

Final Assignment: Annotated Curriculum Resource Guide

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Historically, the social studies curriculum in Canada has been taught through a privileged, straight, able-bodied, white male lens leading to a narrow vision of Canada as a nation. With internalized white supremacist and Eurocentric ideologies, such as the those embodied in the status quo thinking on democracy, the national narrative and the notion of a “good citizen,” many who call Canada home have a skewed perspective on what it means to be Canadian (Lower, 2014). Racism has always been an integral part of Canadian society, with leaders pushing the white Eurocentric perspective in order to create a “grand narrative” that champions white Canadians while marginalizing racialized communities. Due to this practice, education in Canadian schools has primarily focused on the history of the colonizers, leading to the further disenfranchisement and marginalization of many of Canada’s citizens (Stanley, T.J., 2000). In most schools, teachers do not adequately incorporate content within the context of the IBPOC and LGBTQ2 communities, socio-economic class, disabilities or climate change.

While there might be debate surrounding what makes a “good citizen,” and what should be included in our Canadian “national identity,” and our “grand narrative,” in order to truly develop a democratic society with democratic citizens, this does not change the fact that teachers must include all of the diverse communities that make up Canada, not focussing primarily on the Eurocentric perspective. Educating students to be informed on issues such “...poverty, race, or gender discrimination, and environmental degradation,” (Kahne & Westheimer, 2014) creates a populace that is more likely to work toward positive social change.

Though teachers may find teaching a curriculum that encompasses an alternative national narrative, while questioning the traditional assumptions of democracy and how being a “good citizen” is defined, it is the ethical responsibility of social studies educators to deliver relevant

curriculum content to their students that is equitable and inclusive, fostering a real knowledge of the diverse nature of Canadian society. Though it may be intimidating at first, due to the fact that many members of the Canadian population find these topics controversial in nature, as well as the time it takes to find alternative resources, it is a necessary step that must be taken as we move toward discrimination-free classrooms that accommodate the needs of all students.

This Annotated Curriculum Resource Guide can provide teachers with a number of sources that shift the focus away from traditional Eurocentric perspectives and instead delve into the many other marginalized and often ignored communities that contribute to making Canada what it is today. Many of the resources included in this guide are from Canadian and British Columbian sources, which is important, as in Canada, we tend to look outward instead of discussing and acknowledging our own social justice issues. Canada is made up a number of vibrant and diverse communities, all of which contribute to the national identity, and this curriculum resource guide attempts to reflect this, so teachers using it may utilize the sources to enrich their own social studies classes. Though not as readily available as resources focusing on the white narrative, there is a wealth of material on non-Eurocentric Canadian perspectives if one spends the time researching the traditionally marginalized and disenfranchised Canadian communities. These alternative histories and perspectives can be extensively taught in Canadian classrooms, instead of teachers continuing to educate students using antiquated sources. This annotated teachers resource guide attempts to give educators a place to begin so they can start to centre those belonging to marginalized and ignored Canadian communities within their practice and classroom.

Barker, M-J. & Scheele, J. (2016). *Queer: A Graphic History*. Icon Books Ltd.

The book *Queer: A Graphic History*, is a graphic novel that introduces the reader to queer theory, through the use of funny illustrations and humour. The book explains the language around the word and the meaning of what it is to be queer, as well as challenging rigid gender and sexual norms. The novel also includes a history of and thoughts on gay rights, sexual diversity and straight privilege, as well as incorporating intersectionality through discussions on feminism, race and disability. In its entirety, the novel attempts to educate the reader on everything queer in a comprehensive manner so readers can better understand sexuality and gender in a more all-encompassing way.

This book is a good resource for teachers to use when educating students on the LGBTQ2 community and the challenges this community often faces. The illustrations and the language used are easy to follow and the book simplifies what can be a very complicated subject.

While some of the content may not be appropriate for high school students, the layout of the book makes it easy for educators to pick and choose what they want to introduce when using this resource. Also, the fact that it is a graphic novel makes it more accessible and interesting to youth. While a teacher may not use the book in its entirety, it is a good source for educators to have access to.

Bell, D. (2019). *'Our histories are complicated': Famous Five fought a good but imperfect fight*.

CBC News. <https://www.cbc.ca/news/canada/calgary/famous-five-fought-good-imperfect-fight-1.5325290>

This article speaks to the fact the Famous Five, which included Nellie McClung, Henrietta Muir Edwards, Irene Parlby, Louise McKinney and Emily Murphy, though valiant in their fight for the rights of white Christian women, were very problematic in a number of ways. In

the article, it is clear that while these five women believed white women should be classed as a “person”, their problematic views on race, Indigenous people, immigration and eugenics, were very much a part of who these women were.

The Famous Five, though celebrated in conventional and Eurocentric perspectives, are actually quite controversial figures in Canadian history. Racist policies and the eugenics movement were championed by these women. A social studies teacher could use this article, along with other resources that touch on these issues, to discuss who we celebrate as national heroes and whether it matters if they partook in discriminatory national movements. They could discuss what makes a good citizen in the context of these issues. Further, this article can be used to open a dialogue on how people with disabilities, both physical and learning, have historically been treated in Canada.

De Guerre, M. (Director). (2015). *Transforming Gender*. CBC, Gender Project Inc.

This documentary educates the viewer on what it means to be transgender in Canada, both in the past and in the present day. Through the telling of personal stories, by individuals belonging to the transgender community, we learn about the struggles and misconceptions transgender people face to this day. The transgender community is one of the most persecuted groups in the world and in Canada, with many transgender people living in fear of violence, harassment and disenfranchisement. Thankfully, there seems to have been a mainstream awakening, and this documentary aids in this process as it provides an intimate portrayal of what it is like to live as a transgender Canadian.

This source is a good resource for teachers who want to create an educated student body that understands the challenges those living in the transgender world face. The transgender

community experiences discrimination every day, often due to ignorance and marginalization, and this documentary can be a positive classroom resource used to teach students about inclusivity and the reality of what it means to be transgender. It is well-researched and very informative, and it humanizes the transgender community for people who may find this subject controversial.

Diverlus, R., Hudson, S., Ware, S.M. (Eds). (2020). *Until We Are Free: Reflections on Black Lives Matter Canada*. University of Regina Press.

Until We Are Free: Reflections on Black Lives Matter Canada, speaks to the continued systemic racism and brutality that Black communities in modern-day Canada face. The book outlines the beginning of the Black Lives Matter movement in the US and Canada and explains why it is still necessary in today's global climate. With first-hand accounts of racial injustice and examples of systemic racism, the book discusses the history of racist policy and behaviour in Canada, through a collection of essays and conversations outlining the history and experiences of Black Canadians.

This book is a good resource that teachers can use to introduce issues such as Black Lives Matter, systemic racism and Black history in their social studies classes. Touching on Black activism, slavery, colonialism, erasure of Black history, the murders of Black Canadians by the police, and the high rates of Black incarceration, this source is a wealth of information. Teachers can choose to use the book as a whole or break it down into several sections, as different authors and perspectives are presented in each chapter.

Downie, Gordon. (2016). *The Secret Path*. Simon & Schuster Canada. <https://www.secretpath.ca>

The Secret Path is a ten-song album that is accompanied by a film, which aired on CBC, and a graphic novel illustrated by Jeff Lemire. The album tells the story of a 12-year-old Anishinaabe boy, Chanie Wenjack, who died as he attempted to return home after escaping from an Indian residential school in Manitoba. Through his music, Gordon Downie used his considerable Canadian fame to shine a light on residential schools and the experiences of Indigenous youth who were subjected to the Canadian government's misguided and often violent attempts to assimilate Indigenous peoples.

This resource can be used by educators to introduce the history of residential schools in Canada. While this project was undertaken by a settler, with a somewhat narrow, white lens, the secret path can be used to expose the wider Canadian population to the realities of residential schools. It can also provide teachers with many discussion points, including who should be telling these stories. Though this resource is not perfect, it could be used in the classroom, in addition to other resources, to inform students of Indigenous history in Canada.

Friedman, M. (Director). (2016) *Secret Vancouver: Return to Hogan's Alley*. Telus Storyhive.

<https://www.youtube.com/watch?v=B-8lgpvj0Hg>

Melinda Friedman, a British Columbian director, directed this short film that tells the story of Hogan's Alley, an immigrant neighbourhood on the edge of Strathcona, Vancouver, next to Chinatown. The film tells the history of this vibrant community from the perspective of Black residents who were pushed out due to urban renewal projects in the late 1960s. Dubbed as a "blighted neighbourhood," city planners put what is now

known as the Georgia Viaduct, through the heart of the neighbourhood, after levelling many of the homes. The development was eventually halted due to activist efforts, but not before the Black community was targeted and dispersed.

While this is a short film, it does give a historic account of the Black community that lived in Vancouver's Hogan's Alley. It is a good resource that highlights a part of Canadian history that has been erased or largely ignored in mainstream teaching. It is also a local source that teachers can utilize to educate students about Vancouver's Black community and its contribution to both Vancouver and British Columbia. The film is told mainly through interviews with people who once resided in Hogan's alley, thus giving viewers the perspective of those who lived this piece of Canadian history.

Friedman, M. (Director). (2017) *Force 136: Chinese Canadian Heroes*. Telus Storyhive.

https://www.youtube.com/watch?v=zyR-45QROac&feature=emb_title

British Columbian, Melinda Friedman directed this short film on Force 136, a special Chinese Canadian unit sent to China by the Canadian Armed Forces. Force 136 parachuted behind enemy lines in order to fight in the Canadian war effort. The film tells the story through interviews with veterans from Force 136 and includes numerous pictures of the soldiers and the unit. It also speaks to the history of the Chinese community in Canada before they were given the right to vote and granted full citizenship. Though they did not have citizenship before enlisting, these veterans chose to fight for Canada during WWII. This film is a poignant reminder of the countless lives lost during WWII, including many that are not included in the Canadian national narrative.

While this film is not very long, it does include history on Chinese residents in mid-1900 Vancouver and their treatment by the white supremacist society that existed at the time. Though we still live in a country that is built on white supremacy, through this film we can see just how entrenched these ideas were prior to WWII. This resource is useful for teachers, as it educates the viewer on a piece of Canadian history that is not widely known. It also adds to the national narrative and the question of what makes a good citizen, showing the popular ideas touted by the status quo do not tell the whole story.

Gray, David R. (Director). (2010). *Canadian Soldier Sikhs: A Little Story in a Big War*. OMNI TV Independent Producers Initiative. <http://canadiansoldiersikhs.ca/film.html>

This film tells the viewer the story of 10 Sikh soldiers who enlisted in the Canadian Armed Forces and fought for Canada in WWI. During this time, there were policies in place that restricted Sikhs from immigrating to Canada and those who had come prior to this restriction were denied citizenship. Still, these men chose to fight for Canada in WWI. The film uses archival photos, military records, and interviews with their family members to tell their story.

This resource enriches the teaching of Canadian history by incorporating the stories of some of the first Sikhs to live in Canada. The film gives background information on how the Sikh community was treated in Canada when they first started migrating here in the late 1800s. Though told within the context of WWI, this source relays a lot of noteworthy and largely unknown material regarding Sikh Canadian history. This film is interesting and can help social studies educators to add to their curriculum sources with non-

Eurocentric viewpoints. Though Sikh's have long been a part of Canadian society, their history is typically not taught in Canadian classrooms, and this is a good source to rectify this issue.

Hill, G. (2010). *The 500 Years of Resistance Comic Book*. Arsenal Pulp Press.

The author and illustrator of this book, Gord Hill is from the Kwakwaka'wakw nation and considers himself a warrior and a resister of oppression. His comic book tells the story of Indigenous resistance to European colonialism, and it is an authentic account of the oppression and attempted assimilation that Indigenous communities have faced since the beginning of colonization. Through graphic drawings and narration, Hill outlines the atrocities and violence Indigenous populations have been subjected to not only in North America but also in Central and South America.

While this source may be a graphic novel, it accurately outlines the history of genocide and the efforts by colonizing forces to assimilate and destroy Indigenous communities. This source also speaks to the efforts of Indigenous populations to resist and fight back against the oppressive forces, and this is something teachers can educate their students on, as in present-day, students are often not taught how advanced and organized Indigenous civilizations were. Though this resource could be valuable to any teacher attempting to teach an alternative curriculum, the book does depict a lot of violent images, as it focuses on Indigenous resistance, and has many battle scenes. Still, it does show the realities of colonization on Indigenous populations.

Jagpal, S.S., (1994). *Pioneer Sikhs in their own words*. Harbour Publishing.

<http://www.vancouver-historical-society.ca/PDF/BecomingCanadians.pdf>

This book by Sikh author, Sarjeet Singh Jagpal, is an oral history relaying the experiences of Sikh pioneers in Canada with the Sikh perspective. Through research and extensive interviews with descendants of the first Sikh migrants, the book discusses the struggles of pioneering and the anti-Asian sentiment they faced and how they still managed to create a strong vibrant community in Canada. Through a wealth of photos and official documents, this book tells the oft-forgotten history of early Sikh Canadians and the positive and extensive contribution by the Sikh community to Canadian society.

Jagpal, an offspring of these early pioneers, weaves together the Sikh Canadian experiences from early migration in the late 1800s, onwards, relaying a piece of history that is traditionally not taught in Canadian classrooms. Though it was written in 1994, this well-researched book is one of a small number of history books written on Sikh Canadians and is a good resource for teachers who want to teach from a non-European point of view. It can also be used to introduce students to the history of Sikh Canadians, challenging the dominant perspectives.

Kahne, J., & Westheimer, J. (2014). Teaching democracy: What schools need to do. In E. W.

Ross (Ed.), *The social studies curriculum* (4th Ed., pp., 353-371). Albany: State

University of New York Press. Retrieved from <https://goo.gl/CJtiic>

This article discusses the notion of democracy, the definition of what makes a good citizen and how teachers can prepare students to be informed so they can actively

participate in the democratic system. Further, the article grapples with the fact that educators are not always comfortable with exposing their students to subjects they may consider controversial or traumatizing, such as poverty and racism, so students are often not taught about such issues, thus creating a populace that is less likely to act in the face of social injustice. In order to remedy this, the authors suggest practices teachers could bring into their classroom to create a more education student body, thus leading to a more democratic country.

This article is a good resource for teachers, as it questions the nature of democracy and citizenship in countries like Canada and the United States, that struggle with the marginalization of and discrimination against certain segments of the population. While some of the language in this article may be difficult for some high school students to fully comprehend, teachers could bring parts of it into their classrooms in order to begin discussions on this important subject. There are a lot of good questions that could come from this resource, as teachers and students ponder whether we can have a true democracy when certain portions of the population are disenfranchised, ignored and marginalized.

Lower, R. (Director). (2014) *Shameless Propaganda*. National Film Board of Canada.

The documentary, *Shameless Propaganda*, is a film that explores the creation of Canada's national identity that was in large part crafted through a propaganda campaign, led by Englishman John Grierson from 1939 to 1945. The aim of the film was to unite Canadians, so they believed the was a country worth fighting for during WWII. The

documentary shows how Canada's national identity was formed through the white, Eurocentric perspective, ignoring large swaths of the population, and portraying marginalized peoples in very limited light. Many of the stereotypes and the notion of our national identity as laid out in this propaganda campaign still ring true today.

Merasty, J.A. & Carpenter, D. (2017). *The Education of Augie Merasty: A Residential School Memoir*. University of Regina Press.

The "Education of Augie Merasty" chronicles the life of a Manitoba residential school survivor told through his personal memoirs. In the book, Augie Merasty recounts the many brutalities and abuse he and his fellow residential school survivors faced during their years they spent imprisoned in the residential school system.

We often hear about residential school survivors and the abuse they suffered at the hands of the State; however, we do not often hear their stories first-hand. Many students will have a shallow knowledge of this chapter in Canadian history, and books like this one provide an intimate look into the tragedies many Indigenous people have faced and continue to face due to time spent imprisoned in residential schools.

Miller, J., Fairbrother, N., Wilson, R.A. (Directors). (2015). *Surviving Eugenics*. Mind Domain.

<https://eugenicsarchive.ca/film/>

Surviving Eugenics is a documentary that recounts the history of eugenics in Canada, through interviews with eugenics survivors. Both BC and Alberta passed Sexual Sterilization Acts, in 1928 and 1933, which were not repealed until the 1970s. In the film,

viewers learn about eugenics practices in Canadian history, as well as the personal stories of those impacted due to their forced sterilization as children due to being considered disabled or feeble-minded. The film raises questions about the Canadian conception of disability, human variation and human rights.

This documentary introduces viewers to the mostly unknown practice of eugenics in Canada while bringing into focus how people living with disabilities are perceived in Canadian society. This film is a good resource for teachers who wish to educate their students on the history of discrimination against disabled peoples that continues to this day. This subject is not taught in classrooms and has been largely ignored leading to discriminatory practices within the Canadian school system. *Surviving Eugenics* is a good tool for teachers to use when questioning the national narrative, democracy and the notion of a “good citizen,” and what it means to live with a disability in Canada.

Monkman, Kent (2017). *Shame and Prejudice: A Story of Resilience*. Art Museum at the University of Toronto. <https://www.kentmonkman.com/painting>

This series of paintings, by Cree artist Kent Monkman, shows Canadians 150 years since confederation through the eyes of Indigenous people. Painted in the style of the old masters, the scenes in his paintings depict a reality that has largely been erased from Canadian history. Monkman states, “...with this project, what I wanted was to depict events, sometimes traumatic, that were erased from history, erased from the education curriculums of most Canadians, who had no idea that residential schools were this experience that Indigenous people had to survive. So many Canadians graduated from

university without having any knowledge of residential schools, so it was an opportunity to insert some of these images into this shared art history, which ended up being quite powerful and troubling to many people. But I felt they were necessary to shock and also engage and educate many Canadians, who still remain largely ignorant of many Indigenous experiences. That's the beauty and power of art" (Monkman, 2020). This sums up this series well. Monkman's paintings beautifully portray the horrors Indigenous people have faced since colonization.

While Monkman's paintings may be difficult to view, due to the violent nature of colonization, they are a valuable resource for teachers to use when educating students about Indigenous history in Canada. Some of the paintings would not be suitable for a high school class, but there are many that would be perfect for the classroom. Art is a good way to begin student discussions, and teachers could use this Canadian artwork for project work as well. As this series was only completed in 2017, it is pertinent in the current discussion around Indigenous rights and reconciliation.

Nelson, Charmaine A. Portrait of a Negro Slave. The Canadian Encyclopedia, 04 March 2015, Historica Canada. <https://www.thecanadianencyclopedia.ca/en/article/portrait-of-a-negro-slave>. Accessed 08 December 2020.

The Portrait of a Negro Slave painting hangs in the Montreal Museum of Fine Arts and is believed to be slave, Marie-Térèse Zemiré, who may have been owned by the wife of the artist, François Malépart de Beaucourt. The woman in the portrait is likely to have come to Canada as a slave from West Africa, on one of the many cargo ships that brought supplies such as rum, sugar and molasses to Eastern Canadian ports.

This portrait is important because it is a symbol of the slave trade in Canada, a part of history that is not included in most textbooks or in the Canadian national narrative. Many Canadians are not aware that Canada had a slave trade, with whites owning slaves for over 150 years. This painting can be used by teachers to educate students on this piece of our history, using the image as a point of discussion. While this portrait would likely need to be incorporated into the curriculum in collaboration with other resources, it is a good resource for teachers to have.

Page, E. (Director) (2019) *There's Something in the Water*. *Netflix*.

There's Something in the Water, draws attention to the environmental racism that is alive and well in Canada, by investigating the link between Black and Indigenous communities and industrial pollution historically and in the present. Based on a book written by Dr Ingrid Waldon, this documentary delves into the issues of systemic racism and its impact on Canada's marginalized communities by highlighting three Nova Scotian communities that continue to grapple with environmental harm.

Though the book focusses primarily on Nova Scotia, environmental racism is a problem all across Canada with Indigenous, Black and other marginalized communities' rights to basic necessities, such as clean air and water, often ignored in the pursuit of economic gain. This film is a good resource, as it pinpoints and expands on the often-ignored connection between race and location of industrial environmental polluters. Many Canadians do not know of the systemic nature of environmental racism and the many injustices marginalized communities face in this regard. This documentary is a good

resource for teachers as it clearly shows this issue and can introduce students to what is happening in Canada, thereby challenging the narrative of the status quo.

Siad, A&R. (Directors). (2016). *19 Days*. National Film Board of Canada.

<https://blog.nfb.ca/blog/2018/10/10/immigrants-immigration-films/>

This film documents the first nineteen days of refugees who have recently arrived in Canada. It is filmed at the Margaret Chisholm Resettlement Center in Calgary, where refugee families first stay after fleeing their home countries due to war and persecution. Through the documenting of these refugee's first few days, as they struggle to get their bearings, we see how difficult and scary this time can be for those coming to Canada as refugees.

This resource is good because it serves as an introduction to students on the refugee experience in Canada. This subject is not widely discussed, though it is an important part of Canada's story. Many people do not understand this process or the difficulties that refugees face when they come to Canada. Though students may hear about people fleeing places like Syria, Burma or Somalia, they typically do not hear about what happens once they arrive in Canada. In the attempts to create anti-racist classrooms, this film may help in this, as many Canadians do not understand the refugee experience.

Stanley, T.J. (2000). Why I Killed Canadian History: Conditions for an Anti-Racist History in Canada. *Social History*. (33) 65.

This article, written by Chinese Canadian, Timothy J. Stanley discusses anti-racism and how the current nationalist ideologies shape the "grand narrative" as it plays out in

Canadian society. The article speaks of things like white denial and the myth that Canada is not a country that was built on white supremacy and the marginalization of racialized citizens. Stanley also discusses the fact that including the stories of racialized Canadians cannot simply be tacked on when attempting to encompass them within the grand narrative as this normalizes the Eurocentric perspective while othering or completely ignoring certain races and ethnicities. Therefore, according to the article, in order to create an anti-racist grand narrative, the story needs to be completely revamped.

This article is useful for teachers who strive to create anti-racist curriculums that do not pander to the Eurocentric status quo. Through the reading of this resource, it becomes clear that Canada has a problematic history that includes a small portion of the population while leaving out large swaths of people, particularly Black, Indigenous and other racialized communities. This article gives teachers a better understanding of the grand narrative and its problematic nature, and educators can use it to help students to understand the need to confront and fight racism in present-day Canada.

The Singh Twins. (2006–2010). *Sikhs in Canada* [Watercolour on board]. Royal Ontario Museum, Toronto, Ontario, Canada. <https://collections.rom.on.ca/objects/520138/sikhs-in-canada>

The painting commissioned by the Royal Ontario Museum, *Sikhs In Canada*, painted by the artists the Singh Twins, is a piece of artwork that looks at the history of Sikhs in Canada over the past hundred-plus years. It shows their many contributions to Canada, as well as much of their history, depicting how the first Sikhs immigrated to Canada through

Hong Kong, their work as labourers building much of Canada's early infrastructure and their distinct religious identity.

This painting is a good introduction to Sikh history and the community's contributions to Canada. Students could use it as a project starting off point, researching one of the many aspects of Sikh life portrayed in the painting. This resource acts as a kind of timeline of Sikh life in Canada since the late 1800s and could fit quite nicely into a curriculum structure that strives to tell the untaught stories of racialized Canadian communities.

Torrealba, J. (Director). (2003). *Open Secrets*. National Film Board of Canada.

https://www.nfb.ca/film/open_secrets/

In this documentary film, *Open Secrets*, Jose Torrealba, details how the Canadian Armed Forces handled gay soldiers during WWII and in the years following the war. It chronicles the experience of five veterans, telling of their experiences as young gay men in the Canadian military. Through watching the film, we learn that initially, the Army ignored the situation, however being gay was quickly criminalized, leading to military tribunals, discharges, court-martials, public disgrace, prison and even suicide. Though views may be slowly shifting, the film ends with asking how much has actually changed.

This source speaks to the LGBTQ2+ community's place in Canadian history, and the treatment of gay soldiers by the Canadian Armed Forces. This is an important piece of Canadian history, and the film educates the viewer on what it meant to be gay in the military during WWII, and the discrimination gay soldiers encountered during their time

in service. This documentary is a good resource for teachers to use in their curriculum to expand on the concept of the “grand narrative” and what it means to be a good citizen and an “ideal soldier” in Canada.

Trudeau, J. (2017, November 28). *Prime Minister Delivers Apology to LGBTQ2 Canadians*.

Pm.Gc.Ca. <https://pm.gc.ca/en/videos/2017/11/28/prime-minister-delivers-apology-lgbtq2-canadians>

On November 28, 2017, Prime Minister Justin Trudeau delivered a speech in the House of Commons in which he apologized to LGBTQ2 Canadians for “state-sponsored, systematic oppression and rejection.” In his speech he touches on much of the Canadian government’s shameful treatment of the LGBTQ2 community, and how this history of oppression led to the government monitoring, censorship, imprisonment, blackmail, and the harassment of upstanding members of Canadian society.

While this resource is not from the perspective of the LGBTQ2 community, it does have a lot of educational value. It clearly lays out the history of discrimination against LGBTQ2 peoples in Canada and the many ways in which the Canadian government has systemically oppressed its citizens for a prolonged period of time. Teachers could use this in their curriculum to highlight how marginalized communities have been treated in Canada, as well as a resource to start discussions or projects in their classes. LGBTQ2 history is not traditionally taught in Canadian classrooms, and this resource shows why it should be.

Williams, A. (Director). (2016) *The Pass System*. Tamack Productions. <http://thepasssystem.ca>

This documentary tells of Canada's hidden history of government-sanctioned racial segregation that was upheld for sixty years with the use of legislation and a system in which Indigenous Canadians could only leave the reservation if they had a pass. The book explains that with the development of the railway system, John A. Macdonald actively worked to suppress Indigenous rights. The Pass System was created as a temporary measure because the government was worried about an Indigenous insurrection, but it led to sixty years of First Nation peoples effectively being imprisoned on their reserves.

The documentary fills in a piece of Canadian history that is typically ignored or erased, and not often taught in our classrooms. It tells of the days leading up to the illegal pass system that John A. Macdonald put in place and the years that follow and is something students should be taught. This resource is a good example of Indigenous history and highlights the fact that Canadians typically do not know their own history. If a teacher wanted to challenge students to look further than the national narrative and really learn about Canadian history, this is a good source. It is well put together and interesting to watch.