



Myth Busting with Non-Fiction Texts

Lesson Plan

NBE 3C Curriculum Expectations

First Nations, Métis, And Inuit Perspectives And Text Forms In Canada

A3. Reconstructing: demonstrate an understanding of the role of contemporary and historical text forms created in Canada in representing the diversity of First Nations, Métis, and Inuit lives, cultures, and world views, and assess the impact on Canadian society of efforts to challenge colonialist views and incomplete or inaccurate representations

A3.1 demonstrate an understanding of several different challenges First Nations, Métis, and Inuit individuals and communities face and have faced in controlling their own narratives and resisting colonialist views, as revealed in text forms studied in this course (**Acknowledging**)

Reading and Literature Studies

C4. Reflecting on Skills and Strategies: reflect on and identify their strengths as readers, areas for improvement, and the strategies they found most helpful before, during, and after reading texts from First Nations, Métis, and Inuit cultures, and, as appropriate, texts from non-Indigenous sources

C4.1 describe a variety of strategies they used before, during, and after reading texts from and/or related to First Nations, Métis, and Inuit cultures, explain which ones they found most helpful, and identify appropriate steps they can take to improve as readers (**Metacognition**)



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Learning Goals & Success Criteria

Learning Goals

We are learning about:

- the importance of myth busting and how Indigenous voices are controlling their own narratives and challenging and correcting colonialist views and inaccurate representations

Success Criteria

I can:

- Identify the techniques and approaches writers and speakers, including First Nations, Métis and Inuit writers and speakers, use to assert their truth
- Describe the effectiveness of the techniques and approaches used by First Nations, Métis and Inuit voices to challenge colonial views and inaccuracies
- Describe how witnessing and understanding the techniques and approaches writers and speakers use to assert their truth can help me when I need to challenge inaccurate views and representations
- Explain why it is important for First Nations, Métis and Inuit voices to challenge colonial views, inaccuracies and misrepresentations, and how their work of myth busting benefits Indigenous and Non-Indigenous peoples

Essential Questions

1. How does someone challenge inaccuracies and assert their truth?
2. How are colonial myths about First Nations, Métis and Inuit being dismantled?
3. How does knowing how others challenge inaccuracies and assert their truth help me when I need to challenge inaccuracies and misrepresentations?

Lesson Materials and Resources

- [Lesson slides](#)
- Handout: [Terminology](#)
- [“The Myth of Progress”](#)Chelsea Vowel



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Lesson Plan:

Estimated Timeframe: 75-150 minutes

Minds On

1. Invite students to view a [video clip](#) of a press conference in which Wab Kinew (Manitoba politician, writer, broadcaster, originally from the Onigaming First Nation) challenges a Manitoba cabinet minister on his view of residential schools. [Slide 2] As students view the clip, ask them to pay attention to the myth(s) Kinew challenges the minister on.
2. In a whole class discussion, invite students to share their observations. To extend the discussion, view the clip multiple times as needed, and prompt students to note:
 - How does Kinew go about challenging the inaccuracy and misrepresentation being presented (e.g., noting what he says, how he says it, body language, context)?
 - Why is Kinew's challenge effective and what makes it effective? [Slide 3]
3. Post the question: What does it mean to bust myths? [Slide 4] Through class discussion, generate ideas on what this can mean (especially in light of watching what Wab Kinew does). Gather responses (e.g., by noting them on chart paper) to refer to later.
4. Share Essential Questions, Learning Goal and Success Criteria of the lesson. For the Success Criteria, engage students in identifying key words in the criteria. Debrief by noting key words they identify and clarify any terms as needed [Slides 5-7]

Action

5. Establish groups, and in each group distribute a [set of terms](#) [Slide 8] and definitions (e.g., handout cut into strips). Ask students to determine connections that they see between the terms, e.g., by creating a concept map using the terms on chart paper or using Jamboard. Monitor and assess small group discussion and support conceptual understandings based on student understanding.

Have groups share the connections they made. Further clarify any misunderstandings that are evident in the sharing. **Note:** there will be multiple ways connections among and between the words may be made. Highlight the diversity of the ways groups made those connections.

6. To extend the discussion on the terminology, ask students (in small groups or as a class discussion) to identify where they saw the concepts involved in the video featuring Wab Kinew. In other words, ask students to describe what they saw happening in the video, using the terminology they explored.



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Note that the vocabulary is important for describing and explaining key ideas in the lesson.

7. Read the first two paragraphs of “[The Myth of Progress](#)” (e.g., as a shared reading using Slides 9-12). Pose the questions: What does Chelsea Vowel want us to understand from the opening paragraph of her essay? Gather responses through a class discussion.

This discussion should lead to identifying Vowel’s thesis of her essay. Explain that having her thesis in mind will help guide further reading of the essay.

8. Before continuing to read her essay, cue students to listen to a portion (0:00-5:58) of the CBC Radio podcast [The Next Chapter](#) in which Vowel gives reasons for writing her book, which includes the essay “The Myth of Progress,” and [her blog](#) [Slide 13]. As students listen, ask them to pay attention to the things Vowel says that relate to the thesis identified from the opening of her essay.

After listening, invite students to share connections they made between the opening of the essay and what they heard in the excerpt of the podcast.

Extend the discussion by posing the questions: What does she say about how and why she wants to fight back against these myths?

9. Metacognition moment: Ask students to describe
 - How might making connections between reading the opening of the essay and listening to a portion of the podcast at this point help your reading of the rest of the essay? Gather responses from students (e.g., through discussion). [Slide 14]
10. Have students continue to read the Vowel’s essay (e.g., continue as a shared reading). As they read, have students annotate the text using the guiding questions:
 - How does Vowel, as a writer, support her thesis? In other words, what choices does she make in her writing (e.g., in terms of content, techniques, style) that helps to support her big idea? (Note: these may include Vowel’s use of facts, examples and opinions, her conversational style mixed with thoroughly referenced research, her choice of content.)
 - Why is her argument (what she does in the writing) effective in supporting her big idea (e.g., busting colonial myths)? [Slide 15]

As students are reading and annotating, assess their understanding, and prompt as needed based on observations.

11. Once students have finished reading and annotating, have them share (e.g., through whole class discussion or in small groups) responses to the guiding



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questions.

Consolidation

12. Return to the ideas gathered in response to the question: What does it mean to bust myths? Invite students to add any new ideas to the prompt (e.g., in whole group discussion).

Following this, ask students individually to complete the sentence stem: *The myth busting work of Wab Kinew and Chelsea Vowel is important because...*, and include one or more of the terminology they looked at the beginning of the lesson [Slide 16]

13. Invite students to complete a reflection (e.g., as a reflection journal) responding to the following prompt: *When I need to address or challenge misrepresentations and inaccuracies, Wab Kinew and Chelsea Vowel have taught me that...* [Slide 17]

Extension Possibilities

1. Chelsea Vowel addresses other myths in her book *Indigenous Writes*, including her essays “The Myth of the Level Playing Field” and “The Myth of Taxation.” Select more of her articles or excerpts for students to further study how Vowel dismantles these myths.
2. Make connections to the lesson [Understanding Documentary Film as a Form of Resistance](#), which also addresses how First Nations, Métis and Inuit voices are fighting back against misrepresentations and inaccuracies in the colonial point of view.
3. Use the [Telling Our Twisted Histories](#) podcast series to explore how “Indigenous histories have been twisted by centuries of colonization.” Choose one of the episodes, for example the Pocahontas episode, to use as a shared learning experience, and then invite students to choose other episodes to understand about myths that should be busted.

Disclaimer

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Terminology

Decolonization is about shifting the way Indigenous Peoples view themselves and the way non-Indigenous people view Indigenous Peoples.

Decolonization

- restores the Indigenous world view
- restores culture and traditional ways
- replaces Western interpretations of history with Indigenous perspectives of history

Adapted from

www.ictinc.ca/blog/a-brief-definition-of-decolonization-and-indigenization, Retrieved July 30, 2021.

Positionality refers to how differences in social position and power shape identities, including social identities and representations in society. “[A]ll parts of our identities are shaped by socially constructed positions and memberships to which we belong” and which are “embedded in our society as a system” (Misawa 2010).

Adapted from University of British Columbia, Centre for Teaching, Learning and Technology Indigenous Initiatives,

<https://indigenousinitiatives.ctlt.ubc.ca/classroom-climate/positionality-and-intersectionality/>, Retrieved July 30, 2021.

Representation is the way people, groups, identities and/or entities are shown or described, accurately or inaccurately, in the messages and messaging in texts (e.g., print, visual, non-print), social discourses and narratives.

Bias is an opinion, preference, prejudice, or inclination that limits an individual’s or group’s ability to make fair, objective, or accurate judgements.

From *Social Sciences Humanities - The Ontario Curriculum Grades 9 to 12 - 2013*,

<http://www.edu.gov.on.ca/eng/curriculum/secondary/ssciences9to122013.pdf>, Retrieved July 30, 2021.



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Power is the ability of people to control their environment, including, at times, the behaviour of others. In any society, people with power have the greatest access to resources and can exercise control with only minimal thought to the effect on others. Societies tend to be dominated by those in “unmarked categories of power” – that is, people who are part of a group that represents the norm against which all other groups are compared.

From Social Sciences Humanities - The Ontario Curriculum Grades 9 to 12 - 2013, <http://www.edu.gov.on.ca/eng/curriculum/secondary/ssciences9to122013.pdf>, Retrieved July 30, 2021.

Privilege is the experience of rights, benefits, advantages, access, and/or opportunities granted members of a dominant group. Privilege is usually taken for granted by members of the majority or advantaged group, who do not recognize that minority or disadvantaged groups do not share the same rights, benefits, and opportunities.

From Social Sciences Humanities - The Ontario Curriculum Grades 9 to 12 - 2013, <http://www.edu.gov.on.ca/eng/curriculum/secondary/ssciences9to122013.pdf>, Retrieved July 30, 2021.

The Myth of Progress

Chelsea Vowel

Since December 2012 and the rise of the Idle No More movement, there have been numerous teach-ins throughout the country. Some of them focus on the theme of reconciliation. Others provide necessary background to those unfamiliar with the causes of Indigenous discontent, while others attempt to provide possible visions for the future. Whether you agree with a focus on education versus a widespread series of actions, it is clear much work is needed to overcome some very pervasive and damaging stereotypes.

You never have to wait long for unambiguously racist opinions, depicting Indigenous peoples in an unflattering light, to be given a public platform. In fact, certain people in this country managed to make a living claiming to be experts on us while basically assuring Canadians that Indigenous peoples are inferior and broken in every possible way. I don't like to provide a platform for this kind of thing, but this one chapter requires us to take a look at these narratives for a brief moment; so, my apologies in advance.

In January of 2013, a community paper in Manitoba, the *Morris Mirror*, ran an editorial by its editor-in-chief, read turcotte, that likened Indigenous peoples to terrorists and decried our "corruption and laziness."¹ Not to be outdone, octogenarian Nanaimo resident Don Olson submitted a letter to the editor of the *Nanaimo Daily News* in March of 2013, titled, "educate the First Nations to become Modern Citizens," detailing a supposed total lack of achievements and inability to survive in the modern world² – that's the really nice summary version; it's a pretty awful piece.

Rounding out this vituperative triumvirate in July of the same year was Karen Klassen, a *Calgary Herald* journalist. She wrote an article that, in essence, defended the Sixties Scoop and suggested that First Nations peoples are culturally unfit to parent.³ Her entire defense of the wholesale removal of Indigenous children from their families was that adoptive and foster families meant well. This opinion piece was not offered by a random citizen, but was delivered by a seasoned, paid journalist. In her article, she ignored all the research on the subject in favour of a knee-jerk personal reaction supported by nothing more than her anecdotal experiences. At its very best, the article was an example of a gross lack of professionalism.

The *Morris Mirror* experienced significant backlash and, despite its claims to "represent the views of the local community," local residents were quick to voice their disgust with the views expressed. In response, some businesses withdrew their ads from the publication.

The *Nanaimo Daily* also experienced negative publicity and lost ad revenue for its choice to publish Olsen's letter. Unlike the *Morris Mirror*, the *Nanaimo Daily* offered a full apology and withdrew the article.⁴ By then, a number of people had

published rebuttals to the letter, including a very detailed one by Danica Denommé in which she highlighted Indigenous achievements and innovation.⁵ In contrast, the *Calgary Herald* did not apologize or withdraw Klassen's piece.

In April of 2013, a British Columbia New Democratic Party (NDP) candidate resigned after some of her online comments about First Nations peoples came to light.⁶

You might be saying to yourself, "well, self, don't these examples show how there are now consequences for writing racist things? Now that papers know they can lose advertising, and people know they can lose their jobs or political positions, things must be getting better! "

If only that were true. Unfortunately, opinion pieces and articles like these continued unabated. Sometimes, these are presented somewhat more carefully, but generally still contain gems like this one from Conrad Black in June of 2015: "despite everything, even the First Nations should be grateful that the European Champions came here"⁷ – this, after a discussion about residential schools. Sometimes, these pieces are so dripping with sarcasm and contempt it is difficult to read through them fully, like in a book review of Réjean Morissette, also in June of 2015.⁸ Morissette denies that Indigenous people lived in Quebec before the French arrived; but rather, we're push there to escape the "belleiqueux [warlike] Mohawks, "or under pressure from the United States colonists, as well as coming to participate in the fridge raid. This, of course leaves Quebec's Hands Clean - no colonialism there, since there were no Indigenous peoples to colonize!

To provide a more recent example of a politician losing their position for racist comments, a conservative riding Association director lost her position in 2015 for her social media comments about Indigenous peoples, including when targeting their recently crowned Mrs Universe, Ashley Callingbull (nèhiyaw), whom she described as "a monster."⁹ So, no, I wouldn't exactly say things have gotten better.

The fact that people are able to outright dismiss literally centuries of oppression as though this could have no possible impact on events today, or claim that we somehow deserve to be colonized, or even flat-out deny prior Indigenous presents (like Morissette) never ceases to Astound me. How is this even possible? Clearly the first step as exemplified by Klassen, is to claim good intentions negate oppression. Another tactic is to say, "those were different times."¹⁰

When dealing with these kinds of opinions, one tends to have to weigh the pros and cons of ignoring them, or providing an often emotionally exhausting rebuttal. Indigenous people and allies are often faced with putting an extreme effort to refute and educate, but it can feel like little progress is being made.

Media portrayals of Indigenous peoples in Canada

That feeling is unfortunately supported by extensive research. Anderson and Robertson's *Seeing Red: A History of Natives in Canadian Newspapers* provides

exhaustive evidence of how little the narrative has changed in the media since 1869.¹¹ In fact, Anderson and Robertson assert in their introduction that, "with respect to Aboriginal peoples, the colonial imaginary has thrived, even dominated, and even continues to do so in mainstream English-language newspapers."¹²

The imaginary to which they refer is the way in which Canada has created an image of itself, based not so much on historical fact as an ideological interpretation. In doing so, Canada has necessarily had to rely upon an image of Indigenous peoples, which, as expressed by Turcotte, Olsen, Klassen, et al., portrays us as pretty much useless. *Seeing Red* was published in 2005, and I would have no trouble at all finding you hundreds of examples since then of exactly the kind of racist, patronizing, anti-Indigenous propaganda Anderson and Robertson meticulously catalogued.

How is it that so little progress has been made to overcome this narrative and 147 years? Certainly, the colonial myths that continue to dominate media discourse have existed for much longer than this. Yeah, one would hope that nearly a century and a half of technological and social development would see a corresponding shift in mainstream attitudes. Instead, we see the same arguments being made year after year after year.

Of course, the idea that Canadian Society is evolving and progressing is an important part of the colonial imaginary. The message is that progress is tied to the passage of time, thus, things are always inevitably getting better. When Canadians consider the injustices faced by Indigenous peoples, those injustices are nearly always located in the past. The irony is that every generation has located such injustice in the past, and only rarely in contemporary context. We're this actually true, no Injustice could have possibly occurred ever, much less be understood to continue today!

Canadians who do recognize historical Injustice seem to understand it in this way:

- Bad things happen.
- Bad things stopped happening and equality was achieved.
- The low social and political status held by Indigenous peoples is now wholly based on the choice to be corrupt, lazy, inefficient and unsuited to the modern world.

In other words, there is no history of colonialism and systemic racism that informs the modern view of Indigenous peoples, because that problem was supposedly solved at some point in the past. The "real" racism is in conflating "legitimate" dislike for Indigenous peoples (based not on race or ethnicity, but rather on the "bad choices we make") with historic colonialism/racism "which is over." In continuing to discuss colonialism and racism as present-day concerns, Indigenous peoples are engaging in so-called "reverse-racism and oppressing blameless settlers."

Canada is hardly unique in this ahistorical approach. In the United States, slavery is also located in the distant past, and the belief that fully equality was achieved, at some nebulous but definite point, is widely accepted (at least by settlers)

as true. Thus, anti-Black sentiment is based not on race but on "true realizations" of all the "bad choices Black people have made" since they became "equal." To even suggest this view as untrue raises hackles.

At least the United States admits slavery happened; in Canada, many still seem to think there was no enslavement here, leaving only that Canada was a shining safe station on a glorious Underground Railroad.¹³

Flip the narrative.

The fact is that what we all learn about Canadian history is wrong. Every single one of us, Indigenous and non-Indigenous alike, has been fed a series of lies, half-truths, and fantasies intended to create a cohesive national identity. What is most startling about this is that a great many people are aware of the errors and omissions present in our system of education and in our public discourse, yet there has not been a national attempt to rectify this.

This is not to say no effort has been made. The inclusion of events into the mainstream consciousness - events I only heard rumours about when I was in school - has been incredibly important. Acknowledging Japanese internment, the Chinese Head Tax, residential schools, and a host of other less-than-inspiring events and policies has certainly taken us beyond the kind of starry-eyed propaganda served up for a long time in this country

Nevertheless, integral to the Colonial narrative is belief in the superiority of European contributions and the absence of any truly important contribution from non-European peoples to Canadian society - except when narrowly defined within examples of successful integration and "up by their bootstraps" stories. After all, if Black, non-Black POC, and Indigenous contributions were of any real value, wouldn't we see them everywhere? Instead, all that is good and modern originated in Europe!

Not everyone states this as baldly as Mr. Olsen, et al. but the sentiment is still widely shared. Which is incredibly sad, because Canada will not crumble and fall apart if we become more honest and aware of the history of these lands and the incredible diversity of contributions by peoples from all over the world.

The violence of national myths

A more accurate and less self-serving history, a more honest reality, is ours. It is our Birthright, whether we have been in these lands for thousands of years or arrived yesterday. We are all Being denied a real identity, one based on more than colonial myths intended to create a national identity out of thin air.

It is not only Indigenous peoples who want to reclaim that birthright. Millions of people living in this country are trying to come to grips with their own personal histories - histories that more often than not fail to accord with the official narrative.

There are many such examples. Unwed mothers who were pressured into giving up their babies for adoption finding out that many of these babies were killed and buried instead.¹⁴ Black orphans who were perfectly abused by those who were supposed to protect them.¹⁵ Italians in Canada put in internment camps during WWII, and so very many more who have had to struggle to have their stories heard and believed.¹⁶

These are all horrific stories, and they are only the tip of the iceberg, because most of us have heard only a fraction of them. The violence that national myths commit is to delegitimize the very real pain that is the legacy of abuse and oppression. When these stories begin to surface, they are often treated as conspiracy theories. Even when incontrovertible proof is discovered and the information becomes freely available, the overarching Canadian narrative obscures and confuses, splitting these events up in two desperate and unconnected "unfortunate incidents." Most Canadians will learn only a few of these stories and will be unable to connect them to a wider history of colonialism. This means that nothing can change, as is made so clear in the book *Seeing Red* and exemplified in articles like Klassen's. How can we possibly learn from the past when this country is so invested in whitewashing it?

We all need to work on reclaiming our histories, but this cannot be an individual exercise; it absolutely must be a national one. We must share our histories and learn the histories of others, and our curricula and media must reflect our evolving understandings.

Right now, Indigenous peoples are trying very hard to share our histories. For this to create a new chapter in Anderson and Robertson's research depends on whether or not Canadians are willing to listen.

NOTES

1. "Manitoba Newspaper Sparks Furor With Racist Editorial," *CBC News*, January 13, 2013, <http://www.cbc.ca/news/canada/manitoba/manitoba-newspaper-sparks-furor-with-racist-editorial-1.1323976>.
2. Travis Lupick, "Letter Titled 'Educate First Nations to Be Modern Citizens' Sparks Debate on Racism," *straight.com*, last modified March 28, 2013, <http://www.straight.com/blogra/366901/letter-titled-educate-first-nations-be-modern-citizens-sparks-debate-racism>.
3. Karin Klassen, "Klassen: Don't Blame 'Colonialism' for Aboriginal Tragedies," *Calgary Herald*, last modified July 29, 2013. To see this piece you have to use the Wayback Machine: <https://web.archive.org/web/20130806093202/http://www.calgaryherald.com/life/story.html?id=8719563>. Klassen specifically addressed herself to First Nations families.
4. Tamara Baluja, "Nanaimo Daily News Apologizes for Running 'Racist' Letter to the Editor," *j-source.ca*, last modified March 29, 2013, <http://j-source.ca/article/nanaimo-daily-news-apologizes-running-%E2%80%98racist%E2%80%99-letter-editor>.
5. Danica Denommé, "Racist Nanaimo Newspaper Letter Rebuttal: Educate Canadians to Be Knowledgeable Citizens," *Huffington Post*, last modified May 28, 2013, http://www.huffingtonpost.ca/danica-denomma/nanaimo-daily-news-don-olsen-letter-racist-first-nations_b_2975065.html. This is a particularly good rebuttal that is well worth reading in classroom settings, as well as on your own. Denommé, a Black and Aboriginal activist, succinctly details some very important aspects of precontact life that Canadians should learn about and consider more often.
6. Obert Madondo, "BC NDP Candidate Resigns Over Racist Comments Against First Nations," *canadianprogressiveworld.com*, last modified April 16, 2013, <http://www.canadianprogressiveworld.com/2013/04/16/bc-ndp-candidate-resigns-over-racist-comments-against-first-nations/>.

7. Conrad Black, "Conrad Black: Canada's Treatment of Aboriginals Was Shameful, But It Was Not Genocide," *National Post*, last modified June 7, 2015, <http://news.nationalpost.com/full-comment/conrad-black-canadas-treatment-of-aboriginals-was-shameful-but-it-was-not-genocide>.
8. Réjean Morissette, "Dérives Autochtones," *ledevoir.com*, last modified June 11, 2015, <http://www.ledevoir.com/politique/canada/442381/derives-autochtones>. The most telling quote is this: "Au Québec, il n'y a jamais eu telle chose qu'un paradis terrestre autochtone détruit par l'arrivée de la civilisation européenne. Pas plus que n'ont existé ici des modes de vie traditionnels fondés sur une culture communautaire autochtone structurée. Ça, c'est l'histoire des Amérindiens américains et des grandes dynasties autochtones d'Amérique centrale et d'Amérique du Sud... Cessons de fabuler sur ce qui n'a jamais existé, à savoir l'occupation ancestrale du territoire." ("In Quebec, there was never such thing as an Indigenous earthly paradise destroyed by the arrival of European civilization. Nor did traditional lifestyles exist here, based on a structured, communal Indigenous culture. That is the history of the American Indians and of large Indigenous dynasties of Central and South America. Let's not fantasize about what never existed, namely the ancestral occupation of the territory.")
9. Jorge Barrera, "Conservative Director Booted From Riding Board Over Comments Describing 'Indians' as 'Self-Loathing,'" *APTN.ca*, last modified September 8, 2015, <http://aptn.ca/news/2015/09/08/conservative-director-booted-from-riding-board-over-comments-describing-indians-as-self-loathing/>.
10. This approach was taken by the son of a scientist behind nutritional experiments on First Nations children, who wrote to the media to justify the program. Andrew Livingstone, "Son Defends Scientist Behind Aboriginal Nutrition Experiments," *The Star*, last modified July 24, 2013, http://www.thestar.com/news/canada/2013/07/24/son_defends_scientist_behind_aboriginal_nutrition_experiments.html.
11. Mark Cronlund Anderson, and Carmen L. Robertson, *Seeing Red: A History of Natives in Canadian Newspapers* (Winnipeg: University of Manitoba Press, 2011).
12. *Ibid.*, 3.
13. Marcel Trudel, *Canada's Forgotten Slaves: Two Hundred Years of Bondage* (Montreal: Vehicle Press, 2013). There were at least 4200 enslaved Africans in Canada. In addition, indentured servitude, as experienced by Black people in Canada, more closely resembled slavery than freedom in a way that was not equally experienced by settlers under the same system.
14. "Butterbox Babies," *Ideal Maternity Home Survivors*, last accessed October 26, 2015, <http://www.idealmaternityhomesurvivors.com/the-story/>.
15. Here is a link to a roundup of various articles about the Nova Scotia Home for Colored Children Restorative Inquiry and the history that led to an inquiry being called: <http://thechronicleherald.ca/tags/nova-scotia-home-colored-children> (accessed Oct. 26, 2015). The inquiry itself received its terms of reference and mandate in 2015. You can monitor its progress here: <http://restorativeinquiry.ca/>.
16. Marisha Lederman, "Shining Light on a Dark Secret: The Internment of Italian-Canadians," *The Globe and Mail*, last modified September 6, 2012, <http://www.theglobeandmail.com/arts/shining-light-on-a-dark-secret-the-internment-of-italian-canadians/article551227/>.

Vowel, Chelsea. "The Myth of Progress," *Indigenous Writes: A Guide to First Nations, Métis & Inuit Issues in Canada*. Highwater Press, 2016, 117-123.