time in the Learning Commons has been framed by the overarching goal of broadening our collective Indigenous perspective. In our Google classroom, every other week I post a significant moment in Indigenous history, taken from Historica's Indigenous Perspectives Education Guide, and highlight it with additional videos, articles and interviews with Indigenous people. Students are given time to consider the question and create comments in our Google classroom with their thoughts, based on the information I have gathered and curated for them. As they continue growing in their research skills throughout the year, students will have more freedom to direct their research. As a class, we will continue to frame our inquiry around Indigenous perspectives and the importance of going directly to Indigenous voices as our source of information and compass for our learning. This already has taken flight. As one of the Grade 8 classes has many talented visual artists, when introducing texts and resources about Inuit culture, I screened the National Film Board's short documentary, *I Can Make Art Like Andrew Qappik*. We looked at maps, shared short



readings and had great discussion after watching the documentary. Hearing Andrew Qappik speak and seeing him carve and print-make first hand, ignited a special interest for them in the artistic side of Inuit culture. Seeing this spark, I then prepared materials for our own printmaking art, using push pins, pencils and Styrofoam to emulate the method of soapstone carving demonstrated by Qappik. With this particular class, we will continue researching and growing in our appreciation of Indigenous Art and that will perhaps influence their self-directed research. The learning commons is now decorated with their printmaking art alongside books about Inuit culture and articles about Andrew Qappik.

Students seem to believe I have a vested interest in Indigenous learning because I am Indigenous. Often students eagerly remind me that, "I'm Native too, Ms. B!" What they don't see is that although half my genetic makeup is Indigenous, stories about First Nations, Métis and Inuit communities are not my own to tell. Through a broader Indigenous lens, of course there is a common history of colonization, but I have to work just as hard as any teacher would to read articles, preview texts, discover reliable sources, find virtual voices of elders and knowledge keepers and build relationships with Indigenous community members with support from our school board's Indigenous Education Team. This takes time. It is not always easy, however, I repeat the words which resonated so deeply with me, "nothing about us without us," and am encouraged to continue making choices, guided by that truth. ■



Mapping the Future of Indigenous Teaching

Tara Zwolinski

My love of maps grew from childhood trips spent with my family, navigating our way through cities and highways. As a teacher, I looked for ways to bring map reading into the classroom. If a kindergarten student expressed an interest in the TTC, I brought in route maps and cardboard subways. When reading *The Breadwinner* by Deborah Ellis with Grade 8s, we consulted online maps. As a teacher-librarian, I borrow giant floor maps for collaborative learning with all grades and I'm always looking for ways to bring in engaging resources that provide meaningful learning experiences.

One resource I would like to highlight is the new *Indigenous Peoples Atlas of Canada Giant Floor Map* available from Canadian Geographic. This map and four-volume atlas (in both English and French) are the result of a partnership between the Royal Canadian Geographical Society and Canada's national Indigenous organizations, inspired by the Truth and Reconciliation Commission's call to action.

The Specifications:

The map measures 11 metres by eight metres and is delivered in a giant hockey bag with a teacher's guide and activity cards. It comes with an 11 metre timeline of residential school history and can be borrowed for a three week period for free. Borrowing information: canadiangeographic.com/educational_products/ipac_floor_map.asp. Access the four volume atlas online at: indigenouseoplesatlasofcanada.ca.

Map Introduction:

Students are immediately excited when they see the *Indigenous Peoples Atlas of Canada Giant Floor Map*. We start with the rules of no shoes and walking only and then students are given a few minutes to explore. Almost instinctively, students look for a familiar place, either Toronto where they live, a community where a family member or friend lives, or a place they have visited.

We then talk about the elements of a map, its importance and how we read and understand the information conveyed. We discuss how maps have titles and authors like books and this activates schema about what they are going to read and

whether the source is reliable. We discuss the border and legend, considering how these are like the cover and table of contents of a book, providing information about what is contained in the map. We also talk about the date the map was produced and how this information provides us with an historical context.

The compass rose provides an interesting discussion because north points along the longitudinal lines which are not parallel. Students walk the longitudinal lines and we discuss how the giant map is a two-dimensional representation of a sphere.

Geography and History from the Perspective of First Nations, Métis and Inuit:

After talking about the various elements of the map, students often ask: "Where are the provinces and territories?" This map represents the re-mapping of Canada to assert the ongoing Indigenous presence and does not include those political boundaries. As a result, the map uses colour to demonstrate the traditional territories and language families of the First Nations, Métis and Inuit.

In the introduction of the four-volume *Indigenous Peoples Atlas of Canada*, Adam Gaudry describes the long tradition of map-making by Indigenous people of Turtle Island and how these maps were represented in story and used to regulate land use and governance. Gaudry also emphasizes that map-making is a deeply political process and that it is important to distinguish between the maps that hide Indigenous conceptions of space and those that establish a world of ongoing Indigenous nationhood.

"How we draw maps goes hand-in-hand with how we understand the world we live in." — Adam Gaudry

Canadian Geographic Education has provided many activities within the resource binder that accompanies the *Indigenous Peoples Atlas of Canada Giant Floor Map*. Additionally, they are available online: canadiangeographic.com/educational_products/ipac_floor_map.asp. On the next page, I highlight some of my favourites.

The Border:

While all maps have borders, the border on the *Giant Map* is unique. It is a resource for learning about the historical timeline of Canada from the Indigenous perspective. After introducing the elements of the map, students explore the timeline border with the task of finding and sharing something on the timeline with which they were able to make a connection—map to world, map to text, or map to self.

As I explored the timeline with a colleague, we were particularly drawn to the description for the 1500-1600s date which describes how European powers developed the concept of *terra nullius* (nobody's land) and the Doctrine of Discovery to justify the appropriation of First Nations' land. This provided an opportunity to have a conversation with the students about colonization and how to begin to decolonize our thinking.

Place Names and Language:

It is important to acknowledge that Indigenous people already had named places throughout Turtle Island and that one of the first acts of colonization was to name the newly “discovered” land, disregarding existing Indigenous place names. In recent years, many places in Canada have reclaimed their traditional names: Iqaluit, Haida Gwaii and Maskwacis are some examples. We begin the discussion of language with students with a pair-share about the meaning of their own name and what they know about why it was chosen for them. Then students reflect on how they would feel if someone came along and decided that they would be referred to by a different name. This deepens students' understanding of the effect of colonization and why communities are choosing to reclaim their traditional name.

The map also features the names and locations of Indigenous languages spoken in Canada. We discuss the distribution of English, French, Non-Official Languages and Indigenous Languages as recorded by Statistics Canada in 2017. Of the 33 million people in Canada only 138,000 people speak Indigenous Languages. Some languages are critically endangered, such as Tlingit with 10 speakers and Kutenai with 25 speakers. Students share how language provides a window into how we interpret and understand our world and consider why the extinction of a language is a profound loss.

Residential Schools:

The *Giant Map* includes a residential school timeline. Students make connections between the atrocities of residential school experience and the endangerment of Indigenous languages.

The *Giant Map* indicates the locations of all the residential schools across Canada. Students notice that they existed in every province and territory with the exception of Prince Edward Island, Newfoundland and New Brunswick. This is where we introduce students to geographical inquiry by asking three simple questions: Where is it? Why is it there? And, why

care? We also ask, “Why were there no residential schools in those three provinces?”

As teacher-librarians, we make connections to books and this is an opportunity to connect the map with *Fatty Legs* by Christy Jordan-Fenton and Margaret Pokiak-Fenton and *Secret Path* by Gord Downie and Jeff Lemire. Students can find Baille Island, Tuktoyaktuk and Aklavik in the former. In the latter, they can find Kenora and Ogoki Post and see how far Chanie had planned to walk.

Climate Change:

There are many wonderful activities in the teacher's guidebook regarding climate change. This provides an opportunity to embed environmental education into social studies and geography and include an FNMI lens.

With the *Giant Map*, I shared my own personal stories of a recent 43-day road trip from Toronto to Tuktoyaktuk. I shared how along the Dempster highway we experienced temperatures of 32 degrees Celsius and a week-long heat warning. I shared how the water from the taps in Inuvik was always warm because the pipes are above ground and between the heat and the 24-hour sun it remained warm. I shared how in Jasper National Park almost 50 per cent of the trees were dead from the Mountain Pine Beetle which doesn't survive at those elevations but because of climate change, this pest has devastated the forests. Finally, I shared how while we were returning home we could see the smoke from the fires in British Columbia all the way until we reached the Saskatchewan-Manitoba border.

Conclusion:

Teacher-librarians play a key role in schools as curriculum leaders who can bring adaptive, innovative resources for all grades to schools. Through the use of community resources such as the *Indigenous Peoples Atlas of Canada Giant Map* and others, such as the *Energy Production and Transmission Giant Floor Map*, teacher-librarians can ensure that resources that provide the perspectives of First Nations, Métis and Inuit lens are accessible to students, teachers and the community.

Acknowledgements:

I would like to thank Mary-Jane Starr, library volunteer and geography partner, and Andrea Buchholz of the Royal Canadian Geographical Society, for sharing her expertise and passion with the students at Duke of Connaught Junior and Senior Public School. ■

The Indigenous Peoples Atlas of Canada Giant Map at Duke of Connaught Junior and Senior Public School (Photo taken by Mandisa Bromfield)

What Can I Contribute to Meaningful Reconciliation?

Teaching and Learning about Residential Schools with A New Resource

What can I contribute to meaningful reconciliation? This is a question we want everyone asking themselves since the release of the Truth and Reconciliation's 94 Calls to Action in June of 2015. But, what does it mean? And, how do I engage in this work in a culturally safe way? Teachers' greatest fear as of late is teaching about residential schools: How do I do so without creating further harm?

Within the Grand Erie School Board's boundaries, only minutes from our board office, is a daunting laneway lined with trees and secrets, leading to a building full of truths to be heard, stories to be told, and voices to be honoured. On these grounds stands the Mohawk Indian Residential School, a large and looming reminder of all the work that still needs to be done for all students within our board. Our complex local history, so personally affected by this legacy, called for a local, context-specific response to guide Grand Erie educators and students on the path to reconciliation.

The Grand Erie team, working with The Critical Thinking Consortium, heard these concerns from teachers and took it to heart. There is so much information out there, how do we bring this into the classroom and create critical thinkers who can become agents of change in the future? In partnership we produced a unit of study for students in Grade 6 which does just that. The *What Can I Contribute to Meaningful Reconciliation?* document explores the causes and consequences of residential schools in Canada: tc2.ca/en/creative-collaborative-critical-thinking/resources/reconciliation.

Partners from the Six Nations of the Grand River and The Mississaugas of the Credit came together with the Grand Erie District School Board's Indigenous Education team, the Woodland Cultural Centre, and TC2. It was important for our teachers to know that the community supported this resource and they could feel secure knowing in the community encourages them to use this in the classroom.

The resource, a set of 11 lessons framed around rich, collaboratively developed critical inquiry questions, focuses on the development of intercultural understanding, straight from the 94 Calls to Action. Students explore relationships,

both past and present, and how two people move forward in relationship to one another when trust is broken. Students learn about the Two Row Wampum, and how the relationship between Indigenous people and non-Indigenous people was intended to be, further exploring the question: How do we move forward, and can we?

Secondly, students explore the history of residential schools in Canada, including the causes and consequences. They are encouraged to examine their own bias, and the bias of media and popular texts. Students engage in ongoing reflection using a thought book that allows them to see that their opinions and bias can change over time with information, discussion and empathy. In the end, students take on an agent of change perspective and begin to analyze the question: How can I contribute to meaningful reconciliation. This is a question all Canadians should be asking themselves moving forward on this journey.

Partners from the Six Nations of the Grand River and The Mississaugas of the Credit came together with the Grand Erie District School Board's Indigenous Education team, the Woodland Cultural Centre, and TC² to produce the unit of study. It was important for our teachers to know that the community supported this resource and they could feel secure knowing in the community encourages them to use this in the classroom.

Our intention is not only to teach the history, but also to engage our learners in the critical thinking process so it is no longer just the sharing of information, but the critically thinking about what led us to this point in time, and intentionally planning for where we want to go in the future as we walk along the path to reconciliation. Reconciliation is both an individual journey as well as a collective journey. Our hope is that this resource will support our students in learning the history present within our community, create intercultural understanding of our complex communities, and help build the unknown future ahead.

To quote Senator Murray Sinclair: Education is what got us into this mess. Education will be what leads us out. ■

Respectful Relationships in Libraries: Where Should We Start?

A colleague and faculty member recently reminded me that, as a settler and a non-Indigenous person, what I should continue to strive for is being in right and respectful relationship with Indigenous peoples. Being in respectful relationship is a complicated goal. It looks different depending on where you live, your relationship with the Indigenous peoples of the land and changes with time. In Toronto, where I live and where I was born, this means understanding my responsibilities and obligations to Anishinaabe and Haudenosaunee territory, including the people, cultures and languages tied to this place. It is important to note that our identities, perspectives and life experiences will lead us to relate differently. It means understanding my role as a guest in these lands and what it means to be a good guest and treaty partner. It also means bringing my experiences and my gifts to celebrate, promote and contribute to the Indigenous knowledges that come from these lands.

As a librarian, this is especially powerful to me. My goal is to learn from and alongside Indigenous community members, follow Indigenous leadership and to show up and work where I am needed. Wherever you are and whatever stage you are at in your relationship with Indigenous peoples and knowledge, we should all continue to humble ourselves and to learn. Reflecting on my own journey, taking a first step was certainly the most daunting. However, as professionals focused on information literacy, we already have the skills to be able to seek out quality resources that can begin our journey towards being in respectful relationship. It is our responsibility, as library people, to gain new skills that can help in the process of evaluating how the resources in our libraries relate to Indigenous peoples. As teacher-librarians, you have a special responsibility to the Indigenous youth that are in your schools and your libraries. It is important that young

Indigenous students have a space to see their identities and lives reflected back to them in culturally safe and non-stereotypical or tokenized ways. Take this as your first call to action and purchase a book by an Indigenous author for yourself or your library and begin from there.

In the face of this action, we should remain conscious of the space and places that we occupy as non-Indigenous people and acknowledge our limitations. Indigenous knowledges have long been intentionally excluded from our work. The library and its collections can never be a replacement to authentic relationships built on reciprocity and respect. However, libraries can be, and always have been, spaces for communities to gather. How can your library be a space for students, and especially Indigenous students, to gather, learn, share and celebrate? We conceive of libraries as quiet spaces for reflection and peaceful study, but what is the sound of being in respectful relationship? Imagine the library as a place filled with the joyful din of students gathering in community, sharing, laughing and growing together. 2019 is the UNESCO International Year of Indigenous Languages. There could be an Indigenous language café for your students, to practice words in the languages of the particular territory that you are on led by local knowledge keepers. What a thrill it would be to walk into a usually silent library, suddenly filled with the sounds of a language that has been spoken on that land since time immemorial!

Relationships are dynamic and they will change as we develop. As we move forward, as we are spurred to action, as we learn, these relationships will grow. Remember that these relationships are reciprocal, we must contribute to benefit from being in respectful relationship. With all of this in mind, what will it mean to be in respectful relationship in 10 years? 20 years? 50 years? We all will need to work together to find out. ■

“It is our responsibility, as library people, to gain new skills that can help in the process of evaluating how the resources in our libraries relate to Indigenous peoples.”

Honouring Our Own



If you did not attend the 2019 Ontario Library Association Super Conference, you may have missed the OSLA Awards Ceremony. These were our winners for 2019.

For more information on how to nominate someone for one of these awards, go to accessola.com/awards and selection OSLA Awards from the left column. Nominations for this year's awards are due November 1.

OLA Technical Services Award **Library Support Services Team,** **Dufferin-Peel Catholic District School Board**

With most of our teacher-librarians shouldering additional responsibilities beyond their libraries, (i.e., planning time) they rely heavily upon Library Support Services to assist in the development, maintenance and delivery of quality library collections for staff and students. Library Support Services consists of two departments: one central, one itinerant, led by Supervisor Greg Smith. The Central staff handle the cataloging and processing of library purchases, maintenance of the board-wide Symphony database and a comprehensive Media and Professional Catalog. Itinerant technicians play a large role in supporting school staff directly, dealing with everything from repairing, weeding and shelving books to advising on collection development and processing books at a school level. This department, as a whole, consistently goes over and above to provide a unique combination of leadership, technical advancement, training and development for our teacher-librarian community.

OSLA Administrator of the Year **Amanda Chapman,** **Durham District School Board**

Amanda Paterson is the current Innovation Officer for the Durham District School Board (DDSB). Her portfolio includes K to 12 Library Learning Commons programming, Innovative Education and Inclusive Technology. Amanda's steadfast commitment to school libraries and innovation has allowed the DDSB to offer exceptionally strong library programming, run by qualified teacher-librarians to all students across the district. Amanda has been a fierce advocate for school libraries for many years, ensuring school libraries, and teacher-librarians are on our system road map and always supported. This philosophy, dedication and leadership to school libraries allows DDSB libraries to continually grow, offering our students rich opportunities for innovative teaching and learning inside our LLCs.

OSLA Council



OSLA Award for Special Achievement

Leigh Cassell, Live Learning Canada – Human Library

Leigh Cassell is an educator, adventurer, edupreneur and partner in learning with teachers and students around the world. She is an education and innovation consultant currently working as the Manager of Innovation and Learning at SPARK, and the Founder and President of Digital Human Library (@dHL_edu). Driven by her passion to inspire in others a love of learning, Leigh's expertise is grounded in how we integrate digital technologies for the purpose of building relationships for learning, developing global competencies, designing new literacies, and preparing students to succeed as next generation learners. Leigh is also the Founder of the Ontario Edu Students' Twitter Chat (@ONedSsChat), Co-Founder of A Kids' Guide to Canada (@AKGTCanada) and OnEdMentors Connect (@OEMConnect), and a Founding Partner of Live Learning Canada (@LiveLearningCA). Leigh works as an Apple Distinguished Educator, certified Google Educator, and SMART Certified Interactive Teacher.



OSLA Teacher-Librarian of the Year

Kate Tuff, Bloorview School Authority

Kate passionately fosters the love of learning in her students. Her enthusiasm for literature and finding engaging books for all students is immediately apparent when you walk into the Library Learning Commons. Students are seen actively reading, seeking books and leaving with a positive attitude. As an educator for 23 years, Kate is keenly aware of the importance of students seeing themselves reflected in their learning, not just students with special needs, but also with culturally responsive literature. Kate critically evaluates texts in order to create a collection of resources that enhances student learning, achievement and programs. Kate recognizes her responsibility as a leader in her school to model innovative practices, promote diversity and cultivate the love of learning and literacy. Through her collaborative initiatives with colleagues Kate has built capacity in the area of Inquiry Based Learning. As both writer and reviewer, Kate has contributed to two inquiry-based learning publications with the Toronto District School Board while on secondment to Bloorview.



OSLA Teacher-Librarian of the Year

Glenn Turner, Nepean High School, Ottawa Carleton District School Board

Glenn Turner has been an outstanding advocate for school libraries in the Ottawa-Carleton District School Board (OCDSB) and has role modelled the implementation of *Together for Learning* through inquiry based activities as a teacher-librarian at Nepean High School. Glenn has provided outstanding library leadership for our district, as the chair of Library Subject Council, a voluntary position, and in this role was instrumental in supporting new teacher-librarians, providing consultation on the transition of library spaces to learning commons and has advocated and secured shared database resources for the entire district when Knowledge Ontario was no longer available. In his capacity as Library Subject Council chair, Glenn has coordinated numerous opportunities for OLA presenters to provide professional development opportunities to the teacher-librarians in the Ottawa area. Glenn has organized collaborations with the coterminous Ottawa Catholic School Board (OCSB) and has also coordinated facility visits and professional development with Carleton University Library and Algonquin College Learning Commons.

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