BC First Peoples 12 Teacher Resource Guide

First Nations Education Steering Committee
First Nations Schools Association

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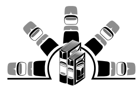

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BC First Peoples 12
Teacher Resource Guide

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Introduction

Overview

This Teacher Resource Guide is intended to support students and teachers of BC First Peoples 12. It is one in a series of teacher resources developed by the First Nations Education Steering Committee and the First Nations School Association to bring relevant and appropriate learning materials to teachers in all BC schools, including First Nations, public and independent schools.

This guide is intended in part to address the Calls to Action of the Truth and Reconciliation Commission, particularly the call to "integrate Indigenous knowledge and teaching methods into classrooms" (clause 62) and "build student capacity for intercultural understanding, empathy and mutual respect" (clause 63).

The focus of the guide is on holistic, student-centered learning. It has nine theme units which provide students and teachers opportunities to develop their own learning activities with an emphasis on local First Nations and other First Peoples living in their region.

Goals of the Teacher Resource Guide

- Contribute to Reconciliation for all by building a greater understanding of the skills, knowledge and perspectives of First Peoples for all students.
- Build an understanding of the relationships – and responsibilities inherent in those relationships – within Indigenous societies, between Indigenous societies, and with other Canadians.
- Enhance the study of First Peoples in BC to support understanding of the unique and rich past and present contexts of First Peoples in BC.
- Support teachers and students to actualize the BC First Peoples 12 curriculum by providing relevant resources and suggestions for teaching and learning.
- Encourage and support the respectful development of local First Nations curricular resources.
- Support students' capacity to conduct their own inquiries into various topics related to, and concerns of, First Peoples in BC.

First Peoples Pedagogy

These learning resources are founded on the First Peoples Principles of Learning. They are guided by the recognition of ways of learning inherent in First Nations' worldviews. While each First Nation has its own unique identity, values and practices, there are commonly held understandings of how we interact and learn about the world.

First Peoples Principles of Learning

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

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

Learning involves recognizing the consequences of one's actions.

Learning involves generational roles and responsibilities.

Learning recognizes the role of Indigenous knowledge.

Learning is embedded in memory, history, and story.

Learning involves patience and time.

Learning requires exploration of one's identity.

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

These principles were first articulated by a diverse team of Indigenous educators, scholars and Knowledge Keepers during the development of English 12 First Peoples.

In respect of these principles, this guide includes activities that:
- are learner centred
- are inquiry based
- are based on experiential learning
- emphasize an awareness of self and others in equal measure
- recognize the value of group processes
- support a variety of learning styles

The activities are based on the principles which reflect a respectful and holistic approach to teaching and learning.

For more background and information, see the website *First Peoples Principles of Learning*, https://firstpeoplesprinciplesoflearning.wordpress.com/

Using the BC First Peoples 12 Teacher Resource Guide

The guide is intended to help facilitate the respectful and meaningful inclusion of Indigenous knowledges and perspectives into the BC classrooms. As such, it often reflects an approach to Indigenous knowledge that values a holistic, integrated approach to teaching and learning.

As a part of a holistic approach, this guide does not attempt to match individual lessons with specific learning standards. Teachers will need to explore and examine all parts of the guide to determine what parts to use that makes the most sense given the contexts of who the students are, where the learning is taking place, and the background knowledge or comfort levels of the teacher.

Explore the thematic units to determine the best units and activities to use with your students.

It is acknowledged that this may require thoughtful consideration and time, but it is also more consistent with an Indigenous approach to learning.

It is expected that the additional time required to explore the guide will result in an increase of background knowledge and understanding for educators, and is an opportunity for teachers to collaborate with educators of other courses and grades.

The units are designed for use in BC First Peoples 12 and other BC Social Studies courses, but they also offer opportunities for cross-curricular planning.

BC First Peoples 12 Learning Standards

Core Competencies

Core Competencies
Communicating
Collaborating
Creative Thinking
Critical and Reflective Thinking
Personal Awareness and Responsibility
Positive Personal and Cultural Identity
Social Awareness and Cultural Identity

The development of the core competencies of communication, collaboration, creative, critical and reflective thinking, personal and social awareness and responsibility, and positive personal and cultural identity, are a life-long process. These intellectual, personal, and social and emotional proficiencies begin before we enter formal schooling and extend beyond the time we leave the K-12 system.

Students encounter opportunities to develop their competence in formal and informal settings. Naming and nurturing the development of the core competencies in school can lead to activities and learning that are student-centered, support communication in various contexts, foster deeper and critical thinking, and support the development of students' understandings of themselves, their communities, and the world around them.

The development of the core competencies are a part of a balanced life where we understand our purpose and have joy while knowing who we are and how we interact with others as a members of our communities. They are consistent with the First Peoples Principles of Learning. We are all connected.

Curricular Competencies

BC First Peoples 12 has a number of unique curricular competencies in addition to the competencies standard in all Social Studies courses. These exclusive competencies are:

- Identify what the creators of accounts, narratives, or maps have determined to be significant (significance)
- Using appropriate protocols, interpret a variety of sources, including local stories or Oral Traditions, and Indigenous ways of knowing (holistic, experiential, reflective, and relational experiences, and memory) to contextualize different events in the past and present (evidence)
- Assess the connectedness or the reciprocal relationship between people and place (cause and consequence)
- Explain different perspectives on past and present people, places, issues, or events, and distinguish between worldviews of today and the past (perspective)
- Explain and infer perspectives and sense of place, and compare varying perspectives on land and place (perspective)

Content Learning Standards

The Content Learning Standards for BC First Peoples 12 are broad in scope and accommodate a wide variety of topics related to First Peoples in BC. Each unit suggests key Content Learning Standards to focus on in that unit.

Organization

The guide is made of up seven parts:

- Introduction
- Foundations: offers key information to support and guide teachers in delivering locally-based learning activities.
- Indigenous Research and Inquiry: provides background and activities for students and teachers to incorporate Indigenous Research Methodologies, and develop student-based inquiries.
- Thematic Units: provide a variety of student activities that integrate with the BC First Peoples 12 Learning Standards.
- Glossary: a list of useful terms related to First Peoples in BC.
- Bibliography: an annotated list of resources for students and teachers.
- Index

Theme Units

1. Here, Now
2. Story and Story Telling
3. Honouring the Children
4. The Power of Names
5. Acknowledging Rights
6. Food, Health, and Wellness
7. Resources and Economies
8. Maps and Borders
9. Taking Action

In addition to the Theme Units in this guide, you can also use other FNESC/FNSA teacher resource guides to develop units:

10. First Nations Governance (*BC First Nations Land, Title, and Governance*, Unit 4, Pathways Back to Self-Governance)
11. Treaties and Alternatives (*BC First Nations Land, Title, and Governance*, Unit 5, Reconciling Indigenous Rights and Title)
12. Indian Residential Schools (*Indian Residential Schools and Reconciliation,* Gr 10; Gr 11-12, Books 1 & 2)

The Theme Units can and should be used in conjunction with your own locally developed resources. A richer curriculum results when you connect with the local First Nation(s), as there is significant diversity of cultures and languages between communities, and there is much knowledge that is locally held.

The units in this Teacher Resource Guide provide a variety of learning activities and resources for teachers to adapt to their own teaching and learning contexts. It is not expected that a teacher would use all the suggested activities. The activities are intended to be flexible in their use.

Generally they begin with introductory activities which in many cases ground the topic in the personal and local. Later activities build on knowledge and skills learned in earlier activities.

The units are organized as follows:

Overview
The overview provides background to the unit and provides overarching Essential Understandings and Guiding Questions that embody the core concepts, issues, problems or theories that are at the root of the investigations. They ensure that Indigenous perspectives are at the centre of the activities.

Focus on Learning Goals

- *First Peoples Principles of Learning*
  While the First Peoples Principles of Learning are all relevant to most Theme Units, one of the Principles is highlighted for each unit to focus on.

- *BC Learning Standards*
  The BC Curricular Competencies and Content Learning Standards can be applied throughout the units, but some of the particularly relevant Standards are highlighted in this section.

Resources
This section lists the principle resources that are required for each Investigation, including Line Masters, books, and online resources. Supplemental resources are mentioned within each activity.

Please note that all web links were active at the time of publishing. However, given the fluid nature of the Internet, some links may have changed or been deleted.

Outline of Investigations
This list of all the Investigations provides a quick overview of the unit.

Note that Unit 1 introduces a course-wide project, Giving Back. Each of the other units concludes with an activity relating to the course-wide project.

Investigations
These are suggested activities relating to the theme. They included "Questions for Inquiry" and a variety of activities and resources.

Assessment

This guide does not replace what educators are expected to already know about effective assessment practices. As such, the guide does not endeavour to include these in detail. While some formative assessment opportunities are suggested, educators will need to use their own expertise to more fully develop these.

As well, it is expected that teachers will adapt the suggested activities to create their own units, and will thus develop their own summative activities depending on the activities their students undertake.

A Note About Terms and Styles Used in This Guide

Terms

Commonly-used terms used in Indigenous Studies can often vary depending on the sources, and when they were written. These are some common terms as applied in this guide:

First Peoples describes First Nations, Inuit and Métis peoples.

Indigenous refers to First Nations, Inuit and Métis, unless the context refers to Indigenous people globally.

Aboriginal and **Indian** are used in historical contexts.

Traditional Territory: The traditional land base of a First Nation.

Traditional Stories: The stories and narratives forming an essential part of First Peoples' Oral Traditions that are passed down from generation to generation.

Notes on Style

Capitalization
Key words relating to First Peoples are capitalized to honour and respect Indigenous identity, rights, and institutions. For example:
Chief, Elder, Oral Tradition, Protocols (Cultural Protocols), Traditional Knowledge, Traditional Stories, Traditional Territory.

Singular or plural?
Plural is used where diversity is inherent, such as: First Peoples rather than First People; Indigenous worldviews rather than Indigenous worldview.

Singular is used when referring to the autonomy or identity of one First Nation, such as Territory, not Territories.

Foundations

This section provides key background information to assist in the planning of locally-based units for BC First Peoples 12. It gives insights into ways of bringing First Peoples' knowledge and perspective into the classroom. It also suggests ways of ensuring a reciprocal relationship with First Nations communities when planning student activities.

Foundations includes the following sections:

1. The Many Stories of BC First Peoples
2. Shared Concepts and Historical Topics
3. Engaging with Indigenous Communities
4. Indigenous Guest Speaker Considerations
5. Incorporating Story into Learning Activities
6. Creating Safe Learning Environments
7. Connecting with the Land
8. Talking Circles

1. The Many Stories of BC First Peoples

At a workshop in the development of this document, a teacher was thinking through one of the activities, and pondered aloud, "So what's the story here?" The response came, "Which story? There are so many different stories."

Many stories, many lenses
The materials in this Teacher Resource Guide are meant to be a starting place for educators. They are not comprehensive, and hold only a portion of topics that could be studied in BC First Peoples 12.

The stories of BC First Peoples are many and diverse. Deciding which stories and topics that students will study in your course depends on some key factors.

Within BC there are more than 200 First Nations, speaking over thirty languages, living in myriad ecosystems from the desert of the Okanagan to the rain forests of the coast, and the boreal forests of the north. Each has its own body of knowledge special to its local territories.

In addition, there are Métis and Inuit, as well as First Nations from elsewhere in Canada, who make BC their home.

Each Indigenous community has its own unique cultural history, its own encounters with colonialism, and its own present-day successes and challenges. These all result in a wealth of possible stories that can be presented in one BC First Peoples 12 course.

It is therefore important for teachers and students to develop and explore their own stories about First Peoples in BC based on some key factors:
- The local First Nations and other First Peoples living in your area
- The knowledge, experiences and interests of students
- The knowledge, experience and interests of the teacher

2. Shared Concepts and Historical Topics

There are many important concepts and topics relevant to the study of First Peoples in BC that are woven through the theme units in this guide. These topics underlie the experiences of most First Peoples and inform the foundations of BC First Peoples 12.

They are briefly summarized below in three sections:
- Indigenous Knowledges and Worldviews
- Colonialism and Colonization
- Moving Forward

Indigenous Knowledges and Worldviews

The First Peoples of British Columbia live in diverse communities and geographies and have equally diverse languages, cultures, histories, economies and politics. The unique knowledge each group holds is part of their individual worldview.

However, First Peoples share a number of important values and aspects of worldview. Some are briefly outlined below.

Family

Family is central to First Peoples' societies. The concept of family goes beyond parents and child, but includes relationships between multiple generations. Families are traditionally at the center of economies and social organization. They create identity and are the holders of Traditional Knowledge.

Elders

Elders are given great respect. They are key to transmitting knowledge to children and the community, providing knowledge, love, care, and to show us how we need to interact with each other.

Interconnectedness

First Peoples share a common belief that we are all connected to nature and to each other. This notion that we are all connected with everything in the world is expressed by many First Peoples in the phrase "All my relations." Inherent in this view of the world is the understanding that everything in the universe has a place there and deserves respect.

Language

First Peoples in BC speak a great diversity of languages. There are more than 30 languages spoken by First Nations. In addition, there are regional dialects. The languages have an intimate relationship with the land and how First Peoples interact with the environment.

Please note that while activities in this guide suggest learning relevant words in the local First Nations language, some Nations may prefer not to share their language.

Oral Traditions and Traditional Stories

Oral Traditions are the means by which cultural transmission occurs over generations, other than through written records. Among First Peoples, Oral Traditions may consist of told stories or narratives, songs, and other forms. They are often accompanied by dance or various forms of visual representation such as carvings or masks.

In addition to expressing spiritual and emotional truth, such as through the use of symbol and metaphor, Oral Traditions provide a record of literal truth, for example, historical events.

Traditional Stories are culturally significant stories and narratives that have been passed down through Oral Traditions.

Protocols

In First Peoples' societies, Cultural Protocols reflect the values that hold and bind the people together. Protocols practiced by First Peoples today grew out of the practical ways of acting and relating with one another from the times of the ancestors.

Protocols vary from one community to another. They usually have a high degree of complexity that is missed by the uninitiated. Understanding, following, and respecting First Peoples' Protocols requires learning and experience.

Though different First Peoples have different Protocols, there are also many similarities and intersections of Protocols between groups. Many First Peoples recognize a need for Protocols and cultural practices to evolve and adapt to current times and circumstances.

Respect

Respect for others and the world around you are central to First Peoples worldviews. It involves a person honouring where they come from, the Traditional Stories and culture of their community, and themselves. It is intergenerational, and is a value often taught to children, expressed through story, and practiced in daily life and at special occasions.

Respect includes understanding Cultural Protocols that include relationships with one another, and relationships with the land and territory.

Reciprocity and Responsibility

An essential value of Indigenous worldviews is the understanding of reciprocal relationships in all interactions in life. In such relationships, there are mutual benefits to both parties. From a First Peoples' perspective, it may mean giving back to the land when we receive from it, or giving back in a personal relationship. For students it could mean giving back or sharing when they have had the opportunity to learn new knowledge. By emphasizing the importance of reciprocity, First Peoples ensure that the world is kept in balance and maintained in a sustainable way.

Responsibilities are interwoven with kinship ties in Indigenous cultures.

Everyone in the community has a responsibility to the land, their family and community, and to themselves. Spheres of responsibility may include one's family and community, the ancestors, and the land. It involves aspects of stewardship and caring for others.

Sense of Place

A Sense of Place includes the memories, emotions, histories, and spiritualities that bind First Peoples to the land. This connection with place, with the land, plays a significant role in forming worldviews. Life for First Peoples in the past and today depends on their particular knowledge of the land, their unique relationship with the environment, and their shared values and practices through which they make sense of the world.

Five concepts of place have been identified, common to most First Peoples:*

- Place is multidimensional. More than the geographical space, it also holds cultural, emotional and spiritual spaces which cannot be divided into parts.
- Place is a relationship. All life is interrelated.
- Place is experiential. Experiences a person has on the land give it meaning.
- Place is local. While there are commonalities, each First Nation has a unique, local understanding of Place.
- Place is land-based. Land is interconnected and essential to all aspects of culture.

Traditional Knowledge and Wisdom

Each community holds a body of knowledge that relates specifically to its land and territory. It includes knowledge of the natural world, scientific knowledge, ancient stories and narratives, cultural teachings and ways of health and wellness. It is taught and passed on from generation to generation. Much of the wisdom is sacred and is not shared with non-community members.

*Adapted from Michell et al., *Learning Indigenous Science From Place*, University of Saskatchewan, 2008, p. 27-28.

Colonialism and Colonization

A number of broad historical topics relevant to First Peoples' experiences with colonialism and colonization underly the theme units in this guide.

Key Considerations:
- There have been, and continue to be, diverse responses to colonization by First Peoples in BC
- Many present day events, policies and social issues affecting First Peoples have their roots in Canadian colonial history

Assimilation

Assimilation is when a distinct group is absorbed into a dominant society and loses its identity. In Canada, federal assimilation policies were aimed to cause First Peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in Canada.

Colonialism and Colonization

Colonialism occurs when one nation establishes political control over another nation or region, sending settlers to claim the land from the original inhabitants and taking its resources. Colonialism involves subjugation of one or more groups of people by another.

Colonization is the process in which a nation takes control of lands governed and managed by Indigenous peoples, imposing its own social, cultural, religious, economic, and political systems and values. A colonized region is called a colony.

Disease and Depopulation

Unfamiliar infectious diseases like smallpox and influenza accompanied the onset of colonization, resulting in a massive depopulation of Indigenous communities. This had a devastating effect on all aspects of First Peoples' societies, including governance and leadership, and the functioning of Oral Traditions.

Historical Trauma and Intergenerational Trauma

These are terms for unresolved grief and trauma that can be passed from parents to children and which continues to be acted out or recreated in the lives of individuals, families and communities.

Indian Act

This is a Canadian Act of Parliament that concerns registered or Status Indians, their bands, and the system of Indian reserves. Since its creation in 1876, it has controlled many aspects of economic, cultural, educational and personal lives of First Nations. The Indian Act has been amended a number of times. Changes before the Second World War were increasingly restrictive. Major changes in 1951 removed many restrictions. The last revision in 1985 is still in effect today.

Indian Reserve

The system under the Indian Act whereby First Nations were removed from Traditional Territories and restricted to small parcels of land. For many this meant loss of access to traditional resources as well as loss of other human rights and freedoms not experienced by other Canadians.

Indian Residential schools

Boarding schools run by the federal government and churches which removed children from the families and communities, creating multi-generational impacts.

Missionization

This refers to the driving goals of European Christian religious bodies to convert Indigenous people to Christianity. This was based on the concept that non-Christians were "heathen" and "uncivilized" and needed to be enlightened. This led to the repression and near extinction of many aspects of First Peoples' cultural and spiritual practices, languages, and knowledge.

Sixties Scoop

Social welfare practices beginning in the 1960s, as the residential schools were closed down, resulted in an increasing number of Indigenous children being apprehended and taken from their families. The majority were placed in non-Indigenous foster or adoptive homes. Prior to 1980 they were removed without consent from the parents, and often without any warning.

Systemic Racism

Systemic racism, also known as structural or institutional racism, is racism that is built into social systems such as government, police, judiciary, business, media and other institutions. First Peoples experiences through colonization include both overt and systemic racism.

Moving Forward

First Peoples have responded to colonization with a continuity of values and practices, rooted in the continuity of Indigenous traditional values and practices before contact. Various types of action by First Peoples and others have brought many changes to build a broader understanding of the relationships between First Peoples, government and other Canadians. However, there is still much work to do.

Decolonization

Decolonization is used to describe the process of "undoing colonialism." It is a concept used by many organizations and people to describe their efforts to support Reconciliation in Canada by critically examining, and undoing beliefs, values, structures and processes that are steeped in colonial mindsets and that systemically and overtly devalue or exclude Indigenous peoples, knowledges and process.

It is also important to recognize that some people may consider this term misleading, believing that because the British Columbia K-12 system is inherently a colonial structure, it is not able to be decolonized. This perspective still supports the process of critically examining and questioning beliefs, values, structures and process that represent colonial perspectives, and working to change the system to make it more equitable for Indigenous learners and communities.

Diversity

Despite efforts to assimilate First Peoples, their diversity remains strong and evident. It relates directly to Place – the connections First Peoples have to the places of the ancestors. Cultural diversity within each group is quite vast and can even exist within a small geographic area.

It is important to understand the origins of well-known cultural expressions and objects. This can lead to what is known as "pan-Indianism" or "pan-Indigenous" where cultural features specific to one place or Indigenous group are applied to all First Peoples. For example, "Turtle Island," a term from Eastern Canada, is not a part of the traditions of BC First Nations.

Diversity also is relevant within communities. Not all members will agree on some important issues such as treaties, pipelines, and economic development. Be aware there may be potential differences that could impact classroom learning.

Indigenous Rights and Title

BC First Nations have always fought to have Indigenous Rights and Title recognized and respected. Only in recent years have governments begun to recognize the existence of Indigenous Rights and Title.

Today, First Nations communities and individuals hold diverse perspectives on how to ensure recognition of Indigenous Rights and Title. To achieve their goals some First Nations are involved with the BC Treaty Process, while a small number of First Nations have signed treaties with Canada and others use other processes. For more information, see *BC First Nations Land, Title, and Governance* (FNESC/FNSA 2019).

National Inquiry into Missing and Murdered Indigenous Women and Girls

This inquiry held from 2015 to 2019, was in response to the national crisis regarding the exceptionally high number of Indigenous women who have gone missing or have been murdered. Years of activism and protest to build awareness resulted in the inquiry, with a Final Report delivered in June 2019.

Royal Commission on Aboriginal Peoples, 1991

The Royal Commission on Aboriginal Peoples (RCAP) was initiated in 1991 to examine the relationships between Indigenous Peoples and the Canadian government and society. The Final Report, published in 5 volumes, was submitted in November 1996. Although it made over 400 recommendations, little direct action was taken. However it remains a comprehensive source of research, and can be a very useful resource for students.

Self-Determination and Self-Government

The goal of First Nations is to return to the self-determination they enjoyed as autonomous societies before contact. This includes establishing self-government, which is being achieved through a number of processes, including treaties and self-government agreements.

Truth and Reconciliation Commission

The Indian Residential Schools Settlement Agreement, 2006, came after an increasing number of First Peoples took action against the government and churches over abuses in Indian Residential Schools. Part of this agreement was to create the Truth and Reconciliation Commission of Canada. Thousands of survivors, their families and others across Canada made statements to document memories of the schools and their impacts. The goal was to facilitate Reconciliation among former students, their families, their communities and all Canadians. It was active from 2008 to 20015.

The Final Report was delivered in 2015 including 94 Calls to Action, recommendations for future action. The statements, documents and other materials are housed at the National Research Centre on Indian Residential Schools at the University of Winnipeg, where the work of the Commission is being carried on.

References for Building Greater Understanding

A number of resources have been developed recently by Indigenous writers that may help teachers and students build a deeper understanding of perspectives and topics that are important to First Peoples.

Gray, Lynda. *First Nations 101*. Adaawx Publishing, 2022. This is a book for general audiences, with, as it says on the cover, "tons of stuff you need to know about First Nations people."

Joseph, Bob. *Indigenous Relations. Insights, Tips and Suggestions to Make Reconciliation a Reality*. Designed for people in business and governments who work with Indigenous Peoples, this is also a useful reference for students and teachers.

McCue, Duncan. *Reporting in Indigenous Communities*. http://riic.ca/ This website and blog are aimed at journalists, but have important perspectives that can be applied by teachers and students.

Younging, Gregory. *Elements of Indigenous Style*: *A Guide for Writing By and About Indigenous Peoples*. Brush Education, 2018. This is a guide for writers and publishers, but has useful information about important aspects of engaging with and writing about Indigenous peoples for a wider audience.

3. Engaging with Indigenous Communities

The key to using these resources is to focus on local First Nations and other Indigenous peoples as much as possible. The resources suggest general ideas for your classroom, and provide examples from diverse BC communities. However, they need to be supported by authentic content that relates to the local First Nations or other Indigenous communities. This means making connections with members of the communities wherever possible.

What Do We Mean By Community?

In most cases in this guide, community refers to the local First Nation. There are more than 200 First Nations communities representing the original peoples of the land known as British Columbia. Each has its own social and cultural history, Protocols, and governance systems tied to their traditional territories.

First Nations communities use a variety of names, such as Band (Nee-Tahi-Buhn Band), First Nation (High Bar First Nation), Indian Band (Osoyoos Indian Band), Nation (Cheslatta Carrier Nation), or Tribe (Gwawaenuk Tribe).

Every school is located on the Traditional Territory of at least one First Nation and may enroll students from more than one First Nation, as well as Métis and Inuit students. Schools or schools districts that do not have a specific First Nation on whose territory it is recognized that the school district is on, can remember that all the territory now known as British Columbia is still First Nations Traditional Territory.

- Community may also be used to describe a broader Indigenous group within a larger locality. For example, there is a large Urban Cree community in Vancouver, and there are many Métis people throughout the province.
- Community can also mean any non-Indigenous village, town or city. For clarification, in this document the words town, municipality and locality are used to refer to non-Indigenous communities.

School Location

How you approach these units will depend on where your school is located:

First Nations Community

For schools in a First Nations community, students will likely focus on their own community. Students may have direct experience with many of the topics discussed in the theme units, and they may have family members who are directly involved with contemporary aspects of the topics studied. The First Nations language may be taught in the school.

Schools that serve one or more First Nations communities

For public schools which serve one or more First Nations communities, there likely is a relationship built up between the school and community(ies). They may have a large number of students from one or more local communities,

with established formal relationships between the school district and community(ies). First Nations language may be taught in schools.

Schools with Indigenous students from different communities

For schools or school districts which have a significant number of First Nations or Métis students from different communities, or parts of Canada, it is important to first ensure an understanding of whose traditional territories on which the school is located. Learning about the different First Nations, Métis and Inuit from outside British Columbia and Canada helps students understand the diversity of Indigenous peoples, both within British Columbia and across the country.

Schools with few Indigenous students

Even though a school may have few or no Indigenous students, it is still important to value and incorporate First Peoples knowledge and perspectives. For schools with few First Nations students, it is still essential to build an understanding of the Traditional Territories on which the school is located, as all land in BC is First Nations Traditional Territory. In their studies students could undertake comparative studies of themes and topics with different parts of the province.

Respecting Community Protocols

It is important when learning by engaging with Indigenous communities that students and teachers are aware of local Protocols.

Ways of respecting Protocols can be thought of in two different ways:

- Traditional and contemporary Protocols that are followed within a specific Indigenous community. These relate to the customs and laws that members of a community follow. Some of these may be shared with people outside the community, and some may not. For example, there are specific Protocols to be followed at a Powwow or Potlatch. Some of these may be shared with invited guests.
- Protocols involving how people from outside the Indigenous community behave and interact with the community. These need to be learned and understood. These include a range of situations which require respectful practices:
  - Protocols around Oral Traditions and sharing stories.
  - Territorial Protocols.
  - Sharing Traditional Knowledge.
  - Using cultural materials and practices, such as crest designs.
  - Using preferred local terms. For example, some First Nations still use the word “Indian” as a part of their Nations’ name.
  - Cultural Protocols regarding respecting discussion and presentation of Indigenous Knowledge.

Protocols: Welcome and Acknowledgment

It is important to understand the difference between a Welcome to a First Nations Traditional Territory and an Acknowledgment of Traditional Territory. Both are continuations of Protocols that have been practiced by First Nations for millennia.

A Welcome is a public act given by members of the First Nation on whose Territory an event is taking place. The form of the welcome depends on the particular Protocols of the Nation. It may be a welcoming address, a prayer or in some gatherings, a traditional dance or song, and is decided upon by the First Nation.

An Acknowledgment is an act of respect for local First Nations and their traditional territories. It is a recognition of their ongoing presence on the land in the past, present and future. Respect and recognition are a key part of Reconciliation.

An Acknowledgment is usually given at the beginning of an assembly, meeting, class, performance or other public gathering. It is the responsibility of the leader, host, or emcee of the event to give the Acknowledgement. In some gatherings, individual speakers may also add their personal Acknowledgments. In many schools, an Acknowledgment is made at the beginning of the school day.

If you are not sure of the correct Acknowledgement to use, see your district Indigenous Education Department.

Cultural Materials and Intellectual Rights, Protocols, and Policies

It is important to remember that cultural materials or process that are shared by a First Nation remains the property of the Nation. When working collaboratively to develop locally-based resources it is also important to remember that the knowledge shared by individuals, families, Clans or a Nation remains their intellectual property.

Protocols for Connecting with the Community

It is important to understand and practice the local Protocols in areas such as:

- Inviting Elders and other knowledgeable community members into the classroom to speak
- Respecting the natural world when going out on field trips
- Visiting First Nations lands and territories
- Interviewing people
- Holding special events such as a celebratory feast
- Developing units with local First Peoples content

Most communities have Protocols in place to be followed when engaging with Elders and Knowledge Keepers. This may include showing respect by offering a gift to the person, or perhaps to the land when on a field trip.

In First Nations schools, work with the principal and community members to develop connections for working with Elders and Knowledge Keepers.

A list of school district Indigenous contacts is available online at www.bced.gov.bc.ca/apps/imcl/imclWeb/AB.do

For public schools, work through your district's Indigenous Education Department.

Guidance can be sought from local learning centres and community organizations such as Friendship Centres, First Nations government offices, Tribal Councils or cultural centres.

It is important to work with the appropriate agencies to make sure that certain Elders and Knowledge Keepers do not get over-worked or called upon too often. Also, note that some First Nations do not have the resources to work directly with school districts.

Some activities suggest that classes visit nearby First Nations communities. Ensure that before such visits take place, you ask permission from appropriate authorities.

Ensure everyone understands that all Traditional Knowledge shared by local First Nations is inherently that Nation's intellectual property.

4. Indigenous Guest Speaker Considerations

It is important to follow Protocols when inviting a member of a First Nations community or Indigenous organization to a classroom or school. Below are some general considerations and processes. There are also often Protocols specific to local communities. School district Indigenous education departments or community education departments can also provide guidance regarding those specific Protocols.

These considerations can also be adapted when taking students on field trips or into field learning experiences that will be led by, or facilitated by, a member of a First Nations community or Indigenous organization.

See pages 169-174 of the book *Gather, by* Richard Van Camp for more suggestions about protocols when inviting Elders and other guests to the school.

Some of the topics included in this Teacher Resource Guide may be political in nature, with different opinions held within the same community. Be aware of remaining neutral, and where applicable invite speakers that represent different perspectives.

Before the Visit

- Determine the purpose of the visit (how it is connected to the curriculum or learning standards for the class or course). If it is not directly connected to the curriculum, be clear about the intended learning goals so that the guest visit is a meaningful experience for all involved.
- It is a culturally appropriate Protocol for guest speakers to be provided with a gift and/or honorarium for sharing their time and knowledge.
    - Consult with the school district's Indigenous education department or the local First Nations to determine the appropriate amount or gift (if the speaker has not already indicated an amount for an honorarium).
    - Determine where funds will come from in advance.
    - If the school and/or school district requires any paperwork to be completed before payment can be issued, ensure that this is done well in advance of the visit so that payment can be issued at the time of visit or as soon as possible afterward.
- Talk with the speaker about the details of the visit:
    - Date and time of the visit
    - The course and grade levels of the students
    - Approximate number of students
    - Let the speaker know what content/learning has led up to the visit.
- Ask the speaker about any specific needs:
    - Are there any hand-outs that need to be photocopied in advance, or any equipment or supplies needed?
    - Is there any specific information that students should know before the visit?
    - Are there any specific Protocols that the students and adults need to be aware of and follow during the visit?
    - Is there is anything else that will help make the visit more comfortable for the speaker (especially if it is an Elder)?
    - Would it help to have the classroom/space organized in a specific way?
    - Ask for permission to take photos or videotape (if desired).

- Ask the speaker for some background information that can be used to introduce them to the students (for example, where the speaker is from, his or her role or occupation, noteworthy experiences or accomplishments).
- Arrange arrival details:
  - Ensure everyone knows where the speaker will be met. For example, arrange to have the speaker met in the parking lot, at the front door of the school, or in the main office.
  - In some situations, the speaker may need transportation from home.
  - If possible, include students in the greeting.
- Ensure the students are prepared prior to the visit:
  - Connect speaker's visit to students' previous learning
  - Review respectful behaviour with students, including non-verbal communication
  - Model for students how to introduce themselves
  - Brainstorm with students questions that they can ask
  - Prepare students to provide a thank-you to speaker
- Ensure office staff and administrators know that a guest is expected.

Day of Visit

It is important that the teacher stay present for the session as this models for the students a valuing of the knowledge and time of the speaker. If any behavioural challenges occur, it is the teacher's responsibility to address them, not the speaker's.

- Prepare the physical space of the meeting area. Set up any necessary equipment.
- Welcome guest, offering water/tea/coffee. Let them know where the washrooms are located.
- Introduce speaker to students and if appropriate do an Acknowledgment of territory.
- If students will be introducing themselves to the speaker, consider a talking circle format, saying name and where they are from.
  - Ensure there is time for questions/discussion at the end of the session.
  - Have student(s) formally thank the speaker and present gift or honorarium.
  - If possible, debrief the session with speaker.
  - Walk the guest out.

After the Visit

- Debrief the session with the students.
- Do follow-up activity with students.
- Have students follow up with thank-you letter.
- Touch base with speaker to ensure that honorarium was received (if not presented on day of session).

5. Incorporating Story into Learning Activities

Story or narrative is one of the main methods of traditional Indigenous learning and teaching. Combining story and experience is a powerful strategy that has always been used by First Peoples, and its power can also be brought to the classroom.

The use of story to teach, and an examination of storytelling are two separate concepts. For the study of storytelling, see *English First Peoples, 10-12* (FNESC/FNSA 2018)

- Using story is a way of connecting with Indigenous knowledges and acknowledges the First Peoples Principal of Learning: "Learning is embedded in memory, history, and story."
- Stories enable holistic learning. They meld values, concepts, Protocol, practices and facts into a narrative. They also develop important skills of listening and thinking.
- Stories have the ability to carry emotion, to help humans connect on an emotional level, and to discuss powerful and difficult topics. Story can be used as a framework that each unit of the course could be built upon.

Oral storytelling can be incorporated by inviting First Nations storytellers into the class, or the teacher or students can read aloud a written version of a Traditional Story where appropriate. Reading published stories that are relevant to First Peoples in BC can integrate with English First Peoples courses, or with First Nations language classes.

It is important to note that in most Indigenous cultures certain people are recognized as storytellers of traditional narratives. Storytellers protect and hold traditional narratives that have been passed down from generation to generation while ensuring Cultural Protocols are followed (e.g., maintaining the privacy of sacred narratives). Not all Elders or Knowledge Keepers you invite into the classroom will be storytellers.

Story can be considered in multiple ways:
- Traditional stories and narratives from First Nations cultures
- Student and teacher stories from their experiences
- Stories as a way of telling and reconsidering colonial histories and legacies

Qualities or Characteristics of Stories from an Indigenous Perspective

- Repetition is key for learning from stories. Important stories take time to fully understand. Revisiting a key story can deepen understandings and learnings.
- Jo-ann Archibald identifies seven principles related to using stories and storytelling from a Stó:lo and Coast Salish framework (*Indigenous Storywork*, p. ix.):
    - respect
    - responsibility
    - reciprocity
    - reverence
    - holism
    - interrelatedness
    - synergy

For teachers interested in exploring story and storytelling in more depth, see *Indigenous Storywork*, Q'um Q'um Xiiem Jo-ann Archibald, UBC Press, 2008

> Metaphor, analogy, example, allusion, humour, surprise, formulaic phrasing, etc. are storytelling devices that can be applied when explaining almost any non-fiction concept. Make an effort to use devices of this sort in all subject areas and to draw upon stories of the local Indigenous community.
> *Indigenous Worldviews and Perspectives in the Classroom* (British Columbia 2015) page 30.

Using Story in BC First Peoples 12 Classes

Story can be a powerful strategy when developing units from a First Peoples perspective.

Using Traditional Stories

Find ways to incorporate Traditional Stories that connect with the content of the units.

- Select one or more significant Traditional Stories from your region that can be used as a jumping off point for a variety of learning experiences. This story can be a touchstone throughout a unit or the course. It should be revisited, and new meanings sought.

What to look for in finding traditional narratives.

- The story should be authentic. This means created by First Peoples or in significant collaboration with First Peoples. It is also important to ensure that permission has been granted to use the story. If the story has been published, then that is usually permission to share. If possible it is important to find local First Peoples stories or narratives.
- While there may not be a narrative that relates to specific curriculum content, you may be able to find a local story that speaks to a holistic approach to the content.

Narrative sources

- Ideally, a local First Nations storyteller would visit your class to share a narrative that relates to your unit. Work with your school and district's Indigenous Education staff to help you to find a storyteller. They may also be able to help you communicate with the storyteller the theme of the unit and the type of story that will fit with the topic of your unit.
- There are video sources of First Nations storytellers sharing stories on the Internet. These can be relied on to be authentic. However, beware of videos that illustrate or act out a Traditional Story unless you are sure that it is authentic and produced by or with Indigenous artists.
- Children's books
- Published sources

Things to know about narratives

- Traditional narratives that are printed may have different structures than students may be used to. Many Indigenous narratives are complex intertwined stories that can take hours or days to fully tell. Often when an Elder has shared a story that has later been printed, it is just one part of a much longer narrative.
- Printed stories may be out of context. As Traditional Stories were told many times, people would have known the cultural references and the context of a character or an event, so the narrative we read today often lacks this context.

WHAT ARE AUTHENTIC FIRST PEOPLES TEXTS?

Authentic First Peoples texts are historical or contemporary texts that:

- present authentic First Peoples voices (i.e., are created by First Peoples or through the substantial contributions of First Peoples)
- depict themes and issues that are important within First Peoples cultures (e.g., loss of identity and affirmation of identity, tradition, healing, role of family, importance of Elders, connection to the land, the nature and place of spirituality as an aspect of wisdom, the relationships between individual and community, the importance of Oral Tradition, the experience of colonization and decolonization)
- incorporate First Peoples story-telling techniques and features as applicable (e.g., circular structure, repetition, weaving in of spirituality, humour.

Questions to ask about narratives

- What can students look for in a traditional narrative?
- What lessons does the story teach about human's relationship with the land?
- How is an Indigenous perspective or worldview embedded in the story?

Using Story and Storytelling in Learning Experiences

Give students opportunities to use story and storytelling in investigations and activities by using a variety of learning strategies that incorporate story.

Suggestions include:

- Elements of Story. Students can discuss historical events or topics in terms of the elements of story used in English Language Arts: character, setting, plot (conflict, outcome), theme. Use graphic organizers to record results.
- Headlines. After students have finished a body of content, such as a reading, discussion of a topic, an activity, or a unit, ask them to write a headline that captures the important ideas to be remembered. They can then share the story behind the headline, and their thinking that went into making their choice.
- Narrative essays. Vary the standard format of essay writing by encouraging students to use a narrative form. This may include personal experiences or points of view. (Writing themselves into the story.)
- Oral responses. Give students the opportunity to respond to questions orally in places where you normally might expect written responses.
- Photo stories. Select an image relevant to a topic of study and ask students to write a story behind the picture. This could be purely from their imagination, or it could be based on specific events or an understanding of the context. Images could be historical photos, contemporary community or news photos, or works of art by Indigenous artists.
- Podcasts. Students could create podcasts in response to investigations or as part of an inquiry.

6. Creating Positive Learning Environments

Establishing a positive classroom climate is important for student learning. Teachers are responsible for setting and promoting a classroom climate in which students feel comfortable learning about, and discussing, topics in BC First Peoples 12.

It is important that the classroom climate encourages students to relate to one another in positive, respectful, and supportive ways. As well, it is key for teachers to develop positive, affirming relationships with students. By spending time getting to know your students, paying attention to them, listening to them, and teaching some of the key elements of dialogue and discussion, healthy boundaries for discussion can be established.

The following are some guidelines that may help educators establish and promote a positive classroom climate.

- Spend time at the beginning of the course helping students establish a sense of community with each other.
- Allow class members sufficient time and opportunities to become comfortable with each other before engaging in group discussion.
- Be prepared to facilitate any potentially controversial discussions. Establish clear ground rules for class discussions that demonstrate respect for privacy, for diversity, and for the expression of differing viewpoints.
- Become familiar with relevant legislation (e.g., Human Rights Code; Child, Family and Community Services Act) relevant initiatives (e.g., Safe, Caring and Orderly Schools: A Guide and Diversity in BC Schools: A Framework) provincial and district policies and protocols concerning topics such as disclosure related to child abuse, protection of privacy, and alternative delivery.
- Activities and discussion related to some of the topics in BC First Peoples 12 may evoke a strong emotional response from individual students. In this event, ensure that students know where to go for help and support.

Creating Safer Spaces

A totally "safe" learning environment is not necessarily possible, because students bring in many different perspectives and outside experiences that teachers may be unaware of or have little control over. For example, students may bring the effects of inter-generational trauma, abuse, addiction, and negative school experiences with them. The goal is to attempt to create spaces that are as safe as possible.

Dealing with Sensitive Topics

How this occurs will depend on the age, maturity, and experiences of students. Teachers will be the best judge of how to approach the material.

When presenting sensitive issues, teachers are not expected to be experts on all topics. Rather, their role is as guide and facilitator.

As students work through material that might be sensitive, teachers should be aware of the student's potential reactions to the topics examined.

It is important to convey to students that the purpose for understanding the past is to be part of a more positive future. For some students, the topics discussed may be sensitive if they have personal connections with the topic. Also, in classrooms with new Canadians, teachers will need to be aware that some topics may echo feelings that are part of some immigrant experiences.

Some considerations for dealing with topics with sensitivity include the following:

- Some sensitive topics are best taught through discussion rather than direct instruction.
- The teacher is responsible for ensuring exploration of sensitive issues so that discussion promotes understanding and is not merely an exchange of intolerance.
- Additional time may be needed to deal with students' concerns and questions.
- Issues may arise for students both in formal discussions and informal conversations in and around the classroom. Discussions will need to be closed appropriately. The teacher may need to play a role in ensuring potential conflict is dealt with in the context of the classroom.
- Students learn to focus on active listening, postponing judgment as they gather and process new information and perspectives.

When discussing sensitive topics it is important to set ground rules to ensure a safe environment for sharing ideas and opinion:

- Always respect and value what others bring to the discussion.
- It is okay to feel discomfort when wrestling with new ideas.

Some texts dealing with sensitive materials may trigger an emotional response from students. Teachers should be prepared to help students deal with the difficult emotions that may arise.

Find people who are knowledgeable about the issue or who are trained to counsel students, such as school counsellors, or First Nations, Métis, or Inuit resources available in the community. In certain circumstances teachers may wish to refer students to a crisis line for confidential support.

7. Connecting With the Land

Understanding and experiencing connections with the land are fundamental to First Peoples' worldviews and knowledge. It is important, where possible, to provide students with an opportunity to interact with the land in some way. This section gives some suggestions for how that can be achieved.

Activities that provide experiences and connections with the land are not intended to imitate or recreate actual First People's relationships with their territories. (The exception, of course, is for students in a First Nations community school whose experiences will be related to their own cultural activities).

The types of land-based activities suggested here are intended to encourage students to:

- develop their own relationships with the land
- interact with their environment and community
- engage in authentic experiences
- develop an understanding and appreciation of different relationships with the land
- view the land from a holistic, interconnected perspective

Suggestions for incorporating land-based activities into your units

- Know your local area. Beyond the school grounds, what places in your neighbourhood can students visit? Explore what options are available for land based activities, such as parks, open areas, or woodlands.
- Include a holistic view; consider the big picture as well as the specific activity.
- Some possible types of land-based activities include:
    - Food and medicine gathering with appropriate guidance from the local First Nations community. (Be aware of local Protocols for harvesting plants and medicines.)
    - Field trips to view geographical features.
    - Visits to archeological sites.
- Have discussions with your administration to create opportunities within the schedule to organize field trips.
- For more background and ideas, see the article "Learning from the Homeland; An Emerging Process for Indigenizing Education," by the W̱SÁNEC School Board and Tye Swallow. It is found in *Knowing Home: Braiding Indigenous Science with Western Science*, Book 2, page 206. Download from https://tinyurl.com/fnesc76.
- When possible, go outdoors for regular classroom activities, such as reading a narrative or text, doing group work, or using Talking Circles.

8. Talking Circles

Circles are a traditional Indigenous format for discussion and decision making. There are different types of discussion circles, such as Talking Circles, Sharing Circles, or Healing Circles, and the Protocols for usage depend on the purpose. The term Talking Circle is sometimes used interchangeably with Sharing Circle. Definitions of these terms may differ depending on the context of the user.

It is important to understand that the type of discussion circles generally used in classrooms are not intended to be used for any therapeutic purpose. Classroom-based Talking or Sharing Circles are not Healing Circles (the latter needing to be facilitated by skilled leaders in specific contexts, and in First Nations contexts, often include additional cultural Protocols).

Talking Circles in classrooms are usually used to demonstrate that everyone is connected and that every person in the circle has an equal voice. They also ensure that everyone can see and hear the speaker.

In classrooms, they can be used for a variety of reasons and at different grade levels (i.e. be a part of consensus building for decision-making, as ways to help debrief students' experiences, or supporting learning from each other). It is appropriate to use Talking Circles to discuss some of the topics in these resources.

It is important to ensure that students understand and respect the Talking Circle process. This may require some teaching and modelling of expected behaviours in a Talking Circle. As well, students should understand the reasons for using a Talking Circle instead of other types of discussion.

In traditional settings, an object like a talking stick or feather may be used to denote who is the speaker of the moment. It is passed from person to person, and only the person holding it may speak. You can use any item that may be special or has meaning to the class. You could engage the class in choosing what that object is. For example, it could be a feather, shell, a unique stone, or a specially made stick. It should only be used during Talking Circles so it retains its significance.

Here are some basic guidelines for a Talking Circle:

- The group sits in a circle, so everyone can see each other.
- One person introduces the topic for discussion (often the leader of the group).
- Only the person holding the special object speaks; everyone else listens respectfully giving the speaker their full attention.
- Everyone is given a chance to speak, but someone may pass the object without speaking if they wish.
- Speakers use "I" statements, stating what they are thinking or feeling, rather than commenting on what other people have said.
- Once everyone has had a chance to speak, the object can be passed around again giving people a chance to continue the discussion.

Check for any local Protocols or preferences to follow when using Talking Circles. For example, in schools in one area, students are asked to run the circle in a specific direction.

When using a Talking Circle to discuss topics introduced in these resources, it is important to give students time to reflect following the discussion. They can consider how the discussion affected their opinions or ideas, and they can assess how they felt during the activity, what they learned, and what they might do differently next time.

More suggestions about using Talking Circles may be found at First Nations Pedagogy Online, https://firstnationspedagogy.ca/circletalks.html.

PART 2
Indigenous Research and Inquiry

Ideally students of BC First Peoples 12 will have the opportunity to carry out independent research and inquiry, with the appropriate levels of support they require. This section provides some background for students and teachers, with suggestions for undertaking independent projects.

It is organized in five parts:

1. Indigenous Research Methodologies
2. Developing Inquiry Projects
3. Inquiry Project Ideas
4. Assessing Primary and Secondary Sources
5. Guide to Historical Research

1. Indigenous Research Methodologies

For well over a century First Peoples have been "studied" by outsiders, with little or no attention paid to Cultural Protocols, and little or no benefit being reciprocated to the communities who shared their knowledge.

This excerpt from the Assembly of First Nations document *First Nations Ethics Guide on Research and Aboriginal Traditional Knowledge* summarizes some of the challenges First Peoples have encountered with researchers:

> Researchers who are unfamiliar with Aboriginal Knowledge may not follow proper protocols or traditional laws in accessing, using, or interpreting the knowledge. Most First Nations consider improper access, collection, use, or interpretation of Aboriginal Knowledge an act of theft. First Nations have also experienced difficulties working with researchers who fail to understand that not all knowledge can be shared or disseminated. In the past, researchers have devalued Aboriginal Knowledge as biased, subjective, and non-empirical. Many researchers approach First Nations as research subjects instead of partners, which adds further difficulties when designing respectful research methods. Questions regarding ownership frequently arise since Aboriginal Knowledge is legally ambiguous.[*]

Indigenous Research Methodologies are generally applied at universities, government agencies and other institutions that conduct research with or involving Indigenous communities. However, the underlying principles of these methodologies can be applied by secondary school students to provide guidelines for their research and inquiry projects.

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[*] *First Nations Ethics Guide on Research and Aboriginal Traditional Knowledge.* Assembly of First Nations. https://www.afn.ca/uploads/files/fn_ethics_guide_on_research_and_atk.pdf

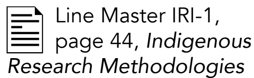
Introducing Indigenous Research Methodologies

Students can begin to understand some of the features of Indigenous Research Methodologies by viewing three short videos which look at the topic from different perspectives.

The suggested videos are:

- *Indigenous Research Methodology.* beetotherizzad, 2017. 5:11. https://youtu.be/e7A0iLeOQ30
  - Little Grey Horse, Rodney McLeod, an Indigenous university student in Edmonton, gives his personal perspectives on Indigenous Research Methodologies in this creatively-produced video.
- *Indigenous Research as Storytelling*. RED Talks, 2017. 7:50 min. https://youtu.be/4kcrXNurZfY
  - Abigail Echo-Hawk, an Indigenous researcher from Alaska, discusses the importance of Indigenous research methods from the perspective of health administration. Students will be engaged with the story she begins her talk with.
- *Decolonizing Methodologies: Can relational research be a basis for renewed relationships?* Concordia University, 2016. 5:03 min. https://youtu.be/rqYiCrZKm0M
  - Two professors from Concordia University in Montreal discuss the role of research in colonialism, and how new types of research can renew relationships.

- Give students an opportunity to view at least one of the videos. You could show them all to the class, or have groups view one of the videos and report their responses to the rest of the class.


Line Master IRI-1, page 44, *Indigenous Research Methodologies*

- Students can discuss the ideas on Line Master IRI-1, page 44, *Indigenous Research Methodologies*, to learn about what Indigenous Research Methodologies involve.

Key Features of Indigenous Research Methodologies

1. Responsibility of researchers
   - Relationships: Indigenous research is about building relationships between researchers and Indigenous communities. They build relationships with the topic, the people involved, the knowledge shared, and their audience.
   - Reciprocity: giving back, making sure the knowledge you have gained is shared with others.
   - Protocols: It is the responsibility of the researchers to understand and follow Protocols of the community that is sharing its knowledge.
2. Holistic approach
   - Indigenous research uses many sources of knowledge, including knowledge from the land, Traditional Stories, traditional teachings, spirituality, ceremonies, and dreams, as well as academic knowledge.
   - It involves all aspects of being human: mental, physical, emotional and spiritual.
3. Making personal connections with the topic
   - "Writing yourself into the project." Interpreting what you learn through your own experiences. This involves reciprocity and relationships, giving back by sharing something of yourself as you contribute to the research.

Using Indigenous Research Methodologies in Secondary School

- Students can work in groups to brainstorm ways that these methods could be applied in their research and inquiry projects.
- Students can consider a hypothetical research topic and suggest how the research would look using Indigenous Research Methodologies, and how it would look without using them – that is, a standard research approach.
- Ask students to think about the 7E Model for Inquiry that is discussed on page 36. Ask students to suggest what features of Indigenous Research Methodologies it includes. Ask students to identify aspects of the methodologies that are missing. (For example, the reciprocity piece.)
- As a class, decide on the key features of Indigenous Research Methodologies that they can apply in their research and inquiry projects.

2. Developing Inquiry Projects

Inquiry-based learning fits well with a First Peoples' pedagogical approach and First Peoples Principles of Learning.

Suggestions for inquiry activities occur throughout this teacher resource guide. Each Investigation begins with Questions for Inquiry which can be used to guide your lesson planning.

Attributes of Inquiry

Inquiry-based learning:

- **is student driven to varying degrees, depending on the type or level of inquiry**: students make decisions and take responsibility for their learning connected to the curriculum; the teacher's role is to provide structure and support as needed
- **is authentic**: students are provided with opportunities to explore real-life experiences based on curricular expectations
- **involves some direct instruction**: this occurs as needed, primarily when students require specific information or skills to move forward
- **encourages reflection on learning**: students discuss daily why, how, and what they are learning
- **requires patience and time**: students are given the time needed to explore their ideas and thinking
- **needs modelling**: teachers model curiosity, how to create questions, engage with texts, and reflect
- **requires teacher support**: teachers intervene at appropriate moments to make sure students understand the concepts and processes, and are engaged in learning

Levels of Inquiry

Independent inquiry involves using a variety of skills. It is essential that students are given opportunities to learn and practice these skills before taking on an independent inquiry project.

Inquiry-based approaches range from teacher-directed to student-directed. Approaching a topic from different levels of inquiry can help with customizing activities to students' needs.

- Structured Inquiry:
  Students investigate a teacher-presented question through a prescribed process.
- Guided Inquiry:
  Students investigate a teacher-presented question using student designed or chosen processes. Students develop processes for inquiry, synthesize, and communicate the learning independently. Teacher is a guide, providing ongoing feedback and posing further questions.
- Open or Independent Inquiry:
  Students participate in an activity in which they generate the questions based on an area being studied, design the processes for inquiry, synthesize, and communicate the learning independently.

Inquiry Processes

There are a variety of processes and frameworks that can be used to guide student inquiry. Some are outlined below.

1. **Know-Wonder-Learn**

You may want to start small using the K-W-L strategy with students who are unfamiliar with inquiry, or to introduce a short investigation on a topic.

- K: What do I know about the topic? What do I think I know?
- W: What do I wonder about the topic? What do I want to find out? What questions do I have?
- L: What have I learned about the topic from my research?

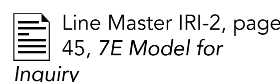
2. **7E Model**

The 7E model came about during the development of the *Science First Peoples Teacher Resource Guide 5-9* (FNESC/FNSA 2016. http://www.fnesc.ca/science-first-peoples/). It was based on the 5E model used by teachers to develop experiential learning activities (Engage, Explore, Explain, Elaborate, Evaluate) with the addition of two components that include Indigenous Knowledge: Environment and Elders.

- **Environmen**t. Situate the lessons in the local land and environment. This builds an appreciation for the concept that everything is connected to everything else and taps into a sense of Place.
  - Environment also includes creating a classroom environment that encourages students to be curious, take risks and reflect on their journeys.
- **Engage**. Capture students attention and curiosity. Raise relevant questions. Connect what students know with a new question or idea. Ask a question, show something interesting, pose a problem.
- **Explore**. Experiential activities for students to observe, record, connect ideas, ask questions, usually in groups. Teachers are coaches and facilitators.

- **Elder**. Elders, Knowledge Keepers, and other knowledgeable community members represent the Traditional Knowledge and Wisdom held by the community. Where Elders or other Knowledge Keepers are not available, students may consult other authentic and appropriate cultural resources such as video, print and online sources.
- **Explain**. Describe observations and come up with explanations. Develop vocabulary, apply and interpret evidence. Students reflect on their processes, thinking and conclusions. Teachers guide students with questions and suggest additional resources.
- **Elaborate**. Use information to extend learning to new situations. Make connections to their personal lives and to society. Teachers help students broaden understanding.
- **Evaluate**. Students demonstrate their understanding of concepts and skills learned. Teachers ask open-ended questions and encourage students to self-assess their learning.

Students can use Line Master IRI-2, page 45, *7E Model for Inquiry*, to guide their use of the framework in their inquiries.


Line Master IRI-2, page 45, *7E Model for Inquiry*

3. **Six Thinking Hats**
Apply Edward de Bono's 6 Thinking Hats to an inquiry by exploring a topic from different perspectives.

- Engage
- Question
- Investigate
- Communicate
- Reflect

For more information see http://www.edwarddebonofoundation.com/Creative-Thinking-Techniques/Six-Thinking-Hats.html

Additional Suggestions

- Give students opportunities to use multiple formats for presenting their learning, such as song, weaving,podcasts, song-writing, visual journals/essays, mind maps, oral presentations, artwork, poetry collections.
- Community Collaboration: Developing Community Based Projects
  In some local contexts students may be able to develop a project in connection with a First Nations community or Indigenous group. This could be with a department of the First Nation government, an Elders or senior's group, a Friendship Centre, an Indigenous business, or other urban or community organization.
- Possibly opportunities could be provided for students to learn through mentoring.

3. Inquiry Project Ideas

While the Theme Units provide suggestions for inquiries, there are many other significant topics that are not covered there. The following are some possible topics that may inspire students and classes to develop their own inquiries.

BC First Peoples Research Topics

1. Indigenous Research Methodologists
   How are Indigenous Research Methodologies and Reconciliation connected?

2. Internet Stories
   How can the Internet and digital technologies be respectfully used for Indigenous Storytelling?

3. Indigenous Knowledge on the Internet
   Who controls it? Can it be controlled?
   What should go on the Internet and what should not?

4. Decolonization
   Is decolonization possible? Is it necessary?

5. Indigenous Veterans
   How have Indigenous soldiers been treated in the past, and how are they treated now?

6. Water in First Nations Communities
   Why has access to clean water been such a struggle for many First Nations?

7. Technology innovation through Indigenous perspectives and worldview
   How can Indigenous perspectives impact the development of technology?

8. Art – modern art, fashion design, dance
   What are some ways that contemporary Indigenous artists are achieving success?

9. Music- overlap of traditional and modern mediums
   How are Indigenous musicians merging the traditional and contemporary?

10. Language revitalization
    In what ways are First Peoples protecting and relearning their traditional languages?

11. Environmental stewardship
    In what ways are First Peoples Traditional Knowledge supporting environmental stewardship in BC?

12. Disease and Depopulation
    What are some of the long term impacts of disease on First Peoples in BC?

13. Repatriation of cultural artifacts
    Why should museums return cultural artifacts to their original homes?

14. Impacts of climate change on communities, migration routes, etc.
    In what ways in climate change impacting local First Nations communities?

15. Reconciliation
    Is reconciliation possible?

16. Indigenous Representation in Mainstream Media
    Is the way Indigenous people are represented in the media changing?

17. Progress on TRC Calls to Action
    What progress has been made on the TRC Calls to Action?

18. Progress on Murdered and Missing Indigenous Women and Girls report.
    What progress has been made on the Murdered and Missing Indigenous Women and Girls report?

4. Assessing Primary and Secondary Sources

This section gives suggestions for students to analyse primary and secondary resource materials for bias, reliability and validity.

Evaluating Authentic Resources

To help become aware of Indigenous resources that are available to them, students can evaluate resources for authenticity.

- Students or groups can choose a resource, evaluate it for authenticity and share out with the class.
  - It could be a physical resource such as a book, or an online or digital resource.
- Students can use the authentic First Peoples resources criteria to evaluate the resource:

Criteria for Authentic First Peoples Resources

- Authentic First Peoples resources are historical or contemporary books or other information sources that present authentic First Peoples voices. That is, they are created by First Peoples or through the substantial contributions of First Peoples.
- They depict themes and issues that are important within First Peoples cultures.
- They incorporate First Peoples story-telling techniques and features as applicable (for example, circular structure, repetition, weaving in of spirituality, humour).

- Ask questions about the resource, such as
  - Who is telling the story?
  - Why is the story being told? Is its purpose, for example, informational, memoir, entertainment, or arguing a position?
  - Is anyone profiting from this information?
  - What acknowledgements are, or are not included?
  - How is the author an authority on the subject?
  - Has anyone given this author permission to share their ideas connected to culture outside of personal experience?
- For further discussion see the article "Check the tag on that 'Indian' story: How to find authentic Indigenous stories." Chelsea Vowell, *Indigenous Writes*, pages 92-99.

Primary Source Documents

Primary sources are the only evidence we have of the past. But they are often just snippets or snapshots of history. They are often incomplete and have little context. That is why we need to use critical thinking when we analyse a primary source document. The questions we ask about the documents are just as important as the information they contain.

Finding First Peoples Voices
The Oral Traditions of First Peoples are primary sources with incredible richness. However, they are not always available to students, or they may not deal with some of the major historical topics that are being studied.

When researching primary sources that are written, it can be difficult to find Indigenous voices. Historical documents were predominately created by Euro-Canadians. Sometimes, such as in government documents, it is possible to find First Peoples voices in items such as correspondence, petitions and recorded speeches.

Analysing documents

- The first step is to contextualize the document by understanding the time period and the document's intended purpose.
- Examine the source
  - Bias
  - Point of view
  - Frame of reference
  - Validity
  - Reliability
  - Time and place
- Students can work together to develop a checklist of points to look for when analysing primary source documents, or a list of questions to think about.
- Give students some sample primary source documents to test out their checklist or questions. For example, students can use the documents found in *Indian Residential Schools and Reconciliation*, Grade 10
  - Case Study 1, Student Protests – Running Away. See pages 71 to 78.

Secondary Source Documents

- Ask students to suggest how secondary source documents are different from primary sources.
- Discuss how we can tell if a secondary source is trustworthy. What do we need to know about the source?
- Discuss some differences between published sources and digital sources on the Internet. Ask, do we have to approach these sources differently?
- Students can visit some selected website to assess their reliability.
- In groups list questions to ask about a secondary source when doing research. The class could compile a list and it can be posted as an anchor chart.

5. Guide to Historical Research

Wherever possible, students can include research using primary source materials in their projects. There is a wealth of archival materials relating to the First Peoples in BC available on line. Following are some of the main historical sources for researching First Peoples in BC.

Contemporary sources

- Local and community resources
    - people (Elders, leaders, family members)
    - institutions (First Nations governments, museums)
    - websites
- Libraries
    - school and community libraries, using inter-library loan
    - using both fiction and non-fiction
    - identifying recently published books by First Peoples

Online Archives

There was a time that researchers had to go to libraries and archives to study historical documents, but today more and more documents are available online. These are some of the useful archival sources that hold historical information about First Peoples and colonization.

National Centre for Truth and Reconciliation

- Main site: Includes links to each BC residential school. https://nctr.ca
- The NCTR Archives page has links to find many other documents: https://nctr.ca/records/view-your-records/archives/

Library and Archives Canada

- Department of Indian Affairs Annual Reports, 1864-1990. Go to the Library and Archives Canada website (https://library-archives.canada.ca) and search for "Indian Affairs Annual Reports."

Union of BC Indian Chiefs

The UBCIC has a large online archives of documents. See the website at https://www.ubcic.bc.ca/library.
Of particular note is their website Our Homes are Bleeding. Digital Collection Teachers Guide at https://tinyurl.com/fnesc952. It focuses on documents related to the McKenna-McBride Commission.

Historical Newspapers

Newspapers can be a good source of primary source material, although they usually give the mainstream point of view. First Peoples' voices are relatively rare. All these newspapers are free to access online. (Other papers may be available through digital resources of local libraries.)

- *British Colonist* (1858-1980)
  This newspaper from Victoria covers 1858 to 1980, making it an accessible public record of many events of early colonization throughout BC.
  http://www.britishcolonist.ca/

- *Victoria Daily Times*. (1884-1944) Using this Victoria newspaper gives students an opportunity to read about certain events from another perspective. https://archive.org/details/victoriadailytimes
- *Prince Rupert Daily News*. (1911-1954) News about Prince Rupert and the North Coast, Skeena River and Haida Gwaii regions. https://prnewspaperarchives.ca/
- Prince George Newspapers
  This collection has digitized several newspapers from the early days of Fort George to Prince George in more recent times. Dates from about 1909 to 1960. http://pgnewspapers.pgpl.ca/
- BC Historical Newspapers
  Digitized versions of historical papers from around the province. The titles, which range from the Abbotsford Post to the Ymir Mirror, date from 1859 to 1995. The home page has a map so students can determine if there are any early newspapers from your area.
  - https://open.library.ubc.ca/collections/bcnewspapers

Vancouver First Nations history in Vancouver Archives

- In the early 20th century, Vancouver City Archivist J. S. Matthews interviewed many Indigenous and non-Indigenous people to record the city's early history. His records are available online and provide information about many topics, including First Nations places and names around Vancouver. Go to the Internet Archive at https://archive.org. Search for "Matthews Early Vancouver." There are 7 volumes.
- One of the principal people who shared their knowledge with Matthews was August Jack Khahtsahlano (Kitsilano). Matthews collected those conversations in its own book. See Conversations with Khahtsahlano, 1932-1954. https://archive.org/details/ConversationsWithKhahtsahlano1932-1954_346

Internet Archive

This online library at https://archive.org/ has a vast number of digitized books, including many out-of-print books relating to First Peoples in BC. Students can search for titles or keywords in out-of-print books.

Photograph Research

Many local and provincial archives and museums have uploaded their photograph collections, which often contain images relevant to First Peoples. Note that different libraries use different terms to identify Indigenous content, so students should use a number of search terms, including First Nations, Indigenous, native and Indian. When searching for specific First Nations or communities, they will need to use historical as well as contemporary terms.

These are some large collections that cover many areas of the province:

- BC Archives. https://search-bcarchives.royalbcmuseum.bc.ca/
- City of Vancouver Archives. https://searcharchives.vancouver.ca/
- Vancouver Public Library https://www.vpl.ca/historicalphotos
- Simon Fraser Digitized Collections. https://digital.lib.sfu.ca/
- University of Northern BC, Northern BC Archives. https://libguides.unbc.ca/archives/home

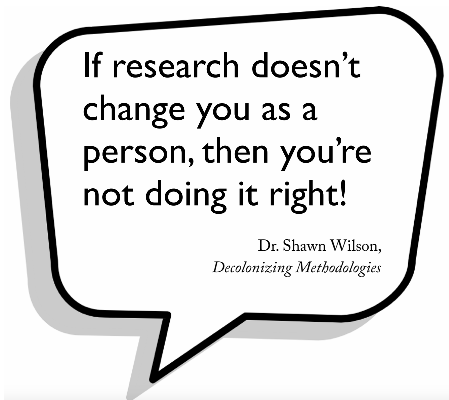
Line Master IRI-1

Indigenous Research Methodologies

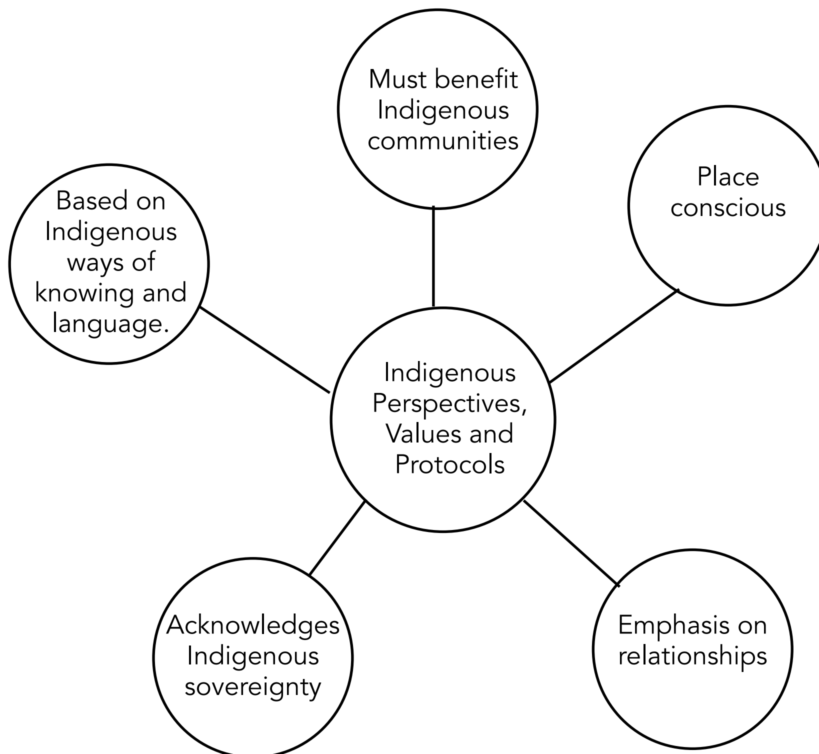
To me an Indigenous methodology means talking about relational accountability. As a researcher you are answering to *all your relations* when you are doing research. You are not answering questions of validity or reliability or making judgments of better or worse. Instead you should be fulfilling your relationships with the world around you.

So your methodology has to ask different questions: rather than asking about validity or reliability, you are asking how am I fulfilling my role in this relationship? The axiology or morals need to be an integral part of the methodology so that when I am gaining knowledge, I am not just gaining in some abstract pursuit; I am gaining knowledge in order to fulfill my end of the research relationship. This becomes my methodology, an Indigenous methodology, by looking at relational accountability or being accountable to *all my relations*.

Source: What Is Indigenous Research Methodology? Shawn Wilson. *Canadian Journal of Native Education*; 2001; 25, 2; ProQuest Central pg. 175



A View of Indigenous Research Methodologies



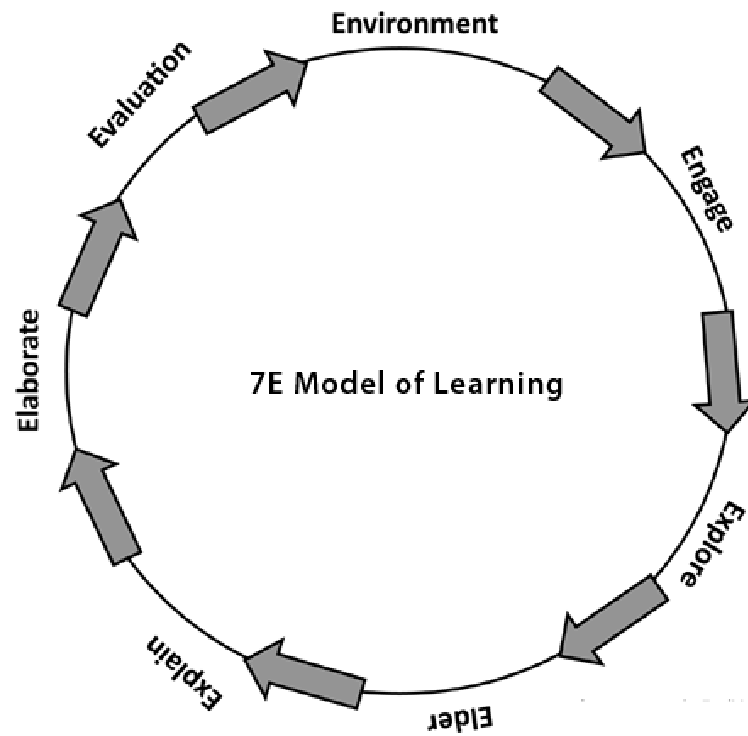
Adapted from "When Research is Relational: Supporting the Research Practices of Indigenous Studies Scholars. https://sr.ithaka.org/publications/supporting-the-research-practices-of-indigenous-studies-scholars/

"If researchers don't follow cultural protocol and don't take the necessary time to develop respectful relationships with Elder teachers, but instead begin to pose questions, they may find that the teachers answer the questions indirectly or not at all … Researchers need to learn and to appreciate the form and process of teacher-learner protocol, the form of communication, and the social principles and practices embedded in the First Nations cultural context. None of these steps is easy, quick or simple."

Joanne Archibald, *Indigenous Storywork*, UBC Press 2008, p 38.

Line Master IRI-2

7E Model for Inquiry



Environment

Have you gone out to the environment, if possible, and explored your question?
How can you make connections between your research and a sense of place?

Engage

What do you already know? What do you want to know about the question?

Explore

Observe, record, connect ideas, and ask questions. Find out more details about the question.

Elder

Elders and other knowledgeable community members represent the Indigenous Knowledge held by the community. Are you able to learn from an Indigenous Elder or Knowledge Keeper? Are there traditional stories related to your topic? What words are there in the local First Nations language?
Where Elders or other Knowledge Keepers are not available, you may need to consult other authentic and appropriate cultural resources such as video, print and online sources.

Explain

Record you observations and research findings. Plan how you are going to present the answer to your question.

Elaborate

What other questions come out of your research? Complete your project.

Evaluate

How did you do? Were you satisfied with the answer to your question?

Unit 1
Here, Now

Overview

This unit is a starting place for the study of BC First Peoples 12. It gives suggestions for setting the stage for the coursework to follow.

It is intended to help students and teachers assess their understandings of important concepts and contemporary social issues concerning First Peoples in BC.

The unit starts with the local (here) and the contemporary (now) lives of First Peoples in BC. Students consider various aspects of the lives and relationships of contemporary First Peoples in BC within the broader BC and Canadian society.

To support the intention of student-centred learning, suggestions are given for collaborative planning for the course.

It also includes suggestions for some activities that can be carried throughout the course, and others which can be used at the end of the course.

Essential Understandings

- Despite efforts by colonizers to assimilate them, BC First Nations continue to sustain cultural and individual diversity based on connections to place.
- There are important protocols to be understood when learning about First Peoples.
- By developing a deeper understanding of First Peoples lives and experience, we can counter ignorance, misunderstandings, and stereotypes.

Guiding Questions

- In what ways can we learn about historical and contemporary issues of First Peoples in BC?
- What is important to learn about First Peoples in BC?
- How does awareness of local Indigenous protocols contribute to the world?

Focus on Learning Goals

While many or all the First Peoples Principles of Learning and BC Learning Standards may be relevant, the following are suggested as a focus in this Theme Unit.

First Peoples Principles of Learning

Learning involves patience and time.

This principle recognizes the circular nature of learning. Students need patience and time to fully absorb and deepen their learning, and to have opportunities to explore ideas in different contexts and perspectives. This unit has suggestions for beginning and ending the course, as well as an over-arching project that allows students to revisit the theme of reciprocity throughout the course.

BC Learning Standards

Content Learning Standards

BC First Peoples 12
Focus Content Learning Standards

- Traditional territories of the B.C. First Nations and relationships with the land
- Contemporary challenges facing B.C. First Peoples, including legacies of colonialism

Resources

This is an overview of the required resources for the activities in each Investigation. Additional optional sources are mentioned in the activities.

Investigation 2

- Line Master 1-1, page 69, *First Nations Profile*
- First Peoples' Cultural Council's *First Peoples' Map of BC*. https://maps.fpcc.ca/

Investigation 3

- Line Master 1-2, page 70, *Protocol Perspectives*
- Line Master 1-3, page 71, *Welcomes and Acknowledgements*
- *Indigenous Arts Protocols*. Ontario Arts Council, 2016. https://www.youtube.com/watch?v=c6VuHJi6O0Q
  Transcript: https://www.arts.on.ca/oac/media/oac/Video%20Transcripts/Indigenous-Arts-Protocols.pdf
- Videos about Protocols
  - *Haíłzaqv λiáci̓ - Heiltsuk Bighouse*. River Voices, 2018. 5:46 min. https://www.youtube.com/watch?v=jH8vxFxHGlI
  - *Long Jim and other Chilcotin Stories.* River Voices, 2018. 8:02 min. https://youtu.be/9w_4myWpBUg
  - *A Visit to Tla-o-qui-aht Tribal Parks: Joe's Studio in the Forest*. River Voices, 2017. 4:32 min. https://youtu.be/Y8OMg3SMF9A
  - *First Nations Studies Students Introductory Protocol at Vancouver Island University*. VI University, 2016. 1:14 min. https://youtu.be/AW0zkBXpCBA
- Joseph, Bob. *Guidebook to Indigenous Protocol*. Indigenous Corporate Training Inc, 2019. https://tinyurl.com/fnesc722
- *First Nations University of Canada professor explains the importance of elders in the community*. CBC, 2019. 1:55 min. https://youtu.be/BdRe3cD6Ijk
- Métis Elder Protocols. http://www.metismuseum.ca/resource.php/15031

Investigation 4

- Walking Eagle News https://tinyurl.com/fnesc213
- Stereotyping First Peoples
  - Younging, Gregory. *Elements of Indigenous Style*: *A Guide for Writing By and About Indigenous Peoples*. Brush Education, 2018
  - Reporting in Indigenous Communities website, https://tinyurl.com/fnesc723
  - Sims, Daniel. "Not That Kind of Indian:" The Problem with Generalizing Indigenous Peoples in Contemporary Scholarship and Pedagogy. Activehistory website. https://tinyurl.com/fnesc214
- First Voices language website. https:/www.firstvoices.com
- Resources about diversity of First Peoples
  - Gray, Lynda. *First Nations 101*. Adaawx Publishing, 2022
  - Indigenous Corporate Training web page: Respecting the Cultural Diversity of Indigenous Peoples. https://tinyurl.com/fnesc718

Investigation 6

- Line Master 1-4, page 72 *First Peoples Principles of Learning*
- Line Master 1-5, page 73 to page 75, *First Peoples Principles of Learning – Planning Guide*

Outline of Investigations

These Investigations have more activities than most teachers will incorporate into their units. It is not expected that you will use all of the activities, or follow the sequence as it is described. The activities are intended to be adapted to fit the needs of your students and classroom.

The activities are intended to inspire ways that you can respectfully include relevant First Peoples' knowledge and perspectives in your course.

For more information, see Using The BC First Peoples 12 Teacher Resource Guide, page 6.

Major Project: Give Back, Carry Forward
- a. Documenting Significant Learning
- b. During the Course
- c. Course End: Closing the Circle

1. Introduction to BC First Peoples 12
    - a. Begin with a Welcome to the Course
    - b. What is Important?
    - c. You and the Media
2. Local Indigenous Communities
    - a. The Local First Nations Community
    - b. Urban Indigenous Communities
    - c. First Peoples Representation in Local Towns
3. First Peoples' Community Protocols
    - a. What Are Protocols?
    - b. Everyday Protocols
    - c. Being Aware of First Peoples Protocols
    - d. Protocols for Respecting Elders
    - e. Territorial Acknowledgments
    - f. Protocol Guidelines
4. Diversity of First Peoples in BC
    - a. Public Misunderstandings About First Peoples Diversity in Canada
    - b. Diversity and the Land
    - c. Diversity and Language
    - d. Respecting Diversity
    - e. Communicating Diversity
5. What is Important for First Peoples Today?
    - a. Diversity in Successes and Challenges
    - b. What is Important for Local Communities?
6. Developing Goals for BC First Peoples 12
    - a. Class and Personal Goals
    - b. Planning with the First Peoples Principles of Learning
7. Give Back, Carry Forward
    - a. What is Reciprocity?
    - b. Giving Back and Reconciliation
    - c. Major Project

Major Project

Give Back, Carry Forward

Students can participate in a course-long project that incorporates reciprocity and learning by using what they learn to give back and to carry learning forward.

- This is a cumulative project that is both reciprocal, and showcases the learning students have acquired throughout the course.
- Students will find ways of reciprocating the opportunities of gaining knowledge to First Peoples in some way.
- Students will develop ways that they can showcase their important learnings throughout the course by giving back in an authentic way, and planning ways they can carry their learning forward beyond the end of the course.
- Students will plan ways to carry learning beyond the course in continued personal learning or action.
- At the end of the year, students can be given the opportunity to present their projects in a 'science fair' style exhibition in which school and community partners, including local Indigenous community representatives, are welcomed in to the school to both participate in the learning, and to witness the learning that the students are showcasing.

a. Documenting Significant Learning

Students will need a place where they can record and reflect on their learnings as they progress through the course. Options could include a portfolio, log, journal or scrapbook of notes, reflections, articles, and other evidence of their learning.
Decide if all students will follow a similar process to document their learning, or if they can choose on their own.

b. During the Course

Each Theme Unit concludes with a short activity, "Give Back, Carry Forward," that guides students in reflecting and documenting their significant learnings from that unit. The questions are the same for each unit. You may want to expand on them with more specific directions for your students and topics. The activities are:

- What Did You Learn? Students can consider these questions:
  - What is one new thing you learned in this unit that you would consider a gift?
  - What is one thing growing out of your learning that you can take action on?
  - What are some new things you learned about where you live?
  - What did you learn about yourself?
- Documenting learning. Students can discuss or share ideas for documenting their learning.
  - Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both "giving back" and "carry forward" what they have learned.

c. Course End: Closing the Circle

Decide as a class how to bring the project to closure. While you may have already discussed it earlier in the course, leave the options open to change.

- The final stage of the project should include:
    - an action plan for giving back. This could be an individual action, a collective action with the whole class, or both.
    - clear indicators of how the learning will be carried forward, that is, extended beyond the project itself, in continued personal learning or action.
- Paying It Forward: Students can prepare a welcome to the course for next year's students. In this way they can embody the responsibility and reciprocity inherent in the course. One suggestion that has been valuable is for students to write letters to future students.
- Project Showcase. Students can hold an end-of-the year event that showcases their work on the project. The audience could include parents, school and community partners (local Indigenous community representatives).
    - Prior to presenting to the community partners, you may wish to offer students the option to practice by presenting to each other in small groups. This can allow students to polish their responses to potential questions posed by members of the community.
    - Ensure that local First Peoples' protocols are followed in the event that your class or school is holding a gathering to showcase this learning as outlined above. Contact the Indigenous Education Department to collaborate and plan. Ensure you acknowledge the territory, and have some way to thank the community partners for coming, such as refreshments or a thank-you card from students.
- Final Project Reflective Questions:
    - In considering what you have learned about "giving back" and "reciprocity," how is this project reflective of "giving back" as a means of continuing the knowledge that you have gained?
    - What actions will you take moving forward to reflect what you have learned?
- Final Project Assessment Criteria. You will likely develop your own assessment criteria with the class, but here are some suggestions:
    - The cumulative project includes a log, journal, or scrapbook indicating a progression of learning throughout the course, including research on existing reconciliation projects.
    - It includes a visual representation of learning such as Powerpoint, poster, or video that accurately shows how the student has reformulated their learning into a new personal understanding of the knowledge gained.
    - Students show clear indicators of how the learning and action connected to Reconciliation and 'giving back' will extend beyond the project itself, in continued personal learning or action.
    - Students are fully prepared to answer a variety of questions about the project at hand, and present their project to the community guests as part of the learning fair format.

Investigation 1
Introduction to BC First Peoples 12

These activities can be used to introduce students to the course.

Questions for Inquiry

- What do you hope to learn from this course?
- How do you receive and interpret information about First Peoples lives and experiences?

a. Begin with a Welcome to the Course

Make the beginning of the course a special occasion. Create a special introduction to convey the unique opportunity students have in taking this course, the importance of the knowledge they bring to it, and the significance of the ideas and concepts they will study.

To be successful, a welcome will need to be authentic, and it will be appropriate to the local Indigenous communities. Suggestions include:

- Invite an Indigenous leader or educator to welcome the class, such as an Elder, Local Government Education Liaison, language teacher or district Indigenous staff member. Ensure you inform them of the purpose of the event.
- Give a Territorial Acknowledgment, if not in a First Nations school.
- Include significant Protocols of local First Nations, where appropriate.
    - For example, one class in Kwantlen territory introduced The Seven Laws of Life in the Community Protocol to honour Oral Tradition and Protocol, and to connect to the District's Enhancement Agreement.
- Share some food.
- Present the welcome or letters prepared by last year's class, if they have been created. See Major Project, "Paying it Forward," above.
- The teacher can give a personal introduction.

b. What is Important?

Discuss with students their expectations of BC First Peoples 12.

- Ask questions such as:
    - What do you hope to learn from this course?
    - What knowledge do you bring to the course?
    - What is important for you when you study BC First Peoples 12? Why is it important?
    - What questions do you have about the course?
- Use a discussion format that is appropriate for your students. For example, if they are a cohesive cohort in a smaller school, a whole class discussion may be effective. If it is a larger school where all students may not be familiar with each other, use an activity that allows them to interact and get to know each other, such as Think-Pair-Share.
- If you plan on using Talking Circles in your class, this could be a place to introduce them. For more information about using Talking Circles, see Foundations, page 31.

Formative Assessment Strategy
Students can write a letter, postcard or email to themselves expressing what they hope to learn during this course. Save the letters and review them at the end of the course.

c. You and the Media

Students build an awareness of how they come to know about First Peoples topics through the media and other sources.

- Have students discuss how they process information that they receive about First People from the media and other sources, such as peers and family.
- Ask questions such as:
  - What are you exposed to?
  - What are you not exposed to?
  - What is the result of the absence of exposure (or limited exposure that is mainly negative)
- Discuss how we filter information from media, and how it affects our perceptions of First People. Ask questions such as:
  - How do you filter the information you receive about First People through various media? (News, social, websites)
  - How do you respond to challenges around First Peoples issues?
- Have students examine other sources that inform their perspectives of Indigenous Peoples. Do they have a different response to this kind of exposure compared to media sources? Which source is more influential?

Investigation 2
Local Indigenous Communities

Students consider what they know, and what they would like to learn, about the local First Nation community or communities, and other Indigenous communities in your region.

Note: "Community" can be used in several ways.

- First Nations community. First Nations use a variety of terms for where they live, such as village, reserve, or band. Community is the general term commonly used to refer to the location of a specific First Nations group. In this document the term First Nation is frequently used rather than always using "First Nations community."
- Community may also be used to describe a broader Indigenous group within a larger locality. For example, there is a large Urban Cree community in Vancouver, and there are a number of Métis people throughout the province.
- Community can also mean any non-Indigenous village, town or city. For clarification, in this document the words town, municipality and locality are used to refer to non-Indigenous communities.

How you approach this exploration will depend on who your students are and where you school is located. If most students are from one or two First Nations communities, focus on students' connections with their communities, including cultural, social, ceremonial, political, and economic aspects.

For some schools, it may be difficult to find enough information to have a full understanding of the local community. Remember, it is the prerogative of a First Peoples' community to decided what they are willing to share or not share.

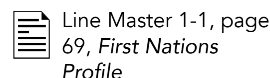
Questions for Inquiry

- Why is it important to be knowledgeable about local First Nations and other Indigenous communities?
- How can we learn about First Peoples' communities respectfully?

a. The Local First Nations Community

It is important for students to have a firm understanding of the First Nation or Nations where their school and homes are located. Of course, this will be approached differently depending on where your school is located and how closely it is associated with local First Nations.

- Find an opening activity to begin a discussion of the local First Nation that is respectful and appropriate. For example:
  - Find a Traditional Story that is local to the area and use that as an opener for students. For example, in the Vancouver region you could use the story of the Two Sisters – the mountain peaks that overlook the city of Vancouver. (See *People of the Land: Legends of the Four Host First Nations*. Theytus Books, 2009.)
  - Ask an Elder, Knowledge Keeper or other knowledgeable community member to take the class on a walk around the local area, telling some facts or stories about the land they are walking on from a First Nations perspective. If possible, ask them to discuss the importance of relationships to the land in the local context.
  - Have students explore images of the city, town, or neighbourhood they live in, before and after settlement. Many students, especially in urban environments, aren't able to imagine "life before the city." Together, look at what was there, describe features such as the climate, the geography, and the vegetation. Discuss the changes that have happened over time.
  - Tell a historical story about a landmark that students would recognize in the area that connects with the experience of the local First Nation.
    - For example, a prominent mountain in Greater Victoria, PKOLS (Mount Douglas) is significant in the oral traditions of the WSÁNEĆ, and was also the place where one of the Douglas Treaties was signed.
- Students can use the First Peoples' Map of BC to locate your region and identify First Nations and non-Indigenous communities. It is an online interactive map found at https://maps.fpcc.ca/
  Note: Errors on this map have been noted. It will be best to check before students access the map to ensure that information for local First Nations is correct.
  - Communities can be found by zooming in on the map if students know the general geographic area, or searched for in the search bar at the top. Ensure that in the "Filter Layers" tab the "Common Names" feature is selected to be able to see the non-Indigenous towns.
  - Students can become familiar with other content of the map, including First Nations, the language, alternate names, Reserve locations, cultural features and locations of Indigenous artists.
- Create a First Nations community profile. Students can use Line Master 1-1, page 69, *First Nations Profile.* See the Guide to Compiling a First Nations Profile on page 56.



Guide to Compiling a First Nations Profile	
First Nation	There may be many spellings of the First Nation. Some may go by their traditional names and spelling, while others may go by a post-contact English name. It is respectful to confirm the preferred name of the First Nation (e.g. through direct contact with the First Nation, signage in the territory, or reference to the First Nation's website)
Community Names	Some communities have the proper name in the local language and also have an English name. Often the community name is the same as the First Nation name.
Acknowledgement	What is an appropriate acknowledgment of the First Nations territories where your school is situated? Your local First Nations community, school, or school district should have a preferred acknowledgment already.
Geographic Location of the Community	Is there a major geographic feature associated with the community? For example, WJOŁEŁP (Tsartlip) is located at Brentwood Bay. Spakxomin, a community of the Upper Nicola Band, is on Douglas Lake. The location could also be described as relative to another town or city.
Nation or Tribal Council Affiliation	What larger group is the community or local First Nation affiliated with? For example, Old Massett is a member of the Haida Nation.
Language or Languages Spoken	What is the proper name of the language or languages spoken in the local community? For example, **nsyilxcən** is the language of the Syilx (Okanagan) people. You may find references to a broader language group (such as Interior Salish for **nsyilxcən**) but wherever possible identify the most specific language name for the local community.
Forms of Government	Many communities have a distinction between traditional leadership, usually hereditary or selected through a form of consensus, and an elected government under the Indian Act or other contemporary governance systems.
Traditional government	Names of people who hold positions of leadership, such as chiefs, matriarchs, clan leaders and others. Many communities have one person recognized as the hereditary or ancestral leader. However some communities may have a number of different heads of clans, houses or family groups.
Current form of government	Is the local government a Band Council, a First Nation Government operating under a Treaty or Self-Government Agreement, or another form of government?
Names of elected leaders and council members.	Identify the form of elected government, and the current members of that government. Many communities have a Chief Councillor, though some will have other titles for their leaders. The community's website should provide the names of the current people serving on the local elected government.

- Discuss questions such as:
  - What makes your community unique? Or What makes this community unique?
  - What do you know about the community? What do you want to know about the community? How can you go about getting information about the community?
  - What does the community allow other people to participate in?
- Languages. Give students opportunities to become familiar with the local First Nations language. For example, they could learn how to pronounce names of local First Nation(s) and names of places, buildings, etc.
  - Ask, Is the local First Nations language included in our classroom and school? If not, are there ways to include it? How would we do this?
- Student dictionary. As an on-going activity, students can create their own dictionary of words in the language of the local First Nation as they encounter them in different units. They may not want to record every word they find, but can decide on what key words to learn and record.

b. Urban Indigenous Communities

Depending on where your school is located, you may want to have students become aware of other First Peoples groups within your municipality.

- Have students share their knowledge of urban First Nations or other First Peoples' groups that they are aware of or belong to.
- Aboriginal Friendship Centres. There are 25 Friendship Centres in BC. Find out if there is one in your locality. See https://bcaafc.com/about-us/friendship-centres/
  - Students can view the local Friendship Centre's website to see the types of services that are offered.
  - You may want to communicate with the local Friendship Centre to find ways of including them in the students' coursework. For example, they may be able to provide speakers on relevant topics, or students may be able to visit the Friendship Centre as part of an activity.
- Students can create a graphic representation of the Urban Indigenous networks in your municipality. For example, they could make a web, a chart or an infographic.

c. First Peoples Representation in Local Towns

How are First Peoples represented in the local non-Indigenous city or town?

- Ask students to think about what a newcomer or visitor might see when they come to your town. What aspects of First Peoples' history, social and cultural experiences will they see represented?
- Ask questions such as:
  - Who created these representations?
  - How accurate or authentic are they?
  - What aspects of First Peoples' lives do they represent?
  - What's missing in these representation? How could or should First Peoples be represented in your town?
- Students could design and develop a project related to the representation of First Peoples in your town. For example, they could prepare a guide for sites to visit, a report on the current state of affairs, or a proposal to the civic government on what additions to the town are needed in order

to reflect First Peoples in the area.
  - This could be an on-going project that students revisit at different times through the course.
- Students could extend this investigation to their school community. Ask questions such as:
  - Is everyone represented here? For example, on our walls, in the resources we use?
  - How are First Peoples represented in our library collection?

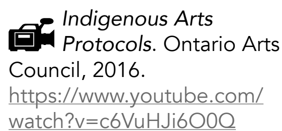
Investigation 3
First Peoples' Community Protocols

Students build their understandings of important protocols, and identify the differences between protocols followed by members of a specific First Peoples community, and protocols followed by others in their relationships with that community.

Questions for Inquiry

- What roles do Protocols play in First Nations societies?
- What important Protocols do we need to remember when engaging with local First Peoples?

a. What Are Protocols?


Indigenous Arts Protocols. Ontario Arts Council, 2016. https://www.youtube.com/watch?v=c6VuHJi6O0Q

One way to introduce the theme of Protocols is to have students view the video *Indigenous Arts Protocols*. This 10 minute video features Indigenous artists discussing the need for Cultural Protocols in the face of cultural appropriation. They also discuss the importance of protocols to Indigenous communities in more general ways.

- A transcript of the video is available that may be useful for students to study after viewing the video. They can identify specific comments about protocols. Go to https://www.arts.on.ca/oac/media/oac/Video%20Transcripts/Indigenous-Arts-Protocols.pdf
- Explore with students different meanings of "protocol." Ask students to write or explain to a partner what the word protocol means to them. They could use the Think-Pair-Share strategy. Students can find out, or you can explain, the meaning of protocol in different contexts, such as a medical protocols, legal protocols, cultural protocols, social protocols.

b. Everyday Protocols

We all follow expected guidelines for behaviour that we practice every day without even thinking about it.

- Ask students to find evidence of protocols we use in our daily lives today. They can suggest protocols that they notice in different settings: school, family, community. They can record examples in situations such as:
  - Greetings. How do you greet your friends? Older people? Do people in different cultures greet each other differently?
  - Restaurant dining. What are some unspoken guidelines we follow when eating in a restaurant? What might be some examples of

behaviours that would not follow the protocols? (For example, you wouldn't bring your own food and ask the cook to prepare it.)
    - Driving a car. Are there differences between driving rules and driving protocols?
- Culture shock: Discuss with students experiences they may have had in different countries or cultural gatherings where they did not understand local protocols.
- Discuss questions such as:
    - How do these protocols reflect worldviews or cultural values?
    - Why do protocols exist?
    - What might be some impacts when protocols are ignored?

c. Being Aware of First Peoples Protocols

Assess and build students' understandings about why protocols are important in First Peoples' cultures.
Introduce the topic by having students view one or more videos that discuss First Peoples' Protocols in different ways. Ask them to identify examples of First Peoples Protocols that are embedded in the video. Students could work in groups to view one of the videos and report back to the class.

- *Haíłzaqv λiáč̓i – Heiltsuk Bighouse*. River Voices, 2018. 5:46 min. https://www.youtube.com/watch?v=jH8vxFxHGlI
  As the new community big house is being constructed, people from Bella Bella discuss the significance of the new building to their Nation.
  (Sample responses: use of eagle down; blessing the logs; potlatch ceremonies; regalia; traditional dances; drumming circle; planning for future generations.)
- *Long Jim and other Chilcotin Stories.* River Voices, 2018. 8:02 min. https://youtu.be/9w_4myWpBUg
  A mix of a story and re-enactment about Long Jim, a respected Tsilhqot'in Elder, and comments by contemporary Tsilhqot'in members about the importance of respecting the land.
  (Sample responses: training to see deer in the bush; respect the land for future generations; carry values forward; sharing meat with community; helping Elders and community members.)
- *A Visit to Tla-o-qui-aht Tribal Parks: Joe's Studio in the Forest*. River Voices, 2017. 4:32 min. https://youtu.be/Y8OMg3SMF9A
  Joe Martin, master carver from the Tla-o-qui-aht First Nation, describes the complex protocols around felling a tree to create a canoe.
  (Sample responses: choosing a tree; be aware of surroundings; asking permission to cut tree; share food; share prayers; carving in the forest to recycle chips into the ecosystem.)
- *First Nations Studies Students Introductory Protocol at Vancouver Island University*. VI University, 2016. 1:14 min. https://youtu.be/AW0zkBXpCBA
  Students from Vancouver Island University in Nanaimo give personal introductions and Territorial Acknowledgements.
  (Sample responses: Introductions including stating name, family connections, First Nations or territorial connections; giving Territorial Acknowledgement.)

Line Master 1-2, page 70, *Protocol Perspectives*

- Discuss other First Peoples' Protocols that students are aware of.
- Protocol Perspectives. Students can respond to a series of quotes by First Peoples regarding protocols, using Line Master 1-2, page 70, *Protocol Perspectives*.
  - Have students annotate the quotes as suggested on the Line Master.
  - Students can share their responses with the class or in a group. What questions did they have? What surprised them?
- Students can find vocabulary in the local First Nations language that relates to protocols.
  - Examples: Secwepemc: t'ekstés = to follow a rule or a custom
    Smalgyax: si'ayaawx = make laws
  - Students can add the words to their student dictionary. (See page 57.)

d. Protocols for Respecting Elders

Students can discuss what special protocols may apply when engaging with Elders.

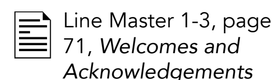
- Students can discuss or reflect on their relationships with Elders in their families and communities.
  - Ask, "What roles do Elders play in your family or cultural community? For example, who eats first at a family gathering in their culture? Who eats last? Who gives a prayer/welcome? Discuss the fact that in many cultures, Elders will eat first.
- Assess students' understandings about what an Indigenous Elder is, and the roles of Elders in the community.
  - What can Elders share with us? For example, story, medicines, harvesting, food management, food prep, song, ceremony, history.
  - You may want students to suggest what makes an Elder. They could list some attributes of an Indigenous Elder. (For example, it is not necessarily determined just by age.)
- Students can view a video about the importance of Elders in First Peoples' communities. *First Nations University of Canada professor explains the importance of elders in the community*. CBC, 2019. 1:55 min. https://youtu.be/BdRe3cD6Ijk
  - This short video discusses the traditional roles of Elders in Indigenous societies, roles in reversing effects of colonization; and the demands on Elders to participate in educational programs and other events today.
- Students can explore protocols related to Elders in other Indigenous communities. See, for example, the website Métis Elder Protocols, http://www.metismuseum.ca/resource.php/15031

e. Territorial Acknowledgements

Students build their awareness and appreciation of Territorial Acknowledgements.

- Ask students if they are familiar with Territorial Acknowledgments. Discuss why these acknowledgements are given and what they mean. Ask questions such as:
  - How are respect and Acknowledgements connected?
  - Whose responsibility is it to give an Acknowledgement?
  - What relationships are involved in Acknowledgements?

- For students in public schools, ask if they know the Acknowledgement for the local First Nation. If you are not sure of the correct Acknowledgement to use, see your district Indigenous Education Department.
- Discuss how contemporary Acknowledgements are based on ancient protocols. (For example, protocols existed around peacefully entering another groups' territory; acknowledging rights to the territory's land and resources.)
  - For more about Traditional Territorial Protocols, see Unit 8, Maps and Borders, Investigation 3b, page 263.
- Students can discuss the differences between an Acknowledgement and a Welcome. They can refer to Line Master 1-3, page 71, *Welcomes and Acknowledgements*.



- Ask, why do many Territorial Acknowledgements include the word "unceded"? (Because the Nation or Nations have never ceded or surrendered their Indigenous Title to their land.)
- Students could take turns giving a Territorial Acknowledgment at the opening of the lesson or session.
  - They could also include the protocol of giving a personal introduction. View or refer back to the video *First Nations Studies Students Introductory Protocol at Vancouver Island University*. VI University, 2016. 1:14 min. https://youtu.be/AW0zkBXpCBA
- How meaningful are Territorial Acknowledgements? They are given at many types of gatherings, but what action do participants take afterwards? Discuss ways to ensure that Territorial Acknowledgements maintain and hold their meaning and reverence, and how to avoid it becoming just a 'rote activity.'
  - Students could use this humourous sketch to spark a discussion. See *Land Acknowledgement, Baroness von Sketch Show*. CBC Comedy, 2019. https://youtu.be/xlG17C19nYo
- For further information about acknowledgement refer to the article at Indigenous Corporate Training website: https://www.ictinc.ca/first-nation-protocol-thanking-host-first-nation

f. Protocol Guidelines

Student consider the question, "What important protocols do we need to remember when engaging with local First Peoples?"

- Have students suggest types of protocols they should be aware of when they are learning about First Peoples in BC, especially when they are learning about First Nations and engaging with members of Indigenous communities.
- Discuss areas where protocols are important, such as:
  - interviewing Elders
  - inviting speakers into the classroom
  - visiting community members
  - respecting the land when we visit it
  - participating in an event, ceremony, feast, or potlatch
  - harvesting natural resources
- Students can create a guidebook of important Protocols to be aware of when engaging with First Peoples. This could be done as a whole class, or in groups. Students could make individual lists, or create an anchor chart to mount on the wall.

Investigation 4
Diversity of First Peoples in BC

Students explore the understandings that First Peoples in BC are very diverse but share common values, worldviews and experiences.

Questions for Inquiry

- Why is it important to understand and respect the extraordinary diversity of First Peoples?
- How are diversity and the land connected?
- How will understanding the diversity of First Peoples in BC impact our studies in this course?

a. Public Misunderstandings About First Peoples Diversity in Canada

Introduce the discussion with a quote, article or other text that reflects a lack of understanding of the diversity of First Peoples that may exist in the general public.

It is important that prior to introducing satirical materials, students understand satire and its purpose.

- One example is from the satirical blog, Walking Eagle News. Without preamble, ask students to read (or read aloud) the article, then discuss their reactions. See Walking Eagle News (Satirical blog): "Nearly 900,0000 First Nations people from over 600 communities across country somehow can't agree on pipelines, media reports." https://tinyurl.com/fnesc213
  - Ask, "What misunderstanding of First Peoples does this blog post poke fun at?"
- Students can identify generalizations about First Peoples they have experienced themselves, or they could interview family members or others to learn about other generalizations and stereotypes.
- Students can identify generalizations and stereotypes in current news items or social media. For suggestions on how to identify stereotypes, students can refer to these resources:
  - Greg Younging's book *Elements of Indigenous Style*, pages 93-95,
  - Reporting in Indigenous Communities website, https://riic.ca/the-guide/at-the-desk/news-stereotypes-of-indigenous-peoples/
  - An article by Tsay Keh Dene scholar Daniel Sims: "Not That Kind of Indian:" The Problem with Generalizing Indigenous Peoples in Contemporary Scholarship and Pedagogy. https://tinyurl.com/fnesc214.

b. Diversity and the Land

Students can explore a number of key ways that First Peoples are diverse, and investigate the role that connections with the land play in that diversity.

- Ask students to brainstorm ways that we can recognize diversity in First Peoples of BC. (For example, lands and territories, food and diet, languages, protocols, forms of governance, celebrations, art forms, political and economic views)
- Students can use a place mat activity to explore different aspects of diversity in more than one culture.

   - Students could explore different types of traditional First Nations housing in BC.
   - Students could explore different traditional art forms.
- Students can explore other areas of diversity, using activities such as:
   - Explore art expression in the local community and compare to another First Nation.
   - Investigate foods that are only available locally and how they are prepared. For example, wapato in Coast Salish territory. Students could prepare a classroom feast that incorporates foods that are found only in certain communities.
   - Review or learn about the diversity in traditional and contemporary forms of government, practiced by different First Nations. See *BC First Nations Land, Title, and Governance* (FNESC/FNSA 2019).
- Ask students to make connections between the diversity of First Peoples and the land.
   - Ask, "How does the diversity of the land in BC relate to the diversity found in First Peoples societies?
   - Students could create a web or word map to show the connections.

c. Diversity and Language

Students build on their understanding of the diversity of First Nations languages within BC.

- Ask students if they know how many languages are spoken by BC First Nations. Have students predict or give the number they think there are.
- Students could then work individually or in groups to find out how many languages there are. They may find differing numbers. Discuss reasons for such differences (for example, who is counting, when were they counted, what is defined as a language rather than a dialect).
   - According to the First Peoples Cultural Council, there are 34 First Nations languages in 7 distinct and unrelated language families spoken today, with three languages termed as sleeping. As well, languages indigenous to other parts of Canada are now spoken in BC due to migration. See http://fpcc.ca/wp-content/uploads/2020/05/FPCC-Fact-Sheet-Language-Report-2018.pdf
- First Nations Language Authorities. Many First Nations and Tribal Councils have official Language Authorities. They help support language learning in schools and communities and promote the certification of language teachers. For a list of the First Nations Language Authorities in BC see the BC government link at https://tinyurl.com/fnesc724.
- Diversity of orthographies. Students may have noticed that First Peoples use a variety of writing systems to record their languages. Students can find examples of different orthographies used by different First Nations. You may also want to show Inuktitut syllabics.
   - Ask students to suggest reasons why this diversity exists. (For example, languages were traditionally oral only; different time periods of development of the orthography; different linguists that communities worked with; preferences of Elders, language speakers and Language Authorities; types of sounds that are part of the language.)
   - Students can find out more background at the First Peoples Cultural Council website, http://fpcc.ca/resource/orthographies/

- Students can learn how to say hello or give a greeting in various languages in BC. They can use the First Voices website. There they can look up how greetings are spoken and written for specific languages, or they can do a global search for all languages. https://www.firstvoices.com
- Have students work in groups or as a whole class on a project that illustrates the diversity of First Nations languages in BC. For example:
  - Create a word wall with the names of the languages and sample words such as greetings.
  - Create a large map of BC showing the locations of all the languages.
  - Choose a topic and illustrate it with words from different languages. For example, find words from nature such as deer, salmon, eagle, cedar in different languages.
  - Develop a guide or infographic that will inform and celebrate the diversity of languages.

d. Respecting Diversity

Suggested Resources
First Nations 101. Lynda Gray, pages 17-19.

Indigenous Corporate Training web page: Respecting the Cultural Diversity of Indigenous Peoples. https://tinyurl.com/fnesc718

Students can consider what respecting and understanding diversity might mean in different situations. Students can work in groups or as a whole class to discuss questions such as the following:

- How could diversity impact our study of First Peoples in BC in this course?
- How can diversity affect the relationships of First Peoples with various levels of government?
- How could this diversity be expressed in the relationships between First Peoples and the public and media?
- How might gaps in understanding impact how non-Indigenous people view First Peoples?
- How might improving an understanding of diversity impact education of the public?

e. Communicating Diversity

Have students work individually or in small groups to design a way to express or communicate the diversity of First Peoples in BC.

Students can brainstorm ways they could present their ideas about diversity. Some examples include:

- Create a "diversity story." This could be a narrative that focusses on some aspect of diversity in First Peoples.
- Design an art piece that reflects the diversity of First Peoples' art forms. For example, have a map of BC and in the different territories put examples of different art expressions in each region.
- Similarly, use a map to display other examples of diversity, such as plant resources or animal resources.
- Prepare a food feast of the different foods available in different parts of the province.
- Eco-tourism plans for different regions. What would First Nations-based ecotourism activities look like in different parts of the province?
- Design a class weaving or quilt that represents the diversity of First Peoples in the community.

Investigation 5
What is Important For First Peoples Today?

Students survey some contemporary issues and initiatives to understand the diversity of important matters facing First Peoples today.

Questions for Inquiry

- What are some important goals for First Peoples in BC today?
- What challenges are there for First Peoples in BC to achieve their goals?

a. Diversity in Successes and Challenges

What are some concerns that might impact all or most First Peoples in BC?

- Students can explore the work of contemporary musicians. Discuss some of the issues that come up in the lyrics.
- Ask student to brainstorm some of the current issues and developments involving First Peoples in BC today. Students can analyze media coverage to find out what key topics emerge. Ask questions such as:
  - What are some important issues in the news for British Columbians related to Indigenous peoples or communities?
  - What are some successes in First Nations communities that you know about?
- Have students find out some of the Indigenous people in your area, in BC, or across Canada, who bring voice and perspective to Indigenous issues.
- Students can explore a variety of sources to find other examples of diversity in successes and challenges. For example, students can explore a variety of First Nations community websites to find out what economic development programs different communities are pursuing.
- Reflect on how these topics reflect the diversity of First Peoples in BC. (For example, they have different needs, different goals, different resources, economies, histories, political viewpoints.)

b. What is Important for Local Communities?

Students identify important issues for the local First Nation community or communities today.

- Students can discuss as a class or in small groups what issues of importance to local First Peoples they are aware of.
- They could use the Graffiti Wall strategy to gather information. Provide chart paper and felt pens, or access to a white board.
- Have students research what issues are important. Discuss ways they can find out what is important to the community. For example:
  - Interview members of the local government.
  - Ask family members.
  - Visit websites of local governments and tribal organizations.
  - Check newspapers, websites and other media sources.
- Students can find out some specific challenges for youth in the local Indigenous and non-Indigenous communities.
- Have students identify what relationships are involved in some issues. Student could create a graphic to illustrate the relationships.

For example:
- º Pipeline issues: relationships with the land, within communities, with government, with corporations, with courts, with media
- º Economic development: relationships with the land, within communities, with government through regulations, with banks, with potential customers.
- º Reconciliation: relationships between First Peoples, governments and politicians, Canadian public.

Investigation 6
Developing Goals for BC First Peoples 12

To meet the goal of student-centred learning, give students an opportunity to share in the development of the goals for their study of BC First Peoples 12.

Questions for Inquiry

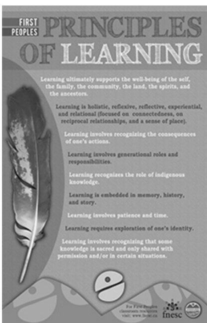
- What stories do you want to understand?
- What stories will you tell?

a. Class and Personal Goals

How you engage students in planning and setting goals for the course will depend on many factors, such as where your school is located, and students' background knowledge and experiences.

Find out what students want to study and how they want to study it; then wrap instruction and assessment around those interests and the competencies needed for students to demonstrate their learning. Put students in charge of identifying where they want to develop their expertise; then work with them to execute that plan.

- The class can set a range of goals to work towards. They could be broad, such as ways to build an understanding of the diversity of First Peoples in many ways, or determine ways that Canadians can work towards Reconciliation.
- Class goals could be more specific, such as how can we honour the Indigenous heroes of the local community.
- Students can also develop personal goals for their growth in knowledge and understanding about First Peoples in BC.



Download poster at FNESC website https://tinyurl.com/fnesc716

Line Master 1-4, page 72 *First Peoples Principles of Learning*

Line Master 1-5, page 73 to page 75, *First Peoples Principles of Learning – Planning Guide*

b. Planning with the First Peoples Principles of Learning

Students can use the First Peoples Principles of Learning to help them plan personal and class goals for the course.

- Review or introduce the First Peoples Principles of Learning. Discuss how they are aligned to important First Peoples concepts such as interconnectedness, reciprocity and Indigenous Knowledges.
- You could post the First Peoples Principles of Learning on the wall.
- Students can reflect on the different First Peoples Principles of Learning. They can use Line Master 1-4, page 72 *First Peoples Principles of Learning* to record their ideas about the principles. They could:

  - Create a symbol for each principle
  - Ask a question about the principle
  - Create a metaphor or simile.
- Students can use the First Peoples Principles of Learning to develop questions, goals, or guidelines for their studies in BC First Peoples 12. They can use Line Master 1-5, page 73 to page 75, to spark their thinking. The Principles could be cut into separate cards for students to use in a number of ways. For example, they can work in groups, with each group taking one or two cards.

Investigation 7
Give Back, Carry Forward

From an Indigenous perspective, learning is a reciprocal process. From what we learn, we give back. Students can consider ways that they can give back something of what they have learned.

Questions for Inquiry

- What does it mean to give back?
- How can giving back be part of Reconciliation?

a. What is Reciprocity?

- Students can discuss or reflect on these questions:
  - What does it mean to "give back"?
  - What does mean reconciliation mean ?
- Have students brainstorm ways that they can reciprocate the learning that they have received within the course. Ask questions such as:
  - What does reciprocity mean?
  - How can we ensure that our attempts to be reciprocal are as meaningful as the information we are receiving?
- Have students discuss these questions in groups, create mind maps or key points and share this information out with the class.

b. Giving Back and Reconciliation

Discuss with students how reciprocity and giving back is connected to Reconciliation. Ask students to research to find an article, website, song, or other example which they consider an act of Reconciliation with the theme of giving back.

- Ask the question, "In your local First Nation community or communities, what examples exist of people giving back to the community?" Students could research media articles, interview people in the community or talk to people in various organizations.

c. Major Project

- Introduce the major project, Give Back, Carry Forward. See page 51.
- After sharing the project goals and outline, have students brainstorm

ways they can document their learnings as they progress through the course.

- Present the questions that students will be asked as they proceed through the course. Ask them to use them to respond to this unit:
  - What Did You Learn? Students can consider these questions:
    - What is one new thing you learned in this unit that you would consider a gift?
    - What is one thing growing out of your learning that you can take action on?
    - What are some new things you learned about where you live?
    - What did you learn about yourself?
  - Documenting learning. Students can discuss or share ideas for documenting their learning.
    - Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both "giving back" and "carry forward" what they have learned.

Line Master 1-1

First Nations Profile

First Nation: (There may be many spellings of the First Nation. It is respectful to use the preferred name as identified by the First Nation.)

Community Name (Some communities have the proper name in the local language and also have an English name.)

Acknowledgement

Location

Nation or Tribal Council affiliation

First Nations Language or Languages spoken

Traditional Government
Names of people who hold positions of Chiefs, Matriarchs and other leaders

Current Form of Government
Is the local government a Band Council, a Treaty or Self-governing body, or another form of government?

Names of elected leaders and council members.

Line Master 1-2

Protocol Perspectives

Reflect on these statements about the importance of Protocols for Indigenous societies.

Annotate by highlighting, underlining, circling, writing in the margins or drawing arrows. Find:

- big ideas, words or ideas you don't understand
- questions that quotes make you think of
- ideas that surprise you
- connections between different quotes

Cultural protocols help us to understand who we are. We rely on these structures to accompany our creative force, our creative vision, as we move through the land. –

Peter Morin. Proceedings of the Cultural Protocols & the Arts Forum. First Peoples' Cultural Council, 2014. Page 7

Protocols are an important aspect of complex traditional systems of governance that exist within our cultures. Throughout Indigenous Nations across Canada and around the world, protocols were understood and transmitted through our languages and cultures. Although these systems of knowledge have been disrupted, throughout the generations people have maintained and protected these ways of working and being together.

Proceedings of the Cultural Protocols & the Arts Forum. Page 11.

Protocols provide guidelines for behaviour.

Dr. Greg Younging. *Proceedings of the Cultural Protocols & the Arts Forum.* Page 11.

That term, protocol, refers to any one of a number of culturally ordained actions and statements, established by ancient tradition that an individual completes to establish a relationship with another person from whom the individual makes a request. The protocols differ according to the nature of the request and the nature of the individuals involved.

Jo-Anne Archibald. *Indigenous Storywork.* UBC Press, 2008, pages 37-38.

You may have heard the term protocol in relation to working with Indigenous people. The term protocol includes many things, but overall it refers to ways of interacting with Indigenous people in a manner that respects traditional ways of being.

Protocols are not just "manners" or "rules" – they are a representation of a culture's deeply held ethical system. They also have highly practical applications that may have arisen in a pre-contact context but still apply today.

Protocols differ vastly from one Indigenous culture or community to another, and they can be highly complex and multi-layered. Coming to understand and practice protocols appropriately is a lifelong learning process even for Indigenous people growing up within their culture.

Following protocols is a significant sign of respect and awareness. It shows that you are taking the time to learn about Indigenous cultures and are challenging the often unconscious bias that everyone should interact in the way that mainstream settler culture dictates.

Through following protocols, you can build stronger relationships with Indigenous communities and learn about different ways of interacting.

Antoine et. al., *Pulling Together*, 2018.

Line Master 1-3

Welcomes and Acknowledgements

Protocols
Differences Between A Welcome and An Acknowledgment

It is important to understand the difference between a Welcome to a First Nations Traditional Territory and an Acknowledgment of Traditional Territory. Both are continuations of protocols that have been practiced by First Nations for millennia.

A Welcome is a public act made by members of the First Nation on whose territory an event is taking place. The form of the welcome depends on the particular Protocols of the Nation. It may be a welcoming address, a prayer or in some gatherings, a traditional dance or song, and is decided upon by the First Nation.

An Acknowledgment is an act of respect for local First Nations and their traditional territories. It is a recognition of their ongoing presence on the land in the past, present and future. Respect and recognition are a key part of Reconciliation.

An Acknowledgment is usually given at the beginning of an assembly, meeting, class, performance or other public gathering. It is the responsibility of the leader, host,or MC of the event to give the Acknowledgement. In some gatherings, individual speakers may also add their personal acknowledgments. In many schools, an acknowledgment is made at the beginning of the school day.

Line Master 1-4

First Peoples Principles of Learning

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.	
Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).	
Learning involves recognizing the consequences of one's actions.	
Learning involves generational roles and responsibilities.	
Learning recognizes the role of Indigenous knowledge.	
Learning is embedded in memory, history, and story.	
Learning involves patience and time.	
Learning requires exploration of one's identity.	
Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.	

Line Master 1-5a

First Peoples Principles of Learning – Planning Guide

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

- How does what you learn support the health of the land?
- How does what you learn impact you, your identity, your family and community?

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

- How is what you are learning related to other things in your life?
- How does what you learn connect to what you live?

3. Learning involves recognizing the consequences of one's actions.

- What are the best ways for you to learn?
- In what ways can you take responsibility for your own learning?

Line Master 1-5b

First Peoples Principles of Learning – Planning Guide

4. Learning involves generational roles and responsibilities.

• How can you learn from and with people of all generations – Elders, children, peers?

5. Learning recognizes the role of Indigenous knowledge.

• What aspects of Indigenous knowledge can you apply to the topic of study?

6. Learning is embedded in memory, history, and story.

• How can you use Oral Traditions in your learning experiences (including research, projects and assessment)?

• How can you include your own story in your studies?

Line Master 1-5c

First Peoples Principles of Learning – Planning Guide

7. Learning involves patience and time.

- Why is patience important in working collaboratively or with consensus?
- How can you plan to deepen your knowledge by revisiting important concepts?

8. Learning requires exploration of one's identity.

- How can you apply your strengths to learning of concepts and working on projects?
- How does who you are relate to what you are learning?

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

- Make sure that First Peoples knowledge can be shared before you use it.
- Learn and understand Protocols about sharing the knowledge that you learn.

Unit 2
Story and Storytelling

Overview

Story and storytelling are fundamental to human nature. They help us understand our world and our place in it, and communicate that understanding to others. They connects us.

This unit examines two aspects of First Peoples' stories:

- Traditional Stories that are at the core of First Peoples' Oral Traditions
- Using story to understand and appreciate First Peoples' experiences of colonization

Story is a key component of First Peoples' Oral Traditions. This means that the recording and communicating within a society are principally carried out orally. This includes a variety of types of stories and narratives that store cultural information, including traditional ecological knowledge, family and Clan histories, significant events, and lessons for children.

One significant aspect of story for First Nations came about after First Nations began to use the courts to achieve Indigenous Rights and Title. The oral histories – the important cultural stories – became recognized as valid legal testimony.

Essential Understandings

- Story is one of the main methods of traditional First Peoples' learning and teaching.
- First Peoples' stories take many forms such as prose, song, dance, poetry, theatre, carvings and pictures.
- Traditional Stories provide evidence that connects First Nations with their Traditional Territory.

Guiding Questions

- What are the relationships between the Oral Tradition, oral history, and the land?
- In what ways are cultural values embedded in story?
- How can you experience a storytelling relationship?
- What are different ways of telling a story?

Focus on Learning Goals

While many or all the First Peoples Principles of Learning and BC Learning Standards may be relevant, the following are suggested as a focus in this Theme Unit.

First Peoples Principles of Learning

Learning is embedded in memory, history, and story

Just as story is central to First Peoples' cultures and identities, so it can be put at the centre of student's learning, like a container that holds the concepts and knowledge in a narrative form.

BC Learning Standards

Content Learning Standards

BC First Peoples 12
- Role of oral tradition for B.C. First Peoples
- Impact of historical exchanges of ideas, practices, and materials among local B.C. First Peoples and with non-indigenous peoples
- Role and significance of media in challenging and supporting the continuity of culture, language, and self-determination of B.C. First Peoples
- Contemporary challenges facing B.C. First Peoples, including legacies of colonialism

English First Peoples 12
- Oral Traditions: the relationship between oral tradition and land/place
- Protocols: situating oneself in relation to others and place

Spoken Language 12
- Issues related to the ownership of First Peoples oral texts and protocols for their use
- The legal status of First Peoples oral tradition in Canada

Contemporary Indigenous Studies 12
- Varied identities and worldviews of Indigenous peoples, and the importance of the interconnection of family, relationships, language, culture, and the land

Required Resources

This is an overview of the required resources for the activities in each Investigation. Additional optional sources are mentioned in the activities.

Teacher Resources for the Unit

These are useful as teacher resources for background to the theme of Stories and Storytelling.

- Archibald, Jo-Anne Q'um Q'um Xiiem. *Indigenous Storywork. Educating the Heart, Mind, Body and Spirit*. UBC Press, 2008.
- Indigenous Corporate Training. 11 Things You Should Know About Aboriginal Oral Traditions. https://www.ictinc.ca/blog/11-things-you-should-know-about-aboriginal-oral-traditions
- King, Thomas. *The Truth About Stories*. House of Anansi Press, 2003.
- Van Camp, Richard. *Gather: Richard Van Camp on the Joy of Storytelling*. University of Regina Press, 2021.

Investigation 1

- Line Master 2-1, page 95, *We Are Story*
- Line Master 2-2, page 96, *Perspectives on Story and Storytelling*
- *Richard Wagamese 3 Performance Storytelling*. Richard Wagamese, 2010, 6:44 min. https://youtu.be/98SmYkKEbE0
- Thomas King's *The Truth About Stories* (House of Anansi Press, 2003)

Investigation 2

- *KA'NIYA Song History and Importance*. Indigenous Tourism BC, 2020. https://youtu.be/WnKzsjdY9Dg
- Resources for researching Oral Traditions:
    - Storytelling, First Nations Pedagogy Online. http://firstnationspedagogy.ca/storytelling.html
    - UBC Indigenous Foundations Website. Oral Tradition, https://indigenousfoundations.arts.ubc.ca/oral_traditions/
    - 11 Things You Should Know About Aboriginal Oral Traditions. https://www.ictinc.ca/blog/11-things-you-should-know-about-aboriginal-oral-traditions
    - Métis Oral Traditions: Indigenous Peoples Atlas of Canada. Online at https://indigenouspeoplesatlasofcanada.ca/article/oral-tradition
- *People of the Land: Legends of the Four Host First Nations*, Theytus Books, 2009

Investigation 3

- Line Master 2-3, page 97, *Eyewitnesses to History*
- Line Master 2-4, page 98, *Indigenous Population in Canada Over Time*
- Line Master 8-5, page 279, *Lower Fraser River First Nations, 1867*
- Line Master 7-6, page 254, *Indian Affairs Statistics, 1920*
- Examples of contemporary colonization stories:
    - Richard Wagamese: "Returning to Harmony," in *Speaking My Truth: Reflections on Reconciliation & Residential Schoo*l, 153–158 *This Place: 150 Years Retold*. Highwater Press, 2019
    - *Savage*. Bravofact, 2012. 5:35 min. https://youtu.be/ysQxpSb1MRo
    - *Flood*. Amanda Strong, creator. CBC Arts, 2017. 4:34 min. https://youtu.be/e6pkvYxyvpM

Investigation 4

- Line Master 2-5, page 99, *Delgamuukw and Oral Histories*
- Oral Traditions, Indigenous Foundations website, https://indigenousfoundations.arts.ubc.ca/oral_traditions/
- Blazing a Trail for Reconciliation, Self-Determination & Decolonization. https://www.woodwardandcompany.com/tsilhqotin/
- National Energy Board. Hearing Order OH-001-2014. Trans Mountain Pipeline ULC Trans Mountain Expansion Project. Volume 6, Hearing Held At Coast Chilliwack Hotel, October 16, 2014. Linked at https://tinyurl.com/fnesc725
- *Discussion Paper on Oral History Evidence in the Federal Court*, http://www.davidstratas.com/global/27.pdf

Investigation 5

- *Doctor, Lawyer, Indian Chief* by Yukon Tlingit filmmaker Carol Geddes. (National Film Board, 1986, 28 min.) https://www.nfb.ca/film/doctor_lawyer_indian_chief

Overview of Investigations

These Investigations have more activities than most teachers will incorporate into their units. It is not expected that you will use all of the activities, or follow the sequence as it is described. The activities are intended to be adapted to fit the needs of your students and classroom.

The activities are intended to inspire ways that you can respectfully include relevant First Peoples' knowledge and perspectives in your course.

For more information, see Using The BC First Peoples 12 Teacher Resource Guide, page 6.

1. We Are Story
    a. All That We Are
    b. First Peoples' Perspectives on Story and Storytelling
    c. Story in Context
2. First Peoples' Oral Traditions and Traditional Stories
    a. How Do We Communicate?
    b. What are First Peoples' Oral Traditions?
    c. Types of Stories and Narratives
    d. Writing Down Traditional Stories and Narratives
3. Colonization Stories
    a. Eyewitnesses to History
    b. Stories in the Numbers
    c. Colonization Stories of Today
4. The Legal Nature of Stories
    a. Delgamuukw
    b. Tsilhqot'in Nation, 2014
    c. Trans Mountain Pipeline Hearings
    d. Court Testimony and Protocols
5. Personal Stories: Autobiographies and Biographies
    a. Published Life Stories
    b. Doctor, Lawyer, Indian Chief: Women's Stories Moving Forward
    c. Creating a Biography
6. Give Back, Carry Forward
    a. What Did We Learn?
    b. Documenting Learning

Investigation 1
We Are Story

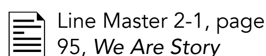
Students build an understanding of the many dimensions of story, as a transmitter of identity, culture and history.

Questions for inquiry

- What is story?
- What is your personal story?

a. All That We Are

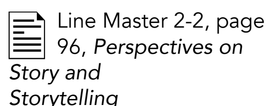
Cross-Curricular Connections
English First Peoples 10-12
"We Are Stories," pages 103-110


Line Master 2-1, page 95, *We Are Story*

Students consider the meaning of story from multiple perspectives.

- Ask students to reflect on this statement: "All that we are is story." They can think about what the statement means to them, write down their thoughts, or share with a partner.
- Explain that this is a quote from Richard Wagamese, an Ojibwe writer and storyteller. Students may be familiar with his writings if they have studied his books in other courses.
- Have students engage with two quotes by Richard Wagamese to think more about the idea of story. The quotes are on Line Master 2-1, page 95, *We Are Story*.
- Invite students to respond in ways that makes sense to them. For example,
  - Create a written response that discusses what the quotes mean to you.
  - Create and share a Found Poem. For suggestions regarding Found Poems, see https://www.facinghistory.org/resource-library/teaching-strategies/found-poems.
  - Write down some questions that the quotes makes you think of.
  - Express your thoughts in a visual format.
  - Create a word web or mind map.
  - Explain your ideas verbally to a partner.
- Students can view a video in which Richard Wagamese talks about story telling and the idea of honouring the gift of language.
  - See: *Richard Wagamese 3 Performance Storytelling*. Richard Wagamese, 2010, 6:44 min. https://youtu.be/98SmYkKEbE0
  - Discuss the idea of honouring the gift of language.

b. First Peoples' Perspectives on Story and Storytelling


Line Master 2-2, page 96, *Perspectives on Story and Storytelling*

Students can further develop their understanding of "story" in First Peoples' cultures by examining a variety of quotes from Indigenous authors.

- Students can read and reflect on a number of quotes about story and storytelling. Use Line Master 2-2, page 96, *Perspectives on Story and Storytelling*. Students can respond to the quotes using one or more of the suggestions from the previous activity.
- Students can explore Thomas King's statement in *The Truth About Stories* (House of Anansi Press, 2003): "The truth about stories is that that's all we are."
  - King repeats the statement in each chapter of the book, and follows it with a quote from an Indigenous author who elaborates on the

point. Students can find the instances of the quotes and consider their relevance to the idea of story.

  - The statement occurs on the following pages: 2 (Jeannette Armstrong quote); 32 (Gerald Vizenor quote); 62 (Andrea Menard lyrics); 92 (Leslie Silko quote); 122 (Diane Glancy quote); 153 (Ben Okri quote).
  - Students can work in groups, with each group taking the text of one of the quotes to analyze and interpret. They can share their results with the class.

c. Story in Context

The word "story" can mean different things in different contexts. Students can collect a variety of definitions of "story" and consider them in terms of the idea "We are story."

- Students can work individually or in pairs to do a web search for as many different definitions of "story" as they can. They can write them on individual slips of paper.
- Students can work in larger groups and organize the definitions according to the contexts where they are used.
- Students can use concept attainment strategies to further understand "story." For example, they can use sentence frames such as "Story is _____" , "Story is not _____" and "Story is like _____".
- Discuss what connections there are between story and identity. Students could discuss it verbally, or create a visual representation, such as a word web, mind map, or Venn diagram.

Investigation 2
First Peoples' Oral Traditions and Traditional Stories

Students build their understanding of how story and storytelling fit into the broader context of First Peoples' Oral Traditions.

Cross-Curricular Connections: English First Peoples 11 & 12; Spoken Language 12

Questions for Inquiry

- What is the significance of Oral Traditions in First Peoples' societies?
- What part do stories play in First Peoples Oral Traditions?
- How are cultural values embedded in a story?
- What are some attributes of stories from a First Peoples perspective?

a. How Do We Communicate?

For further suggestions about studying oral communication, see *English First Peoples 10-12* (FNESC/FNSA 2018), Oral and Written Story, pages 76-78.

Students consider the importance of oral communication in their daily lives.

- Ask students to identify different means of communication we use today. Likely responses include oral and aural – speaking and listening; written – reading and writing; visual; movement; digital
- Discuss how we may use different modes of communication in different parts of our lives.
- Have students estimate how much time they spend using the four main modes – speaking, listening, writing, and reading – in a normal week.
    - Students can use percentages to estimate the time, and represent their estimates visually, such as with a pie chart.
    - Students can work individually then share their estimates with a partner or a group.
    - Students can determine the averages for the group and for the whole class.
- Have students reflect on their responses. Ask questions such as:
    - Were your results similar or different from other students?
    - How important is oral communication to you and your peers?
    - What conclusions can you make about how we communicate today?

b. What are First Peoples' Oral Traditions?

Formative Assessment Strategy
Use the 3-2-1 strategy to assess prior knowledge of Oral Traditions

Students build their knowledge about First Peoples' Oral Traditions.

- Assess students' understanding of what Oral Traditions are.
    - Use the 3-2-1 strategy. Students quickly write down:
        - 3 words that come to mind when they think of the topic Oral Traditions.
        - 2 questions that come to mind about Oral Traditions.
        - 1 metaphor or simile (i.e. oral traditions are ____ or oral traditions are like ____).
    - Students should record their responses in a place where they can return to them later.
    - Students can share their responses in groups or the whole class.
- Students can view or experience one or more examples of Oral Traditions. You may have access to some local sources of stories, songs or dances that hold on to the cultures of local First Nations. One example is the video *KA'NIYA Song History and Importance* (Indigenous Tourism BC, 2020.) https://youtu.be/WnKzsjdY9Dg

In this video, Chief Robert Joseph explains the origin of a song and the Traditional Story that goes with it. Some features that highlight Oral Traditions to note in the video are:

- The song is newly composed, based on an ancient origin story.
- There are Protocols around the use of the song.
- The rights to use the song have been passed on to the next generation to sing.
- The Oral Tradition encompasses many dimensions: story, song, dance, ceremony.
- Ask students to take note of a significant phrase Chief Joseph uses regarding the time that the Traditional Story of the Thunderbird took place: "a long time ago – before this time in which we measure."

• Other sources students can use to learn about the features of Oral Traditions:
  - Local and other First Peoples narratives including land-use stories, origin stories, teaching stories, and/or (with permission) family or community histories that can be used in the classroom.
  - This website has information and a number of videos and information about Traditional Stories: Storytelling, First Nations Pedagogy Online. http://firstnationspedagogy.ca/storytelling.html
  - UBC Indigenous Foundations Website. Oral Tradition, https://indigenousfoundations.arts.ubc.ca/oral_traditions/
  - 11 Things You Should Know About Aboriginal Oral Traditions. https://www.ictinc.ca/blog/11-things-you-should-know-about-aboriginal-oral-traditions
  - Métis Oral Traditions: Indigenous Peoples Atlas of Canada. Online at https://indigenouspeoplesatlasofcanada.ca/article/oral-tradition/

• Have students summarize what roles Oral Traditions play in First Peoples' cultures. They could report their findings visually, verbally or in written form.
  - Possible responses include:
    - messages, lessons, teaching
    - worldviews, values
    - story, song, dance, music
    - law and governance
    - history
    - Protocol
    - transmission of knowledge

• Students can investigate whether or not there are special times for telling stories in local First Nations cultures. Students can interview community members to find this information. Ask questions such as
  - Are there stories that are only told at feasts when names are being passed on or people are getting married in order to acknowledge history and rights?
  - Are there stories that are only told at certain ceremonies for different societies?
  - Are certain stories only told in the winter?
  - Are stories about Traditional Ecological Knowledge told close to the seasons that various foods are gathered?

- First Peoples' Oral Traditions and Protocol. Ask students to suggest Cultural Protocols that may be important in the Oral Tradition. For example, who has the right to practice or share a story or other aspect of the Oral Tradition?

c. Types of Stories and Narratives

Students can build an awareness of different types of stories and narratives.

Background: Many First Peoples classify the types of stories that are passed down. Often there are two main types:
- First are the ancestral stories, sometimes described as stories from very long ago when people and animals could converse. These stories tell about the origins or creation of the land, society and culture.
- The second main type of story tells about more recent events, such as tales of events like battles, great feasts or other historical events.

Examples of two main types of Traditional Stories in First Peoples' Oral Traditions

First Nation	Ancient stories	translation	Events, News and Histories	translation
Stó:lō	sxwosxwiyam	stories; the early time period	sqwelqwel	"true news"
Ts'msyen	adaawx	true tellings; sacred histories	maalsk	historical narratives
Lillooet	sptakwlh	"ancient story forever"	sqwéqwel	narratives

Within these general categories, there are different types of stories depending on their purpose:
- Creation or origin stories
- Family, House Group and Clan histories
- Teaching or moral stories

- If possible, find an example of an origin story from a local family group, Clan or First Nation that illustrates a connection with their lands and territories.
  - Examples of origin stories can be found in the book *People of the Land: Legends of the Four Host First Nations*, Theytus Books, 2009. For a list of the stories, see the Bibliography, page 330.
- Have students look at various authentic stories and put them in one of the categories listed and explain their reasons for doing so.
  - Discuss whether or not they found their story fits in more than one category. Discuss how this fits in with First Peoples ideas of balance and circular learning. (For example, everything fits and connects together to make a whole in many different ways.)
  - Revisit at a later date and see if they find different meanings to the stories that would have them put it in a different category.

d. Writing Down Traditional Stories and Narratives

Students consider the positive and negative aspects of writing down oral stories.

- Discuss with students how writing down oral stories changes the relationship between storyteller and listener. Have students work in small groups to consider the question: What are some pros and cons of writing down traditional First Peoples stories? Some possible responses are:
  - Pros:
    - The written form ensures stories live on. The challenge is to tell the story in a way that keeps its spirit or life force.
    - The language can be preserved if it is written in the original language as well as English.
    - It may be easier to study if it is written.
  - Cons:
    - Important aspects are lost when stories are written: Physical actions of gathering together reinforces relationships; Storytellers relationship responds to their audience, so the story may change.
    - It may contravene Protocols.
    - The holders of the stories lose control of their intellectual property.
    - The story may be out of context as the story may not be told in its entirety.
- Discuss the question, "Does it matter who writes it down?"
- Ask students to discuss what is the best way to record and preserve Traditional Stories.

Investigation 3
Colonization Stories

There are many stories to tell about the colonization experience. This Investigation looks at colonization experiences from different perspectives.

Questions for Inquiry

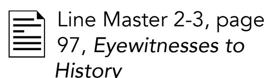
- What can we learn from narratives told by First Peoples about early contact with Euro-Canadians?

a. Eyewitnesses to History

The creation of First Peoples' stories did not stop with contact. New stories recorded the interactions with the non-Indigenous people from the earliest times.

Give students opportunities to interact with stories of First Contact.

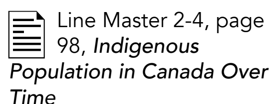
If possible, locate local stories of First Peoples' interactions with non-Indigenous people from your region.


Line Master 2-3, page 97, *Eyewitnesses to History*

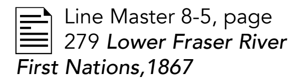
- Students can examine two stories of early contact as told by First Peoples found on Line Master 2-3, page 97, *Eyewitnesses to History*.
- *Molasses Stick Legs: Meeting Capt. Vancouver.* An example of an oral history about first contact is that told by August Jack Kahtsahlano. Students can research the first meeting by First Nations in Burrard Inlet with Capt. Vancouver. See these resources:
    - August Jack Kahtsahlano's account on pages 10-11 of *Conversations with Khahtsahlano, 1932-1954.* Vancouver City Archives, 1955. Link at https://tinyurl.com/fnesc701
    - Qoitchetahl, Andrew Paull, Squamish leader, talked to Vancouver city archivist J.S. Matthew in 1932 about the oral histories connected with the arrival of Capt. Vancouver. See Early Vancouver, Volume 2 pages 56 to 57. Link at https://tinyurl.com/fnesc702
- Discuss how these stories of first contact connect with the Oral Tradition of First Nations who passed them on.

b. Stories in the Numbers

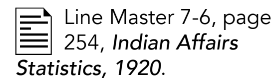
Much can be revealed by analyzing seemingly straightforward tables of statistics. Students can find the stories hidden in data collected by colonizing agencies such as the Department of Indian Affairs. Here are three resources that students can use to tell the stories behind the numbers


Line Master 2-4, page 98, *Indigenous Population in Canada Over Time*

- Students can analyze population statistics for Indigenous People in Canada over the last 150 years. Use Line Master 2-4, page 98, *Indigenous Population in Canada Over Time*.
    - Students can find out and add the population from the 2021 census, if available.
  - Have students analyze the population figures over the years to find out what big stories they tell. (For example, the story of depopulation after contact; the recovery and rapid rise in population in recent years.)
  - Students can create a visual representation of the population statistics by making a graph or chart.
  - An interesting activity could be for the class to work together to create a large graph of the population data to cover a bulletin board or an entire wall.


Line Master 8-5, page 279 *Lower Fraser River First Nations,1867*

- Stó:lo Population Survey, 1867. Ask students to interpret the data found on Line Master 8-5, page 279.
  - Students can work in groups to analyse the table, which gives data about Fraser Valley First Nations communities in 1867, in a survey by Joseph Trutch when he was assessing the size of reserves that had been made previously by William McColl. It includes the population of the villages as well as the number of livestock.
  - Students can generate questions that the data makes them think of. For example, why was the population so small? Why are there so many pigs?
  - Ask students to identify stories about colonization suggested by the data. They could write a title for a possible story, a newspaper headline, or a precis of a possible story. For example, "Disease reduces the population of Stó:lō First Nations;" "Colonial government encourages First Nations to stop hunting and raise pigs."


Line Master 7-6, page 254, *Indian Affairs Statistics, 1920*.

- Students can use another table of statistics from a Department of Indian Affairs Annual Report for 1920 on Line Master 7-6, page 254. It tabulates material possessions of First Nations by Indian Agency. The possessions include livestock, boats, guns, traps, nets and tents.
  - Students can find the Indian Agency that covered the area where they live. Have them compare one or more categories with other parts of the province. For example, compare the numbers of horses owned by First Nations in different regions. What might explain the differences?
    - If students haven't previously determined the agency, see a map of the agencies from 1916, at the Union of BC Indian Chiefs digital collection, Our Homes Are Bleeding. Find the map index at http://ourhomesarebleeding.ubcic.bc.ca/gallery/maps/index.html. Note that the Nass agency shown on the map had been divided into the Nass River and Skeena River Agencies by 1920.
  - Ask students to suggest questions that arise when they study the categories and numbers. Ask, "What stories might be hidden in the numbers? For example, Why are there so many horses in some areas of the province, and very few in others?
  - Discuss with students why they think the Department of Indian Affairs collected such detailed statistics about the lives of First Nations.

c. Colonization Stories of Today

Students could analyze contemporary stories about colonization. These stories may be told in many formats, such as spoken word, written word, film, and music.

- Discuss different formats that Indigenous people use to tell stories of colonization. For example, the written word: fiction, non-fiction, poetry; spoken word; music; film and television.
- Ask students to suggest some books, songs, films or videos that somehow tell a story of colonization that they may be familiar with.
- As a class, create a list of possible titles of books, music and videos that tell stories about the Indigenous experience of colonialism. Students can search online or refer to bibliographies of First Peoples' literature.

- Here are a few examples to begin with:
  - Personal stories. For example, this article by Richard Wagamese: Returning to Harmony," in *Speaking Our Truth: Reflections on Reconciliation & Residential School*, 153–158.
  - Graphic Novels: *This Place: 150 Years Retold*. (Highwater Press, 2019.) All 10 stories in this anthology tell stories of different experiences of colonization. See the Bibliography, page 336 for a summary of each story.
  - Creative video. For example, the video *Savage*. Bravofact, 2012. 5:35 min. https://youtu.be/ysQxpSb1MRo
  - Animation: *Flood*. Amanda Strong, creator. CBC Arts, 2017. 4:34 min. https://youtu.be/e6pkvYxyvpM. Background information at this CBC News web page: https://tinyurl.com/fnesc706

Investigation 4
The Legal Nature of Story

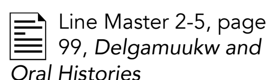
Explore some ways that stories are used by First Peoples in the courts and other circumstances such as environmental hearings.

Question for Inquiry

- Why do First Peoples feel it is important to share their stories in court?

a. Delgamuukw, 1997

The court case known as Delgamuukw was the first time that Canadian courts admitted First Nations to deliver their Traditional Stories and other aspects of Oral Traditions as evidence at a trial. It entrenched the validity of oral histories as evidence in courts.


Line Master 2-5, page 99, *Delgamuukw and Oral Histories*

The entire Delgamuukw Trial Transcripts are available online at the University of BC website. Find them at https://open.library.ubc.ca/collections/delgamuukw

- For background information, have students read the last section on the Indigenous Foundations Oral Traditions web page, "Aboriginal oral histories within a legal context." https://indigenousfoundations.arts.ubc.ca/oral_traditions/
- Have students read the judgement of the Supreme Court of Canada's Chief Justice Lamer regarding the necessity of accepting First Nations oral histories as evidence. See Line Master 2-5, page 99, *Delgamuukw and Oral Histories*.
- Students can work in groups to paraphrase the statements of the Chief Justice.
- Discuss what features of oral histories might make them inadmissible as evidence in court before Delgamuukw, according to the Chief Justice. (They are outside the usual understanding of the court's aim to find facts; they are out-of-court statements which could be considered hearsay.)
- Discuss the Chief Justice's reasons for saying the courts must adapt the laws of evidence for Indigenous trials. (It needs to be put on an equal footing with usual types of evidence presented in courts; it would be impossible for Indigenous people to defend their rights in court without them; it would infringe on their rights [as laid out in the Constitution].)
- Discuss the last sentence of the statement: "This process must be undertaken on a case-by-case basis."

b. Tsilhqot'in Nation, 2014

Students can examine the role that Oral Traditions played in the Tsilhqot'in Nation v. BC and Canada court case. A useful resource is this interactive website that traces the story of the Tsilhqot'in Nations court case.

- Blazing a Trail for Reconciliation, Self-Determination & Decolonization. https://www.woodwardandcompany.com/tsilhqotin/

c. Trans Mountain Pipeline Hearings

By the time the National Energy Board was conducting inquiries into the Trans Mountain pipeline project, the inclusion of Oral Traditions was an accepted part of the proceedings. Specific time was set aside for what was termed "oral traditional evidence" by First Nations. The board was working under Hearing Order and Procedural Direction No. 1 in regards to "oral traditional evidence." This was followed in other NEB hearings, including the Trans Mountain Pipeline Expansion Project Reconsideration hearings in 2018.

- Students can examine the testimony given by the Shxw'ōwhámel First Nation and the Tsleil-Waututh Nation at the hearings in 2014. Refer to this transcription of the hearing:
  - National Energy Board. Hearing Order OH-001-2014. Trans Mountain Pipeline ULC Trans Mountain Expansion Project. Volume 6, Hearing Held At Coast Chilliwack Hotel, October 16, 2014. Linked at https://tinyurl.com/fnesc725.

d. Court Testimony and Protocols

Students can consider the issues around Elders and other First Nations representatives delivering Oral Traditions in legal settings, in relation to First Nations protocols.

- Cross-Examination. Ask students to think about the adversarial nature of a court trial, where each side presents evidence and witnesses are cross-examined by the opposing side. How might such a situation be problematic for Elders and other First Nations witnesses who are used to following Indigenous Protocols when sharing Oral Traditions. (For example, when challenged in cross-examination, they might feel they have been humiliated or disrespected. They might be upset by being interrupted by council during their testimony.)
- Ask students to suggest some reasons why Elders and other Knowledge Keepers might not want to share their knowledge in a court.
- Students can examine a discussion paper that looks at the issues around using Oral History as evidence. See *Discussion Paper on Oral History Evidence in the Federal Court*, http://www.davidstratas.com/global/27.pdf
  - Ask students to find suggestions that the authors of the paper have for accommodating Elders testimony in a respectful way.

Investigation 5
Personal Stories: Autobiographies and Biographies

Students can explore personal stories to learn about the diversity of experiences lived by Indigenous people.

Questions for Inquiry

- How does the context of a person's life impact their goals and life paths?
- How do personal stories reflect the big stories affecting First Peoples and Canadian society, such as colonialism, systemic racism and Reconciliation?

a. Published Life Stories

Many Indigenous people have published books that share their life stories with the world. Others have had biographies written about them.

- Collect a variety of biographies and autobiographies of Indigenous people from the school and community libraries. Students can select one that interests them to read and reflect on. Some are listed in the Bibliography, page 325.
- Many of the stories told in the graphic novel anthology *This Place: 150 Years Retold*, are biographies of Indigenous people and their various experiences with colonialism. See the Bibliography, page 336 for a summary of each story.
- Create a journal that students write in as they read the biography, making different connections to self, text and the world.
- Use Indigenous biographies as part of a Literature Circle. You can limit it to the local community or open it up to biographies of BC First Nations.

b. *Doctor, Lawyer Indian Chief*: Women's Stories Moving Forward

Students research the careers of six successful Indigenous women, using a National Film Board video as a starting point.

Sometimes biographies cover an entire life, but often they only deal with a part of it, or go up to a certain time. Students can use this video from 1986 as a starting point to find about the ongoing lives of Indigenous women in the following decades.

View the video *Doctor, Lawyer, Indian Chief* by Yukon Tlingit filmmaker Carol Geddes. (National Film Board, 1986, 28 min.) https://www.nfb.ca/film/doctor_lawyer_indian_chief/

The film portrays five Indigenous women who have been successful in a variety of careers:

- Sophie Pierre, Ktunaxa Nation, Band Chief
- Sophie MacLeod (Her name is given as Lucille in the video, but Sophie in notes on the NFB website)
- Margaret Commodore (Margaret Joe in the video), Yukon legislature's first Indigenous woman minister
- Corrine Hunt, Kwakwaka'wakw/Tlingit, deck hand on a fishing boat
- Roberta Jamieson, lawyer

- Students can also view a video of the filmmaker Carol Geddes telling the story of how *Doctor, Lawyer, Indian Chief* came to be made.
  - *Making Movie History: Carol Geddes*. Joanne Robertson. National Film Board, 2014. 5:23 min. https://www.nfb.ca/film/making_movie_history_carol_geddes/
- Discuss differences that students noticed between 1986 and the present day. For example,
  - Roles of women. Would it be so notable today for women to be in these careers?
  - Terminology: "Indian" was still commonly used.
  - Fashion has changed.
- Ask students to think about the similarities and differences in the life paths of the women in the video. For example, several went to Residential School. They all valued their cultures.
- What happened after 1986? Students can select one of the women to find out how her life evolved following the making of the film. As well as the film subjects, students could also follow the career of Carol Geddes. Most went on to have many successes and achievements. Four have Wikipedia articles. (Only Sophie/Lucille MacLeod will be difficult to follow up.)

c. Creating a Biography

- Students can create a biography of an Indigenous person they know, or an Indigenous leader whom they have researched. Some suggestions for presenting biographies:
  - Write a biographical sketch.
  - Create a visual essay of the person's life.
  - Body Representation: Trace an outline of a body and then collage, draw, use art to express the different aspects of the person's story.
    - Adapt the Body Biography activity in English First Peoples 10-12 (FNESC 2018), page 288.
  - Create a podcast about the person. Students could develop an 'imaginary interview' with the person they have researched.

Investigation 6
Give Back, Carry Forward

Students reflect on the important things they have learned in this unit, and consider how they can give back and carry their learning forward.

Refer to the Major Project outline, page 51.

a. What Did You Learn?

Students can consider these questions:

- What is one new thing you learned in this unit that you would consider a gift?
- What is one thing growing out of your learning that you can take action on?
- What are some new things you learned about where you live?
- What did you learn about yourself?

b. Documenting Learning

- Students can discuss or share ideas for documenting their learning.
  - Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both "giving back" and "carry forward" what they have learned.

Line Master 2-1

We Are Story

We are all story. That's what my people say. From the moment we enter this physical reality to the moment we depart again as spirit, we are energy moving forward to the fullest possible expression of ourselves.
All the intrepid spirits who come to this reality make that same journey. In this we are joined. We are one. We are, in the end, one story, one song, one spirit, one soul. This is what my people say.

Richard Wagamese, *One Story, One Time, p 2.*

My people say that each of us is a story, part of the great, grand tale of humanity. In the end, the story of our time here is all we have.
When you offer a tale in the Ojibway manner, you do so for the story's sake. If we could honour each voice in that way and allow it to resonate, what a wonderful clamour that would be.

Richard Wagamese, *One Story, One Time, p 77.*

Line Master 2-2

Perspectives on Traditional Story and Story Telling

The stories are not just stories. They are our foundation, our identity, and our culture. Oral history requires a total commitment to culture.

Carrie J. Reid, *BC First Nations Studies*, p. 9

Story-telling was often used among native peoples, not only for moral teaching, but for practical instruction, to help you remember the details of a craft or skill, and for theoretical instruction, whether about political organization or the location of the stars.

One advantage of telling a story to a person rather than preaching at him directly is that the listener is free to make his own interpretation. If it varies a little from yours, that is all right. Perhaps the distance between the two interpretations is the distance between two human lives bound by the same basic laws of nature illustrated by the outline of the story. However many generations have heard the story before the youth who hears it today, it is he who must now apply it to his own life.

George Manuel, *The Fourth World*, p. 37.

Stories are our helpers; they lead us to right living, to the good mind, to relationship with one another and the land. Stories help us to be human. In that sense, they are an appeal to the human soul divine, to the spirit, and in this way are spiritual helpers. They cannot be property in the same way that Europeans view their written word.

Lee Maracle, *My Conversations with Canadians*, p. 119

The storyteller gives some ‘cues’ about elements of life, connection to land and community, to the story listener. If you’re ready, you’ll get it. If not, then it will be just a story.

Robert Matthews, Secwepemc, in *Indigenous Storywork*, Jo-Ann Archibald, p. 139

By mythology we mean not stories that are made up or untrue. Rather, a people’s myths are stories that convey truths too deep to be contained in a literal account of singular experience. They tell of experience so significant that the story of it has been preserved in narrative and drama and song, from generation to generation, passing through so many storytellers that the contours of detail have been worn smooth, leaving it to the listener to fill in the context, to give the story life and meaning, to turn it into a teaching for today.

Royal Commission on Aboriginal Peoples. Volume1, p. 602.

Line Master 2-3

Eyewitnesses to History

Mrs. Winnifred David tells of the Nuu-chah-nulth first encounter with Captain Cook.

The Indians didn't know what on earth it was when [Captain Cook's] ship came into the harbour. They didn't know what on earth it was. So the Chief, Chief Maquinna, he sent out his warriors. He had warriors, you know. He sent them out in a couple of canoes to see what it was. So they went out to the ship and they thought it was a fish come alive into people. They were taking a good look at those white people on the deck there. One white man had a real hooked nose, you know. And one of the men was saying to this other guy, "See, see . . . he must have been a dog salmon, that guy there, he's got a hooked nose." The other guy was looking at him and a man came out of the galley and he was a hunchback, and the other one said, "Yes! We're right, we're right. Those people, they must have been fish. They've come alive into people. Look at that one, he's a humpback."

Source: Mrs. Winnifred David quoted in Barbara Efrat and W.J. Langlois (eds.), *Nu-tka: Captain Cook and the Spanish Explorers on the Coast.* Victoria: Sound Heritage, v. VII, n. 1 (1978).

A Haida narrative tells about their first encounters with maritime fur traders.

All the people who moved from Skidegate Inlet to Tc!a'al [Chaatl] were dead, and their children growing old, when the first ship appeared. When it came in sight, they thought it was the spirit of the Pestilence, and, dancing on the shore, they waved their palms towards the new-comers to turn back. When the whites landed, they sent down to them their old men, who had few years to live, anyhow, expecting they would fall dead; but when the new arrivals began buying their furs, the younger ones went down too, trading for axes and iron the marten and land-otter skins they wore. . . . When one of the white men shot with a gun, some of the natives said he did so by striking it on the side; another, that he blew through it; and a third, that a little bird sat on top and made it go off.

Source: Unknown Haida person. In John Reed Swanton, *Contributions to the Ethnology of the Haida.* Reprint of the 1905 ed. New York: AMS Press, 1975, p. 105.

Line Master 2-4

Indigenous Population in Canada Over Time

This table gives estimates of the Indigenous population in Canada since Confederation. The numbers are based on the statistics collected through the Canadian Census.

Year	Population
ca. 1500 BP	estimates from 500,000 to 2,000,000
1871	102,358
1881	108,547
1891	not available
1901	112,941
1911	106,611
1921	111,084
1931	128,890
1941	160, 937
1951	165,607
1961	220,121
1971	312,766
1981	491,460
1991	720,600
2001	976,305
2011	1,400,685
2016	1,673,785
2021	

Line Master 2-5

Delgamuukw and Oral Histories

Delgamuukw v. British Columbia

This extract is from the ruling by Supreme Court Chief Justice Lamer in the Delgamuukw case. The Chiefs of the Gitxsan and Wet'suwet'en sued British Columbia for the rights and title to their Traditional Territories. The BC Supreme Court judge, Justice McEachern, refused to accept oral histories of the Gitxsan and Wet'suwet'en. However, the Supreme Court of Canada overruled him.

84 This appeal requires us to apply not only the first principle in Van der Peet but the second principle as well, and adapt the laws of evidence so that the aboriginal perspective on their practices, customs and traditions and on their relationship with the land, are given due weight by the courts. In practical terms, this requires the courts to come to terms with the oral histories of aboriginal societies, which, for many aboriginal nations, are the only record of their past. Given that the aboriginal rights recognized and affirmed by s. 35(1) are defined by reference to pre-contact practices or, ... in the case of title, pre-sovereignty occupation, those histories play a crucial role in the litigation of aboriginal rights.

85 [*In paragraph 85 the Chief Justice quotes from the Report of the Royal Commission on Aboriginal Peoples (1996), vol. 1, p. 33 which gives an informative description of Indigenous oral history*]

86 Many features of oral histories would count against both their admissibility and their weight as evidence of prior events in a court that took a traditional approach to the rules of evidence. The most fundamental of these is their broad social role not only "as a repository of historical knowledge for a culture" but also as an expression of "the values and mores of [that] culture." ...

The difficulty with these features of oral histories is that they are tangential to the ultimate purpose of the fact-finding process at trial – the determination of the historical truth. Another feature of oral histories which creates difficulty is that they largely consist of out-of-court statements, passed on through an unbroken chain across the generations of a particular aboriginal nation to the present-day. These out-of-court statements are admitted for their truth and therefore conflict with the general rule against the admissibility of hearsay.

87 Notwithstanding the challenges created by the use of oral histories as proof of historical facts, the laws of evidence must be adapted in order that this type of evidence can be accommodated and placed on an equal footing with the types of historical evidence that courts are familiar with, which largely consists of historical documents. To quote Dickson C.J., given that most aboriginal societies "did not keep written records", the failure to do so would "impose an impossible burden of proof" on aboriginal peoples, and "render nugatory" any rights that they have. This process must be undertaken on a case-by-case basis.

Source: Delgamuukw v. British Columbia [1997] 3 S.C.R. 1010, s. 84-87.

Unit 3
Honouring the Children

Overview

In 2021 many Canadians were shocked to learn about the confirmation of unmarked graves of children at a number of sites of Indian Residential Schools. Most Indigenous people, however, were not surprised. They knew through their oral histories of missing children. Many Survivors have carried the stories of classmates who were at school one day and gone the next with no explanation of what happened. Many had lived with the loss of children in their families who never came home. They bore witness to their missing children at the Truth and Reconciliation Commission hearings.

The TRC Final Report delivered in 2016 included 94 Calls to Action. They include specific calls to address the issues around honouring the missing children and their burials. However responses to these calls, in terms of action, have been slow.

This unit is not intended to introduce or discuss the full impact of Indian Residential Schools. Many teachers will already have developed such lessons, and there are many excellent resources available to build on. The intent of this unit is to provide context and give suggestions for activities that will help students understand recent developments in the on-going story of the impacts of the residential schools.

Essential Understandings

- There has always been evidence that children went missing from Indian Residential Schools, both in oral histories and in public hearings.
- First Peoples have had to lead the way in taking action to recognize the injustices of the residential school system, including honouring the missing children.
- Despite measures being taken to improve the lives of Indigenous children, inequities continue to exist for them.

Guiding Questions

- How has the news of unmarked graves impacted First Peoples, and where are they going with the information?
- How have First Peoples continued to advocate for action to honour the missing children?
- What does "Every Child Matters" mean now and in the future?
- How are the children missing from Indian Residential Schools being honoured?
- What do the findings and public reactions say about Canada?

Teaching About Indian Residential Schools and Truth and Reconciliation

The topic of Indian Residential Schools, and particularly the unmarked burials, as well as many of the suggested resources, can trigger strong reactions and emotions from students. Using any of these activities requires a sensitive understanding of your students' ability to deal with the material.

Here are some important considerations when studying this unit:

- It is important to talk about the Truth of what happened in the schools, and what continues to impact Survivors and their families.
- It is important to talk about healing and the responsibility for all of us to take actionable steps that help us to move forward on the path to Reconciliation in a good way.
- Where possible, emphasize the inherent strength and resilience of Indigenous peoples in the past and in ongoing actions dealing with unmarked burials.
- It is important to note that the information or activities in this unit are not intended to blame or shame Non-Indigenous people.
- Teachers are not expected to be experts on the history and legacies of Indian Residential School or the topic of Truth and Reconciliation. Rather their role is as guides and facilitators.
- Be aware of students' reactions to the injustices discussed. It is important to convey to them that the purpose for understanding the past is to be part of a more positive future.

Particular consideration will be needed for Indigenous learners and schools in the geographic areas where unmarked graves have been confirmed.

Dealing Sensitively with the Topic

It is important to deal with the topic of residential schools, and the unmarked graves, with sensitivity. A great deal will depend on the age, maturity and family background of students, and teachers will be the best judge of how to approach the material.

For some students the topics discussed will be sensitive, especially if they have personal connections with residential school survivors. Also, in some schools with new Canadians, teachers will be need to be aware that some topics may echo feelings that are part of the immigrant experience.

Some considerations for making sure the topic is presented fairly and with sensitivity include the following*:

- These topics may be best taught through discussion rather than instruction.
- A teacher is responsible for ensuring that any discussion promotes understanding and is not merely an exchange of intolerance.
- Allow time to deal with students' concerns and questions.

* Adapted from *BC First Nations Studies Teachers Guide*, BC Ministry of Education, 2004.

- Be aware of issues that may arise for students both in formal discussions and informal conversations in and around the classroom; bring closure to conversations appropriately; play a role in ensuring potential conflict is dealt with in the context of the classroom.
- Try to give students the tools and skills to discuss these topics in the school *and* community

Setting Ground Rules

When discussing sensitive and controversial topics such as the Indian Residential School System, it is important to set ground rules to ensure a safe environment for sharing ideas and opinion:

- Always respect and value what others bring to the discussion.
- It is okay to feel discomfort.

Going Further For Support

Much of the content will elicit emotional responses from students. Teachers should be prepared to help students deal with the difficult emotions that may arise. Find people who are knowledgeable about the issue or who are trained to counsel students, such as school counselors or Indigenous resources available in the community.

Also, it might be helpful to let other educators in the school (i.e. counsellors) know that this topic will be discussed in the class.

In certain circumstances teachers may wish to refer students to a crisis line for confidential support:

- Indian Residential Schools Crisis Line. Their mandate is to support residential school survivors and their families but their policy is not to turn anyone away. 1-866-925-4419
- Kids Help Phone, an anonymous and confidential phone and on-line professional counselling service for youth. 1-800-668-6868

Learning Goals Focus

While many or all the First Peoples Principles of Learning and BC Learning Standards may be relevant, the following are suggested as a focus in this Theme Unit.

First Peoples Principles of Learning

Learning involves recognizing the consequences of one's actions.

Studying about the impacts of finding of unmarked burials, and the importance of "Every Child Matters," provides an excellent opportunity to reflect on issues of responsibility and accountability, both in personal and collective actions.

BC Learning Standards

Content Learning Standards

BC First Peoples 12
- Role of Oral Tradition for B.C. First Peoples
- Provincial and federal government policies and practices that have affected, and continue to affect, the responses of B.C. First Peoples to colonialism
- Resistance of B.C. First Peoples to colonialism
- Contemporary challenges facing B.C. First Peoples, including legacies of colonialism

Required Resources

Please Note: It will be important for teachers and students to add to these suggested Investigations to understand and interpret actions by all groups as they unfold.

This is an overview of the required resources for the activities in each Investigation. Additional optional sources are mentioned in the activities.

Investigation 1
- Line Master 3-1, page 126, *What Do You Know About Indian Residential Schools*?
- Line Master 3-2, page 127, *Indian Residential Word Sorter*.
- *Indian Residential Schools & Reconciliation Gr. 5, 10, and 11/12 Teacher Resource Guides.* FNESC/FNSA, 2015. Online at http://www.fnesc.ca/irsr/
- Gladys We Never Knew (BCTF) Online at https://issuu.com/teachernewsmag/docs/ebookr
- "Further Steps toward Reconciliation – Understanding Residential Schools through Text," *English First Peoples 10, 11, and 12 TRG*, pages 265 to 285. Online at http://www.fnesc.ca/learningfirstpeoples/efp/
- Calls to Action, Truth and Reconciliation website. https://tinyurl.com/fnesc735.

Investigation 2

- Tk'emlúps te Secwépemc news release, May 27, 2021: https://tinyurl.com/fnesc777
- Line Master 3-3, page 128 *Protocols and Technology*
- "Remote sensing and grave detection: How it works." Canadian Archaeological Society backgrounder: https://tjcentre.uwo.ca/documents/caa_remote_sensing_faq_v1.pdf
- " 'We've always known': Kuper Island residential school survivor not surprised by discovery of remains." *CityNews*, July 13, 2021. https://tinyurl.com/fnesc778
- Michael Redhead Champagne's blog: https://www.michaelredheadchampagne.com/blog/if-every-child-mattered
- "At least 160 undocumented graves found at B.C. residential school," *CityNews* 2021, 2:43 min. https://youtu.be/KC7X0JLfhJg
- *Missing Children and Unmarked Burials. Truth and Reconciliation Final Reports, Volume 45.* https://nctr.ca/records/reports/
- Line Master 3-4, page 129, TRC Calls to Action 71 to 76
- Syilx journalist shares how she'll report on Kamloops Indian Residential School." *Toronto Star*, June 11, 2021. Linked at https://tinyurl.com/fnesc743.
- "IndigiNews Reporter Kelsie Kilawna develops trauma-informed reporting resource." CFNR Network, June 16, 2021. Audio, 32:45 min. linked at https://tinyurl.com/fnesc744

Investigation 3

- Line Master 3-5, page 130, *Telling the Whole Story*.
- Line Master 3-6, page 131, *The Protocols of Witnessing*.
- Witness Blanket project resources:
    - Witness Blanket website, http://witnessblanket.ca.
    - *Witness Blanket Trailer 2015*, Canadian Museum for Human Rights, 2015. 3:25 min. https://youtu.be/eNJ0a5P9YDo
    - Carey Newman and Kirstie Hudson, *Picking up the Pieces. Residential School Memories and the Making of the Witness Blanket*, Orca, 2019.

Investigation 4

- Indigenous Watchdog website, https://indigenouswatchdog.org/
- Examples of community healing memorials and projects:
    - "Hearts fill with emotion as children's spirits return from Kamloops to Splatsin." *Vernon Morning Star*, September 12, 2021. https://tinyurl.com/fnesc752
    - "Kukwstép-kucw— Walking the Spirits Home." Tk'emlúps te Secwépemc website, June 16, 2021. https://tkemlups.ca/kukwstep-kucw-walking-the-spirits-home/
    - Armstrong students plant 215 trees in honour of children. *Vernon Morning Star*, October 6, 2021. https://tinyurl.com/fnesc749
- National Student Memorial Register, https://nctr.ca/memorial/

Unit 3 Honouring the Children

Investigation 5

- Orange Shirt Day website, https://www.orangeshirtday.org/about-us.html
- Orange Shirt Day books:
  - *The Orange Shirt Story*. Phyllis Webstad (Picture book)
  - *Beyond the Orange Shirt Story*
  - *Orange Shirt Day*. Orange Shirt Society
- "How survivors fought to create Canada's first National Day for Truth and Reconciliation." (CBC Sept 30 2021) https://tinyurl.com/fnesc779
- Line Master 3-7, page 132, *Creation of the National Day for Truth and Reconciliation*

Investigation 6

- Jordan's Principle *The Canadian Encyclopedia*, 2020. https://thecanadianencyclopedia.ca/en/article/jordan-s-principle
- Canadian Human Rights Tribunal suggested sites:
  - Indigenous Watchdog update on Call to Action 3. https://indigenouswatchdog.org/call-to-action-3/#more-1978
  - Jordan's Principle, Ensuring First Nations Children Receive the Services They Need When They Need Them. Search for "Jordan's Principle Information Sheet" at https://fncaringsociety.com
- Alanis Obomsawin's documentary *Jordan River Anderson, The Messenger* (National Film Board 2019, 1h 15 min.) https://www.nfb.ca/film/jordan-river-anderson-the-messenger/
- "What Can You Do," Caring Society website. https://fncaringsociety.com/what-you-can-do.

Overview of Investigations

These Investigations have more activities than most teachers will incorporate into their units. It is not expected that you will use all of the activities, or follow the sequence as it is described. The activities are intended to be adapted to fit the needs of your students and classroom.

The activities are intended to inspire ways that you can respectfully include relevant First Peoples' knowledge and perspectives in your course. For more information, see Using The BC First Peoples 12 Teacher Resource Guide, page 6.

1. Background to Indian Residential Schools
   a. What Do You Know About Indian Residential Schools?
   b. Building Knowledge about Indian Residential Schools
   c. It Happened Anyway
   d. Understanding the Calls to Action.
2. We Always Knew
   a. Shocking Evidence at Kamloops
   b. Protocols and Technology
   c. Examining the TRC Calls to Action
   d. Reporting the News
   e. Examining Reactions
3. Leading the Way
   a. Telling the Whole Story
   b. Bearing Witness
   c. Who Has the Responsibility?
4. Honouring and Healing
   a. Indigenous Watchdog
   b. Ongoing Work of Verification
   c. Communities Healing
   d. National Student Memorial Register
5. National Day For Truth and Reconciliation
   a. Orange Shirt Day
   b. How the National Day for Truth and Reconciliation Came to Be
   c. The Meaning of National Day for Truth and Reconciliation
   d. How to Commemorate This Day in a Meaningful Way.
   e. Who Are You Buying Your Orange Shirts From?
6. Every Child Matters
   a. Does Every Child Matter?
   b. Child Welfare
   c. Jordan's Principle.
   d. BC First Nations Health Authority
   e. Advocates for Indigenous Children
7. Truth-Telling: Accountability and Action
   a. Confronting Genocide
   b. Coming to Terms with Canada's History
   c. Direct Action
8. Give Back, Carry Forward
   a. What Did You Learn?
   b. Documenting Learning

Investigation 1
Background to Indian Residential Schools

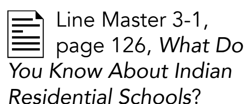
The Investigations in the unit will require an understanding of the context of Indian Residential Schools and their impacts. They assume an understanding of what the residential schools were, their stated purposes, and First Peoples' responses to them. Therefore, it will be important to assess students' base of understanding about Indian Residential Schools.

Questions for Inquiry

- How have the impacts of Indian Residential Schools affected multiple generations of First Peoples?
- How do the Truth and Reconciliation Commission's Calls to Action provide a guide for Reconciliation in Canada?

a. What Do You Know About Indian Residential Schools?

Students can use one or more of these activities to assess their knowledge and understanding about what Indian Residential Schools were, and their impact on First Peoples and Canadian society in general.



Line Master 3-1, page 126, *What Do You Know About Indian Residential Schools*?

- Students can use the quiz on Line Master 3-1, page 126, *What Do You Know About Indian Residential Schools*? to assess their basic knowledge about the schools. After they have responded individually to the questions, they can discuss them in groups or as a whole class. Alternatively, students could work in groups to create their own questions, and test each other's knowledge.
- Discuss the use of the term "Indian" when referring to the schools. Ask questions such as "Why is "Indian" still used, or why don't we just say "Residential Schools."
  - Explain that it is a historical term. At first these residential schools were specifically targeted at children who were "status Indians" under the Indian Act. (They later included Inuit and some Métis children.)
  - It is important to recognize that these schools were vastly different from other types of residential or boarding schools where parents send their children by choice.
- Students should be able to identify Indian Residential Schools that operated in your region, if any, and what schools local Indigenous students were sent to. For a map of schools in BC see *Indian Residential Schools and Reconciliation, Grade 10*, page 26.
- Use the word list on Line Master 3-2, page 127, *Indian Residential Word Sorter*. Students could cut out the words and sort them into groups, create a word web that connects words together, or they could write sentences using two of the words together.

Line Master 3-2, page 127, *Indian Residential Word Sorter*

- 3-Way Summary strategy. Students can work individually or in groups to summarize the impacts of the Indian Residential Schools by writing three summaries of different lengths:
  - First write a summary of 75-100 words
  - Then write your summary using 30-50 words
  - Finally write it using only 10-15 words

b. Building Knowledge about Indian Residential Schools

For students who don't have a full understanding of the key topics related to Indian Residential Schools, you may need to introduce or review them. Here are some suggested resources that may be useful:

- *Indian Residential Schools & Reconciliation Gr. 5, 10, and 11/12 Teacher Resource Guides.* FNESC/FNSA, 2015. Online at http://www.fnesc.ca/irsr/
  These guides were developed in response to the call by the Truth and Reconciliation Commission of Canada for education bodies to develop age-appropriate educational materials about Indian Residential Schools. They provide a variety of activities and resources at a variety of levels. Many can be adapted for use in BC First Peoples 12.
- *Gladys We Never Knew* (BCTF) Online at https://issuu.com/teachernewsmag/docs/ebookr
  This learning resource looks at the residential school experience focussing on one girl, Gladys Chapman, who went to Kamloops Indian Residential School. It may be particularly appropriate for setting the context of the unit, as she died at the school. The resource is directed at elementary school children, but may of the documents and activities can be adapted for secondary classes.
- *English First Peoples 10, 11, and 12 TRG*. See the unit "Further Steps toward Reconciliation – Understanding Residential Schools through Text," pages 265 to 285. Teachers may be able to develop a cross-curricular unit to build understandings about the background to Indian Residential Schools. Online at http://www.fnesc.ca/learningfirstpeoples/efp/.

c. It Happened Anyway

Students should be familiar with the efforts of Indigenous and non-Indigenous people who protested about the effects of the Indian Residential Schools on the children. Despite repeated warnings and statistical evidence of high death rates in the schools, the government and churches did little to make changes or improvements.

- The Bryce Report. Students may be familiar with the reports by Chief Medical Officer Peter Bryce in the early 1900s. They can review or learn about how his reports of high death rates in Indian Residential Schools were largely ignored by governments and churches.
  You can use the resources in the FNESC/FNSA guide *Indian Residential Schools & Reconciliation 11/12*, Books 1 and 2. Pages 26-27 in Book 1 give background for teachers. Students can study the primary source documents on pages 13 to 17 in Book 2. Access at http://www.fnesc.ca/grade-11-12-indian-residential-schools-and-reconciliation/
  - Ask students to read the documents to identify what the various commentators suggested could be done to reduce the death rate of students.
  - Students may want to explore Bryce's reports in more detail. They are available online:
    - Report on the Indian Schools of Manitoba and the Northwest Territories (1907), http://peel.library.ualberta.ca/bibliography/3024.html

  - The Story of a National Crime: An Appeal for Justice to the Indians of Canada (1922). http://archive.org/details/storyofnationalc00brycuoft
  - Additional information is available at the First Nations Caring Society website, https://fncaringsociety.com/people-history. See also Investigation 6e below.
- For more activities, see *Indian Residential Schools & Reconciliation Grade 10*, Part Three, Resistance and Change. These resources deal with ways that First Nations families and others protested the schools and raised warnings about their disastrous effects on the children.

d. Understanding the Calls to Action.

Review what the Calls to Action are, and how they came about.

- Discuss questions such as the following to assess students' understandings.
  - Who created the Calls to Action? (Truth and Reconciliation Commission)
  - How did the Calls to Action come to be? (The result of many years of gathering testimony and hearing witnesses.)
  - What is the purpose of the Calls to Action? (To make clear what needs to be done to work towards Reconciliation in Canada)
  - Who are the Calls to Action for? (All Canadians, but particularly governments and churches.)
  - Have any Calls to Action been acted upon? This will depend on students' knowledge. They may know that National Day for Truth and Reconciliation was created in response to Call to Action 80. Another example is Call to Action 43 which calls on governments to adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples. BC adopted UNDRIP in 2020 through the passing of the *Declaration on the Rights of Indigenous Peoples Act*.
- You may want students to look at the scope of the 94 Calls to Action to build their understanding of the types of concerns they deal with. They can be found at the TRC website at https://tinyurl.com/fnesc735. Students may also be interested to view the Calls to Action written for younger students https://tinyurl.com/fnesc754, at the First Nations Caring Society website.
- Students should also be familiar with the National Centre for Truth and Reconciliation, which is housed in Winnipeg. It hold all the records from the TRC and continues the work of the Commission. Students can look at the website to see they types of records are housed there, and the work it does. https://nctr.ca/

Investigation 2
We Always Knew

Students can connect the responses to the identification of unmarked burials at the Kamloops Indian Residential School grounds with the understanding that there was plenty of evidence that many children did not come home from the residential schools.

Questions for Inquiry

- What evidence is there that Indigenous and non-Indigenous people have always known about the missing children from Indian Residential School?
- How have First Nations used both traditional knowledge and Western technology to locate evidence of unmarked burials?
- How can you characterize different reactions to the news of the unmarked burials?

a. Shocking Evidence at Kamloops

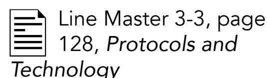
Introduce the Investigation by discussing or sharing understandings about the identification of the unmarked graves at the former Kamloops Indian Residential School by Tk'emlúps te Secwépemc.

- One way to begin is to share one or more images of the memorials placed in significant locations following the announcement of the findings by Tk'emlúps te Secwépemc. If possible, find an image from the local area. There are numerous sources on line, but here are a few suggestions:
  - Memorial outside former Kamloops Indian Residential School. *Chilliwack Progress*, linked at https://tinyurl.com/fnesc748.
  - Witness gathering at BC Legislature. *Surrey Now-Leader*, linked at https://tinyurl.com/fnesc747.
  - Memorial at Centennial Flame, Parliament Hill. *Ottawa Citizen*, linked at https://tinyurl.com/fnesc746
- Students may have memories of their own and other people's reactions to the news. Students could discuss what they recall, or reflect on it in a personal way.
- Share with students the first news release by Tk'emlúps te Secwépemc. Link to the news release of May 27, 2021: https://tinyurl.com/fnesc777 Have students identify some of the key phrases that stand out to them. Ask questions such as:
  - What aspects of the news release reflect Oral Traditions?
  - Why does Tk'emlúps te Secwépemc feel a responsibility towards the missing children and their home communities?
  - How were Protocols followed in releasing the news?
- After the news about the findings at Kamloops, other First Nations did similar examinations of the areas around residential schools in their areas. Students could research up-to-date information about these findings, particularly if there is a site near your school. The Wikipedia page "Canadian Indian residential school grave sites" has a summary of reported grave sites. Students should check that the information is current and accurate.

  - Note that the table includes data from the identification of graves that occurred before the Kamloops findings. This adds to the evidence that people have known about unmarked graves prior to the Kamloops announcements.

b. Protocols and Technology

Students can learn the importance of using Protocols and traditional knowledge along with modern scientific technology when investigating unmarked burials.


Line Master 3-3, page 128, *Protocols and Technology*

- Read with students the article on Line Master 3-3, page 128, *Protocols and Technology* to learn about how both perspectives are being used in the search for unmarked burials.
- If students are interested to learn about ground penetrating radar and how it is used, they can read this backgrounder. It was written specifically for First Nations considering the use of the technology.
  - "Remote sensing and grave detection: How it works." Canadian Archaeological Society backgrounder: https://tjcentre.uwo.ca/documents/caa_remote_sensing_faq_v1.pdf
- Students can learn about the further steps that will be needed to fully honour the missing children, identify who they are, and if possible return their remains to their homes. This will include excavating sites, identifying the remains where possible using oral histories, archaeology and forensics, and returning the remains to their home communities. In your discussions, ask students how Traditional Knowledge and Protocols as well as technology are being or will be used.
- Look for current reports on what is happening to confirm and identify the missing children. This article from 2021 can be used to begin investigations.
  - "This is what it will take to identify hundreds of remains in unmarked graves at residential schools. "CTV News web site, June 24, 2021, linked at https://tinyurl.com/fnesc745

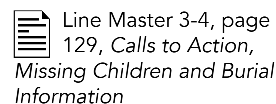
c. Examining the TRC Calls to Action

Students examine the Calls to Action about missing children and unmarked graves to learn what they contain, and what action is being taken.

- Consider introducing the topic with this news report from July 2021. It reports on the finding of unmarked graves at the former Kuper Island Indian Residential School. It includes both text and video, as well as a poem, "If Every Child Mattered," by Michael Redhead Champagne. In the video Steve Sxwithul'txw, former student at the school, speaks about his experiences, his reactions to the news, and what action he wants taken. Champagne, a community leader in Winnipeg, speaks about his frustrations with public reaction and actions taken since The TRC report.
  The items can be accessed in several ways:
  - The entire news report: "'We've always known': Kuper Island residential school survivor not surprised by discovery of remains." *CityNews*, July 13, 2021. https://toronto.citynews.ca/2021/07/13/kuper-island-residential-school-survivor/
  - Video and poem at Michael Redhead Champagne's blog: https://

www.michaelredheadchampagne.com/blog/if-every-child-mattered
- Video at YouTube: CityNews 2021, 2:43 min. https://youtu.be/KC7X0JLfhJg

- As they view the video, ask students to listen for what the two speakers want as a result of the findings of unmarked burials. (For example, accountability, a Special Prosecutor to look into the deaths; listen to the Survivors; each person do what they can; follow the TRC Calls to Action.)
  Have students discuss what they feel are the most significant points made by the speakers in the video. Some points of note are:
  - The knowledge of Survivors that some children didn't survive.
  - The question, what do these findings say about this country?
  - The question, is Canada's dealing with the evidence a road to Reconciliation?
  - Answers to questions, why this was done, and who's going to be accountable?
- The news report mentioned Volume 4 of the TRC's Final Report, *Missing Children and Unmarked Burials.* If students weren't aware of it, they can examine the document online. It may be useful to share or read the Executive Summary on pages 1 and 2.
  - *Missing Children and Unmarked Burials.* Find the report at the NCTR page https://nctr.ca/records/reports/. Scroll down to "Truth and Reconciliation Commission Reports."
- Examining the TRC Calls to Action. Calls to Action 71 to 76 arose out of this report. Have students summarize them in their own words. Calls to Action 71 to 76 are given on Line Master 3-4, page 129.
  Sample responses:
  - 71: Make all records on deaths of children available to the National Centre for Truth and Reconciliation.
  - 72: Sufficiently fund the National Residential School Student Death Register.
  - 73: Maintain an online registry of residential school cemeteries.
  - 74: Inform families of burial locations of children who died at the schools, and follow families wishes for commemoration and reburial.
  - 75: Identify, protect and commemorate burial sites where residential school children were buried.
  - When doing this work follow three principles: Action led by First Nations community most affected; consult Survivors and Knowledge Keepers; respect protocols when investigating burial sites.


Line Master 3-4, page 129, *Calls to Action, Missing Children and Burial Information*

d. Reporting the News

Students can consider how the news regarding missing children and unmarked burials has been reported, and the broader issues around reporting traumatic events such as these.

To learn about culturally sensitive reporting by exploring the work of Syilx and Secwépemc journalist Kelsie Kilawna. Partially in reaction to the ways that the news about unmarked graves was being reported, she began developing a guide for trauma-informed reporting. The class can find out if this guide is complete, and available for them to refer to.

- Discuss the impacts that the news about the unmarked graves may have had on Indigenous individuals and families. Be sensitive to the possibility that this topic could be triggering for some students. Discuss how the news could trigger memories and emotions, particularly for Survivors and families of Survivors.
- Share with students this personal essay by Kelsie Kilawna about her commitment to raising the ethical standards of news reporting. "Syilx journalist shares how she'll report on Kamloops Indian Residential School." *Toronto Star*, June 11, 2021. Linked at https://tinyurl.com/fnesc743. Discuss questions such as:
  - What were her reactions to the news?
  - What responsibilities did Kelsie Kilawna take as a First Nations person, and as a journalist?
  - What are some features of trauma-informed ethical reporting mentioned in the essay? (taking time and care, self-location, transparency and safety care plans for those who share stories.)
- Students can further explore Kelsie Kilawna's calls for trauma-informed and culturally sensitive reporting by listening to a radio interview she gave. "IndigiNews Reporter Kelsie Kilawna develops trauma-informed reporting resource." CFNR Network, June 16, 2021. Audio, 32:45 min. linked at https://tinyurl.com/fnesc744
  - Ask students to listen to find out what she has to say about protocols, particularly around reporting on traumatic events and interviewing Survivors in ethical ways.
- Have students find and analyse a variety of print and video news reports about this and other traumatic issues such as the Missing and Murdered Women and Girls. They can work in groups to examine the perspectives, and judge how ethically they think the issues were reported.
- Discuss the issues of accountability of journalists and news media when reporting Indigenous events. This could be part of a broader discussion about the importance of informed, authentic coverage of Indigenous topics in the media. For more information, see Duncan McCue's website, Reporting in Indigenous Communities. http://riic.ca/

e. Examining Reactions

Students can draw conclusions from various reactions to the news of the location of unmarked graves.

- Discuss with students the outpouring of responses when Tk'emlúps te Secwépemc announced they had located the unmarked graves of around 200 children at the former Kamloops Indian Residential School. You may want them to find evidence of the way responses were reported or expressed in the media.
- Many people seem to be taking this topic seriously for the first time. Ask student why they think that is so, given the evidence that was there before this news. What might have changed? What is there about the finding of unmarked graves of children that caused such a response? (For example, one possible reason that the news of the unmarked graves resonates with the public is because they have an actual emotional connection to it; for whatever reason, stories and reports of the many effects of colonization, racism and oppression of Indigenous people did not connect with the general public in the same way.)

- Questioning the ignorance. Ask students to think of some words that could be used to describe how Canadian governments and society in general have responded to the high death rates at Indian Residential Schools over time.
  - Some words could be: amnesia, apathy, dismissive, indifference, ignorance, parsimonious (stingy), powerless, racist, uncaring.

Investigation 3
Leading the Way

Students consider various ways that First Nations have had to be the ones to advocate for change, particularly in the case of Indian Residential Schools and searching for evidence of missing children.

Questions for Inquiry

- What are protocols for witnessing in Indigenous cultures?
- Whose responsibility is it to make right the injustices of the past?
- In what ways have First Nations and others been leading the way for working towards justice?

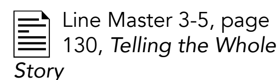
a. Telling the Whole Story

The TRC Final Report makes it clear that it was only through the actions of Survivors and other Indigenous people that the Truth and Reconciliation Commission was formed.

In this activity students consider an excerpt from the Truth and Reconciliation Final Report to learn how the actions of First Peoples led to the formation of the TRC.

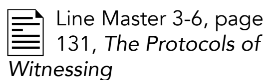
Students should have an understanding of the Indian Residential Schools Settlement Agreement (2006) before reading the suggested text. You may want to review or teach the significance of the Agreement in the creation of the TRC. See Foundations, page 18, and the Glossary, page 321.

- Students can read and discuss an excerpt from the TRC Final Report, found on Line Master 3-5, page 130, *Telling the Whole Story*.
- Ask students to discuss the question, "What are the big ideas in this excerpt?" Ask them to highlight one or two sentences that express one of the big ideas.
- Ask student to identify specific undertakings mentioned in the text that were the results of actions taken by First Peoples. (For example, Survivor court cases, Settlement Agreement, creating the TRC, receiving a national apology.)
- Students can suggest other actions or undertakings that First Nations and others have taken the lead on. (For example, Day School and 60s Scoop survivors are reaching settlements through class action lawsuits. For more examples, see Unit 9, Taking Action.)


Line Master 3-5, page 130, *Telling the Whole Story*

b. Bearing Witness

Cross-curricular Connection
See *English First Peoples 10, 11, and 12 TRG*, Further Steps toward Reconciliation – Understanding Residential Schools through Text. Lesson 13, How Do We Witness? (p 275)


Line Master 3-6, page 131, *The Protocols of Witnessing*

The act of witnessing is an important part of most Indigenous societies, and is a key part of Oral Traditions. In this activity students relate the traditional role of witnessing to the role it played in the Truth and Reconciliation Commission hearings.

- Discuss the role of witnessing in First People's cultures. Ask students if they know of examples where witnessing is an important part of cultural practices. (For example, public ceremonies such as feasts and potlatches, name giving ceremonies)
- Have students read Line Master 3-6, page 131, *The Protocols of Witnessing*, to find out how the act of witnessing is part of the Oral Tradition, and how Protocols were followed in the TRC hearings.
- For a further discussion about Honorary Witnesses, see *Speaking Our Truth* (Monique Gray Smith, Orca 2017), pages 94 and 95.
- Students can reflect on questions relating to the personal strength required by Elders, Survivors and others to give evidence at hearings like the TRC. Ask questions such as:
  - What kind of strength do you think it takes for Indigenous people to bear witness at public hearings?
  - Was giving public testimony an invasion of privacy?
  - What may have motivated people to share their experiences?
  - How are they honoured?
  - What is being done with their testimony?
- Witness Blanket. Students can examine artist Carey Newman's project. Discuss how his project approaches witnessing from a different perspective.
  - Students can view an online version of the Witness Blanket at http://witnessblanket.ca.
  - Students can search online for videos about Carey Newman and the Witness Blanket project. One suggested video that gives an overview of the project is *Witness Blanket Trailer 2015*, Canadian Museum for Human Rights, 2015. 3:25 min. https://youtu.be/eNJ0a5P9YDo
  - Get a copy of the book by Carey Newman and Kirstie Hudson. *Picking up the Pieces. Residential School Memories and the Making of the Witness Blanket*. Orca, 2019. 180 pages.

c. Who Has the Responsibility?

Students can reflect on issues of responsibility when dealing with the Calls to Action relating to Missing Children and Burial Information.

- Ask students to consider the fact that First Nations have had to take the lead in the search for the graves of their own children. Should it be their responsibility?
- Students can work in groups to discuss one or more questions regarding who has the responsibility for identifying and returning the missing children home?
  - Who should be dealing with these issues?
  - What discrepancies and inequalities are there in doing this work towards justice?
  - What are governments and churches doing to further the work of honouring the missing children?

- Many Indigenous and non-Indigenous people have called on an independent criminal investigation to be made into the missing children and unmarked burials, and the appointment of a Special Prosecutor.
  - Students can do research to find out what action, if any, has been taken on independent investigations.
  - Discuss why it may be important for the investigation to be independent, with a Special Prosecutor overseeing it.

Investigation 4
Honouring and Healing

Students examine what actions have been, and are being, taken following the first findings at Kamloops and other Indian Residential School sites since 2021.

Questions for Inquiry

- What progress are governments and churches making in achieving TRC Calls to Action 71 to 76?
- How are Indigenous communities working towards healing and honouring the missing children?
- In what ways are Indigenous people being supported in their quest for justice and honouring the missing children?

a. Indigenous Watchdog

It may be useful for students to become familiar with the website Indigenous Watchdog, which tracks the progress that has or has not been made on implementing the TRC Calls to Action. They can use it to find up-to-date information about what is happening for each of the 94 Calls to Action. Find the Indigenous Watchdog at https://indigenouswatchdog.org/.

- Students can assess the credibility of the website. Discuss the importance of verifying the reliability of information found on the Internet. One way is to find out who creates it. Are they knowledgeable or experienced in the topics presented? What is their motivation for creating the website? Students can find answers to these by going to the About tab on the website. What do they conclude about the reliability of the website?
- Students can examine an overview of the progress or lack of it in graphic format. On the Calls to Action tab, scroll down to the "94 Calls To Action List." Students can compare the number of Calls to Action that are Complete, In Progress, Stalled, or Not Started. Click on each group of Calls to learn more.
- Have students examine in more detail the update reports on the Calls to Action relating to Missing Children and Burials. This is found under the Reconciliation Calls to Action tab, https://tinyurl.com/fnesc742. Scroll down the page to find links to each of the Calls to Action to find out details about progress or lack of it.
- Have students give a summary of the progress on the Calls to Action relating to the Missing Children and Burials.

b. Ongoing Work of Verification

Students can research to learn what is happening currently with residential school sites and the verification of the missing children's remains. They could work in groups to report on one of the schools.

- An example of plans for investigation in 2021 can be found in this article: Squamish, Musqueam and Tsleil-Waututh Nations Announce Investigation at Former St. Paul's Indian Residential School Site. NationTalk, August 10, 2021. Linked at https://tinyurl.com/fnesc741. This web page also has a link to the Preliminary Workplan for the St. Paul's Indian Residential School Investigation: https://tinyurl.com/fnesc740.
- Students can find out what groups have been taking responsibilities for doing the work. How have bodies like churches and schools been supporting the First Nations groups?

c. Communities Healing

Students can find out what First Nations communities are doing for healing and to honour the spirits of the young people who never made it home. As this is an on-going process it will be important to find current information, particularly from local communities.

- Students could work in pairs or groups to find one example of community healing through memorials, commemorations, events and actions like commemorative walks. They could give a short report on their findings, or create a class gallery of posters that present the information.
- Ask students to look for ways that individuals and communities demonstrated commitment and strength as they carried out the activities of healing. For example, in the article from the *Vernon Morning Star* below, students may note the commitment and physical strength required to make the five day journey, and the emotional strength it would take to carry on.
- Some examples:
  - "Hearts fill with emotion as children's spirits return from Kamloops to Splatsin." *Vernon Morning Star*, September 12, 2021. https://tinyurl.com/fnesc752
  - "Kukwstép-kucw— Walking the Spirits Home." Tk'emlúps te Secwépemc website, June 16, 2021. https://tkemlups.ca/kukwstep-kucw-walking-the-spirits-home/
  - Armstrong students plant 215 trees in honour of children. *Vernon Morning Star*, October 6, 2021. https://tinyurl.com/fnesc749

d. National Student Memorial Register.

TRC Call to Action 72 called for an national Residential School Student Death Register to be established and funded. The National Centre for Truth and Reconciliation has created a National Student Memorial Register online at https://nctr.ca/memorial/

- Depending on the students, you may want them to look at how the National Student Memorial Register has been created, how it is presented online, and what types of information is provided.

- Students can see what the Indigenous Watchdog website has to say about the progress made on Call to Action 72. https://indigenouswatchdog.org/call-to-action-72/

Investigation 5
National Day For Truth and Reconciliation

In 2021, the federal government declared September 30 as National Day for Truth and Reconciliation. Students consider the significance of this national holiday, how it was created, and how it is recognized.

Questions for Inquiry
- How does a day like this receive official recognition?
- How did the evidence of unmarked burials impact the creation of the day?
- How can this day be commemorated in meaningful ways?

a. Orange Shirt Day

Students learn about the impact of the Orange Shirt Day in creating a national awareness of Indian Residential Schools.

- Discuss with students their experiences around Orange Shirt Day. Ask them if they know how this special day came to be. See the Orange Shirt Day website, https://www.orangeshirtday.org/about-us.html. Ask students to find out about the roles played by Phyllis Webstad and Fred Robbins.
- Students can read about Phyllis Webstad's experience going to residential school, and the importance of the orange shirt. See https://www.orangeshirtday.org/phyllis-story.html
- Ask students to find out why September 30 was chosen as Orange Shirt Day. (See the Orange Shirt Day website, https://www.orangeshirtday.org/about-us.html.)
- Students can research the growth of the original Orange Shirt Day in Williams Lake to the nation-wide recognition of the day.
- You may want to have copies of books about Orange Shirt Day on hand for students to read:
  - *The Orange Shirt Story*. Phyllis Webstad (Picture book)
  - *Beyond the Orange Shirt Story*
  - *Orange Shirt Day*. Orange Shirt Society

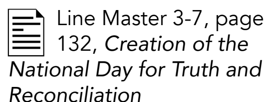
b. How the National Day for Truth and Reconciliation Came to Be

Students investigate how this national day of commemoration came to be created. They can connect its history with ideas developed in Investigation 3, Carrying the Load.

- Use this article to begin the investigation: "How survivors fought to create Canada's first National Day for Truth and Reconciliation." (CBC Sept 30 2021) https://www.cbc.ca/news/canada/british-columbia/national-day-survivors-reflections-1.6191553
  - Discuss the quote by Phyllis Webstad: "The ancestors are behind this. The children are behind it."

Cross-Curricular Connections
This activity supports the following Content Learning Standards
Law Studies 12: Canadian legislation concerning First Peoples
Political Studies 12: Structure and function of Canadian and First Peoples political institutions

  - Ask student to summarize the different perspectives of Eddy Charlie and Phyllis Webstad about the way the National Day came about. (Charlie was sad that it took the tragedy of locating the graves to make it happen; Webstad felt it was the ancestors and children who pushed it through.)



Line Master 3-7, page 132, *Creation of the National Day for Truth and Reconciliation*

- Have students examine the creation of the National Day of Truth and Reconciliation using the timeline on Line Master 3-7, page 132, *Creation of the National Day for Truth and Reconciliation.*
  - Point out that it was the advocacy of Georgina Jolibois, an Indigenous Member of Parliament, whose private member's bills initiated the creation of the statutory holiday.
- Students can discuss the connection between the Kamloops announcement and the creation of the National Day for Truth and Reconciliation. Ask, How do you think the finding of the unmarked graves affected the creation of the National Day?
- Ask students to reflect on the creation of the National Day for Truth and Reconciliation in terms of Indigenous people "carrying the load," as discussed in Investigation 3. They could discuss verbally or reflect in a journal entry.

c. The Meaning of National Day for Truth and Reconciliation

Ask students to discuss their understanding about the importance of the day. Students can examine the significance of this national day for different segments of Canadian society.

- Conduct a survey. Students can conduct a survey to find out how different people respond to the National Day for Truth and Reconciliation. As a class, discuss the types of questions that might be relevant or interesting to find out about.
- Who is recognizing this day and who isn't? The Federal government has made it a statutory holiday. What are provinces doing?
- Discuss the fact that some people view the day as a "holiday" without understanding its purpose. Have students develop a way to explain to these people its purpose and significance. This could be in a paragraph, through group discussion, a poster, or as a role play activity.

d. How To Commemorate This Day In A Meaningful Way.

Students can suggest ways that their school and community could commemorate National Day for Truth and Reconciliation. They can refer to numerous sources that give examples of both Orange Shirt Day and National Day for Truth and Reconciliation.

- Discuss with students what makes a meaningful way of commemorating the day. What types of activities might not be really meaningful, but are just gestures of acknowledgement.
- Student can list some features of meaningful commemorations.

e. Who Are You Buying Your Orange Shirts From?

Discuss how some companies may sell orange shirts and use the logo "Every Child Matters" for profit, or appropriate artists' designs. Students may have some related experiences of their own.

- Students can look at on-line sites that sell Every Child Matters shirts to see if the retailers are ethically selling the shirts, and if designs have been appropriated. Students can look for information such as the brand name, manufacturer, country it is shipped from.
- This could be part of a large discussion about cultural appropriation.

Investigation 6
Every Child Matters

Students examine how the rights and needs of Indigenous children are being met today, and ways that they are not being met.

Note that this topic may bring up sensitive or personal issues to some students. Teachers will need to be aware of possible triggering effects on their students.

Questions for Inquiry

- What does "Every Child Matters" mean in today's context?
- What are some significant struggles that many Indigenous children and families face today?
- What individuals and groups are advocates for Indigenous children?

a. Does Every Child Matter?

Discuss with students how they interpret the words "Every Child Matters." Ask, is it just about the past, or is it important for today and tomorrow?

- Discussion will depend on students' experiences. Guide the discussion with questions such as:
  - Do you think there are differences in the way Indigenous and non-Indigenous children are treated today?
  - What inequities continue to exist?
  - What barriers and struggles are present?
  - What are the hopes and goals for Indigenous families and communities?
- You may want to introduce or review the poem "If Every Child Mattered" by Michael Redhead Champagne. (See Investigation 2b). Linked at https://www.michaelredheadchampagne.com/blog/if-every-child-mattered
- Students can reflect on what "Every Child Matters" means to them. They can represent their ideas through a creative expression such as poem, art work or creative writing, or they could discuss it with a partner or group.

b. Child Welfare

One of the most telling indicators of how Indigenous children are treated in Canada is are the statistics about the over-representation of Indigenous children in foster care. Students can investigate the connections between the impact of Indian Residential Schools and the number of Indigenous children in the child welfare system.

- Students can refer to the Indigenous Watchdog website to see the latest statistics and updates on what action if any is being taken. https://indigenouswatchdog.org
- Students can read this article and if possible follow up on the study that links residential schools and youth in care. "Study shows 'empirical' link between residential schools and Indigenous youth in care: researcher." CBC News, July 4, 2019. https://www.cbc.ca/news/canada/british-columbia/study-links-trauma-from-residential-schools-to-overrepresentation-of-indigenous-youth-in-care-1.5199421

c. Jordan's Principle.

Students can find out about Jordan's Principle: what it is, how it came to be, and what it means for First Nations children.

- What is Jordan's Principle? Some students in the class may be familiar with it. If students are not aware of Jordan's Principle, they can research to find out.
  - Jordan's Principle ensures First Nations children get the services and support they need, when they need them. Any service available to other children must be made available to First Nations children without delay or denial. Questions about what agency will pay for the services should not get in the way of their delivery.
    A Private Members motion in support of Jordan's Principle passed unanimously in the House of Commons in 2007. However, it's legal status was unclear.
  - This resource gives background to the history and issues around the implementation of Jordan's Principle: Jordan's Principle. *The Canadian Encyclopedia*, 2020. https://thecanadianencyclopedia.ca/en/article/jordan-s-principle
- Canadian Human Rights Tribunal. Students can learn about why First Nations groups took the federal government to the Canadian Human Rights Tribunal over Jordan's Principle in 2016, and what the results were. (It ruled that the government's interpretation of the Principle was too limited and discriminated against First Nations children.)
  - Students can investigate what changes, if any, the Canadian government has made to fully implementing Jordan's Principle. They can refer to these sites:
    - Indigenous Watchdog update on Call to Action 3. https://indigenouswatchdog.org/call-to-action-3/#more-1978
    - Jordan's Principle, Ensuring First Nations Children Receive the Services They Need When They Need Them. Search for the current Jordan's Principle Information Sheet at https://fncaringsociety.com.
- For a deeper exploration, students can view Alanis Obomsawin's documentary *Jordan River Anderson, The Messenger* (National Film Board 2019, 1h 15 min.) https://www.nfb.ca/film/jordan-river-anderson-the-messenger/

d. BC First Nations Health Authority

Students can investigate some of the work done by the BC First Nations Health Authority to promote children's health and wellness. For more about the FNHA, see Unit 6 Food, Health and Wellness, page 220.

- Students can explore the Aboriginal Head Start On Reserve program. Find out the goals and features of the program here: https://www.fnha.ca/what-we-do/maternal-child-and-family-health/aboriginal-head-start-on-reserve
    - If there is an Aboriginal Head Start Program in your community you may be able to arrange a visit to learn more about what they do there.

e. Advocates for Indigenous Children

Students can investigate what advocacy work is being done to meet the rights and needs of Indigenous children today.

- They can learn about people who have been agents of change, such as Cindy Blackstock and Mary Ellen Turpel-Lafond
- Students can investigate the work of the First Nations Caring Society. It is an advocate for children and families in dealing with governments, and also provides reconciliation-based educational resources. See the website at https://fncaringsociety.com/
    - Students can be advocates by going to the Caring Society's "What Can You Do" page to find seven ways to make a difference. https://fncaringsociety.com/what-you-can-do. These link to ways to support special projects such a "I am a witness," Jordan's Principle, and Shannen's Dream.
- Peter Henderson Bryce Award. Students may be interested to find out about the recognition in recent years of Dr. Peter Bryce as a hero and advocate for Indigenous children.
    - In 2015 a monument to celebrate his work and legacy was erected at his grave site in Ottawa. See the CBC article, "Dear Dr. Bryce: Letters to late residential school whistleblower express gratitude, pledge action" linked at https://tinyurl.com/fnesc755.
    - The First Nations Caring Society has created the Peter Henderson Bryce Award to recognize people who are advocates for Indigenous children. For details, see https://fncaringsociety.com/ph-bryce-award
    - Have students find out about past winners of the award. What types of action did they take on behalf on Indigenous children?
    - Students can consider who they might nominate for this award, either from their community, or from someone in the news.

Investigation 7
Truth-Telling: Accountability and Action

Coming to terms as a country with topics such as the unmarked graves of Indigenous children is about truth-telling. It is essential to moving forward with Reconciliation.
Students can use what they have learned in this unit to reflect on the impact of the evidence of the unmarked graves in a broader context.

Questions for Inquiry

- What does the evidence of the unmarked graves mean for Canada as a whole, and for Canada's relationships with First Peoples?
- How can Canada take real ownership and responsibility of this part of its past?

a. Confronting Genocide

The term "genocide" is often controversial when discussing colonial actions such as the Indian Act and Indian Residential Schools. Students can discuss or debate the use of the term in the context of the missing children and unmarked graves.

Have students assess the use of terms such as genocide and cultural genocide in these documents:

- Honouring the Truth, Reconciling for the Future. (TRC summary report.) Students can do a word search on the Summary Report to find instances of the use of genocide and cultural genocide.
  - Access at https://web.archive.org/web/20200717145159/http://www.trc.ca/assets/pdf/Executive_Summary_English_Web.pdf
- "Canada's top judge says country committed 'cultural genocide' against Indigenous peoples." This article on the APTN News site reports on remarks made by Chief Justice Beverley McLachlin in 2015. Linked at https://tinyurl.com/fnesc756
- "Genocide and Indigenous Peoples in Canada." *The Canadian Encyclopedia*, 2020. https://www.thecanadianencyclopedia.ca/en/article/genocide-and-indigenous-peoples-in-canada
- United Nations definition of genocide. See, for example, https://genocide.mhmc.ca/en/genocide-definition.

Students can discuss the differences between the terms assimilation, genocide and cultural genocide. Ask, What evidence is there to support the understanding that the way First Peoples have been treated by Canada is cultural genocide?

b. Coming to Terms with Canada's History

Canada has an international reputation as peacekeepers and champions of human rights. How can we reconcile this view of Canada with its colonial history?

- Ask students to consider questions about Canada's colonial history. They can chose one to write a response to, or they can work in groups to discuss several questions.

  - What does the evidence of the unmarked graves mean for Canada as a whole?
  - How important is it that Canadians know the truth about the country's past?
  - Why might some people resist efforts to discuss or come to terms with difficult histories?
  - What aspects of Canada's history are most important to face?
  - How can Canada take responsibility for past injustices?
- Ask students to think about how finding the evidence of unmarked graves can change Canada.

c. Direct Action

Ask students to consider what types of direct action can be taken to deal truthfully with Canada's past, and move forward as a nation.

- Discuss what meaningful or direct action might look like. Ask students to consider the question from personal, school, community and national perspectives. They can illustrate their responses in graphic form, such as posters, infographics, or flow charts.
- Students can research examples of ways that Canadians are acknowledging and confronting the country's colonial past, and working positively towards Reconciliation.
- Students can work in groups or as a class to develop a plan of action that their class or their school could undertake. (See, for example, actions taken by students at Dr. Charles Best Secondary School in Coquitlam during Red Dress Day in 2021. See Unit 9, Investigation 6a, page 301.)

Investigation 8
Give Back, Carry Forward

Students reflect on the important things they have learned in this unit, and consider how they can give back and carry their learning forward.

Refer to the Major Project outline, page 51.

a. What Did You Learn?

Students can consider these questions:

  - What is one new thing you learned in this unit that you would consider a gift?
  - What is one thing growing out of your learning that you can take action on?
  - What are some new things you learned about where you live?
  - What did you learn about yourself?

b. Documenting Learning

- Students can discuss or share ideas for documenting their learning.
- Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both "giving back" and "carrying forward" what they have learned.

Line Master 3-1

What Do You Know About Indian Residential Schools?

See what you know about Indian Residential Schools before we learn more about them.

1. What were Indian Residential Schools?

2. Why were First Nations, Inuit and Métis children sent to Indian Residential Schools?

3. Who paid for the schools?

4. Who ran the schools?

5. What were some of the experiences of children at these schools?

6. What was the closest Indian Residential School to your community?

7. What were some of the effects of Indian Residential Schools on First Nations, Inuit and Métis?

8. Why do you think it is important to learn about the impacts of Indian Residential Schools?

Line Master 3-2

Indian Residential Schools Word Sorter

These are all words and phrases that relate to the Indian Residential Schools and its impact on First Nations. Cut out the words and phrases and sort them in a way that makes sense to you.
Explain your sorting to a partner. Are there other ways you can sort them?

colonialism	loss
language	trauma
church	control
power	money
assimilation	family
racism	identity

Line Master 3-3

Protocols and Technology

> "This past weekend, with the help of a ground penetrating radar specialist, the stark truth of the preliminary findings came to light – the confirmation of the remains of 215 children who were students of the Kamloops Indian Residential School." [Tk'emlúps te Secwépemc news release, May 27, 2021]

Long before the evidence was recovered by technology, Indigenous people were well aware that there were unmarked burials at Indian Residential Schools across Canada. Families passed on knowledge of children who never came home and whose deaths were unexplained. The Truth and Reconciliation Commission estimated at least 4000 children died and were unreported.

So when the Tk'emlúps te Secwepemc brought in the technology of ground penetrating radar (GRP), it confirmed the "unthinkable loss that was spoken about but never documented."

It was important for Tk'emlúps te Secwepemc to respectfully use the technology so it would honour and respect the missing children.

The process was guided by a concept the Secwepemc know as Walking on Two Legs. Based on ancient teachings, this concept involves "respecting and incorporating both Indigenous and Western ways of being and knowing." (https://www.qwelminte.ca/governance) This meant using the Western technology of GPR, but guided by Secwepemc knowledge and Protocols.

The stories of Elders and Knowledge Keepers led the investigators to choose the location for the first GPR surveys. Community members were involved in the design and process of the surveys, and also the interpretation of the results.

The use of GPR is only the first step in confirming the burials. They are being called "targets of interest" and "probably burials." To know for sure, the sites will need to be excavated. This will take a great deal of time and money. It will also require the work to be done with respect, dignity and according to Protocol.

> "This is a long process that will take significant time and resources. They were children, robbed of their families and their childhood. We need to now give them the dignity that they never had. Those are our next steps." (Dr Sarah Beaulieu, GPR expert)

Line Master 3-4

Calls to Action

Missing Children and Burial Information

71. We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.

72. We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Register established by the Truth and Reconciliation Commission of Canada.

73. We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.

74. We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child's burial location, and to respond to families' wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested.

75. We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of appropriate memorial ceremonies and commemorative markers to honour the deceased children.

76. We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:

i. The Aboriginal community most affected shall lead the development of such strategies.

ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.

iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery site.

Line Master 3-5

Telling the Whole Story

In its final report, the Truth and Reconciliation Commission (TRC) made it clear that it was the actions of Indian Residential School Survivors and other First Peoples who pushed forward the work of receiving recognition and justice for the effects of the Indian Residential School system. This text is a portion of the Final Report of the TRC.

> The Commission believes that Survivors, who took action to bring the history and legacy of the residential schools to light, who went to court to confront their abusers, and who ratified the Settlement Agreement, have made a significant contribution to reconciliation.
>
> The Truth and Reconciliation Commission of Canada was not established because of any widespread public outcry, demanding justice for residential school Survivors. Neither did the Settlement Agreement, including the TRC, come about only because government and church defendants, faced with huge class-action lawsuits, decided it was preferable to litigation.
>
> Focusing only on the motivations of the defendants does not tell the whole story. It is important not to lose sight of the many ways in which Aboriginal peoples have succeeded in pushing the boundaries of reconciliation in Canada.
>
> From the early 1990s onward, Aboriginal people and their supporters had been calling for a public inquiry into the residential school system. The Royal Commission on Aboriginal Peoples made this same recommendation in 1996.
>
> The majority of Survivors ratified the Settlement Agreement, in part because they were dissatisfied with the litigation process. Survivors wanted a public forum such as a truth and reconciliation commission so that Canada could hear their unvarnished truths about the residential schools. Survivors also wanted a formal apology from Canada that acknowledged the country's wrongdoing. Due in large part to their efforts, the prime minister delivered a national apology to Survivors on behalf of the government and non-Aboriginal Canadians.

The Honourable Stephen Point, speaking as TRC Honorary Witness

We got here to this place, to this time, because Aboriginal Survivors brought this [residential schools] to the Supreme Court of Canada. The churches and the governments didn't come one day and say, "Hey, you know, we did something wrong and we're sorry. Can you forgive us?" Elders had to bring this matter to the Supreme Court of Canada. It's very like the situation we have with Aboriginal rights, where nation after nation continues to seek the recognition of their Aboriginal title to their own homelands.

(Source: *Honouring the Truth, Reconciling for the Future*, 2015, page 208)

Line Master 3-6

The Protocols of Witnessing

> "The term witness is in reference to the Aboriginal principle of witnessing, which varies among First Nations, Métis and Inuit peoples. Generally speaking, witnesses are called to be the keepers of history when an event of historic significance occurs. Through witnessing, the event or work that is undertaken is validated and provided legitimacy. The work could not take place without honoured and respected guests to witness it. Witnesses are asked to store and care for the history they witness and to share it with their own people when they return home. For Aboriginal peoples, the act of witnessing these events comes with a great responsibility to remember all the details and be able to recount them accurately as the foundation of oral histories."
>
> (TRC, *Honouring the Truth, Reconciling for the Future*, 2015, page 442)

"To witness" has multiple meanings, but they all have to do with experiencing. A person can be witness to an event, a moment in time that they have experienced. Sometimes a person may be called on to be a witness in court, where their experiences and observations take on a legal significance.

For First Peoples, the act of witnessing is an important Cultural Protocol. It is a feature of Oral Traditions as a way of formalizing and recording matters of social importance. Often this takes place in formal situations such as feasts and potlatches, where invited guests witness actions and events, and have responsibilities tied to their witnessing.

For First Peoples, in more contemporary contexts, witnessing by giving testimony has been an essential part of major public inquiries, including The Royal Commission on Aboriginal Peoples, the Truth and Reconciliation Commission, and the National Inquiry into Missing and Murdered Indigenous Women and Girls.

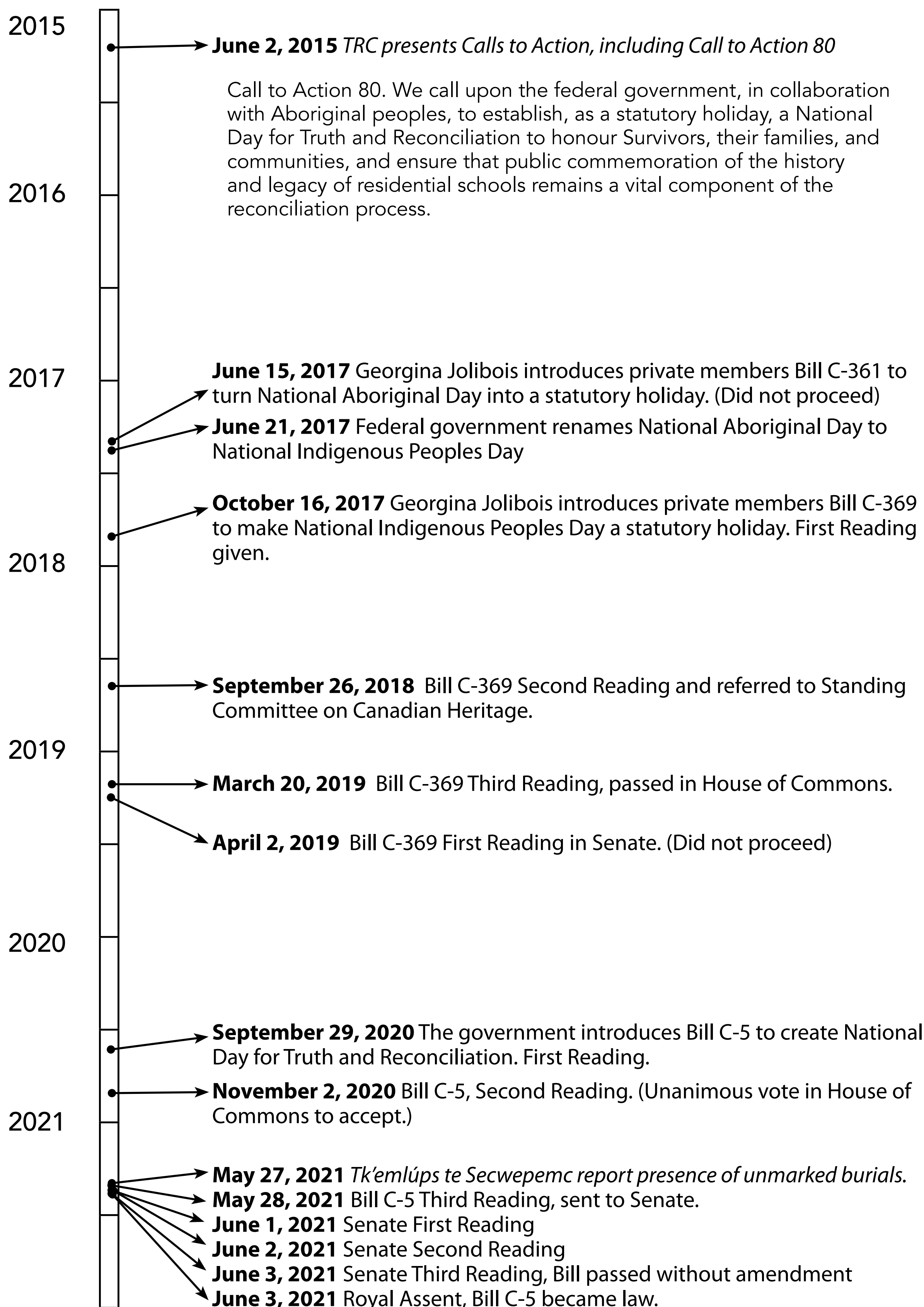
In these events, often in very difficult circumstances, many First Peoples have shared their personal experiences to help bring about awareness and change.

The Truth and Reconciliation Commission heard from more than 6,000 witnesses, most of whom survived the experience of living in the schools as students. These public testimonies form a new oral history record based on Indigenous legal traditions and the practice of witnessing.

Each meeting of the TRC also had Honorary Witnesses. Their role was to be the official witnesses to the testimonies given by Survivors, their families and others. They represented Canadians as a whole. They also took on the responsibility of carrying the work of Reconciliation forward after the hearings.

Line Master 3-7

Creation of the National Day for Truth and Reconciliation



Unit 4
The Power of Names

Overview

Names are closely tied with identity at many levels. We all have personal names that are used in different contexts, or may change over time. For many societies, including First Peoples, personal names contain a rich family and cultural history. As well, we all navigate our world by giving place names to physical locations and features that are significant in our societies.

For First Peoples, personal and place names have been passed down for countless generations. These traditional, ancestral, and spiritual names are a part not only of their personal identity, but also their relationships with the land, the ancestors, and family stories.

Multiple factors led to the loss of traditional names. Epidemics killed many people, resulting in some names being forgotten. The forces of colonization attempted to erase the Indigenous identity by replacing names, both personal and place names.

Today First Peoples are successfully reclaiming the power of their names on many fronts.

This unit provides students opportunities to examine
- the importance of names in First Peoples societies
- the impacts of colonial renaming processes on individuals and communities
- the ways in which First Peoples are reclaiming the power of their traditional personal and place names.

Essential Understandings

- Traditional personal and place names are integral parts of First Peoples Oral Traditions.
- First Peoples names are interconnected with ancestors, history and the land.
- Colonization has resulted in the loss and replacement of First Peoples traditional names.
- First Peoples are taking action to reclaim and restore traditional personal and place names.

Guiding Questions

- Who currently has the power and control to give or change a name?
- How can renaming contribute to Reconciliation?
- What are the systems regionally, provincially, and nationally that are guiding the reclaiming and renaming Indigenous place names process?

Learning Goals Focus

While many or all the First Peoples Principles of Learning and BC Learning Standards may be relevant, the following are suggested as a focus in this Theme Unit.

First Peoples Principles of Learning

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

Traditional Names, both personal names and place names, are central to the identity of First Peoples. Learning about Traditional Names, their loss and their renewal, brings an understanding of well-being connected to the many dimensions of First Peoples lives and experiences.

BC Learning Standards

Content Learning Standards

BC First Peoples 12
- Role of Oral Tradition for B.C. First Peoples
- Provincial and federal government policies and practices that have affected, and continue to affect, the responses of B.C. First Peoples to colonialism
- Resistance of B.C. First Peoples to colonialism

English First Peoples 12
- Reconciliation in Canada
- Oral Traditions: the relationship between oral tradition and land/place
- Protocols: situating oneself in relation to others and place

Contemporary Indigenous Studies 12
- Varied identities and worldviews of Indigenous peoples, and the importance of the interconnection of family, relationships, language, culture, and the land
- Factors that sustain and challenge the identities and worldviews of Indigenous peoples

Required Resources

This is an overview of the required resources for the activities in each Investigation. Additional optional sources are mentioned in the activities.

Investigation 1

- Line Master 4-1, page 152, *Traditional Names in First Nations Societies*
- Line Master 4-2, page 153 *Traditional Place Name Origins*
- Line Master 4-3, page 154, *Relationships Between Indigenous Peoples and Place Name*s (Sample responses on Line Master 4-4)
- *Our Xwelmexw Names.* (2:55 min) at the Sq'éwlets Virtual Museum website, lined at https://tinyurl.com/fnesc707
- *First Nations Studies Students Introductory Protocol at Vancouver Island University*. VI University, 2016. 1:14 min. https://www.youtube.com/watch?v=AW0zkBXpCBA
- "The Relationship between Indigenous Peoples and Place Names," Indigenous Corporate Training website. https://www.ictinc.ca/blog/the-relationship-between-indigenous-peoples-and-place-names

Investigation 2

- Line Master 4-5, page 156, *Anonymous in the News*
- Line Master 9-5, page 309, *Victoria Conference, 1911 Delegates*
- The Indian Act Naming Policies. Indigenous Training, 2014. https://www.ictinc.ca/indian-act-naming-policies
- National Post, "Assault on residential school students' identities began the moment they stepped inside." https://tinyurl.com/fnesc708
- *They Call Me Number One* by Bev Sellars (Talon 2013)
- *My Name Is Kahentiiosta*. (NFB, 1995. 29 min). https://tinyurl.com/as7cszdx

Investigation 3

- BC Geographical Names Search. http://apps.gov.bc.ca/pub/bcgnws/
- *River of Salmon Peoples*, Theytus, 2015
- Map of Vancouver street name origins. https://opendata.vancouver.ca/map/vancouver_streets
- CBC website: https://newsinteractives.cbc.ca/longform/streets

Investigation 4

- Heritage Minutes: Jacques Cartier https://www.youtube.com/watch?v=nfKr-D5VDBU
- "Place Names: No, Kootenay doesn't mean 'water people.' " *Castlegar News*, March15, 2020, https://tinyurl.com/fnesc709/
- "A rose by any other name is a mihkokwaniy," by âpihtawikosisân Chelsea Vowel, https://tinyurl.com/fnesc710.

Investigation 5

- Line Master 4-6, page 157, *The Right to Name*
- Line Master 4-7, page 158, *Claiming Names*
- "Claiming a Name" by Maija Kappler. Ryerson School of Journalism. https://trc.journalism.ryerson.ca/claiming-a-name/

Investigation 6

- Resources about renaming Sechelt Hospital
  - Coast Reporter article, https://tinyurl.com/fnesc211
  - Vancouver Coastal Health announcement: https://tinyurl.com/fnesc210
- "Cultural Journey increases nations' visibility." *The Squamish Chief, 2010*. https://www.squamishchief.com/news/local-news/cultural-journey-increases-nations-visibility-1.1110437.

Overview of Investigations

These Investigations have more activities than most teachers will incorporate into their units. It is not expected that you will use all of the activities, or follow the sequence as it is described. The activities are intended to be adapted to fit the needs of your students and classroom.

The activities are intended to inspire ways that you can respectfully include relevant First Peoples' knowledge and perspectives in your course.

For more information, see Using The BC First Peoples 12 Teacher Resource Guide, Using the BC First Peoples 12, page 6.

1. Names and Identity
   a. Your Name, Your Identity
   b. Significance of Traditional Names for First Peoples
   c. The Giving of Names
   d. Traditional First Nations Place Names
   e. Place Names Relationships
2. Colonizing Personal Names
   a. Impacts of the Loss of Traditional Names
   b. Erasing Identities
   c. Resisting Colonial Naming
3. Colonized Place Names
   a. Renaming Rivers
   b. Renaming Local Physical Features
   c. Street Names
   d. Creating New Names – Indigenous and Non-Indigenous
   e. Retelling history?
4. Using Authentic Names
   a. Lost in Translation
   b. Respecting Preferred Names
   c. Inappropriate Names
5. First Peoples' Rights to Control Names
   a. Acknowledging the Right to Name
   b. Claiming a Name
   c. Restoring and Reclaiming Personal Names
6. Naming and Reconciliation
   a. Sechelt Hospital
   b. Road Signs
   c. Should We Rename British Columbia?
7. Give Back, Carry Forward
   a. What Did You Learn?
   b. Documenting Learning

Investigation 1
Names and Identity

Students begin their investigation of the power of names by exploring significant aspects of traditional naming practices and protocols.

Questions for Inquiry

- How do names fit into the social systems of local First Nations?
- How are names connected to identity?

a. Your Name, Your Identity

- Ask students to think about their names and how they reflect their identity. Ask questions such as:
  - What are your names?
  - How does your name change in different situations?
  - What is important to you about your name?
  - Do you know the meaning of your names? What are their origins?
  - What connections does your name have to your culture or the history of your family?
- Ask students to reflect on the connections their name has to their identity, to who they are. This could be a personal reflection in written or graphic form, or they could discuss it in pairs or groups.

b. Significance of Traditional Names for First Peoples

Students build on their understandings of the importance of Traditional Names in First Peoples societies. Ask students to find evidence that shows the significance of Traditional Names for First Nations in one or more of these activities.

- If your school is in a First Nations community, or has a close association with one, students may be familiar with the importance of Traditional Names. Students can share their experiences with traditional naming, or examples of people in their families who have Traditional Names.
- Students can view the video *Our Xwelmexw Names.* A number of Stó:lo people of all ages explain their Traditional Names.
  - *Our Xwelmexw Names.* (2:55 min) at the Sq'éwlets Virtual Museum website, linked at https://tinyurl.com/fnesc707. This link also includes a transcript of the video.
  - Students will notice that people have diverse terms for "Traditional Name," such as Xwelmexw name, Indian name, Aboriginal name, Halkomelem name, Traditional Name. You may want to discuss how this reflects the diversity of First Nations' experiences.
  - Ask students to identify some features that the names share. (For example, they have a source or origin; the people tell where their names come from; the names are rooted in culture and history.)
- Students can use Line Master 4-1, page 152, *Traditional Names in First Nations Societies*, to learn more about the significance of Traditional Names. Ask students to identify some important ways that names are linked to social systems of First Nations communities. Discuss how the use of traditional names my contribute to a person's sense of identity.

Line Master 4-1, page 152, *Traditional Names in First Nations Societies*

- Public introductions. A Protocol followed by many First Peoples when they introduce themselves at a gathering is to share the generations of names in their family or Clan.
  - Discuss with students why First Peoples follow this Protocol.
  - For examples, see *First Nations Studies Students Introductory Protocol at Vancouver Island University*. VI University, 2016. 1:14 min. https://www.youtube.com/watch?v=AW0zkBXpCBA
- Have students write or share with the class one or two questions they have about Traditional Names in First Peoples societies.

c. The Giving of Names

Naming ceremonies for Indigenous Peoples take place in diverse settings depending on the Protocols of the group. They are often carried out at a feast, potlatch, or other gathering, with invited guests acting as witnesses to the naming.

- If appropriate, an Elder or Knowledge Keeper could be invited to the class to share local Protocols and practices for giving names.
- Students could share what they know about name-giving ceremonies.
- Discuss the role of the giving of names as part of First Nations governance. Students can find out the connections between hereditary names and the management of lands and resources.
  - See the quote by Gisdaywa on Line Master 4-1, page 152.
- There are a number of YouTube videos that show Indigenous groups conducting naming ceremonies. Search on keywords such as First Nation, naming ceremony.
  - Note that this search may include the giving of personal names and the names of physical locations such as buildings or bridges.

d. Traditional First Nations Place Names

Review or discuss with students what they know of traditional place names in your region.

- Students in a First Nations community may know many traditional place names. Often they are in common use, particularly when referring to resource harvesting locations. (However, don't expect students to necessarily know or be able to share the names.)
- Students in an urban community may have to do some research to find traditional place names, although many towns and cities have maps and other resources that identify traditional place names.
- Some examples of sources for traditional place names are:
  - Musqueam map: This interactive map gives a great deal of information about traditional place names around the Vancouver region, within Musqueam territory, including pronunciations. https://www.musqueam.bc.ca/our-story/our-territory/place-names-map/
  - Cstélen Place Names is an interactive website with Secwépemc place names around Adams River created by the Chief Atahm School. http://www.chiefatahm.com/WebPages/cstelen_placenames.html
  - Local community books such as the *Sto:lo-Coast Salish Historical Atlas* (2001) and *Being Ts'elxwéyeqw: First Peoples' Voices and History from the Chilliwack-Fraser Valley, British Columbia*. (2017)

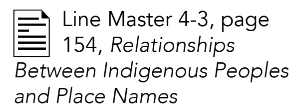
- Students can investigate the characteristics of some traditional place names in the local region names. They can find out what connections they have with the lives and experiences of First Nations. For example, are they related to navigating the land, the geographical forms, resources, the spiritual realm?
  - Connecting Place Names and Stories. If possible, find local narratives that connect with place names
    - For example, the Ts'msyen narrative: "Where Grizzly Bear Walks Along the Shore" in *Persistence and Change* (2005), page 14.
  - If resources are available, students can find out the connections or sources of some local First Nations place names. They can record their findings using Line Master 4-2, page 153, *Traditional Place Name Origins*.

Line Master 4-2, page 153 *Traditional Place Name Origins*

- Students could create their own maps of traditional First Nations place names in your local area. A larger project would be to create an interactive map similar to that of the Musqueam noted above.
  - This could be coordinated with activities in Unit 7, Maps and Borders.

e. Place Name Relationships

Students build their understanding of the significance of names in Indigenous peoples lives, using the framework of four dimensions of human experience: Physical, Spiritual, Mental and Emotional



Line Master 4-3, page 154, *Relationships Between Indigenous Peoples and Place Names*

- Students can consider the four dimensions using Line Master 4-3, page 154, *Relationships Between Indigenous Peoples and Place Name*s. Students can work individually or in small groups.
- Review with students the meanings of the Physical, Spiritual, Mental and Emotional categories. (Physical: body, health; Spiritual: beliefs, worldview, tradition; Mental: knowledge, understanding; Emotional: feelings, heart)
- Have students read the article "The Relationship between Indigenous Peoples and Place Names" at the Indigenous Corporate Training website.
  - Access the article here: https://www.ictinc.ca/blog/the-relationship-between-indigenous-peoples-and-place-names
- Students can share their analyses. You could consolidate their thinking on a class chart, or individual students could share their understandings. Students should be able to explain their classification.
- Have students write a summarizing sentence based on their analysis. Students may benefit from the modelling of a sample summary sentence by the teacher.
- Ask students to consider questions such as:
  - How do Indigenous naming practices compare to those of settlers?
  - How do naming practices reflect worldview?
  - Based off chart analysis, what is the impact if these place names are lost? If these place names are officially restored?
- Discuss with students the notion of separate names. How can a place be known by a different name, by different groups of people? For example, Indigenous place names may exist on a separate map, or orally but not be recorded in an official capacity.

Investigation 2
Colonizing Personal Names

Students can investigate the reasons, processes, and consequences of renaming of First Peoples through colonization.

Questions for Inquiry

- What were the motivations of colonizing authorities when they renamed First Peoples?
- How were Euro-Canadian names given?
- What are some of the consequences of the renaming experience?

a. Impacts of the Loss of Traditional Names

Students can investigate how Western names were given to First Peoples, and suggest some impacts of the names changes.

- How were Western names given? Discuss with students what they know about how First Peoples were assigned Western names during colonization, or how they think Western names came about.
- Discuss or explain the different processes through which people had their names changed. These include:
  - arbitrary missionary renaming
  - baptism and adopting new names at conversion to Christianity
  - Indian Agents assigning new names
  - Indian Residential Schools assigned new names to pupils
  - Other officials such as doctors. There are examples of doctors who would often name Indigenous babies when he delivered them.
  - Adoptions into non-Indigenous families, particularly during the Sixties Scoop.
- Ask: why did missionaries and government agents want to rename Indigenous people?
  - Here are some suggested resources students can refer to:
    - The Indian Act Naming Policies. Indigenous Training, 2014. https://www.ictinc.ca/indian-act-naming-policies
    - National Post, "Assault on residential school students' identities began the moment they stepped inside." https://tinyurl.com/fnesc708
    - *They Call Me Number One* by Bev Sellars (Talon 2013). See pages 13 and 32.
  - Sample response: They couldn't spell or understand the traditional names; assimilation; Christian conversion. To the missionaries, traditional names were seen as heathen or pagan, and so to become Christian they needed Christian names. In some cases the First Nations people had some degree of autonomy. If they pledged to give up their "old ways" and become Christian, they would be baptized and given a new name.
- Students can explore prevalent family names (surnames) in the region, compared with other regions of the province. How do they reveal the origins of the "renaming" body or official.
  - For example, in some places the names are biblical, or names of clergymen. Others reflect the missionary or Indian Agent's own

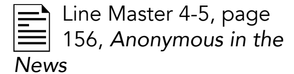
history in Britain by giving British places names. In other locations, missionaries used the practice of giving the father's first name as a surname.

- Further research could reveal other forms of renaming, such as the use of numbers in Indian Residential Schools, and identification tattoos for some First Peoples.
- Students can work in groups to summarize different impacts of the loss of names and the renaming processes. Ask questions such as:
  - What are some short term and long term consequences?
  - What are the impacts on First Nations hereditary systems? How did they affect matrilineal and patrilineal societies differently?
  - How did they impact First Nations governance?

b. Erasing Identities

Students can investigate examples of bias in early media when it came to reporting names of First Peoples. While newspapers almost always identified non-Indigenous people in a news story, they often left Indigenous people nameless.

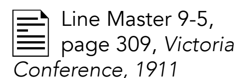
- Students can listen to, or read, some examples of early newspaper clippings found on Line Master 4-5, page 156, *Anonymous in the News*.
- Ask students to reflect on what messages such reporting communicates to the public.


Line Master 4-5, page 156, *Anonymous in the News*

c. Resisting Colonial Naming

Students can find examples of how First Peoples resisted or adapted the use of their traditional names.

- How did First Peoples resist having their names changed? Students suggest some ways that people kept some form of their traditional name. (For example, using a traditional name as their last name or middle name, keeping them secret from officials.) If possible, work with students to find some local examples of people who retained their traditional names. Some students may be able to find examples in their families.
- Students can look at a sample of names of First Nations leaders from 1911 to analyse how their names had retained traditional names or were changed. Students can analyse the names of the First Nations leaders who met in Victoria in 1911. The delegates to the 1911 Conference are listed on Line Master 9-5, page 309, *Victoria Conference, 1911 Delegates*.
  - Have them survey the names to determine how many names:
    - include Traditional Names (e.g. Samuel Weeshakes)
    - have a single Euro-Canadian name (e.g. Chief Joe)
    - have a first and last Euro-Canadian name. (e.g. Ambrose Reid)
  - There are nearly 90 names, so students will need to plan how they will tally them efficiently and accurately.
  - Possible response of the tally: Include Traditional Names: 29; a single Euro-Canadian name: 20; first and last Euro-Canadian name: 39
  - Discuss the results. Ask, are they what you expected? Would the results be similar if you conducted a survey of names today?
  - Ask students to write a sentence or two to give their conclusions about personal names of First Nations leaders in 1911.


Line Master 9-5, page 309, *Victoria Conference, 1911*

- For a recent example of a person who resisted colonial naming, students can view the video *My Name Is Kahentiiosta*. (NFB, 1995. 29 min). https://tinyurl.com/as7cszdx
  - This documentary by Alanis Obomsawin tells the story of Kahentiiosta, a young Kahnawake Mohawk woman arrested after the Oka Crisis' 78-day armed standoff in 1990. She was detained 4 days longer than the other women. Her crime? The prosecutor representing the Quebec government did not accept her Indigenous name.

Investigation 3
Colonized Place Names

Students investigate ways that colonialism impacted First Nations' traditional place names.

Question for inquiry

- To what extent does renaming retell or erase history?

a. Renaming Rivers

Students can begin to investigate the renaming processes by focussing on the names of BC rivers.

- Have students work in groups to list as many BC rivers as they can in five or ten minutes. The groups can share their lists to compile a class list.
- Students use their background knowledge to make predictions about the origins of the names of the rivers. Have them classify the names of the rivers by the types of origins or sources of their names.
  - For example, some are anglicized versions of traditional First Nations names (Capilano, Nass, Nechako, Nimpkish, Skeena); some connected with the early fur traders (Columbia, Thompson, Fraser); some with connection to British people and history (Campbell, Harrison, Pitt).
- Students can refine their classification by researching the origins of the names they are unsure of. There are a number of sources to find sources of place names.
  - BC Geographical Names Search. This interactive BC government website has a database of all official and former non-Indigenous names in BC. They are shown on a map, and about half of them include information about the origins of the names. In some cases, they also give the original First Nations name.
    - Go to http://apps.gov.bc.ca/pub/bcgnws/
  - Akrigg, Helen B. and Akrigg, G.P.V; *1001 British Columbia Place Names*. Discovery Press, Vancouver. 1997.
  - Local history books that list origins of place names.
- Students can make a statistical analysis of the types of sources for names. Ask them to determine the distribution of names in different categories. For example, what percentage of river names have an Indigenous origin? What is the legacy of the fur traders?
- Discuss the diverse First Nations names for the Fraser River. It runs through many different First Nations' territories. Each Nation has its own name for the river. See *River of Salmon Peoples*, Theytus, 2015.

b. Renaming Local Physical Features

Using a similar process, have students analyse the origins of the place names of physical features in your local region. These could include mountains, lakes, bays, channels and other features.

- Ask students to identify the origins or sources of contemporary place names in your local region.
- If possible, students can find out the original First Nations name and its meaning.
- They can classify the names according to the type of source. Ask how this distribution of origins compares with that of the rivers.
- Students can do a statistical analysis of the distribution of place name origins. Discuss questions such as:
    - Who and what is represented in the place names?
    - Who or what is missing?

c. Street Names

Students can do a similar analysis of street names in your local community. Street names are different from names of physical features in that they are usually newly created rather than renaming Traditional Names. Students can consider if and how the act of naming is different for street names.

- Vancouver Street names. Vancouver has 651 streets, and their origins have all been categorized by the city. Students can examine the origins on this map: https://opendata.vancouver.ca/map/vancouver_streets
    - Ask students to find how many street names have Indigenous connections. (11 are named for Indigenous people or terms; 10 others are within the Musqueam Park subdivision.)
    - Ask students to identify some of the larger categories, such as streets named for men, or streets with connections to the United Kingdom.
    - Students can further explore the distribution of names through a CBC website: https://newsinteractives.cbc.ca/longform/streets. It includes graphs that visually represent the distributions of the origins of names. It also includes a video that covers similar content.
        - Ask students to find the discussion of Indigenous names in Vancouver in the article. What can they conclude about Indigenous names in Vancouver?
- Ask students to survey their own municipality or community of choice for trends in street names. They can work together to do a similar analysis of the street names in your municipality.
    - Depending on resources available, they may be able to research the origins of the names, or they may need to make their best guesses as to the types of origins.
- Students in First Nations communities can research when and why street names were first given in the community. Many villages did not have or need street names until recently, when communities decided or were required to have street addresses. Other communities, such as those with a missionary presence, may have had street names in earlier times.

- Students can create graphs or charts to represent their findings. What do they suggest about the naming trends in the municipality?
  - What or who is missing or left out?
  - Are the names of First Nations or Traditional Territories represented?
  - Are there anglicized spellings?
- Names in the news. Recently many cities have been changing some streets which were named after people who are seen to be agents of colonialism. Students can find examples and discuss the pros and cons of changing a street name.
- Students can learn about two Indigenous scholars who pasted new street names around Toronto in an effort to bring attention to the city's Indigenous heritage.
  - Access Online here: https://www.thestar.com/news/gta/2015/06/02/toronto-street-signs-a-reminder-of-first-nations-heritage.html
- Have students write a sentence or two explaining the differences between renaming physical features and naming streets in a town.
- Ask students to summarize their thoughts about street names. Ask questions such as:
  - Do the names of streets matter? Why or why not?
  - How can street names be examples of erasing history?
  - How can street names be examples of retelling history?
  - What street name suggestions would you make?

d. Creating New Names – Indigenous and Non-Indigenous

First Peoples did not stop creating new place names following contact. New place names may document interactions and relationships between Indigenous and non-Indigenous people.

- Share this example of a new Stó:lō name created during the Fraser gold rush.

> Halq'emeylem place names from the area of the most intense mining activities between Hope and Yale also reflect aspects of the relationship between the Stó:lō and the Xwelitem (people of European ancestry) miners. Elders Susan Peters and Amelia Douglas explained that the Halq'emeylem name for one of the gold rush bars translates into English as "cleared away." This term describes the rocks that had been stripped of moss through the mining process.
> Source: *You are Asked To Witness: The Sto:lo in Canada's Pacific Coast History*, pg.62

- Ask students what these Elder accounts reveal about the relationship between the Stó:lō and the Xwelitem at the time of the gold rush.
- How does this example of Indigenous place naming compare to the non-Indigenous naming you have learned? What is significant about this comparison?
- What is unique about this naming that differs from previous Indigenous naming practices you have learned? What does this reveal?

e. Retelling history?

Students can summarize their learning and reflect on the impact of renaming First Nations' place names.

- Have students list as many reasons as they can that explains why First Nations place names were renamed. Ask, what purpose did renaming serve for non-Indigenous people?
- Discuss ways that Indigenous naming practices differ from non-Indigenous name practices
- Students can reflect on the impacts of renaming. Ask questions such as:
  - What are the short term and long term consequences of renaming?
  - What are the systems in Indigenous communities that kept the knowledge of place names through the colonization process intact?
  - What is the impact if these place names are lost? If these place names are officially restored?

Formative Assessment Strategy
Use student responses to these question to assess their growth in understanding of the power of names.

Investigation 4
Using Authentic Names

Students explore ways that they can ensure they use authentic names when referring to First Peoples.

Questions for Inquiry

Why is it important for Canadians to find out and use the appropriate, authentic names for First Peoples?

a. Lost in Translation

Students can investigate examples of how Indigenous languages were misinterpreted, resulting in inaccurate or inauthentic place names.

- Ask students to suggest examples of place names that are anglicized versions of Indigenous words or names that students found in the previous classification and inquiry activities.
  - If possible, find out local examples of transformed names.
  - Students can look for local examples of how names of villages were transformed. For instance Kitkatla is really Gitxaała. The Haida village of Koona was named Skedans, a corruption of the chief's name.
- The explorer's first meeting with Iroquoian peoples provides one story of how Canada got its name. Heritage Minutes: Jacques Cartier https://www.youtube.com/watch?v=nfKr-D5VDBU
- Track the misinterpretation of the term Kootenay through this article in the *Castlegar News*, March15, 2020: "Place Names: No, Kootenay doesn't mean 'water people.' " Linked at https://tinyurl.com/fnesc709/

b. Respecting Preferred Names

- Have students investigate, seek out and learn the context of the authentic spelling and preferred names of First Nations using one of these activities:
  - Use maps from different time periods, or other sources, to track the

preferred spelling of Indigenous Nations. For example:
- Tsilhqot'in: Chilcotin,
- Tk'emlúpsemc : Kamloops, Tk'emlúps te Secwépemc: Secwépemc people:,
- Snuneymuxw: Nanaimo
  - Use individual First Nation websites. Each will be specific and clear about preferred names, spelling, and contexts for changes and reclaiming names.
  - Ask local community members, family members or if possible Elders.
- What do these preferred spellings or name changes indicate about the historical documentation of Indigenous place names and/or names used to identify Indigenous nations?
- Give students an opportunity to learn and be able to pronounce names of First Nation(s) and names of places, buildings, etc.
  - This will probably need a discussion and study of the orthography used, and an understanding of sounds that English speakers don't use.
  - Remind students of the importance of respectful terminology, of using the correct or preferred Nation name (respectful terminology was addressed earlier in this unit. Revisit this notion with the added layer of anglicized, European dictated Nation names).
- The topic of preferred spelling is discussed in a 2012 blog by Métis writer âpihtawikosisân Chelsea Vowel. Titled "A rose by any other name is a mihkokwaniy," it addresses the preferred spelling as well as why preferred spellings and names for Indigenous Nations could continue to change. Students can read the blog and discuss it in groups.
  - Access online at https://tinyurl.com/fnesc710.
  - Additionally, Vowel's book *Indigenous Writes: A Guide to First Nations, Métis and Inuit Issues in Canada*, Chapter 1- Just Don't Call Us Later for Supper: Names for Indigenous Peoples elaborates on the original blog post.
- Model for students how to confirm respectful name usage. Okanagan is an example of an anglicized place name. The history of this term, and the importance of place names is explained in the words of the Okanagan Indian Band. Access this explanation and history here: https://okib.ca/about-us/our-history

c. Inappropriate Names

Students can examine the issues around sports team names.
- Begin by brainstorming a list of professional sports teams that appropriate Indigenous names or mascots. Be sure to include all sports (NFL, NHL, MLB, etc.)
- Next connect to regional or local sports programs (often they echo or copy professional clubs)
- Avoid creating a binary 'should or should not change name' question in this section, but instead have students seek to understand the damage of these portrayals using the following guiding questions:
  - What is the damage of these stereotypes/inappropriate names and mascot portrayals?
  - What are the short term consequences?
  - What are the long term consequences?

Investigation 5
First Peoples' Rights to Control Names

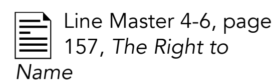
In recent years, First Peoples' rights to control their names, and the power over acts of naming, have been acknowledged. However, the paths to change are not always easy.

Questions for Inquiry

In what ways are First Peoples taking control of their rights to name?

a. Acknowledging the Right to Name

Students can explore two documents which advocate for the right to control names. Students can analyse clauses in UNDRIP and the TRC. The clauses are available on Line Master 4-6, page 157, *The Right to Name*.


Line Master 4-6, page 157, *The Right to Name*

For more about UNDRIP, see Unit 5, Acknowledging Rights, Investigation 8, page 181.

- United Nations Declaration on the Rights of Indigenous Peoples. Article 13 of UNDRIP relates to naming: *Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons*.
  - Ask students to paraphrase Article 13 of UNDRIP in their own words.
  - Discuss the distinctions of the words *designate* and *retain*.
  - Ask students to identify the intended purpose of Article 13.
  - Discuss why this clause is included in UNDRIP. (For example, language and Oral Traditions are central to Indigenous cultures; this includes the right to use and give traditional names.)
- Truth and Reconciliation Commission. Ask students to consider TRC Call to Action 17: *We call upon all levels of government to enable residential school Survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of official identity documents, such as birth certificates, passports, driver's licenses, health cards, status cards, and social insurance numbers*.
  - Ask students to paraphrase TRC Call to Action 17.
  - Discuss why this clause is included in the TRC Calls to Action.(For example, it recognizes the economic impact for people wanting to officially reclaim their name. It also acknowledges the loss of names caused by the residential school policies.)

b. Claiming a Name

Students can explore a website with an article and interactive map that gives four examples of names that have been changed to acknowledge Indigenous relationships with the land.

- Explore this interactive reading "Claiming a Name" by Maija Kappler (Ryerson School of Journalism.) Access online here: https://trc.journalism.ryerson.ca/claiming-a-name/
- Read aloud with students, and pause to listen to pronunciations and explanations of naming using the links embedded in the article. This

Line Master 4-7, page 158, *Claiming Names*

article makes explicit links to Call to Action 17.

- Assess the impact of four name changes that span across Canada, using the language of UNDRIP. At the bottom of "Claiming a Name" an interactive map can be found with hyperlinks that outline several name change initiatives in Canada. Students will explore four of these examples using Line Master 4-7, page 158, *Claiming Names*. This activity can be done by individual students or in groups.
- The nature of each name change interacts with UNDRIP, Article 13 differently. It is valuable for students to complete this activity with an understanding of the four examples to best draw conclusions on the purposeful implementation of UNDRIP Article 13. You may want to use the jigsaw strategy, or another method of sharing students' learning.
- Ask students to explore how the names came to be changed using the questions on Line Master 4-7, page 158. Each item on the map has a link with background information. Encourage students to move beyond the single suggested links, if necessary, to gather more information or detail. It may be useful at this time to emphasize online source reliability and selection. The links provided on the site are:
    - Queen Charlottes to Haida Gwaii https://www.cbc.ca/news/canada/british-columbia/queen-charlotte-islands-renamed-haida-gwaii-in-historic-deal-1.849161
    - Southern Coast of BC to Salish Sea https://www.cbc.ca/news/canada/british-columbia/b-c-waters-officially-renamed-salish-sea-1.909504
    - Hobbema to Maskwacis https://www.cbc.ca/news/canada/edmonton/hobbema-to-change-name-in-new-year-1.2476653
    - Port-la-Joye Fort Amherst to Skmaqn Port-la-Joye Fort Amherst https://www.theguardian.pe.ca/news/local/update-mikmaq-name-added-to-peis-port-la-joye-fort-amherst-186807/
- Discuss the idea that these names are new names, not restored Traditional Names. Why is that important to understand the right of First Peoples to control acts of naming?
- Review students' responses to the question regarding the purpose of Article 13 of UNDRIP. Students can analyse the four examples of Claiming Names in terms of Article 13. Ask:
    - Which name change most fulfills this purpose?
    - Which name change falls short of this purpose?
- Have students to reflect on the processes of these four examples. Ask: Are there commonalities that thread all of these name changes together? What are they? Why is that significant?

c. Restoring and Reclaiming Personal Names

Students can explore ways that Indigenous people are reclaiming their Traditional Names today.

- Ask students where they might see or hear traditional First Peoples names today. For example, introductions at meetings, politicians; public speakers, authors and artists. Students can suggest people they are familiar with who use their Traditional Names.

- Explore names of people who include their Traditional Names, or go solely by their Traditional Names. (e.g Guujaaw, Laurence Paul Yuxweluptun).
- Students can look at an example where a First Nations leader used the laws of Canada to legally change his name to reclaim his Indigenous identity.
  - See "Lower Nicola Chief Reclaims Ancestral Name," *Merritt Herald*, 2017. https://www.merrittherald.com/lower-nicola-chief-reclaims-ancestral-name/
- Students can explore a number of sources to discover why it is important for Indigenous people to restore and reclaim Traditional Names.
  - "Giving my children Cree names is a powerful act of Reclamation." Chelsea Vowel discusses writing in Cree on her children's birth certificates. https://www.cbc.ca/news/indigenous/opinion-cree-names-reclamation-chelsea-vowel-1.4887604
  - Interview: "Gordon Mohs Pop'qoles, Sxwoxwiyam, El:oliye," discusses his three Traditional Names, their meanings and their usage. https://www.ictinc.ca/gordon-mohs-popqoles-sxwoxwiyam-eloliye
  - Woman Who Returns. Students can view a documentary about a woman who returns to Haida Gwaii to receive a Haida name. *Woman Who Returns*. CBC, 2017. 14:09 min. https://www.youtube.com/watch?v=htNNK-eI77Y
  - Students can read a personal essay on the traditional naming process. See Eden Robinson, *The Sasquatch at Home: Traditional Protocols & Modern Storytelling* pages 3-7.

Investigation 6
Naming and Reconciliation

Students can explore ways that traditional names are being re-established, and how this contributes to Reconciliation.

Question for Inquiry

- What is the importance of public, displayed Indigenous place names? (highway signs, place names on official maps, official renaming etc.)
- How can restoring and renaming with Indigenous names contribute to Reconciliation?

a. Sechelt Hospital

Discuss the role of consultation and reconciliation in the renaming of a hospital in shíshálh (Sechelt) territory.

- shíshálh is a community that advocated for the name change of the hospital within their community and territory. The name of the hospital was St. Mary's Hospital, a name that was shared with the Residential School in Mission, B.C. where many shíshálh were forced to attend. The hospital was renamed in 2015.
- Resources that discuss this name change:
  - Example of original coverage of potential renaming: Coast Reporter article, https://tinyurl.com/fnesc211
  - Vancouver Coastal Health announcement of the renaming: https://tinyurl.com/fnesc210

b. Road Signs

- Inquire if any students have seen road or highway signs with Indigenous languages in their communities or on their travels.
- The Squamish and Lil'wat negotiated the use of Traditional Names on Sea to Sky highway signs as part of a larger agreement. The transition from oral language to a written one is explored in an article, reflecting the complexity of renaming in Indigenous languages in current times.
  - See the article "Cultural Journey increases nations' visibility." *The Squamish Chief, 2010.* https://www.squamishchief.com/news/local-news/cultural-journey-increases-nations-visibility-1.1110437. It describes the process of having signs created and erected, as well as how various community members felt about the process.
  - Have students take note of the various opinions of the renaming, the transition from oral to written language, and the significance of this signage.
  - Students should note the purpose of this language on signage being a recognition of the First Peoples.
  - Explore the language, story and history of the Squamish and Lil'wat people through the map and audio links that are connected to the traditional language on the signage. https://slcc.ca/experience/cultural-journey/
- Have students investigate their locality for any buildings, schools, parks and other places that are being given new names in the local First Nation language.
  - Be sure to create a framework that ensures the topics being examined have Indigenous peoples involvement, consultation and approval.
  - Students can examine recent or current examples of civic name changes and debates that may develop around them. Be sure to set-up guidelines and debrief with students, particularly when renaming is a contentious topic within communities, as to ensure that the dialogue is respectful.

c. Should We Rename British Columbia?

Students can explore the #RenameBC movement.

- Discuss the idea of renaming our province. Ask students to explain the history of the name.
- Students can use the questions on Line Master 4-7, page 158, (where, when, rights holders, history of name, new name, path to change, connection to UNDRIP Article 13) to consider the question of changing the provinces name.
- Some resources to explore the idea are:
  - https://globalnews.ca/news/2981868/would-you-re-name-b-c-first-nations-artist-wants-new-name-for-the-province/
  - https://dailyhive.com/vancouver/rename-bc-first-nations-name-lawrence-paul-yuxweluptun-moa

Investigation 7
Give Back, Carry Forward

Students reflect on the important things they have learned in this unit, and consider how they can give back and carry their learning forward.

Refer to the Major Project outline, Major Project, page 51.

a. What Did You Learn?

Students can consider these questions:

- What is one new thing you learned in this unit that you would consider a gift?
- What is one thing growing out of your learning that you can take action on?
- What are some new things you learned about where you live?
- What did you learn about yourself?

b. Documenting learning

- Students can discuss or share ideas for documenting their learning.
  - Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both "giving back" and "carry forward" what they have learned.

Line Master 4-1

Traditional Names in First Nations Societies

For First Nations, names are an integral part of family and cultural history. Both personal names and place names are important for identity.

Names play a key role in Oral Traditions. Personal names and place names are like baskets that hold a piece of history. They connect to ancient histories that often go back to the origin stories of the First Nation who holds them.

Personal Names

Often people will have more than one name during their life time. They may hold more than one hereditary name at the same time. Names sometimes depend on the context they are used in.

In some cultures, people's names change over time, according to different stages in their lives. For example, they may be given a name when they are first born, then another name when they reach puberty or adolescence. Usually a special ceremony is held for each life stage. In many societies this involves a feast or potlatch, where invited guests witness and acknowledge the giving of the name.

Names are unique within a family, clan, or community. They usually keep a pool of names that are passed on through the generations. In some cultures, such as the Secwépemc, names are given in a cyclical pattern. Every two or three generations, a particular name is given again. This keeps the ancestors alive, and their stories passed on.

Names are important elements of governance. A Chief's name comes with a role and a responsibility, often related to the stewardship of land and resources. The name is like a title, and stays the same. The person who takes the responsibility wears the name like a blanket.

In many First Nations, names are also given to material objects, such as canoes, houses and buildings. This illustrates the interconnectedness of all things.

Place Names

The land we now call British Columbia was named by diverse First Nations who lived here long before contact. Traditional place names form oral maps that enable First Nations to travel their Territory and locate essential resources.

Place names may be connected with past events. They record ancient events going back to the creation of the world, and more recent events such as historic and heroic events or warfare.

Place names also record Traditional Knowledge about local resources, the environment or land forms. They can contain information about ecosystems and plants and animals living there.

While some place names may be lost, many are still remembered and used. Although they have frequently been erased in the general public by Euro-Canadian place names, there are many examples of the traditional place names being acknowledged and reclaimed.

Keeping Traditional Names alive keeps the past alive.

> When House Chiefs take a name, they take on the responsibilities that go with a name. One of them is to make sure that, on the territory you have taken to protect, the people using it make sure there is no pollution, and that the area the animals are using and game trails and beaver dams and fishing sites are free from any obstructions, and you have to make sure that the people using it don't clear out the animals that are there for reproduction.
>
> Testimony of Gisdaywa (Alfred Joseph), witness for the Wet'suwet'en Nation at the Delgamuukw trial.

Line Master 4-2

Traditional Place Names Origins

TRADITIONAL PLACE NAME	MEANING OR TRANSLATION	SOURCE OF NAME

Examples of Name Sources

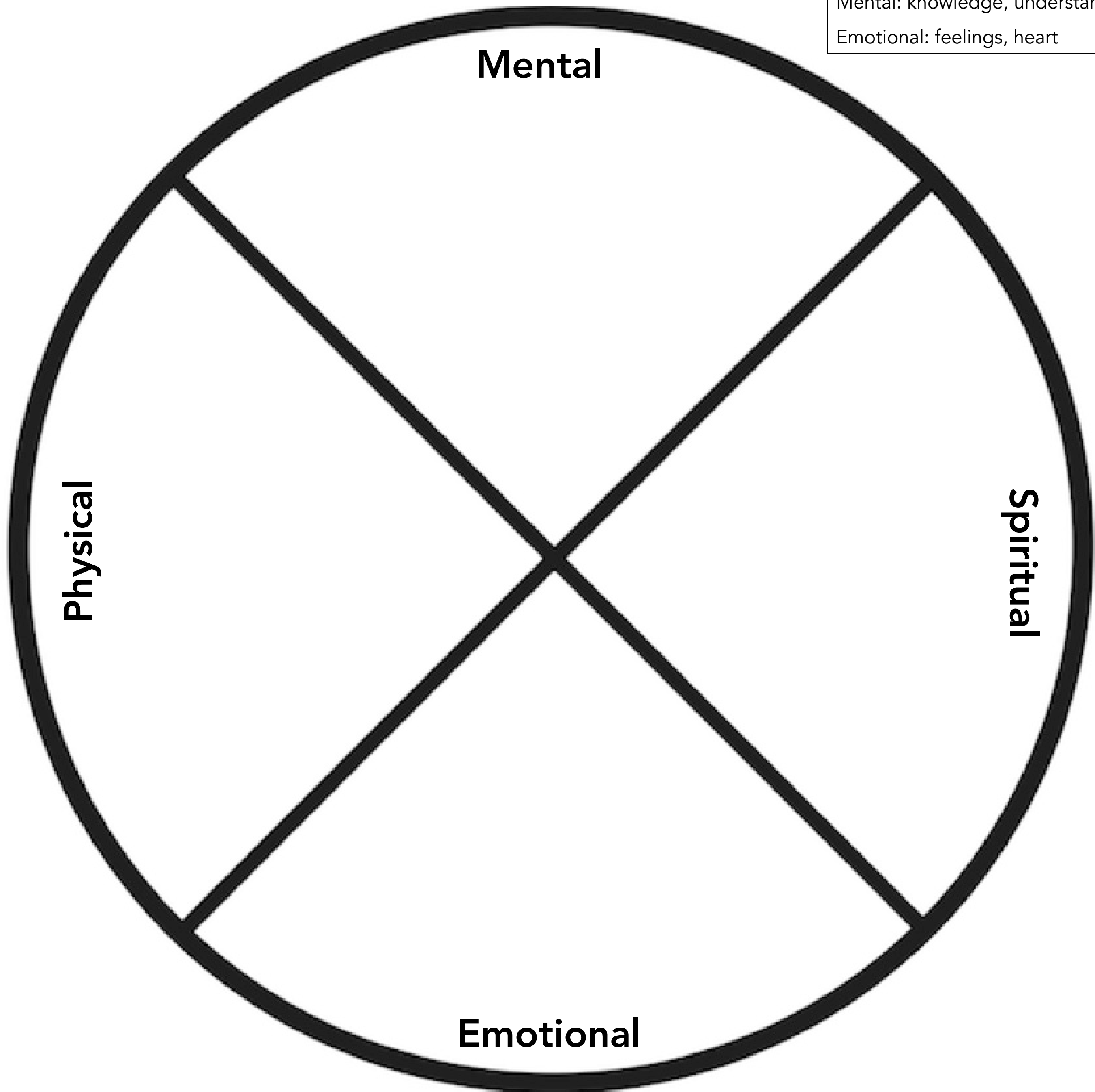
Physical Feature
Traditional Story
Historical Event
Resources found there
Human activity
Non-Indigenous interactions

Line Master 4-3

Relationship Between Indigenous Peoples and Place Names

Traditional Place Names for Indigenous people have varied, thoughtful and deep meanings. Think about how place names impact the physical, spiritual, mental and emotional well-being of Indigenous people. In some cases, one detail may fit in several categories.

Physical: body, health
Spiritual: beliefs, worldview, tradition
Mental: knowledge, understanding
Emotional: feelings, heart



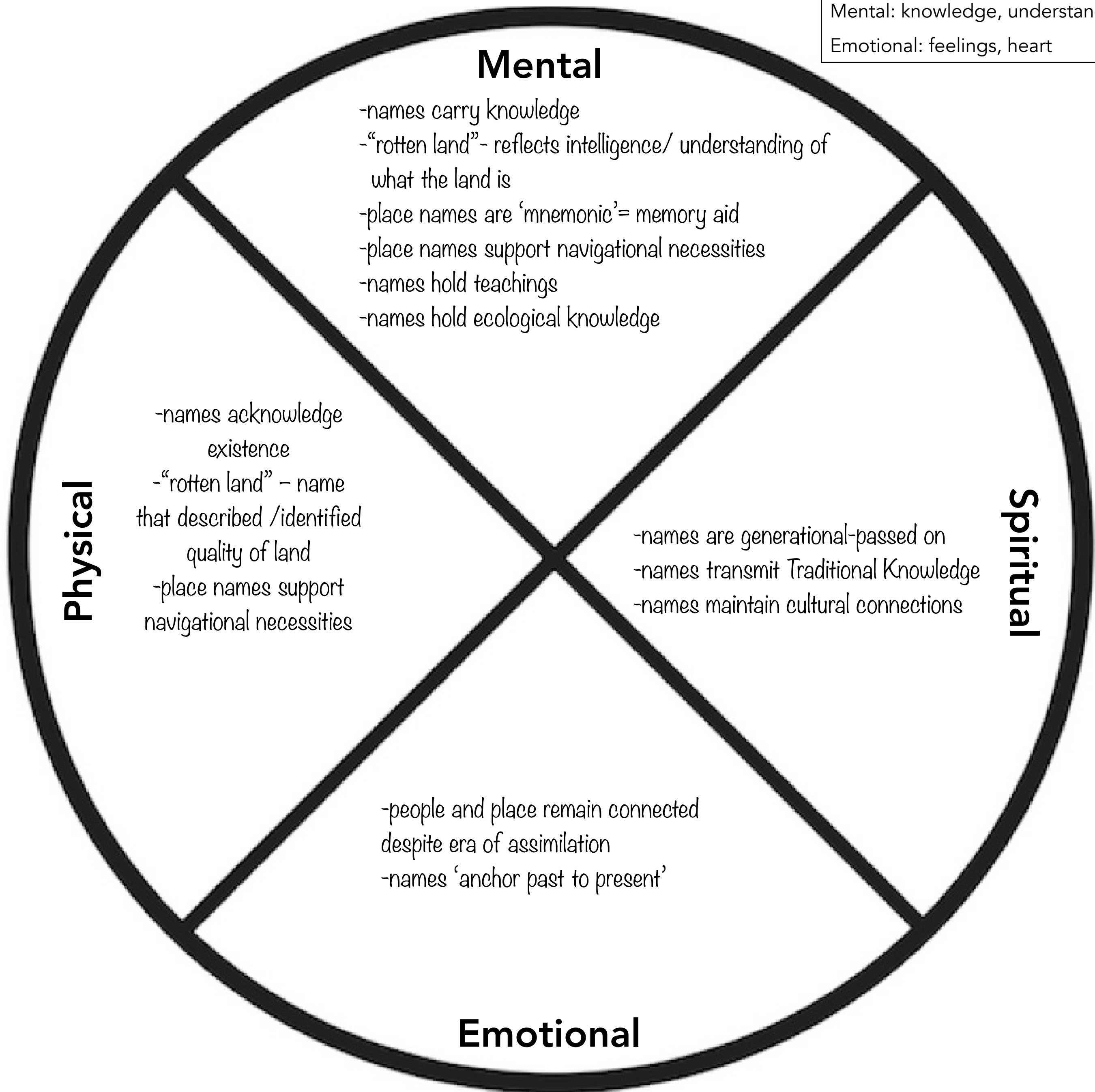
Based on your chart analysis of the relationship between place names and Indigenous peoples, summarize the relationship in a single sentence. This should be a complex sentence, synthesizing your understanding.

Line Master 4-4: SAMPLE RESPONSES

Relationship Between Indigenous Peoples and Place Names

Traditional Place Names for Indigenous people have varied, thoughtful and deep meanings. Think about how place names impact the physical, spiritual, mental and emotional well-being of Indigenous people. In some cases, one detail may fit in several categories.

Physical: body, health
Spiritual: beliefs, worldview, tradition
Mental: knowledge, understanding
Emotional: feelings, heart



Based on your chart analysis of the relationship between place names and Indigenous peoples, summarize the relationship in a single sentence. This should be a complex sentence, synthesizing your understanding.

Line Master 4-5

Anonymous in the News

ASSIZES.—A Court of Assize and general gaol delivery, will be held by His Honor Judge Begbie, at Richfield, on Monday next. There are two criminal cases on the docket, namely, Barry, accused of the murder of Blessing, at Beaver Pass, and an Indian, accused of the murder of Morgan, near Soda Creek, in 1865. Several appeal cases will follow the criminal trials.

The Cariboo Sentinel. June 27, 1867, page 3

FIVE MEN DROWNED IN THE SKEENA

Word reached here on Thursday of the drowning of three white men and two Indians in Skeena River at Red Rock Rapids. A party of seven white men and three Indians left Hazelton on Wednesday in a canoe. At Red Rock rapids the canoe struck a rock and capsized. All clung to the canoe, and when it drifted near the bank, three men and two Indians attempted to reach the land, but failed and were drowned. The others clung to the canoe and after drifting for an hour were picked up by a canoe that happened along. The white men drowned were E. Williams, James Dibble, and James Munro. James Dibble was one of the owners of mining property in the Babine range that was bonded in July to James Cronin for $40,000. No further particulars could be obtained at Prince Rupert, owing to the telegraph wires being down between Aberdeen and Hazelton. Had there been a steamboat on the Skeena these men would not have lost their lives. Canoe navigation is too dangerous with unexperienced travelers as passengers.

Prince Rupert Empire, September 21, 1907

The case against an Indian for stealing horses was tried before Judge Thompson this week and conviction obtained, the offender being sentenced to two years' imprisonment. The case was prosecuted by J. G. Spreull. The stolen horses were obtained here and taken to Brisco.

Cranbrook Herald, April 14, 1927, page 2

Line Master 4-6

The Right To Name

What do these two statements have to say about the rights of Indigenous Peoples to use their Traditional Names?

United Nations Declaration on the Rights of Indigenous Peoples

Article 13

Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

Truth and Reconciliation Commission

Call to Action 17

We call upon all levels of government to enable residential school Survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of official identity documents, such as birth certificates, passports, driver's licenses, health cards, status cards, and social insurance numbers.

Line Master 4-7

Claiming Names

	Queen Charlotte Islands to Haida Gwaii	South Coast of BC to Salish Sea	Hobbema to Maskwacis	Port-la-Joye Fort Amherst to Skmaqn Port-la-Joye Fort Amherst
When? Date of name change				
Where/What? What was being renamed? Where in Canada?				
Rights Holders First Nation(s)				
Context Why the change? Meaning of old name? Meaning of new name?				
Path to Change How did the change come to be? What was the avenue of change? (petition, treaty, etc.)				
Connection to UNDRIP Article 13 What aspect of Article 13 is being achieved in this name change? Use specific language from the Article.				

Unit 5
Acknowledging Rights

Overview

Over the last 150 years, First Peoples in BC have always asserted their inherent rights, and have continuously worked to have their rights acknowledged. Recently, particularly through court actions, and a growing awareness of Canadian governments and citizens about the injustices faced by First Peoples, there have been significant steps to legally acknowledge these rights.

It has been a slow and complicated process of achieving the recognition of Indigenous rights, with much work still to do for First Peoples to reach their goals.

In this unit students can trace the road to acknowledgement of rights following World War Two, the significance of Section 35 of the Constitution Act, and key court cases that led to greater changes.

Essential Understandings

- Indigenous Peoples of Canada hold inherent rights as the First Peoples of the land.
- First Peoples in BC have worked for more than 150 years to have their Indigenous Rights and Human Rights upheld.
- Today First Peoples are beginning to have their Indigenous and Human Rights recognized and acknowledged.

Guiding Questions

- What have been some turning points in the acknowledgement of First Peoples Indigenous and Human Rights?
- How have First Peoples used the courts to achieve acknowledgements of their rights?
- What can the acknowledgement of rights for First Peoples mean for change now and in the future?

Learning Goals Focus

While many or all the First Peoples Principles of Learning and BC Learning Standards may be relevant, the following are suggested as a focus in this Theme Unit.

First Peoples Principles of Learning

Learning involves recognizing the consequences of one's actions.

Examining past decisions contributes to making ethical decisions and taking responsibility for one's actions.

Learning Standards

Content Learning Standards

BC First Peoples 12
- Provincial and federal government policies and practices that have affected, and continue to affect, the responses of B.C. First Peoples to colonialism
- Resistance of B.C. First Peoples to colonialism
- Contemporary challenges facing B.C. First Peoples, including legacies of colonialism

Social Justice 12
- Processes, methods, and approaches individuals, groups, and institutions use to promote social justice
- Governmental and non-governmental organizations in issues of social justice and injustice

Law Studies 12
- The Constitution of Canada and the Canadian Charter of Rights and Freedoms

Contemporary Indigenous Studies 12
- Responses to inequities in the relationships of Indigenous peoples with governments in Canada and around the world

Required Resources

This is an overview of the required resources for the activities in each Investigation. Additional optional sources are mentioned in the activities.

Investigation 1
- Line Master 5-1 page 183, *First Nations Right to Vote in BC, 1949*
- Line Master 5-2 page 184, *Indian Act Revisions, 1951*
- Line Master 5-3 page 185, *Calder v. BC, 1973*
- Line Master 5-4 page 186, *Section 35, Constitution Act, 1982*
- Line Master 5-5 page 187, *Bill C-31 Gender Equity, 1985*
- Line Master 5-6 page 188, *Delgamuukw v. BC, 1997*
- Line Master 5-7 page 189, *Learning Stations Response Sheet*
- Line Master 5-8 page 190, *Acknowledging Rights Timeline*
- Line Master 5-9 page 191, *Acknowledging Rights Timeline: Key*
- *BC First Nations Land, Title, and Governance (*FNESC/FNSA 2019)

Investigation 2
- Line Master 5-10 page 192, *Analysing the Indian Act*
- Line Master 5-11 page 193, *Indian Act: Anti-Potlatch Laws*
- Line Master 5-12 page 194, *Federal and Provincial Election Acts*
- *What is a Status Card*? CBC News, 2018. 2:14 min. https://youtu.be/3uP9b3FFz9s
- "Conspiracy of Legislation: The Suppression of Indian Rights in Canada." Chief Joe Mathias and Gary R. Yabsley. *BC Studies*, No 89, Spring 1991, pages 34-40, https://tinyurl.com/fnesc711
- Indian Act, https://laws-lois.justice.gc.ca/eng/acts/i-5/

Investigation 3
- Line Master 5-13 page 195, and page 196 *First Nations Rights in 1948?*
- Line Master 5-14 page 197, *Examining the Universal Declaration of Human Rights*
- Universal Declaration of Human Rights
  - Poster highlighting the major human rights: https://tinyurl.com/fnesc914
  - Full text at the United Nations page. https://www.un.org/en/about-us/universal-declaration-of-human-rights

Investigation 4
- Line Master 5-15 page 198, *The Courts of Canada and British Columbia*
- Line Master 5-16 page 199, *Regina vs. White and Bob [1965]*
- Line Master 5-3 page 185, *Calder v. BC, 1973*
- Line Master 5-4 page 186, *Section 35, Constitution Act, 1982*

Investigation 5

- Line Master 5-17 page 200, *Landmark Court Case Research*
- Line Master 5-18 page 201, *Indigenous Rights Landmark Court Case Summaries*
- Supreme Court of Canada cases involving Indigenous peoples. Simon Fraser Library. https://tinyurl.com/fnesc215
- Truth and Reconciliation Summary Report. https://web.archive.org/web/20200717145159/http://www.trc.ca/assets/pdf/Executive_Summary_English_Web.pdf

Investigation 6

- Line Master 5-5, page 187, *Gender Equity: Bill C-31, 1985*
- Gender equity:
  - Canadian Women's Foundation. "Gender equality: Our progress is at risk." https://canadianwomen.org/the-facts/
  - UN Women. Concepts and definitions. https://www.un.org/womenwatch/osagi/conceptsandefinitions.htm
- Gender discrimination:
  - National Association of Japanese Canadians. Gender Discrimination in Canada. http://najc.ca/human-rights-guide/gender-discrimination-in-canada/
  - Canadian Women's Foundation. Gender equality: Our progress is at risk. https://canadianwomen.org/the-facts/
- Global News. Canadian women are on track to reach gender equality in 164 years, experts say. https://globalnews.ca/news/6637117/
- "Marginalization of Aboriginal Women. Indigenous Foundations website: https://indigenousfoundations.arts.ubc.ca/marginalization_of_aboriginal_women/
- Bill C-31. *Canadian Encyclopedia* article. https://thecanadianencyclopedia.ca/en/article/bill-c-31

Investigation 7

- Line Master 5-19 page 202, *Acknowledging Wrongs: Residential School Apologies* (2 pages)
- *The Power of Real Apologies in a Fake Apology World*. Anti-Defamation League website, 2014. https://tinyurl.com/fnesc733

Investigation 8

- Know Your Rights: United Nations Declaration on the Rights of Indigenous Peoples for Indigenous Adolescents. https://fncaringsociety.com/sites/default/files/un-adolescents-guide2013.pdf

Overview of Investigations

These Investigations have more activities than most teachers will incorporate into their units. It is not expected that you will use all of the activities, or follow the sequence as it is described. The activities are intended to be adapted to fit the needs of your students and classroom.

The activities are intended to inspire ways that you can respectfully include relevant First Peoples' knowledge and perspectives in your course.

For more information, see Using The BC First Peoples 12 Teacher Resource Guide, page 6.

1. Indigenous Rights
   a. Learning Stations: The Road to Rights
   b. Indigenous Rights and Title
   c. Rights Denied
   d. Impacts on Local First Peoples Communities
2. Rights and the Indian Act
   a. Analysing the Indian Act
   b. What is a Status Card?
   c. Critical Reading: A Conspiracy of Legislation
   d. Indian Act Today
3. Post-World War Two Advances
   a. The Universal Declaration of Human Rights, 1948
   b. The Right to Vote, The Right to Citizenship
4. Turning Points
   a. Accessing the Courts
   b. Early Court Cases
   c. Section 35, Constitution Act
5. Landmark Court Cases
6. Recognizing Gender Rights
   a. What is Gender Equality?
   b. What is Gender Discrimination?
   c. Discrimination of Indigenous Women
   d. Recognizing Gender Rights for First Nations Women
   e. Moving Forward
7. Acknowledging Wrongs
   a. What is an Apology?
   b. Assessing Indian Residential School Apologies
   c. More Apologies Needed
   d. So What?
8. United Nations Declaration of the Rights of Indigenous People
   a. What Does UNDRIP Say?
   b. UNDRIP in British Columbia
   c. Questioning UNDRIP
   d. UNDRIP in Action?
9. Give Back, Carry Forward
   a. What Did You Learn?
   b. Documenting Learning

Investigation 1
Indigenous Rights

Use these activities to assess and build students' understandings of how First Peoples rights have been denied, and to introduce the theme of Acknowledging Rights.

Questions for inquiry

- What are inherent Indigenous Rights?
- How have they been denied?

Formative Assessment Strategy
Observe students' responses to the learning stations to assess their background knowledge to the key events in this unit.

a. Learning Stations: The Road to Rights

One way to introduce the unit is to use learning stations. Students can examine various documents to overview important developments that have led to acknowledgements of Indigenous Rights in BC and Canada.

- Use the documents on Line Masters 4-1 to 4-6. Use one document for each station. The topics for each station are:
  - First Nations Right to Vote in BC, 1949
  - Indian Act Revisions, 1951
  - Calder v. BC, 1973
  - Section 35, Constitution Act, 1982
  - Bill C-31 Gender Equity, 1985
  - Delgamuukw v. BC, 1997

Line Master 5-7, page 189, *Learning Stations Response Sheet*

- You may want to have students respond using the response sheets on Line Master 5-7, page 189. Alternatively, they could respond in their notebooks or you could write your own questions for them to respond to at each station. The response sheet asks students to:
  - Tell something about the document they found that was
    - Surprising
    - Interesting
    - Troubling
  - Give two questions they have about the document or topics.

Line Master 5-8, page 190, *Acknowledging Rights Timeline*

- Students could also use the blank timeline on Line Master 5-8, page 190. As they move through the stations, they can add the topic to the timeline.
- When students have rotated through some or all of the stations, they can debrief in their groups and with the whole class. Ask questions such as:
  - What theme or big idea do all of these stations have in common?
  - How do the documents reflect changes in the relationships between First Nations, governments, and other Canadians over time?
  - What were the most surprising, interesting and troubling things you learned about?
- Students can share some of the questions they thought of. Discuss how these questions can help guide students' study of the unit.

b. Indigenous Rights and Title

Introduce and review the concepts of rights and Indigenous Rights.

- To introduce and review the concept of rights, you may want to use some activities from *BC First Nations Land, Title, and Governance.* See Unit 5, Recognizing Indigenous Rights and Title: Treaties and Alternatives.
  - Unit 5, Activity 1-1. Indigenous Rights and Title. Pages 157 to 159. The activities included are:
    - What Are Rights?
    - What Are Your Rights?
    - Evaluating the Importance of Rights
    - Indigenous Rights and Title.
  - Unit 5, Activity 2-2, Indigenous Rights and Title, pages 166-167. The activities are:
    - What is Title?
    - What are Indigenous Rights and Title?
- Acknowledging Rights Timeline. Use the timeline on Line Master 5-8, page 190 and Line Master 5-9, page 191 to record and track some of the key advancements in the acknowledgment of Indigenous Rights in BC.

BC First Nations Land, Title, and Governance

c. Rights Denied

First Peoples have been denied rights on a number of fronts, including human rights, Indigenous Rights, specific rights of Land and Title, and for some, Treaty Rights.

- Have students brainstorm ways that First Peoples' rights have been denied in the past, and those that still are denied in the present. If they used the learning stations activity, they can begin with the rights discussed in those documents.
- Working in pairs or small groups, students can classify the rights into groups that make sense to them.
- Students can share the categories they found. Discuss how some rights may be basic human rights, while others are specific to First Nations, Inuit and Métis.

d. Impacts on Local First Peoples Communities

Ask students to consider ways that the denial of human and Indigenous rights may have impacted local First Peoples communities in the past and still may impact them today.

- Students who are from a First Nation or other Indigenous community may have examples of the impacts from their own experiences or family stories that they are willing to share.
- Depending on their previous studies in the course, students can recall examples they have encountered or learned about.
- Students may find some media sources that give examples of local impacts.
- Students can think of questions they have about how the denial of rights have impacted local communities. This could be developed as a K-W-L activity.

Investigation 2
Rights and the Indian Act

One of the major agents of the loss of rights for First Nations is the Indian Act. Students can examine aspects of the Indian Act in terms of human and Indigenous rights, how they have changed over time, and those that are still in place.

Question for Inquiry

- How has the Indian Act discriminated against First Nations by restricting their Rights?

a. Analysing the Indian Act

Students can examine some sample sections of the Indian Act as it appeared at specific points in history to learn how the Indian Act impacted (and impacts) the rights of First Nations over time.

Formative Assessment Strategy
Use the Sentence Frames activity to assess students' knowledge about the Indian Act.

- Sentence Frames: You could begin a discussion about the Indian Act by having students complete sentence frames relating to the topic. For example:
  - This Indian Act is ___________________________
  - The Indian Act is not _________________________
  - The Indian Act is responsible for _______________
  - The Indian Act makes me feel _________________
- Students can examine excerpts from past versions of the Indian Act and also other discriminatory acts to find evidence of discrimination and violations of rights. Using one or more of these Line Masters, students can highlight sections that show evidence of discrimination and violations of human and Indigenous Rights.
  - Line Master 5-10, page 192, *Analysing the Indian Act*.
    - This infographic gives the introduction to the Indian Act, some selected sections of the Act, and a discussion of how the Act protects First Nations in some ways.
  - Line Master 5-11, page 193, *Indian Act: Anti-Potlatch Laws*
    - Two different versions of the laws banning potlatches, from 1884 and 1927.
  - Line Master 5-12, page 194, *Federal and Provincial Election Acts*.
    - The Indian Act wasn't the only legislation to discriminate against First Peoples. This document gives sections from Election Acts of Canada and BC.
- Have students suggest reasons governments might have had for making specific laws. Ask, why were theses laws applied to First Nations, and not other Canadians? For example, why do you think officials made laws to keep "Indians" out of pool halls?

Line Master 5-10, page 192, *Analysing the Indian Act*

Line Master 5-11, page 193, *Indian Act: Anti-Potlatch Laws*

Line Master 5-12, page 194, *Federal and Provincial Election Acts*

b. What is a Status Card?

Students can make connections between Indian status cards and discrimination.

- Ask students: what is an Indian status card? Who can and cannot have a status card?
- Students can begin examining misconceptions and aspects of discrimination linked to Indian status cards by viewing the video *What is a Status Card*? CBC News, 2018. 2:14 min. https://youtu.be/3uP9b3FFz9s
  - As a class discuss some of the misconceptions mentioned in the video and how these misconceptions may impact individuals with status cards.
- Optional resources:
  - *The Truth Behind the Indigenous Tax Exemption*. The Tyee, 2019. 4:02 min. https://youtu.be/JFgftoW0-5o.
  - *Using an Indian Status Identity*. Montreal Gazette, 2015. 2:05 min. https://youtu.be/NI_85Gt4GCQ
    - An example of how one Indigenous woman feels when she uses her status card.
  - Anishnaabe History Status Cards. Chris Waite, 2020. 12:05 min. https://www.youtube.com/watch?v=2qqexE5y8_U
    - Note: Teachers may want to be aware there is an image of a condom package near the beginning of the video.

c. Critical Reading: A Conspiracy of Legislation

Students can explore in more depth the story of the loss of Indigenous Rights through the Indian Act and other legislation by studying an academic article published in 1991: "Conspiracy of Legislation: The Suppression of Indian Rights in Canada" by Chief Joe Mathias and Gary R. Yabsley. *BC Studies*, No 89, Spring 1991, pages 34-40. It is online at https://tinyurl.com/fnesc711.

- This article identifies the major ways that the Indian Act and other legislation infringed on the rights and freedoms of First Nations, giving the relevant clauses from the various versions of the Indian Act. It includes an appendix that lists significant federal and provincial legislation that restricted or restricts and denies rights of First Nations.
- Before the students study it, discuss the context of the article, which was written in 1991. For example, it was fairly soon after the adoption of the Constitution Act of 1982, and before many of the landmark court cases had taken place. Although the authors use the term First Nations, it wasn't as widely adopted as it is today, and Indian was still commonly used.
- Students can reflect on what they have learned from this reading. Ask questions such as:
  - What are 2 or 3 new things you learned from this article?
  - What main arguments are the authors making?
  - What evidence do the authors give for saying the legislation was a conspiracy?
  - What changes have occurred since this article was written? Think of some questions you could ask to find out what has changed and what hasn't changed for First Nations under the Indian Act.

d. Indian Act Today

What are some differences for First Nations under the Indian Act today?
- Students can examine the current Indian Act (1985) to see how it discriminates and violates Indigenous Rights today.
  - The Indian Act is online at: https://laws-lois.justice.gc.ca/eng/acts/i-5/
- Students can examine sections of the act and decide whether or not they infringe on the rights of First Nations or protect their rights.
  - This could lead to a debate on why some people want the Indian Act gone and why some people say First Nations still need it to protect what little they have left.
- Students can read an article and listen to a radio interview, "Author calls the Indian Act a post-confederation assimilation tool." CBC Radio, Unreserved interviewed Bob Joseph. https://tinyurl.com/fnesc212
- Ask students to reflect on what they have learned about the Indian Act by using the 3-Way Summary strategy. Students can work individually or in groups to respond to the topic of the Indian Act by writing three summaries of different lengths:
  - 75-100 words
  - 30-50 words
  - 10-15 words

Formative Assessment Strategy
Use the 3-Way Summary strategy to assess students' growth in understanding the impacts of the Indian Act.

Investigation 3
Post-World War Two Advances

Students can investigate some of major steps that led to the passing of the Canadian Constitution and the Charter of Rights and Freedoms, and assess how they impacted First Peoples.

Questions for inquiry

- How did the signing of the Universal Declaration of Human Rights help to bring about changes in First Peoples rights in Canada?

a. The Universal Declaration of Human Rights, 1948

The Universal Declaration of Human Rights grew out of the aftermath of World War Two. Students can investigate the context of its creation, and ways that Canada did and did not implement it.
- Explain that the Universal Declaration of Human Rights was signed by all members of the United Nations in 1948. Ask students why that date was significant. (Followed major world events including World War Two, Holocaust, atom bomb.) Discuss how the horrors of the war could have motivated governments to create the declaration.
- In addition, there was also a recognition of injustices facing Indigenous soldiers returning from war. Indigenous people had fought in the war beside non-Indigenous people on an equal footing, but after the war, they went back to being discriminated against. (See, for example, the first article on Line Master 5-13 part 1, page 195.)
- Students can learn about the specific rights outlined in the declaration. They can refer to this poster highlighting the major

human rights. https://tinyurl.com/fnesc914, or read the full text at the United Nations page. https://www.un.org/en/about-us/universal-declaration-of-human-rights
  - Draw students' attention to these two Articles, which relate to the next activity:
    - Article 6: Everyone has the right to recognition everywhere as a person before the law.
    - Article 26, regarding education, particularly part 3: "Parents have a prior right to choose the kind of education that shall be given to their children."
- Students can examine some of the rights in terms of whether or not First Nations (that is, people with Status under the Indian Act) enjoyed them at the time of the Declaration in 1948. Have students examine the clippings from the *Native Voice* on Line Master 5-13 part 1, page 195, and part 2, page 196, *First Nations Rights in 1948*? They date from 1947 to 1950.
    - The *Native Voice* was the newspaper of the Native Brotherhood of BC. If students aren't familiar with the Native Brotherhood or the *Native Voice,* you may want to give some background. See Unit 9, Investigation 2d, page 293 for more information.
  - Students can read the clippings to find evidence of violations of the Declaration of Human Rights experienced by First Nations at the time it was passed. They can use Line Master 5-14, page 197, *Examining the Universal Declaration of Human Right*s for pertinent Articles from the Declaration.
    Suggested responses:
    Clipping 1: Article 6; Clipping 2, Article 1; Clipping 3: Article 26(3); Clipping 4: Article 25(1)
- Optional resources for this topic:
  - Facing History website. An in-depth unit on the Universal Declaration of Human Rights. https://www.facinghistory.org/resource-library/universal-declaration-human-rights
  - Text: Simplified Version of the Universal Declaration of Human Rights. SD 23 Central Okanagan website. https://bit.ly/2QraGpu
  - Video*: What are the universal human rights*? Ted-Ed, 2015. 4:46 min. An animated explanation of the basics of the UN Universal Declaration of Human Rights. https://youtu.be/nDgIVseTkuE.

Line Master 5-13 part 1, page 195, and part 2, page 196, *First Nations Rights in 1948*?

Line Master 5-14, page 197, *Examining the Universal Declaration of Human Right*s

b. The Right to Vote, The Right to Citizenship

The right to vote is a key part of the Universal Declaration of Human Rights, yet it was denied to many segments of the Canadian population in the first half of the twentieth century. Another fundamental right, the right to citizenship, was also denied. Status First Nations were not legally considered citizens of Canada until 1956.

Students can work in groups to research one of these topics and develop a lesson to teach another group about it. As they are doing their research, ask students to find out why some First Nations opposed being given the federal vote, or were opposed to becoming Canadian citizens.

- The Right to Vote for First Nations under the Indian Act came in steps: 1949 for the provincial vote and 1960 for the federal vote.
- The Canadian Citizenship Act came into effect in 1947, but it did not include Status First Nations. In 1956, "An Act to Amend the Canadian Citizenship Act" was passed to give First Nations under the Indian Act Canadian citizenship.

Investigation 4
Turning Points

Students examine major turning points in the recognition of rights in BC: two early court cases and the Constitution Act (1982) that brought about the beginning of the recognition of Indigenous Rights and Title.

Questions for Inquiry

- Why was the enactment of Section 35 of the Constitution Act a turning point for the rights of First Peoples in Canada?
- Why did so many court cases seeking Indigenous Rights follow the passing of Section 35?
- Why is court action necessary for First Peoples to achieve acknowledgement of their rights?

a. Accessing the Courts

Review or teach about the impact of the Indian Act's restrictions on pursuing issues of Indigenous claims in the courts.

- Students can refer to the section of the Indian Act relating to the restrictions imposed by Section 141 on Line Master 5-10, page 192.
- See Unit 9, Investigation 2c, page 292, for suggestion for activities on this topic.
- Discuss how this policy infringed on the human rights of Indigenous people.
- Review how this policy ended with the 1951 revision of the Indian Act.

b. Early Court Cases

Background: The law banning First Nations from taking their claims to court had consequences in addition to infringing on First Nations' rights and freedoms. There was little knowledge about Indigenous rights in public forums like the courts from the 1930s to the 1960s. Not only was the general public ignorant, but judges had little legal understanding of the issues when First Nations began to assert their rights in courts.

Students can learn about two early court cases that challenged the infringement of Indigenous rights. One focussed on treaty rights, the other on Indigenous (Aboriginal) Rights and Title.

Line Master 5-15, page 198, *The Courts of Canada and British Columbia*

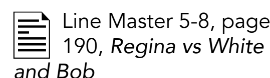
- Ensure that students understand the different levels of courts that would hear cases involving Indigenous Rights and Title.
  - Use Line Master 5-15, page 198, *The Courts of Canada and British Columbia*, to learn about the different levels of appeal in Canadian court systems in the past and the present.

- Students can create a graphic that explains the relationships between the various courts in the BC and Canadian judicial systems.
- Students can portray the journey through the courts followed by the First Nations in one of these cases orally, in an oral narrative, or in graphic format, such as a graphic novel or infographic.

R. vs. White and Bob [1965]

This was the first case to recognize the Douglas Treaties as treaties under Canadian law. Two Snuneymuxw men were fined for hunting deer out of season. They appealed, claiming a treaty right to hunt based on the Douglas Treaty signed in 1854. It was appealed through to the Supreme Court of Canada, which agreed with lower courts that the Douglas Treaty was indeed a treaty. Hunting rights in the treaty superseded the Indian Act and provincial game laws.

- Students can read the story of the White and Bob case on Line Master 5-8, page 190, *Regina vs White and Bob*
- The judgement of the BC Court of Appeal in 1964 can be found at the Canadian Legal Information Institute website. https://www.canlii.org/en/bc/bcca/doc/1964/1964canlii452/1964canlii452.html
- Students may be interested to learn about Clifford White's grandson who grew up listening to the oral history of the court case in his family and community. It inspired him to become a lawyer. See "The First Nations Connection," *Canadian Lawyer* 2007, https://www.canadianlawyermag.com/news/general/the-first-nations-connection/267212


Line Master 5-8, page 190, *Regina vs White and Bob*

Cross-curricular connections: Careers

Unit Connections: Unit 2, Story. Connect with Oral Traditions and family oral histories

Calder v BC [1973]

The Nisga'a, under the leadership of Frank Calder, sued the province for recognition of their Aboriginal title to their "ancient tribal territory." Lower courts denied the existence of Aboriginal Title, but the Supreme Court of Canada ruled that Aboriginal title did exist when the Royal Proclamation of 1763 was made. However, the court was split on whether or not the Nisga'a still had title to their lands. But this was the first time the courts had acknowledged that Aboriginal title existed outside of colonial laws.

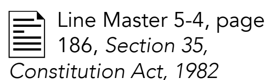
- Students can research the story of the Calder case to find out why it was a turning point in the recognition of Indigenous Rights and Title.
- Students can refer to Line Master 5-3, page 185 for an outline of the case.
- Students will find plenty of references to the Calder Case in books and online. Here are some suggested references to start with:
  - Indigenous Foundations website: https://indigenousfoundations.arts.ubc.ca/calder_case/
  - Indigenous Corporate Training website: https://www.ictinc.ca/blog/calder-case
  - Canadian Encyclopedia: https://www.thecanadianencyclopedia.ca/en/article/calder-case
- Discuss how a case that is lost can be considered a victory. (If a court case raises important issues, it can have an impact that brings about other reforms.)
  - Explain that as a result of the Calder case, the federal government developed a new process for dealing with land claims.

Line Master 5-3, page 185, *Calder v. BC, 1973*

c. Section 35, Constitution Act

Students can investigate the meaning and purpose of Section 35 of the Constitution Act, and suggest its implications for First Peoples.

- Assess students' prior knowledge about the Canadian Constitution, The Charter of Rights and Freedoms, and Section 35. One possible strategy is to display the main text of Section 35 without mentioning its source, and discuss students' understandings:
  "The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed."
  Ask questions such as:
  - Where does this statement come from?
  - What is its significance?
  - How does it relate to the Canadian Charter of Rights and Freedoms?
- Discuss or have students identify the principal sections of the Canadian Constitution Act. (Part I: Canadian Charter of Rights and Freedoms; Part II, Rights of the Aboriginal Peoples of Canada; Part III, Equalization and Regional Disparities; part V, Procedure for Amending Constitution of Canada; Part VII, General.) The text of the Constitution Act can be found at https://caid.ca/ConstAct010208.pdf.
- The Fight for Section 35. Students can find out the story of how Indigenous Rights and Title came to be included in the constitution. (When original drafts included little reference for Indigenous Canadians, protests and actions such as the Constitution Express helped bring about its inclusion.)


Line Master 5-4, page 186, *Section 35, Constitution Act, 1982*

  - Students can read or review the information on Line Master 5-4, page 186, *Section 35, Constitution Act, 1982*.
  - See Indigenous Foundations website, UBC, "Constitution Act, 1982 Section 35" https://indigenousfoundations.arts.ubc.ca/constitution_act_1982_section_35/
  - See the documentary, *The Road Forward*. View the section from 1 h 2m to 1 h 18min. This section highlights the leadership of George Manuel and specifically, the organization around the Constitution Express in 1981. https://www.nfb.ca/film/road_forward/
    - For more about this video, see Unit 9, Taking Action, page 288.

Investigation 5
Landmark Court Cases

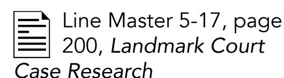
Many of the landmark court cases taken to the Supreme Court of Canada that helped to define Indigenous Rights originated in BC.

Question for Inquiry

- Why have so many landmark court cases originated in British Columbia?

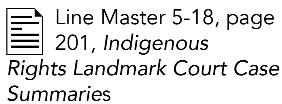
Students can research one landmark court cases and present their information to the rest of the class.

- Discuss why there were still court cases about Indigenous Rights and Title after Section 35 of the Constitution Act was enacted.
  - Students can refer to Backgrounder 12, Reconciliation and Indigenous Rights and Title, page 247 of *BC First Nations Land, Title, and Governance*.
  - Possible response: Section 35 recognized and affirmed Indigenous and treaty rights but did not define them. Further court cases helped to define and acknowledge the rights.
- Students can work in groups to research one of the cases, then share their findings with the class using a group presentation or jigsaw strategy.
- These are some of the major Supreme Court of Canada cases involving Indigenous Rights:
  - Guerin v The Queen [1984]
  - R v Sparrow [1990]
  - R v Van Der Peet [1996]
  - R v Gladstone [1996]
  - Delgamuukw v BC [1997]
  - R. v. Gladue [1999]
  - Haida Nation v BC [2004]
  - Tsilhqot'in Nation v BC [2014]
- Discuss how to interpret the names of court cases. Ask, how do you know who took whom to court? (The appellant or group bringing the case is the first name; the respondent or group being taken to court is the second name.)
  - Explain that landmark cases are usually referred to by the first name in the list of appellants. For example, the official name of the case usually referred to as *Delgamuukw* is "*Delgamuukw, also known as Earl Muldoe, suing on his own behalf and on behalf of all the members of the Houses of Delgamuukw and Haaxw v. Her Majesty The Queen in Right of the Province of British Columbia and The Attorney General of Canada*"
  - Ask students to explain what "R" stands for. (Regina or Rex – referring to the Queen or King, head of state of Canada).
- Students can conduct their research using online and other sources. They can use the graphic organizer on Line Master 5-17, page 200, *Landmark Court Case Research* to help guide their research.


Line Master 5-17, page 200, *Landmark Court Case Research*

- Discuss types of information they can find out about the case. Suggest questions such as:
  - What was the fundamental issue the appellants were trying to prove?

  - What precedent did it set for future court cases?
  - How did it help to acknowledge Indigenous Rights?
- Students will find many sources of information about they cases, but they may need some assistance in dealing with the legal terminology, or the large volume of materials, such as in the court transcripts.
  - A good site to begin their research is the Simon Fraser Library website that lists most of the Supreme Court of Canada cases involving Indigenous Peoples. See https://tinyurl.com/fnesc215
  - Other sources:
    - Indigenous Foundations. https://indigenousfoundations.arts.ubc.ca
    - Centre for First Nations Governance. A Brief History of Our Right to Self-Governance, Pre-Contact to Present. https://tinyurl.com/fnesc930
    - "About Indigenous Rights and Title." Two World Views in Law, Union of BC Indian Chiefs website, https://tinyurl.com/fnesc935


Line Master 5-18, page 201, *Indigenous Rights Landmark Court Case Summarie*s

- When students have completed their research they can report back to the class. Students can use Line Master 5-18, page 201, *Indigenous Rights Landmark Court Case Summarie*s to summarize the important information about each case.
- Discuss why these cases are described as landmark cases. Discuss how landmark court cases build on previous cases.

Investigation 6
Recognizing Gender Rights

The Indian Act embedded discrimination against women by enforcing a loss of status for women who married non-Indigenous men. Students can learn about the discriminatory policies, and how these rights came to be recognized and corrected.

Please Note: Some of the topics and resources may trigger strong reactions and emotions from students. Using any of these activities requires a sensitive understanding of your students' ability to deal with the material.

Questions for Inquiry

- How did/does the Indian Act impact First Nations gender rights?
- What are the impacts of gender discrimination on Indigenous women?

a. What is Gender Equality?

Divide students into groups and ask: What is gender equality? Each group can create their own definition of gender equality that they can share out with the class.

- Have students find out some definitions of gender equality from online sources (see below for examples). They can work individually or in groups and share their findings with the rest of the class.
  - Canadian Women's Foundation. "Gender equality: Our progress is at risk." https://canadianwomen.org/the-facts/
  - UN Women. Concepts and definitions. https://www.un.org/womenwatch/osagi/conceptsandefinitions.htm

- Have students refer back to their original group definition of gender equality to add to or edit it with the new information they gained through their online search.
- Ask students: Are there laws in Canada against gender discrimination?
- Inform students that Section 15 Equality Rights, in Canada's Charter of Rights and Freedoms states, "Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability."
  See Canadian Charter of Rights and Freedom. https://www.canada.ca/en/canadian-heritage/services/download-order-charter-bill.html

b. What is Gender Discrimination?

- Either in the same grouping as before or in new groupings ask students to define gender discrimination and to provide a few examples of gender inequalities (i.e., gender stereotypes, gender wage gaps, gender-based violence, and imbalance of women in leadership roles both professional and political).
- For further information on gender discrimination students can view the following sites:
  - National Association of Japanese Canadians. Gender Discrimination in Canada. http://najc.ca/human-rights-guide/gender-discrimination-in-canada/
  - Canadian Women's Foundation. Gender equality: Our progress is at risk. https://canadianwomen.org/the-facts/
- Watch the following video with students and discuss some of the impacts gender discrimination, biases, and stereotypes have on women in Canada.
  - Global News. Canadian women are on track to reach gender equality in 164 years, experts say. 4:57. https://globalnews.ca/news/6637117/women-gender-equality/.

c. Discrimination of Indigenous Women

Students explore how Indigenous women have been specifically discriminated against by examining the impacts of colonization through the creation of the Indian Act (i.e., creation of bands, band lists and Indian status) on First Nations traditional matriarchy, leadership, inheritance, and identity.

- For an overview of many aspects of the impacts of colonization on Indigenous women, students can read and discuss the article, "Marginalization of Aboriginal Women" on the Indigenous Foundations website: https://indigenousfoundations.arts.ubc.ca/marginalization_of_aboriginal_women/
- Ask students what they know about what the Indian Act said in relation to women and their rights. Review or introduce some of these resources:
  - Line Master 5-5, page 187, *Gender Equity: Bill C-31, 1985*.
  - View or recall the video *What is a Status Card*? CBC News, 2018. 2:14 min. https://youtu.be/3uP9b3FFz9s. (See Investigation 2b above) Highlight the example provided in the video of when a status women could have lost her status rights (status women marrying a non-status men).

  - An additional source is the article "Women and the Indian Act" in *The Canadian Encyclopedia*. https://www.thecanadianencyclopedia.ca/en/article/women-and-the-indian-act
- Ask students: What are some of the implications of losing Indian status rights if you were a woman who married outside of your community?
- Inform students that up until 1985, under the Indian Act status women lost their status rights when they married non-status men, while status men who married non-status women kept their status rights. As a class examine the following questions:
  - How might the laws of the Indian Act impact status and non-status women?
  - What impact would this have on the children of women who lost their status rights?
  - What impacts would this have on children of women who gained status rights?

d. Recognizing Gender Rights for First Nations Women

Students can find out about the leadership of a number of women who helped bring about the recognition of gender rights under the Indian Act.

- Students can work in groups to research one of the women, then share their findings with the class. Discuss how these women and their associated court cases helped move towards the passage of Bill-C-31
  - Mary Two-Axe Earley
  - Yvonne Bédard
  - Jeannette Corbiere Lavell
  - Sandra Lovelace Nicholas
- Students can then find out about the changes brought about by the passing of Bill C-31 in 1985. The Canadian Encyclopedia article on Bill C-31 provides information about the implications of Bill C-31 and a variety of useful links to several court cases https://thecanadianencyclopedia.ca/en/article/bill-c-31
  - Discuss the consequences of Bill C-31. What did it accomplish, and what did it not accomplish?
  - Have students find evidence of ongoing gender discrimination in the Indian Act after the passing of Bill C-31. (For example, while a woman may have been able to regain her Status, her children and grandchildren were not.)
- Follow this with a study of the case brought by Sharon McIvor in 2007. Students can find out how the McIvor case helped to further ensure gender rights under the Indian Act.
  - An article on the McIvor Case (Bill C-3): The Canadian Encyclopedia https://thecanadianencyclopedia.ca/en/article/mcivor-case
  - YouTube video: *Making a significant step toward eliminating sex-based discrimination in the Indian Act*, APTN News (4:29). This is an interview with Sharon McIvor discussing the implementation of the final provisions of Bill C-3. https://www.youtube.com/watch?v=1UW3eAT6Z7k
- Students can create a poster or infographic that traces the journey of the recognition of gender rights under the Indian Act.

e. Moving Forward

"Gender equality does not exist in a vacuum; it exists within broader systems of oppression. It not only affects womxn because of their gender but it also fits within other systems of disadvantage that disproportionately affect minority identities. These systems of oppression overlap and their effects are compounded."

- Ask students to react to the above statement, found in the article "5 Reasons Why Canadians Should (Still) Care About Gender Equality." (CanWaCH: Canadian Partnership for Women and Children's Health.) https://www.canwach.ca/article/5-reasons-why-canadians-should-still-care-about-gender-equality
  - Note re the usage of "womxn" as stated on the website: "The use of womxn is inclusive to all individuals who identify as female including but not limited to genderfluid, genderqueer, gender non-conforming, non-binary and trans individuals."
- Students can explore ways Indigenous People are resisting gender discrimination today. See below for some examples of online sources students can refer to.
  - Katie Hyslop, reporter for *The Tyee*. 'I See My Sisters Hurting Down Here All the Time': Indigenous Women in the Downtown Eastside Speak Out. https://thetyee.ca/News/2019/04/03/Indigenous-Women-DTES-Speak-Out/
  - Red Women Rising: Indigenous Women Survivors in Vancouver's Downtown Eastside: https://dewc.ca/resources/redwomenrising
  - Moose Hide Campaign: https://moosehidecampaign.ca/
- As a summary of this Investigation, have students reflect on their learning by reflecting on one or more of these topics:
  - Examples of Indian Act gender discrimination
  - Some of the impacts the Indian Act had on First Nations women's traditional roles of power
  - Ways in which Indigenous women resist gender discrimination (both past and present)

Formative Assessment Strategy
Use students' reflections on these questions to assess their growth in understanding about changes in gender rights for First Peoples.

Investigation 7
Acknowledging Wrongs

At the same time as steps were being taken to acknowledge Indigenous Rights, governments, churches and others institutions acknowledged some of the wrongs of the past through formal and public apologies. (This also happened to the Chinese, Japanese, South-East Asians and other groups.)

This Investigation guides students to analyse and assess some of the apologies.

Questions for inquiry

- What makes a good apology?
- Is an apology enough?

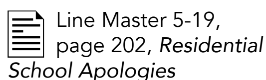
a. What is an Apology?

- Ask students, "What is an apology?" Discuss different meanings for an apology suggested by students.
- Ask students to brainstorm what makes a good apology. What are some important criteria for what students would consider is a good apology. You may want to use the Think-Pair-Share learning strategy, or share in a class discussion.
- Next ask students what makes a poor apology. Share out to the class in the same way.
- This resource suggests some classroom activities for analysing apologies: *The Power of Real Apologies in a Fake Apology World*. Anti-Defamation League website, 2014. https://tinyurl.com/fnesc733

b. Assessing Indian Residential Schools Apologies

Many groups who participated in or contributed to the Indian Residential Schools system have made public apologies. These include the Prime Minister of Canada, other politicians, some churches, and the RCMP.

In this activity students analyse several official apologies and rate them according to criteria developed by the class.


Line Master 5-19, page 202, *Residential School Apologies*

- Students can use the apologies provided on Line Master 5-19, page 202, *Residential School Apologies*.
- Students can engage with the apologies, using the following strategies to guide apology analysis. This could be done as a class, or in groups. Students could benefit from modelling one apology analysis prior to doing independent work.
  - Make note of date, organization making the apology and the organization's involvement in Indian Residential Schools.
  - Highlight words, phrases, or sentences that fit the criteria of a good apology.
  - Highlight words, phrases, or sentences that fit the criteria of a poor apology.
  - Consider these questions to analyze the apologies:
    - Is the apology specific? Where?
    - Is the apology vague? Where?
    - Is the apology complete? Why or why not?

Indian Residential Schools
For more background and activities discussing Indian Residential Schools, see the FNESC series of Teacher Resource Guides, *Indian Residential Schools and Reconciliation*.
http://www.fnesc.ca/irsr/

- What is the tone?
- What is missing? What should have been said?

- Work with the class to develop a scale for assessing the apologies. Decide as a group what criteria to use.
- Have students give a 'final mark' for each apology on the scale. Ensure students can defend their mark using text evidence.
- Students can use their scale to assess other apologies.
  - The *Truth and Reconciliation Summary Report* includes all the apologies and statements concerning residential schools made by parties to the Indian Residential Schools Settlement Agreement, and by others who played direct roles in the residential school system.
    - Full text of the apologies can be found in Appendix 4 of the Truth and Reconciliation Summary Report (pg 376- 395) and span from 1986 - 2015. Access online at https://web.archive.org/web/20200717145159/http://www.trc.ca/assets/pdf/Executive_Summary_English_Web.pdf
- Students can watch and listen to two official apologies by Canadian politicians, using these videos. Students can analyze and compare the apologies and assess them using their scale.
  - Stephen Harper's Official Apology (2008)
    - Access online here: https://www.youtube.com/watch?v=aQjnbK6d3oQ
  - Jack Layton's Official Apology (2008)
    - Access online here: https://www.youtube.com/watch?v=AVAxVhnqTaw

c. More Apologies Needed

Students can explore other issues where apologies have been given, or need to be given.

- Newfoundland and Labrador Residential School Survivors. Students can investigate the reasons why Newfoundland and Labrador Residential School Survivors were not included in the 2008 Apology or the Indian Residential School Settlement. Some resources include:
  - "Harper apology leaves Labrador's former students in cold: Innu, Inuit" CBC 2008. https://www.cbc.ca/news/canada/newfoundland-labrador/harper-apology-leaves-labrador-s-former-students-in-cold-innu-inuit-1.736799.
  - Tearful Justin Trudeau apologizes to N.L. residential school survivors." CBC, 2017. Linked at https://tinyurl.com/fnesc719. For a transcript of the apology, see *Maclean's* magazine, November 24, 2017, linked at https://tinyurl.com/fnesc720.
- Investigate current proceedings and apologies for other issues of concern, such as Indian Day School survivors and Sixties Scoop settlements.

d. So What?

Students can consider the impact and consequences of the official apologies for Indian Residential Schools and other cases.

- Survivor reactions. Students can engage with Survivor reactions to apologies. Note: Survivors of Residential Schools have diverse opinions and feelings regarding both the settlement and the apologies. It is

important to respect the spectrum of reaction to these apologies.
  - Terrace BC: Survivors interviewed on the day of Stephen Harper's apology:
    - Residential Schools Apology. [CFTK News, Terrace BC.] 2008. 2:48 min. https://youtu.be/QPvomRSRzfM
  - Are Apologies Enough? Facing History website. https://www.facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools/chapter-5/are-apologies-enough
- Have students consider the question: What role do apologies play in Reconciliation? You could use a four-corners poll to get students' initial thoughts.
    - Label each corner of the room, or four areas in an outdoor space. Number them 1 to 4
    - Read out or write on the board a statement such as: "How important are official apologies in the process of reconciliation?"
    - Explain that 1 represents "not very important" and 4 represents "extremely important."
    - Give students a minute or two to consider which their response to the question, then have them move to the corner or space they decided on.
    - Students discuss the reasons for selecting that choice. If groups are large students can form groups of two or three.
    - Groups can present to the rest of the class the reasons for their choices.
    - Follow up with a discussion of the role apologies make in reconciliation.
- Ask students to give a personal response to the question, "Are apologies enough?" Ask them to use evidence from what they have learned from the unit.
  - Discuss what the question could mean. Students can suggest their interpretations.
  - Students can decide on a format for their reflection. For example, they could make a journal entry, share orally with a partner or in a group, or create a visual response.

Investigation 8
United Nations Declaration on the Rights of Indigenous Peoples

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted in 2007 by most countries in the UN, but Canada was not among them. Only in 2016 did Canada adopt the Declaration. In 2019 British Columbia made UNDRIP part of BC law when it passed Bill 41, Declaration on the Rights of Indigenous Peoples Act.

Questions for Inquiry

- How does UNDRIP carry forward the acknowledgement of the rights of Indigenous Peoples?
- How will implementing UNDRIP change the relationship between First Peoples and Canadian society?

a. What does UNDRIP Say?

- Students can examine the United Nations Declaration on the Rights of Indigenous Peoples to learn about its goals and some important clauses. For example, UNDRIP explains how the rights of Indigenous peoples around the world, both as individuals and as groups, are to be protected by governments.
- The publication *Know Your Rights: United Nations Declaration on the Rights of Indigenous Peoples for Indigenous Adolescents* is a useful resource for students to use. It can be found online at https://fncaringsociety.com/sites/default/files/un-adolescents-guide2013.pdf.
  Students can read and discuss the important themes of the Declaration found on page 12 of UNDRIP for Indigenous Adolescents. The four themes are: the right to self-determination; the right to cultural identity; the right to free, prior and informed consent; and protection from discrimination.

b. UNDRIP in British Columbia

- Students can report on the passing of Bill 41, Declaration on the Rights of Indigenous Peoples Act, in the BC Legislature. They can work independently to find videos, websites and other documentation to learn what happened in the Legislature. Have students reflect on the comments of Indigenous leaders who spoke when the bill was passed.

c. Questioning UNDRIP

- Students can begin examining the issues around UNDRIP by viewing the video *How UNDRIP Changes Canada's Relationship with Indigenous Peoples*. (Centre for International Governance Innovation, 2018. 5:13 min.) https://youtu.be/-Tq7Mnlavqs
- Students can explore what role UNDRIP can play in British Columbia. Ask them to work in groups to develop questions about UNDRIP. You could use the K-W-L learning strategy.

- Some questions for student to think about are:
  - What is UNDRIP?
  - What is the history of UNDRIP in Canada? For example, why did it take Canada so long to sign on?
  - What could/will it mean for BC's future?

d. UNDRIP in Action?

- Students can predict how significant UNDRIP will be in BC's future.
- Students can analyse the points of view in this CBC article: What does 'implementing UNDRIP' actually mean? https://www.cbc.ca/news/canada/north/implementing-undrip-bc-nwt-1.5344825
- Discuss how UNDRIP can or is being put into action. Ask, What evidence is there that it is being implemented, making a difference, or changing relationships?

Investigation 9
Give Back, Carry Forward

Students reflect on the important things they have learned in this unit, and consider how they can give back and carry their learning forward.

Refer to the Major Project outline, page 51.

a. What Did You Learn?

Students can consider these questions:

- What is one new thing you learned in this unit that you would consider a gift?
- What is one thing growing out of your learning that you can take action on?
- What are some new things you learned about where you live?
- What did you learn about yourself?

b. Documenting Learning

- Students can discuss or share ideas for documenting their learning.
  - Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both "giving back" and "carry forward" what they have learned.

First Nations Right to Vote in BC

Page 2 The NATIVE VOICE March, 1949

INDIANS GRANTED B.C. VOTE

the Native Voice

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

VOL. III, No. 3. VANCOUVER, B.C., MARCH, 1949 PRICE 10 CENTS

The B.C. Provincial

VOTE!

For Native Canadians

- The 19th Annual Native Brotherhood of B.C. Convention will be held at Bella Coola commencing April 5.
- Welfare Conference — The Regional Conference on Welfare will be held at the Empress Hotel on May 2, 3, 4. Indian Welfare will appear on the agenda for the first time in Canadian history. Mr. George Clutesi and Commissioner W. S. Arneil will speak in connection with Social Welfare.

THE AMENDMENT TO . . "ELECTIONS ACT" MEANS TO B.C. NATIVE INDIANS:

- ***The right to vote at elections.***
- **Be a candidate in the elections.**
- **Preserves any rights in the past.**

THE AMENDMENT DOES NOT MEAN:

- **The granting of full citizenship rights such as:**
  - **—Old Age or Mothers' Pensions**
  - **—Social Service**
  - **—Change in Educational or Health Policy**

What Do You Say?

William Scow, President Native Brotherhood of B.C.: "It is a great step forward."

Reginald Cook, Alert Bay: "For the first time in over one hundred years, Indians will be considered adults."

Mr. Pahl, Hartley Bay: "Encouraging advancement."

Dr. G. H. Raley, Vancouver: "The Brotherhood is to be congratulated on their splendid work."

Kitty Green, Port Simpson: "I hope this leads to better education, that our children will enjoy the same educational privileges as others."

Tim Moody, North Vancouver: "This is a start to some kind of equality. What tickles me is that the youngest province in the Dominion has taken the lead, and most of our young people think it is wonderful."

White Eagle, Hatzic: "I do hope they don't mix their vote with the other people in the different ridings . . . I have always maintained as you know, that the Indians are the first citizens of Canada, and they should elect their own representative to the Dominion and Provincial parliaments.

Ellen Neel: "When I heard the news I was tickled that our people will now have the vote. It is a good beginning."

Dr. Peter R. Kelly: "This has opened the door to the way that leads to everything. I have visited the Attorney-General and the Premier. They gave the Indians of B.C. the first real chance they ever had. Mr. Attorney-General assures me he wishes to help and explained that the vote in no way jeopardizes Indian rights.

"I sometimes have felt very discouraged since my last trip to Ottawa, but now I am full of hope.

Guy Williams: "Indians now will have a very powerful weapon in their hands to back up demands for the rights of citizenship."

Ed Kelly, one of our good Indian workers: "This is a great step towards advancement—but it is going to take a few years before the majority of Indians get knowledge of the voting system. The younger ones will all vote eventually. A certain percentage of our older people will vote, and some won't, because they don't understand. But from now on the Native people will study the power of the vote and take notice."

A NEW DEAL

Editor, Native Voice:

The news of the extension of the right to vote for Indians is a pleasant surprise. I was getting ready for bed when the news came over the air last night. It was so unexpected and isn't this what we have been clamoring for the last 100 years? Clamoring for the removal of a false racial barrier? Now this may be the turning point in our long history.

We are stepping on the threshold and there is no turning back. This is a long, hard won fight. Two of our young people were excited about the news this morning— Joe Hopkins and Bob Barton; but many yet do not realize the importance of this privilege for our future welfare.

This is a new deal and something always comes out after a deck of cards is shuffled.

WILLIAM FREEMAN
Klemtu, B.C.

Line Master 5-2

Indian Act Revisions 1951

REVISED INDIAN ACT 1951

Sections removed from earlier versions of the Indian Act

~~POTLATCH BAN~~

~~AGAINST THE LAW TO GO TO COURT FOR LAND CLAIMS~~

~~ILLEGAL TO GO INTO POOL HALLS~~

~~ILLEGAL TO GO INTO BEER PARLOURS~~

Sections still in place after 1951

Legal to drink in pubs, but nowhere else. Illegal to be intoxicated or have liquor on Reserve.

Cannot vote in Federal elections without giving up Indigenous or treaty rights.

New Indian Legislation Takes Effect Sept. 4

New legislation affecting Canada's 136,000 Indians goes into forces September 4, Citizenship Minister Harris announced in August.

The new Indian Act, first major overhaul of Indian legislation in 71 years, was passed at the last session of Parliament.

Charges of the state, the Indians now will have greater power over their own property and their own affairs, Mr. Harris said.

"The aim of the new act is to bring the Indians, by progressive steps, into a position of social, political and economic equality with other Canadians," the minister added.

Some of the changes:

The right to vote in band council elections is extended to Indian women.

Indian bands now can be authorized to have complete control over the spending of band and land revenue money.

Native Voice, August 1951, page 2

Despite Loud Protests Bill 79 Still Imperfect

John Blackmore (L. Essex West), chairman of the parliamentary committee which studied Bill 79, had said, the day before, that the Indians had had ample opportunity to make their views on the legislation known.

* * *

WE DO NOT agree with the statement of Mr. Blackmore (L., Essex West), that the Indians had ample opportunity to make their views on the legislation known—they did make their views known but the Government went right ahead and most of the Indian views have been ignored.

Some of the changes in the act may be for the better and suitable for the Indians who make their living on their reserves, tax free as farmers—but it brings great hardship to the British Columbia Indians on the coast who work in the logging camps and fishing industry. These men pay large income taxes . . . and are taxed without representation. B.C. Indians will be forced to abide by laws that are suitable for the Indians in other Provinces who live under different conditions.

Mr. Harris' intentions are presumably honourable but his successor might not be so well intended, and there are several dangerous and deadly sections in this new Act which should be revised.

Consider Section 112 whereby the Minister can, after a hearing, enfranchise a band of Indians without their consent. Until these sections are revised, Bill 79 remains, so far as we are concerned, a dangerous and imperfect Act. Why pass an Act unless it is perfect and just?

We cannot, under the circumstances, look on this imperfect bill as anything but a calamity and disaster ending the long and weary fight of those noble old Native Chiefs who sacrificed so much in their fight to win justice and freedom for the future young Native Canadians.

Native Voice, August 1951, page 4

Line Master 5-3

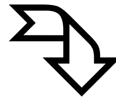
Calder v. BC, 1973

Calder v. Attorney-General of British Columbia, 1973

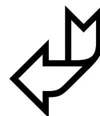
The Nisga'a Nation, led by Frank Calder, sued the BC government in the BC Supreme Court. They argued that Title to their lands had never been lawfully extinguished.

BC Supreme Court 1969
Vancouver, April 1969
Justice Gould hears the case. It lasts 6 days. Many Nisga'a Elders and chiefs travel to Vancouver to witness the trial.

October 1969
Justice Gould rules against the Nisga'a. He states if they ever had Title, they lost it when BC was made a colony. He said the Royal Proclamation did not apply to BC
.



BC Court of Appeal 1970
Vancouver, March1970
Five judges of the BC Court of Appeal hear the case. They agree with the lower court, that Title was extinguished when BC became a colony.



Supreme Court of Canada
Ottawa, October 1970
The Supreme Court agrees to hear the appeal of the Nisga'a.

Ottawa, November 29 to Dec 3 1971
The seven judges of the Supreme Court of Canada hear the case.

Ottawa, January 1973
After more than a year in deliberation, the Supreme Court of Canada gives its decision. The judges do not agree on whether or not Nisga'a Title to the land had been extinguished. Four rule against the Nisga'a, and 3 rule for them.

If the Nisga'a did not win their case, why is Calder v. BC so important?

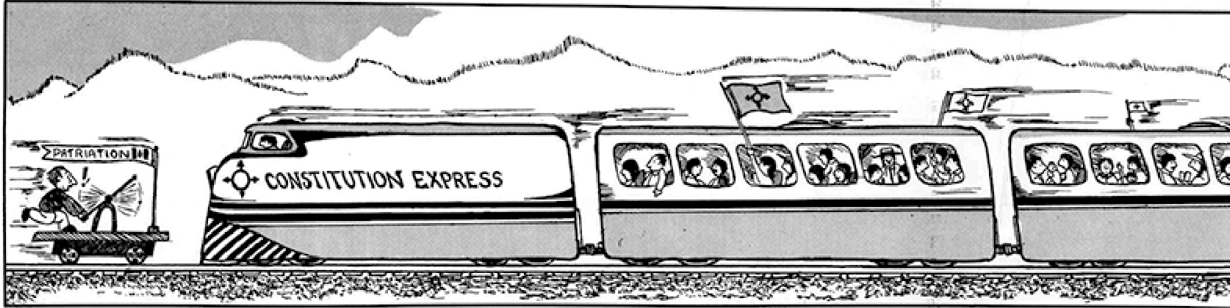
Because the majority of judges – 6 out of the 7 Supreme Court judges – acknowledged that Aboriginal Rights do exist in Canadian Law.

As a result of the case, Canada started negotiating a treaty with the Nisga'a in 1976. It was another long journey, but the Nisga'a Treaty was finally signed in 1998.

Line Master 5-4

Section 35, Constitution Act, 1982

Indians taking Constitution Express



Constitution Express Bulletin, UBCIC November 5, 1980.

1867: Canada is governed by the British North America Act, which forms the Canadian Constitution. It is an act of the British Parliament. Any changes have to be passed by politicians in Great Britain.

1980: The Canadian government works to patriate the Constitution (bring it home to Canada), and include a Charter of Rights and Freedoms.

But there is no mention of Indigenous Peoples and their existing rights and relationships. There is no consultation with Indigenous Peoples.

Indigenous groups organize many protests. In BC, the Union of BC Indian Chiefs organizes the Constitution Express. Two trains take First Nations to Ottawa to hold meetings and protest.

1982: The actions get results. Section 35 is added to the Constitution Act. Indigenous Rights are officially and legally recognized

About 800 B.C. Indians will leave Vancouver for Ottawa Monday on two sections of the Constitution Express in a move to delay the patriation of the British North America Act until the special status of the Indian people is reaffirmed.

One train will leave from the CP Rail station at 8 p.m. and pick up other Indians on the Calgary-Regina route. The other will go from the Canadian National station at 9:45 p.m., taking on more passengers at Jasper, Edmonton and way points.

The two trains will join at Winnipeg Wednesday night, arriving in Ottawa Friday morning with an estimated 1,000 or more protesters.

If no promises are given to the Indians in Ottawa they plan to take the Constitution Express to New York in a bid to have the United Nations intercede for them.

The Vancouver Sun, November 22, 1980, p. A10.

Section 35 of the Constitution Act

35. (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.

(2) In this Act, “aboriginal peoples of Canada” includes the Indian, Inuit and Métis peoples of Canada.

(3) For greater certainty, in subsection (1) “treaty rights” includes rights that now exist by way of land claims agreements or may be so acquired.

(4) Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons.

Section 35 recognizes and affirms Indigenous Rights

BUT

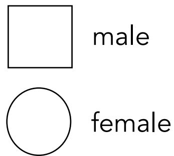
It does not define them.

That was left to the courts to decide.

Line Master 5-5

Gender Equity: Bill C-31, 1985

Defining Indigenous Status under the Indian Act

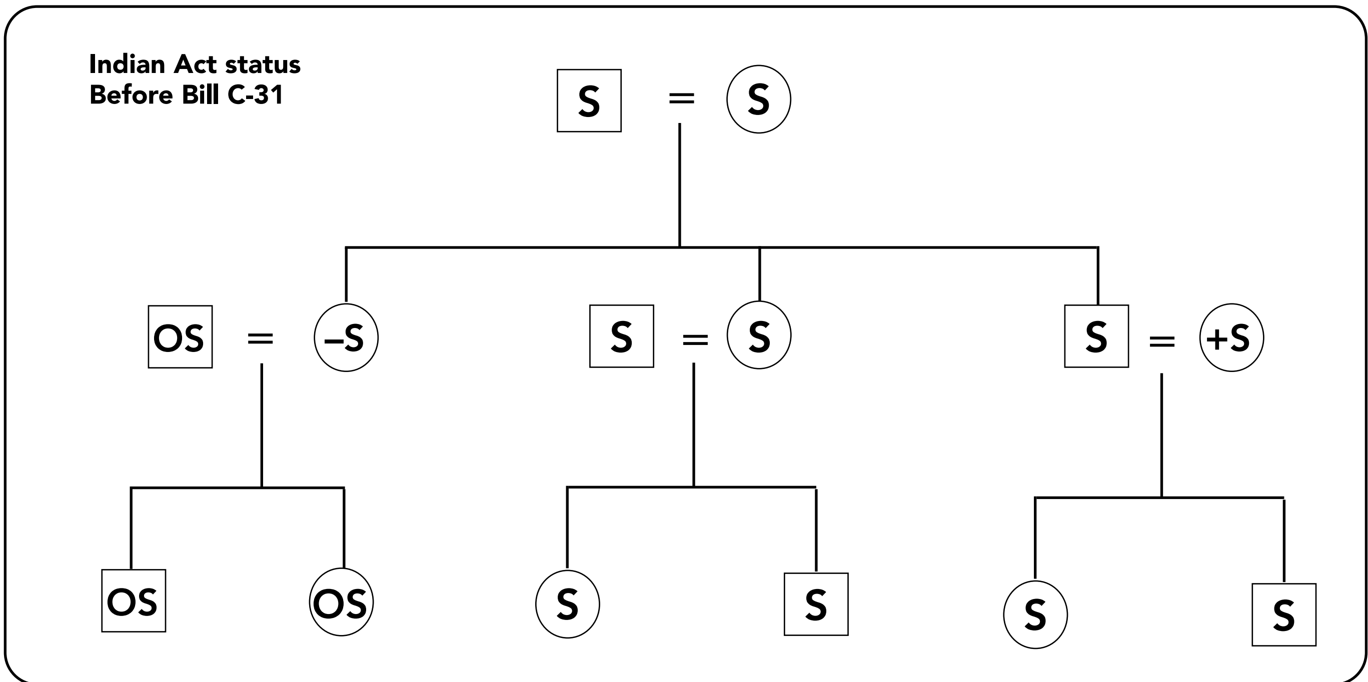


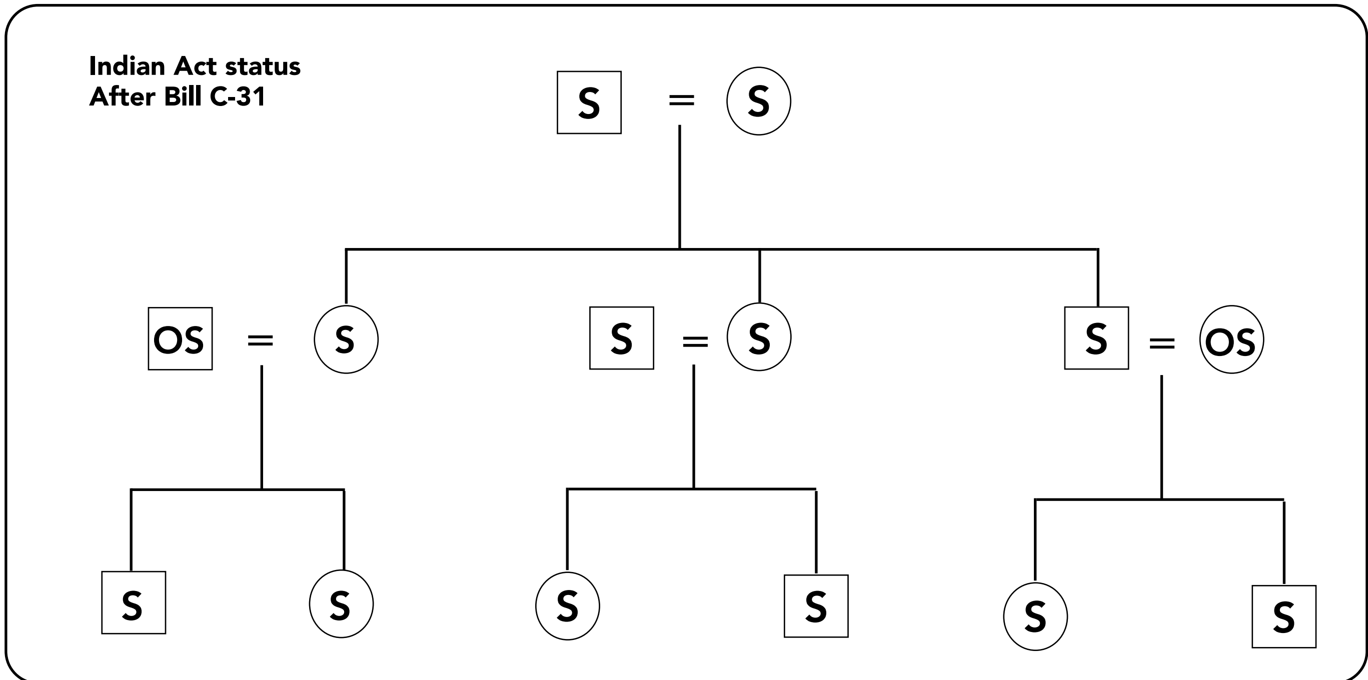
S : Person born with Status under the Indian Act

OS : Person born without Status under the Indian Act (Indigenous or non-Indigenous)

–S : Status person who lost Status under the Indian Act

+S : Person born without Status who gained Status under the Indian Act





Delgamuukw v. British Columbia

Timeline of Trials

1984
35 Gitxsan and 13 Wet'suwet'en Hereditary Chiefs filed their court action against BC. Delgamuukw (Earl Muldoe) was a claimant for the Gitxsan, while Gisday'wa (Alfred Joseph) was one of those representing the Wet'suwet'en.

1987-1990
The trial, known as Delgamuukw et al v. the Attorney General of BC, began in Smithers Court House on May 11, 1987. It continued until June 30, 1990. It was heard by BC Chief Justice Allan McEachern. There were 318 days of testimony, including the oral histories of the Gitxsan and Wet'suwet'en Elders and Chiefs.

1991, March 8
Chief Justice McEachern delivered his judgment. It dismissed the claims of the Gitxsan and Wet'suwet'en and said Aboriginal Title had been extinguished.

1993
The case was appealed at the BC Court of Appeal. The judges disagreed with McEachern CJ and ordered a new trial to clarify the legality of Aboriginal Title.

1997
The Supreme Court of Canada heard the appeal on June 16 and 17. The judgement was delivered December 11, 1997. It said McEachern CJ made a mistake by not accepting the testimony of oral histories.

SMITHERS – The provincial governments is being sued by the Gitksan-Wet'suwet'en Tribal Council for recognition of claims it has made to northwest lands.

Although the suit was filed with the BC Supreme Court, tribal council president Neil Sterritt said he expected the action to go to the Supreme Court of Canada and last three to five years.

He said the suit is directed against the provincial Government because it does not recognize aboriginal title.

The Interior News, Smithers, 12 September 1984, p. 1.

The Supreme Court of Canada ordered a new trial to resolve the issues, but that never happened. However, the judges laid down important principles for interpreting Aboriginal Title in future cases. They also acknowledge the admissibility of oral histories as legal evidence in courts.

The Delgamuukw Test for Demonstrating Aboriginal Title

In Delgamuukw, the Supreme Court of Canada set out a three-part test for Aboriginal Title.

1. The Indigenous nation must have occupied the territory before the declaration of sovereignty.
2. If present occupation is invoked as evidence of occupation before sovereignty, there must be a continuity between present occupation and occupation before sovereignty.
3. At the time of declaration of sovereignty, this occupation must have been exclusive.

Line Master 5-7

Learning Stations Response Sheet

Station ________________ Station Topic ________________________________

Tell something about the documents that you found...
Surprising

Interesting

Troubling

Think of 2 questions you have about the document or topic.

Station ________________ Station Topic ________________________________

Tell something about the documents that you found...
Surprising

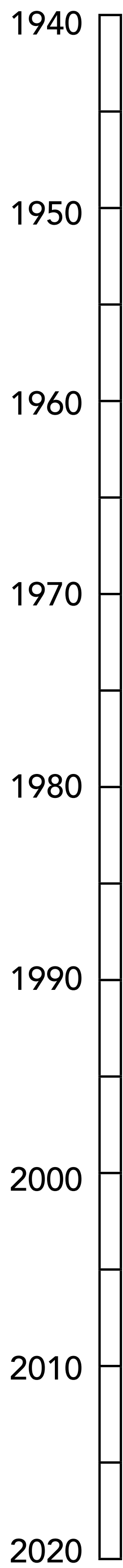
Interesting

Troubling

Think of 2 questions you have about the document or topic.

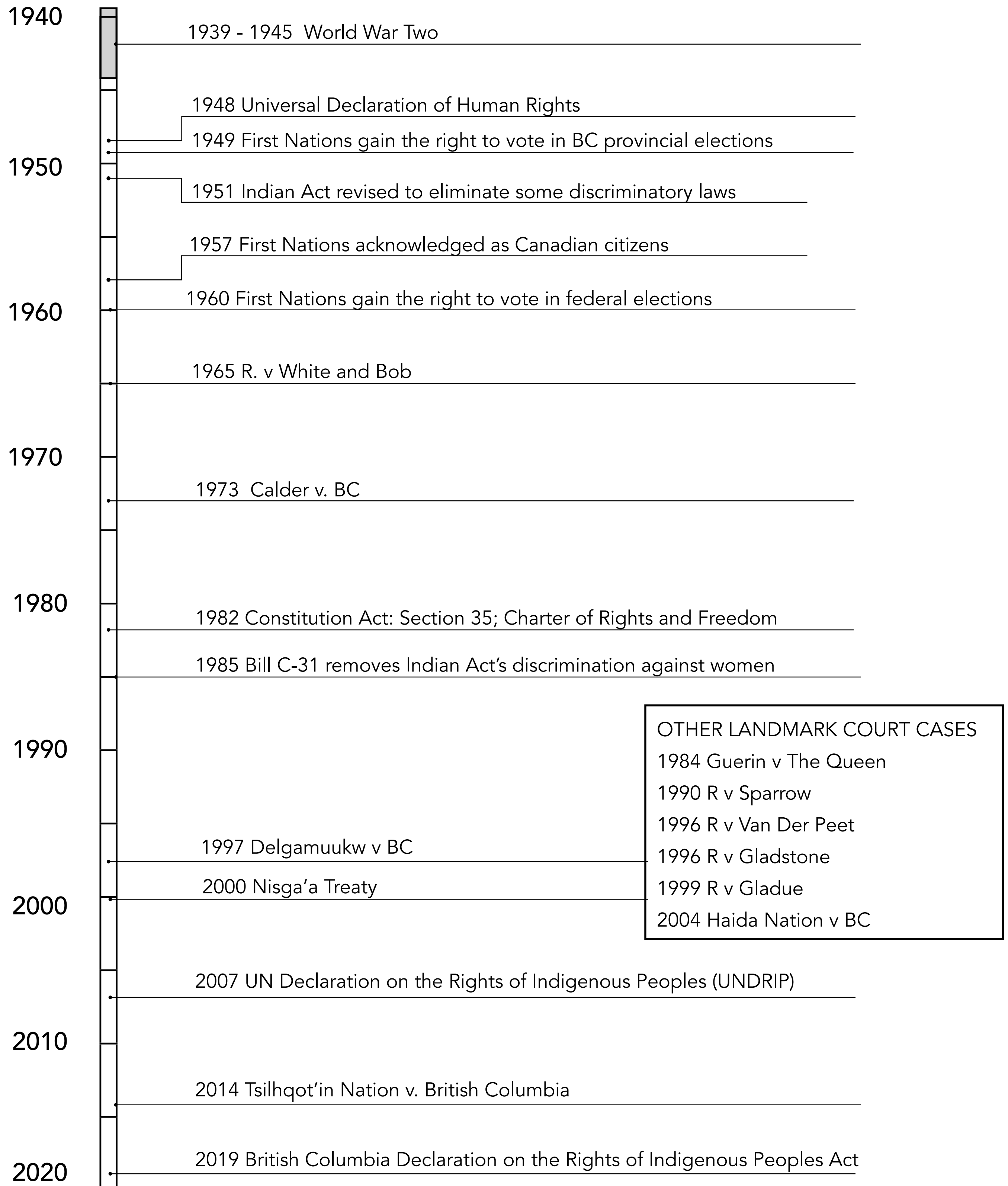
Line Master 5-8

Acknowledging Rights Timeline



Line Master 5-9

Acknowledging Rights Timeline: Key



Line Master 5-10

Analysing the Indian Act

The Indian Act is a set of laws that defines the administrative relationship between First Nations and the Government of Canada (and by extension, all Canadians). Originally it put complete control of First Nations education, culture, politics and economics in the hands of the government. It is still in effect today, although its implementation is interpreted through Section 35(1) of the Constitution Act.

Selected Sections from the Indian Act

(Dates are when Section was added to the Act)

Interpretation (i) (1876) "Person" means an individual other than an Indian.

94 (1941). The proceeds arising from the sale or lease of any Indian lands, or from the timber, hay, stone, minerals or other valuables thereon, or on a reserve, shall be paid to the Minister of Finance to the credit of the Indian fund.

139 (1920). Any constable may arrest without warrant any person or Indian found gambling or drunk on any part of a reserve. ... Such person or Indian shall be liable to imprisonment for a term not exceeding three months or to a penalty not exceeding fifty dollars. ... Half of the penalty shall belong to the informer.

140A (1930). Where it is proven in court that any Indian, by inordinate frequenting of a poolroom either on or off an Indian reserve, misspends or wastes his time to the detriment of himself, his family or household, shall be forbidden to enter such poolroom for one year.

141 (1927). Every person who, solicits or requests from any Indian any payment or contribution or promise of any payment or contribution for the purpose of raising a fund for the prosecution of any claim which the tribe or band of Indians to which such Indian belongs ... shall be guilty of an offence and liable upon summary conviction for each such offence to a penalty not exceeding two hundred dollars and not less than fifty dollars or to imprisonment for any term not exceeding two months.

CHAPTER 98

An Act respecting Indians

SHORT TITLE

1. This Act may be cited as the Indian Act. R.S., c. 81, s. 1. — Short title.

INTERPRETATION

2. In this Act, unless the context otherwise requires, — Definitions.

(*a*) "agent" or "Indian agent" means and includes a commissioner, assistant commissioner, superintendent, agent or other officer acting under the instructions of the Superintendent General [Minister]; — "Agent." "Indian agent."

(*b*) "band" means any tribe, band or body of Indians who own or are interested in a reserve or in Indian lands in common, of which the legal title is vested in the Crown, or who share alike in the distribution of any annuities or interest moneys for which the Government of Canada is responsible; and, when action is being taken by the band as such, means the band in council; — "Band."

(*c*) "Department" means the Department of Indian Affairs [Department of Mines and Resources]; — "Department."

(*d*) "Indian" means — "Indian."
(i) any male person of Indian blood reputed to belong to a particular band,
(ii) any child of such person,
(iii) any woman who is or was lawfully married to such person;

(*e*) "Indian lands" means any reserve or portion of a reserve which has been surrendered to the Crown; — "Indian lands."

The opening section of the 1941 version of the Indian Act.

Protection Under the Indian Act

While the Indian Act is discriminatory legislation, it does include some protections for First Nations.

The Act gives the federal government legal responsibilities towards First Nation. There are legal protections such as tax exemptions for property on reserves, and the protection of reserve lands from seizure. The Act, for the time being, keeps some Traditional Territories as First Nations land.

The Indian Act also serves to protect – to some extent – from interference by the provinces. This is why First Nations have fought against the outright abolishment of the Indian Act until other legal protections are in place.

Line Master 5-11

Indian Act: Anti-Potlatch Laws

Laws prohibiting important cultural ceremonies became more restrictive over time.

Indian Act, 1884

3. Every Indian or other person who engages in or assists in celebrating the Indian festival known as the "Potlatch" or in the Indian dance known as the "Tamanawas" is guilty of a misdemeanour, and shall be liable to imprisonment for a term of not more than six nor less than two months in any gaol or other place of confinement; and any Indian or other person who encourages, directly or indirectly, an Indian or Indians to get up such a festival or dance, or to celebrate the same, or who shall assist in the celebration of the same is guilty of a like offence, and shall be liable to the same punishment.

Indian Act, 1927

140(1). Every Indian or other person who engages in, or assists in celebrating or encourages either directly or indirectly another to celebrate any Indian festival, dance or other ceremony of which the giving away or paying or giving back of money, goods or articles of any sort forms a part, or is a feature, whether such gift of money, goods or articles takes place before, at, or after the celebration of the same, or who engages or assists in any celebration or dance of which the wounding or mutilation of the dead or living body of any human being or animal forms a part or is a feature, is guilty of an offence and is liable on summary conviction to imprisonment for a term not exceeding six months and not less than two months.

(2). Nothing in this section shall be construed to prevent the holding of any agricultural show or exhibition or the giving of prizes for exhibits thereat.

(3). Any Indian in the province of Manitoba, Saskatchewan, Alberta, or British Columbia, or in the Territories who participates in any Indian dance outside the bounds of his own reserve, or who participates in any show, exhibition, performance, stampede or pageant in aboriginal costume without the consent of the Superintendent General or his authorized agent, and any person who induces or employs any Indian to take part in such dance, show, exhibition, performance, stampede or pageant, or induces any Indian to leave his reserve or employs any Indian for such a purpose, whether the dance, show, exhibition, stampede or pageant has taken place or not, shall on summary conviction be liable to a penalty not exceeding twenty-five dollars, or to imprisonment for one month, or to both penalty and imprisonment.

Line Master 5-12

Federal and Provincial Election Acts

The Indian Act was not the only act to discriminate against First Nations. Federal and provincial Election Acts prohibited people with Indian Status from voting.

Canada Elections Act, R.S.C. 1952, C. 23, s. 14.

14.(2) The following persons are disqualified from voting at an election and incapable of being registered as electors and shall not vote nor be so registered, that is to say,

(e) every Indian, as defined in the Indian Act, ordinarily resident on a reserve, unless,

(i) he was a member of His Majesty's Forces during World War I or World War II, or was a member of the Canadian Forces who served on active service subsequent to the 9th day of September, 1950, or

(ii) he executed a waiver, in a form prescribed by the Minister of Citizenship and Immigration, of exemptions under the Indian Act from taxation on and in respect of personal property, and subsequent to the execution of such waiver a writ has issued ordering an election in any electoral district;

Province of British Columbia

Municipal Elections Act, 1948

4. No Chinese, Japanese, or Indians shall be entitled to vote at any municipal election for the election of a Mayor, Reeve, Alderman, or Councillor.

Provincial Elections Act, 1948

4. (1) The following persons shall be disqualified from voting at any election, and shall not make application to have their names inserted in any list of voters : —

(a) Every Indian: Provided that the provisions of this clause shall not disqualify or render incompetent to vote any person who:—

(i) Has served in the Naval, Military, or Air Force of any member of the British Commonwealth of Nations in any war, and who produces a discharge from such Naval, Military, or Air Force to the Registrar upon applying for registration under this Act and to the Deputy Returning Officer at the time of polling;

(ii) Has been enfranchised under the provisions of the "Indian Act" of the Dominion;

(iii) Is not resident upon or within the confines of an Indian reserve.

Line Master 5-13 part 1

First Nations Rights in 1948?

Analyse these clippings from the *Native Voice* to find evidence of violations of the Universal Declaration of Human Rights in 1948.

1

CANADIAN CITIZENS

January 1st, 1947, saw the dawning of a new stage in the lives of Canadian people. With the birth of the new year all people residing in Canada regardless of their birthplace, foreign or British, are entitled by law to call themselves Canadians. Much publicity has already been given through the press and radio on the forward step taken by the Dominion Government which makes further comment from THE NATIVE VOICE unnecessary at this time excepting to mention that under Canadian laws INDIANS ARE NOT PEOPLE.

Native Voice, January 1947, page 4.

Forgotten Man

Native Voice, February 1947, page 4.

2

The NATIVE VOICE

THE SWASTIKA STILL GROWS

Native youth and White youth fought alongside each other in Europe and on the hillsides of Hong Kong accepting and giving each other that comradeship so needed under tense circumstances.

Native workers and White workers work alongside in our mills, canneries, logging camps and most of the other industries in B.C. with a mutual respect for each other.

Some theatre managers on Vancouver Island and Northern B.C. do not believe that there should be joint enjoyment of pictures and carry out a segregation program.

We have been told of a small town in the Northern interior where Natives are refused service in restaurants and where the local medical practitioner has one waiting room for Natives and one for Whites.

The concepts of democracy of both Native and White youth laying alongside the other on the battlefields of the world were at a variance of these smug practices of democracy in certain B.C. communities.

Native Voice, January 1947, page 8

3

BC Indians Aroused Over School Ban On Children

VICTORIA, B.C.—Indians are banding together to demand revision of a section of the Indian Act which compels native children to attend designated schools regardless of the wishes of their parents.

Vancouver Island tribesmen were reported this month seething with unrest and discontent following exclusion of 12 Songhee Reserve children from the Craigflower School in Esquimalt.

UNFAIR LAWS

Tribes along the Fraser Valley, along the Thompson and in far northern B.C. are being told to call their braves together to protest jointly to the federal Indian Affairs department against the "unfair white man's laws."

"We are working on the recommendations now," said Chief Percy Ross of the Songhee Indian reserve.

"We are going to send them to Ottawa. If nothing is done about them there is going to be a blow-up."

Trouble began brewing when the Indian department refused to pay the tuition fees of native children at Craigflower School because they were not attending a school of their religious faith.

The Indian department's action was based on a provision in the act which states:

"No Protestant child shall be assigned to a Roman Catholic school or a school conducted under Roman Catholic auspices, and no Roman Catholic child shall be assigned to a Protestant school or school conducted under Protestant auspices."

Native Voice, October 1950, page 8

Line Master 5-13 part 2

First Nations Rights in 1948?

4

Page 8 The NATIVE VOICE July, 1947

OUR MAIL BOX

Write to The VOICE any News of Interest in your District, etc.

The following letter has been sent to The Native Voice requesting that it be printed, then forwarded to Mr. Geo. Fellows, Chilliwack, B.C.

Lytton, B.C.,
June 26th, 1947.

Mr. Geo. Fellows,
Chilliwack, B.C.

Dear Mr. Fellows:

Having read the Province about you, I thought I'd write to you.

It is not only the Indian reserve in Chilliwack that is neglected. It is exactly the same all along the Indian reserves through here. Old Indian people hardly getting anything on their relief. My mother is 75 years old and gets only $5.00 (five dollars) relief a month, and she is not allowed to buy anything on it that she needs. She has to get what is on the list that the storekeepers claim is given to them by the Indian Agent such as flour, baking powder, two pounds of sugar, table salt, rolled oats, cheese, matches, lard (if any), tea and $1.00 worth of meat, which lasts her only two days and she has to go without the rest of the month.

One old lady's house burned down two years ago. She went to the Indian Agent about it. She was told to go and live with her sister in a one-room house. She is still without a house. And while there were two sawmills running in the Indian reserve, where does the money go?

My mother's log house is in an awful shape. The logs are rotten and has six inches of moss on the roof and leaks all over and has cardboards on window panes. She has been sickly for years and years. Three weeks after my father died, I brought her to my place—five months later we went in to see our Indian Agent about her house, so she could stay there in the summer time when she didn't need much wood. The Indian Agent told her he couldn't let her have what she needed as she is not living there. He also said, "You can make a living on $5.00 a month all right." We asked him if he could, he did not answer that. Imagine an old woman of 75 years old living alone and having to go out and pack her own wood to keep warm.

One official said in the Province paper, "We are practically run ragged, we can't possibly cope with every needy case at once." What are they doing? When we go in to see our Indian Agent to ask for something we need, he just growls at us and refuses and reminds us who we are. I know, because I've been in there with, and for my mother. Why, our Indian Agent has been in the Indian Office for 16 years or more and seems to have done very little for needy Indians. He promises things for some but never comes through. He is sure of his pay but we have to live poor.

What about the Indian Residential Schools? There is one here and school children buy their own bread to take back to school on Saturdays, and some of them go home at nights when they get a chance to get something to eat and bring some bread and butter and jam back to school with them.

And we don't get any higher education than Grade 6. The Indian Day School here has been closed for over a year. We had a good teacher but she had to resign as the Indian Agent would not give her any school supplies or enough wood for winter. And she was told before she started teaching not to teach any higher than Grade 6.

FROM AN INDIAN GIRL.

This letter from "an Indian Girl" in Lytton was a response to the reports by teacher George Fellowes about poverty on the Chilliwack Reserve.

Note that $5 in 1947 would be worth roughly $500 today.

TEACHER WILL CONTINUE PROBE

Fellowes to Tour B.C. Reserves

Schoolmaster George Fellowes, whose revelations of squalor and neglect on the Chilliwack Indian Reserve led to a series of articles in The Daily Province exposing the conditions there, will tour other reserves in the province on invitation of the B.C. Native Brotherhood to "do the same sort of thing."

Mr. Fellowes agreed with Native Brotherhood officials that Chilliwack reserve was no worse than most reserves.

A Native Brotherhood official declared that reserve was "only one example." Conditions on the west coast of Vancouver Island were "unbelievable," he claimed.

Meanwhile, at Chilliwack, hundreds of letters and telephone calls, hampers of food and clothing are still arriving from Vancouver and other B.C. points. Offers of beds and blankets, badly needed on the reserve and on other reserves, for that matter were being made.

Mr. Fellowes has had to ask that would-be helpers slow down their support.

Meanwhile, a personal representative of Cardinal McGuigan, former newspaperman Frank Bell, was at the Chilliwack Reserve in the course of an investigation of B.C. reserves sponsored by the Cardinal.

Representatives of an international news magazine have telegraphed request that Mr. Fellowes, who is already author of three books on juvenile problems, write a report of his investigations.

Vancouver Province, June 10, 1947, page 1

Line Master 5-14

Examining the Universal Declaration of Human Rights

When the Universal Declaration of Human Rights was signed in 1948, many rights of First Peoples were infringed upon. Examine some Articles of the Declaration to find some examples. Decide the status today: are the rights now acknowledged, or are there still some infringements today?

	Examples of infringement of rights in 1948	Status today
Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.		
Article 6. Everyone has the right to recognition everywhere as a person before the law.		
Article 21 (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.		
Article 21 (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.		
Article 25 (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control		
Article 26 (3). Parents have a prior right to choose the kind of education that shall be given their children.		

Line Master 5-15

The Courts of Canada and British Columbia

Landmark court cases for First Peoples have involved several levels of courts as the cases have been appealed. The courts have changed over time and you may come across some courts which no longer exist. Here is a guide to the levels of appeal through the courts in the past and today.

Historical Courts

Magistrates Court

This was the first level of court for small offenses such as arrests under the game laws. Magistrates were often not formally trained lawyers or judges.

County Court (until 1990)

BC is divided into 8 judicial counties, and County Court handled matters from the entire region defined as a county. It heard appeals from Magistrates courts.

Provincial Court (from 1969)

Provincial courts replaced Magistrates court, and eventually the County Courts.

Supreme Court of BC

BC Court of Appeal (from 1910)

Supreme Court of Canada

Judicial Committee of the Privy Council in London, United Kingdom (until 1933 for criminal appeals and 1949 for civil appeals)

Due to Canada's colonial roots, the final court of appeal was held by the British Crown in London. In historical documents it is often referred to just as The Privy Council. It is a committee of senior judges, and is still in operation today for some Commonwealth countries.

Court System Today

These are the levels of courts in the judicial system that apply to the pursuit of Indigenous Rights and Title. There are other levels of courts.

Provincial Court

First level of trial court covering criminal, criminal youth, family, child protection, small claims, and traffic cases.

Supreme Court of BC

Secondary level of trial court, hearing civil and criminal cases and some appeals from the Provincial Court.

BC Court of Appeal

Highest court in the province, hearing appeals from the Provincial and Supreme Courts.

Supreme Court of Canada

The last court of appeal in Canada. It usually only hears cases of national importance, and cases that settle an important point of law. Since the Constitution Act of 1982, the Supreme Court of Canada has been called upon to interpret the act, including Indigenous Rights under Section 35, and the Charter of Rights and Freedom.

Line Master 5-16

Regina vs. White and Bob [1965]

In July, 1963, two Snuneymuxw men, Clifford White and David Bob, were charged with hunting deer out of season, under the BC Game Act. At their first court appearance on July 8, White and Bob made their position clear:

> "The peace treaty signed years ago between the crown and the Indians," they said from the prisoner's box, "gives us the right to hunt and fish any time of year."[1]

Their case was delayed several times, but was finally heard in Nanaimo Magistrate's court in September. There was a bit of a scene in the courtroom, however, not including the cardboard boxes full of old deer carcases given as evidence. White and Bob's lawyer James Wilson wanted to delay the hearing further.

Shortly before the trial began, the Indian Agent in Duncan had contacted Wilson. He said he was gathering important information from other First Nations who wanted to support the pair, but many were out fishing, so he couldn't get all the witnesses he needed. Wilson told the court, "The rights and liberties of this group of Her Majesty's subjects are jeopardized unless we have a properly prepared case."

However, Magistrate Lionel Beevor-Potts felt the case had been delayed long enough, and he refused a postponement. Wilson then withdrew from the case, claiming he had not been given sufficient instruction. So, White and Bob took over their defense themselves.

On the last day of the trial, September 25, the courtroom was filled with First Nations supporters. White and Bob called Cowichan Elder and historian Joseph Elliott as a witness. He read from the treaty signed with James Douglas, including the statement, "it is understood that we are at liberty to hunt over unoccupied lands."

It was not enough to convince the magistrate, who held that "the alleged treaty was not material to this case." Further, as he pronounced them guilty, he said "It was pure piggish on your part. You could have got permits for hunting if you tried."

Clifford White explained to the court, "We were hunting for others, nor just ourselves." David Bob stated "that treaty clearly states we are allowed to hunt at any time."[2]

1. Nanaimo Daily Free Press, July 8, 1983, page 1
2 Nanaimo Daily News, 26 September, 1963, page 13.

The men were fined $100 or 40 days in jail. Curiously, the magistrate said, "The fine would be much heavier if you were not native Canadians."

But as soon as White and Bob left the court, supporters were rallying to raise funds for an appeal. They hired a young lawyer named Tom Berger. The appeal was heard in Nanaimo County Court three months later before Judge A. Swencisky.

The Crown Prosecutor argued that the case was constitutionally invalid and should be dismissed. Berger argued that the Game Act did not apply, thanks to the treaty. Judge Swencisky ruled there were grounds for appeal and he acquitted the men.

In his judgement, Swencisky held "that the aboriginal right of the Nanaimo Indian tribes to hunt on unoccupied land, which was confirmed to them by the Proclamation of 1763, has never been abrogated or extinguished and is still in full force and effect."[3]

The province appealed the decision, believing it was an important constitutional issue. The Native Brotherhood of BC promised to pay for the costs of the appeal for White and Bob. "The Brotherhood is willing to carry this fight to the highest court necessary," said President Guy Williams.[4]

At the BC Court of Appeal in Vancouver in October 1964, Clifford White and David Bob faced five senior judges, who stated publicly they were aware of the importance of the case.[5] Three of the judges agreed with Judge Swencisky and the case was dismissed.

The province immediately appealed to the Supreme Court of Canada in Ottawa. However, that court's seven judges quickly dismissed the appeal. "We do not find it necessary to hear you," the judges told the lawyers. They all agreed with the decision of the BC Court of Appeal. The Douglas treaty was a legal treaty.

Ironically, in a province with almost no First Nations treaties, the first court case to acknowledge Indigenous rights was about the recognition of treaty rights.

3 Quoted in Regina v. White and Bob, 1964, Dominion Law Reports, page 626. https://www.canlii.org/en/bc/bcca/doc/1964/1964canlii452/1964canlii452.html
4 Nanaimo Daily News, October 2 1964, page 10.
5 Nanaimo Daily News, October 6, 1964, page 5.

Line Master 5-17

Landmark Court Case Research

Name of Court Case

Appellants

Respondents

Dates of Provincial Trials

Dates of Supreme Court of Canada Trial

Case Summary

Supreme Court of Canada Decision

Outcomes, Impacts on Indigenous Rights

Line Master 5-18

Indigenous Rights Landmark Court Case Summaries

Court Case	Supreme Court Decision	Impact on Indigenous Rights
Guerin v The Queen [1984]		
R v Sparrow [1990]		
R v Van Der Peet [1996]		
R v Gladstone [1996]		
Delgamuukw v BC [1997]		
R. v. Gladue [1999]		
Haida Nation v BC [2004]		
Tsilhqot'in Nation v BC [2014]		

Line Master 5-19

Acknowledging Wrongs: Residential School Apologies

Apology to First Nations Peoples

*The Right Reverend Robert Smith, Moderator The United Church of Canada, 1986**

Long before my people journeyed to this land your people were here, and you received from your Elders an understanding of creation and of the Mystery that surrounds us all that was deep, and rich, and to be treasured.

We did not hear you when you shared your vision. In our zeal to tell you of the good news of Jesus Christ we were closed to the value of your spirituality.

We confused Western ways and culture with the depth and breadth and length and height of the gospel of Christ.

We imposed our civilization as a condition for accepting the gospel.

We tried to make you be like us and in so doing we helped to destroy the vision that made you what you were. As a result you, and we, are poorer and the image of the Creator in us is twisted, blurred, and we are not what we are meant by God to be.

We ask you to forgive us and to walk together with us in the Spirit of Christ so that our peoples may be blessed and God's creation healed.

*First public apology ever made regarding Residential School by any organization involved. A second expanded and more detailed apology was made by the United Church in 1998.

The Apology of The Royal Canadian Mounted Police (RCMP) with Respect to the Indian Residential School Legacy

Giuliano Zaccardelli, Commissioner Royal Canadian Mounted Police, May 2004

Many Aboriginal people have found the courage to step outside of that legacy of this terrible chapter in Canadian history to share their stories. You heard one of those stories today. To those of you who suffered tragedies at residential schools we are very sorry for your experience. Healing has begun in many communities as you heard today, a testament that is a testament to the strength and tenacity of Aboriginal people and Aboriginal communities.

Canadians can never forget what happened and they never should. The RCMP is optimistic that we can all work together to learn from this residential school system experience and ensure that it never happens again.

The RCMP is committed to working with Aboriginal people to continue the healing process. Your communities deserve better choices and better chances. Knowing the past, we must all turn to the future and build a brighter future for all our children.

We, I, as Commissioner of the RCMP, am truly sorry for what role we played in the residential school system and the abuse that took place in that system.

Acknowledging Wrongs: Residential School Apologies

Statement of Reconciliation, The Jesuits in English Canada

*Delivered by Father Winston Rye, S.J., at the Truth and Reconciliation Commission of Canada's Québec National Event, Montreal, April 25, 2013**

Let me begin today by first acknowledging all Survivors of the Residential Schools and their families, the Elders present, the Commissioners, Church and community leaders and members of the wider communities. We thank you sincerely for the invitation to share in this important event.

The Jesuits in English Canada want to take this special occasion to honour the Survivors. It has taken great courage, strength and generosity for you to come forward and to share your story with all of us here, a story of loss, grief, hardship, but also of resistance and healing.

We also greet the children and grandchildren of the Survivors, who suffered in turn from their parent's trauma in the Residential Schools and learned from their character and bravery.

We come today to pay tribute to the individuals who attended the Spanish Residential School; both boys and girls. We recognize and embrace the students who attended the St. Peter Claver Residential School for Boys, St. Charles Garnier Collegiate and St. Joseph's School for Girls, some of whom are with us today in the audience.

This gathering is a symbol of hope and a reminder to all of us that such abuse must never happen again.

I stand here on behalf of the Jesuits to say that we are truly, deep within our hearts, sorry for what we did to injure individuals, families and communities by participating in the Canadian Residential School system.

When the Jesuits first met with First Nations peoples 400 years ago, we recognized the greatness of your traditional spiritual beliefs. That openness was lost in the 20th Century.

The legacy of the Residential Schools is a terrible cloud on our legacy of friendship. Today, we are relearning how to trust each other in a deeper understanding of our own faith through the lessons that your Elders have taught us.

It has been a struggle for the Jesuits to recognize that we became an active part of a system aimed at the assimilation of your traditional culture. It was not until it was much too late that we realized the harm that we had done.

The Jesuits are proud to still count many of our former students as friends and colleagues. We are grateful for the forgiveness and understanding that you have extended to us over the years. We humbly thank you for sticking with us and continuing to welcome us in your homes and communities.

We come to celebrate the achievements of our students. We recognize that what they achieved as professionals, athletes and community leaders was not because of our efforts at the school – but through their own strength of character and love of knowledge.

*This is an excerpt of the apology. For full text please see Truth and Reconciliation Summary Report pg. 390-393

Unit 6
Food, Health, and Wellness

Overview

Food is fundamental to everyone's lives and experiences. It supplies fuel and nutrition for our bodies. Some foods can maintain health while others can harm it.

First Peoples' traditional relationship with food has always been interconnected with the land, with family and community, with governance and with culture. The diversity of First Peoples is reflected in the diverse types of foods harvested from different local ecosystems.

Traditional knowledge of foods and medicines rooted in the specific territory of a community was built up over many generations. Before contact, Indigenous societies had well-developed systems of health care based on spiritual practice and holistic knowledge of medicines derived from the land.

Contact and colonization had devastating impacts on health and wellness. These include the sudden onslaught of diseases which decimated First Nations populations, specific impacts of diets in Indian Residential Schools, and the incipient effects of Western diets on those of First Peoples.

Traditional foods and medical practices helped to sustain First Peoples' physical, mental and spiritual health and wellbeing in the past, and First Peoples believe that by reclaiming and restoring them can have similar results today.

Essential Understandings

- For First Peoples, traditional foods from the land are like medicine, providing nutrition, health and identity.
- First Peoples have always used their traditional knowledge of traditional medicines and health practices to maintain wellness in their communities.
- The impacts of colonialism have had a significant negative impact on the health and wellness of First Peoples.
- First Nations in BC are leading the way in Canada to improve the health and wellness of First Peoples.

Guiding Questions

- What benefits are there from using traditional foods and medicines today?
- How did contact and colonization disrupt traditional food and health systems?
- How are First Peoples advancing significant issues of food and health today?

Focus on Learning Goals

While many or all the First Peoples Principles of Learning and BC Learning Standards may be relevant, the following are suggested as a focus in this Theme Unit.

First Peoples Principles of Learning

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

Understanding the interconnectedness of all things helps us learn about the importance of the land – the place we live – to our sense of well-being and identity.

BC Learning Standards

Content Learning Standards

BC First Peoples 12
- Impact of historical exchanges of ideas, practices, and materials among local B.C. First Peoples and with non-indigenous peoples
- Provincial and federal government policies and practices that have affected, and continue to affect, the responses of B.C. First Peoples to colonialism
- Resistance of B.C. First Peoples to colonialism
- Contemporary challenges facing B.C. First Peoples, including legacies of colonialism

Food Studies 12
- Perspectives in Indigenous food sovereignty

Anatomy and Physiology 12
- Lifestyle differences and their effects on human health
- Holistic approaches to health

Resources

This is an overview of the required resources for the activities in each Investigation. Additional optional sources are mentioned in the activities.

Investigation 1

- Bannock resources
  - *Aboriginal Health - Myth Busting Bannock*. Provincial Health Services Authority, 2014. 4:41 in. https://youtu.be/dIZytE0zGgo
  - Bannock: A Brief History. Unreserved, CBC, 2016. Audio and Text. https://www.cbc.ca/radio/unreserved/bannock-wild-meat-and-indigenous-food-sovereignty-1.3424436/bannock-a-brief-history-1.3425549
  - Baking Bread on a Rock? New Brunswick Community College. https://nbcc.ca/indigenous/did-you-know/bannock

  - Frybread, by Jen Miller. Smithsonian Magazine, 2008. https://www.smithsonianmag.com/arts-culture/frybread-79191/

Investigation 2
- Line Master 6-1, page 226, *Word Sort: Our Food Is Our Medicine*
- Line Master 6-2, page 227, *Cultural Significance of First Peoples Traditional Foods*
- "'Eating Healthy': Traditional Foods Are Good Medicine For Both Body And Soul." Dr. Sean Wachtel, 2018. First Nations Health Authority. https://bit.ly/2ExJIKk

Investigation 3
- First Nations Health Authority. *Traditional Food Fact Sheets*. https://www.fnha.ca/Documents/Traditional_Food_Fact_Sheets.pdf

Investigation 4
- Science First Peoples 5-9. FNESC/FNSA. http://www.fnesc.ca/science-first-peoples/
- *STA - Sharing mela'hma*. Crystal Dawn Moris, Stopover Splatsin 2019. https://vimeo.com/362421892
- Elsie Paul: *As I Remember It, Teachings from the Life of a Sliammon Elder*. http://publications.ravenspacepublishing.org/as-i-remember-it

Investigation 5
- Our History, Our Health. https://www.fnha.ca/wellness/our-history-our-health
- Resources about smallpox epidemics such as:
  - The Impact of Smallpox on First Nations on the West Coast. Indigenous Corporate Training, 2017. https://www.ictinc.ca/blog/the-impact-of-smallpox-on-first-nations-on-the-west-coast
  - Canadian Encyclopedia article. https://www.thecanadianencyclopedia.ca/en/article/smallpox
- *Indian Residential Schools and Reconciliation*, Grade 5. Activity 3.4, School Food.

Investigation 6
- Line Master 6-3, page 228, *Pillars of Food Security*
- Line Master 6-4, page 229, *Food Security*
- Line Master 6-5, page 230, *Traditional Diet Project*
- Carlson, Keith Thor. *You Are Asked to Witness: The Stó:lo in Canada's Pacific Coast History*. Stó:lo Heritage Trust, 1997.
- First Nations Health Authority. *Planning Your Journey to Wellness: A Road Map*. https://www.fnha.ca/WellnessSite/WellnessDocuments/FNHA_Wellness_Map.pdf
- Indian Residential Schools and Reconciliation. FNESC/FNSA. http://www.fnesc.ca/grade5irsr/
- Secondary Science First Peoples. FNESC/FNSA. http://www.fnesc.ca/sciencetrg/
- Ts'msyen Nation. *Persistence and Change: A History of the Ts'msyen Nation*. First Nations Education Services, SD 52, Prince Rupert, 2005.

Overview of Investigations

These Investigations have more activities than most teachers will incorporate into their units. It is not expected that you will use all of the activities, or follow the sequence as it is described. The activities are intended to be adapted to fit the needs of your students and classroom.

The activities are intended to inspire ways that you can respectfully include relevant First Peoples' knowledge and perspectives in your course.

For more information, see Using The BC First Peoples 12 Teacher Resource Guide, page 6.

1. How Traditional Are Traditional Foods?
    a. Experiencing "Traditional" Foods
    b. Is Bannock a Traditional Food?
2. Our Food is Our Medicine
    a. Cultural Significance of Traditional Foods
    b. Body and Soul
    c. What Food is Your Medicine?
3. Traditional Foods and Nutrition
    a. How Well Do You Know Traditional Food Resources?
    b. Benefits of Eating Traditional Foods
    c. Stories of Traditional Food
4. Traditional Health and Medicine
    a. Sharing Tea
    b. Traditional Medicines
    c. Systems of Wellness
5. Disrupting Food and Health Systems
    a. Impacts of Colonization
    b. Germs on Contact
    c. Nutrition in Indian Residential Schools
6. Wellness for BC First Nations Today
    a. Personal Wellness
    b. BC First Nations Health Authority
    c. Support for Traditional Medicines and Practices
    d. Contemporary Epidemic Responses
7. Food Security and Food Sovereignty
    a. What is Food Security?
    b. Traditional Foods and Food Security
    c. Barriers to Food Security
    d. Food Security and Climate Change
    e. Assessing Local Food Security
    f. Indigenous Food Sovereignty
8. Is a Traditional Diet Possible Today?
9. Give Back, Carry Forward
    a. What Did You Learn?
    b. Documenting Learning

Investigation 1
How Traditional are Traditional Foods?

Begin the unit by engaging students in an experiential activity that leads to a discussion about what makes something a traditional food.

Questions for Inquiry

- What makes a food traditional?
- How are traditional food sources prepared in new ways?

a. Experiencing "Traditional" Foods

Plan an activity in which students have an opportunity to engage in some way with traditional Indigenous foods that continue to be eaten today. The types of activities you choose will vary depending on your location. Here are some suggested experiential activities.

- Students can work together to make bannock.
    - If possible, find one or more recipes used locally. Students could bring recipes from home and try cooking from the different recipes.
    - Follow this up with the activity below, Is Bannock a Traditional Food?
    - Note: See the next activity for distinctions between bannock and fried or fry bread.
- Students can make jam. If possible, use locally available berries, but if not, use frozen berries such as blueberries. The jam can be served with the bannock.
- Make a class or group stew or soup. Students can each bring one ingredient.
    - Commonly, stews and soups eaten in an Indigenous diet have foods from the land and from the grocery store, such as carrots and onions. Usually the main protein is venison, moose, rabbit or duck, or, from the water, fish or clams. You may need to substitute with beef, chicken or other proteins.
    - For a vegetarian option, students could use an Indigenous recipe from the First Nations of Eastern North America by making a Three Sisters soup. The Three Sisters vegetables are beans, corn and squash. For more information, see *Science First Peoples 10-12* (FNESC/FNSA 2019), Activity 7.11, Companion Planting: An Indigenous Model, pages 199-200.
- Make a contemporary dish that incorporates one or more locally sourced foods. For example, some First Peoples adapt other cuisines to make dishes like clam chow mein or venison curry.
    - Indigenous students may be able to suggest dishes that are commonly served at community gatherings.
    - Students can find recipes in cookbooks by Indigenous chefs.
- Ask students to choose a locally available food and use a traditional preparation technique to prepare and cook the food. Try to use traditional tools, materials, and cooking facilities.

b. Is Bannock a Traditional Food?

Bannock and fried bread or frybread are staples of many Indigenous cultural celebrations. But are they traditional foods?

Note: Bannock is usually a non-yeast bread cooked on a griddle, over a fire, or baked in an oven. Frybread or fried bread is usually a yeast bread cooked in oil. However in some communities the terms may be used differently. Check to find out local usage of the terms.

- Students can investigate whether or not they think bannock and fried bread are traditional foods. Students can record their initial responses and revisit them at the end of the investigation.
- Students can learn the names for bannock and fry/fried bread in local First Nations languages. They can add the words to their student dictionary. (See “Student dictionary. As an on-going activity, students can create their own dictionary of words in the language of the local First Nation as they encounter them in different units. They may not want to record every word they find, but can decide on what key words to learn and record.” on page 57.)
- Students can investigate the origins of these cultural staples. Here are some resources to begin their investigations:
  - *Aboriginal Health - Myth Busting Bannock*. Provincial Health Services Authority, 2014. 4:41 in. https://youtu.be/dIZytE0zGgo
  - Bannock: A Brief History. Unreserved, CBC, 2016. Audio and Text. https://www.cbc.ca/radio/unreserved/bannock-wild-meat-and-indigenous-food-sovereignty-1.3424436/bannock-a-brief-history-1.3425549
  - Baking Bread on a Rock? New Brunswick Community College. https://nbcc.ca/indigenous/did-you-know/bannock
  - Frybread, by Jen Miller. Smithsonian Magazine, 2008. https://www.smithsonianmag.com/arts-culture/frybread-79191/
- Students may be interested to read and comment on the picture book *Fry Bread* by Kevin Noble Maillard. (Roaring Brook Press, 2019.)
- Ask students to evaluate the positive and negative nutritional aspects of bannock and fried bread. Ask the question: Is it possible to balance the cultural and nutritional aspects of bannock and fried bread?
- Have students revisit the question: Is Bannock a traditional food? Discuss some of the reasons that students changed their opinion, or kept their original opinion.

Investigation 2
Our Food is Our Medicine

Students consider the cultural significance of traditional foods to First Peoples.

Questions for Inquiry

- What traditional foods are significant for local First Nations?
- How can you interpret "Our Food Is Our Medicine"?

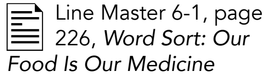
a. Cultural Significance of Traditional Foods

- Ask students to reflect on the statement "Our Food is Our Medicine." Explain that Indigenous people often use this statement when referring to the cultural importance of traditional foods.
  - Students can respond in a journal entry, or discuss it with a partner or small group.
- Discuss different ways this sentence could be interpreted. (For example, traditional foods are excellent sources of nutrition; harvesting, preparing and eating traditional foods provide a sense of identity and connection with the land; choosing traditional foods over many grocery store foods can improve health.)
- Students find out more about different perspectives on traditional foods and medicines. View one or more of these videos:
  - *Okanagan Women Elders' Stories: Part 5 – Plants & Medicines.* Westbank First Nation, 2016. https://youtu.be/-sfhfFlOqsw
  - *Indigenous Plant Healing*. Island Health, 2014. Two First Nations Elders discuss the healing properties of plants on Vancouver island. 3.24 min. https://youtu.be/RANcnIOtR1o
  - *S'olhTemexw – Food Plant Medicine Knowledge*. Access to Media, 2014. A Knowledge Keeper takes Stó:lo youth on a traditional food and medicines plant identification tour. 7:13 min. https://vimeo.com/132749448
  - *Wisdom Harvest*. Elders from Penelakut and Galiano Islands share knowledge of wild food foraging and ways in which harvesting practices are being impacted by changes in both the climate and the social landscape. Vimeo. 12 min. https://vimeo.com/96510119
  - *A Passion for Huckleberries!* Indigenous Tourism BC, 2014. A First Nations ethnobotanist discusses the many healthful aspects of huckleberries. https://youtu.be/_mCgi3NyuN0
- Ask students to record:
  - important things they know about traditional foods.
  - questions they would like to find out about traditional foods.

b. Body and Soul

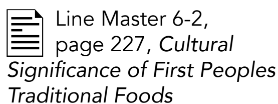
Students can explore ideas around food as medicine in the article "'Eating Healthy': Traditional Foods Are Good Medicine For Both Body And Soul" by Dr. Sean Wachtel, 2018. It is found on the First Nations Health Authority website: https://bit.ly/2ExJIKk

- Prior to reading the article, provide the following prompt from the


Line Master 6-1, page 226, *Word Sort: Our Food Is Our Medicine*

previous activity: Our Food is our Medicine. Briefly discuss some of the ideas the students shared in the previous activities and concepts from the videos above that can support the statement.

- Use the word sort activity on Line Master 6-1, page 226, *Word Sort: Our Food Is Our Medicine* to begin thinking about some of the concepts in the article. Students can work individually or in groups to cut out and sort the words. Place the four empty pieces aside to use later in the activity.
  - Students can sort the words in a way that supports their ideas and knowledge of the prompt, Our Food is Our Medicine. The words can be sorted, grouped, or paired in any way the students prefer. Have the students share the reasoning behind some of their word groups.
- Read the "Eating Healthy: Traditional Foods Are Good Medicine For Both Body And Soul" article together.
- After reading, pause and give time for students and groups to adjust their word sort groupings to reflect ideas they learned from the article.
- Discuss the author's perception of traditional foods and the causes and impacts of First Peoples' disconnection from traditional foods.
- Students can share and discuss new word groupings that are connected to the ideas in the text and from the class discussion.
- Can the students make connections to prior learning? Ask the students to give keywords from their prior learning (i.e., videos or discussion from previous activities), write them on the four blank pieces, and add them to their word sort. Students can share their additional keywords with the class.
- Once the students feel their word sort is complete, they can glue the words on a large 11x17 paper under the title, Our Food is Our Medicine.
  - Encourage the students to clarify and add to their word sort. For example: add titles and headings to the word groups; connect words similar to that of a mind map or web; add short notes explaining the reasoning for word groupings and connections.
- Set up a gallery walk to allow the students to view each other's word sorts. Provide Post-It's and students can write one of the following about each word sort:
  - An insightful idea
  - A creative grouping or connection of words
  - "This reminds me of…"
  - A question
- Share and briefly discuss the following question: How do First Peoples' perspectives of, and relationships with, traditional foods influence their well-being?
  - Students can respond to the question using Line Master 6-2, page 227, *Cultural Significance of First Peoples Traditional Foods*.
    - Students write 4 to 5 keywords from their own, or others, word sort that will support their answer.
    - Then students write 2 to 3 ideas or phrases generated from their word sort, the gallery walk, and/or discussions that support their answer.
  - Using the keywords and ideas as a foundation, the students will write a 1 to 2 paragraph answer for the question: How do First Peoples perspectives of, and relationships with, traditional foods influence their well-being?


Line Master 6-2, page 227, *Cultural Significance of First Peoples Traditional Foods*

Formative Assessment Strategy
Use student responses to this question to assess their understanding of the connections between traditional foods and wellness.

c. What Food is Your Medicine?

Students can consider what makes a food also a medicine.

- Brainstorm ideas of foods the students eat today that can be considered as medicine.
  - What are the criteria for food to be considered a medicine?
- As a class, use the information provided in the videos and article above to develop criteria for food to be labelled as medicine (for example, not processed or low processed; nutritious; must exert physical energy to harvest it – like hunting; low environmental impacts – not poisoning the land in it's production).
- Post the criteria and make it accessible for students.
- Which food is your medicine? The students will choose a food item they believe meets the 'food as medicine' criteria and research Internet sites, articles, and other information sources to find evidence that supports their food as medicine. The students will record their evidence and sources.
- Students can present their evidence for their food as medicine in a multimedia format such as PowerPoint or with an online platform such as Glogster.

Investigation 3
Traditional Foods and Nutrition

Students can assess their understanding of foods traditionally used by First Peoples in your locality, and investigate how specific foods contribute to a person's health.

If possible, incorporate opportunities for students to engage with the land in some way. This could involve going on a nature walk with an Elder or Knowledge Keeper to observe some common food plants. For students in a First Nations community, this could mean helping out with harvesting activities.

It is best if this activity is specific to your location but if local resources are not available, you can focus on the broader region where you live. In urban settings with students from a variety of Indigenous communities, a comparative study of different ecosystems might make sense.

In First Nations schools, work with the school principal and community members to identify ways you can connect with traditional foods. In public schools, connect with your school or district Indigenous department, or local First Nations leaders to find out about local foods.

Questions for Inquiry

- How do traditional foods provide nutritional needs for First Peoples?
- How are geography and food resources connected?

Unit 6 Food, Health, and Wellness

a. How Well Do You Know Traditional Food Resources?

Formative Assessment Strategy
The class can work together to develop a self-assessment scale for their knowledge of traditional food resources int he region.

- Work with students to show their knowledge of traditional food resources that are important for the First Nations of your region. You could approach this in a number of ways:
    - Students can do a self-assessment of their knowledge of traditional foods. The class could develop a scale they could all use for the assessment.
    - Students can work in small groups to brainstorm as many food sources as they can in a given amount of time. Then they can share their results and make a class list of items.
    - Using a stations approach, set out pictures and/or samples of major food resources and have students identify them.
- Students can work individually or in groups to create a poster or digital presentation of important local food sources. Groups could each focus on one type of resource category, such as fish, mammal, bird, berries, root plants, seaweeds, or other types found in your region.
- If possible, display images of local food sources around the classroom. Have books available that describe local food sources, particularly books that deal with First Peoples foods.

b. Benefits of Eating Traditional Foods

- Discuss what benefits there are to eating traditional foods. Students can recall or review some of the ideas from Investigation 2 above.
- Have students investigate the nutritional properties of specific traditional foods. They can refer to the First Nations Health Authority publication *Traditional Food Facts Sheets* for some of the important foods in BC. Online at https://www.fnha.ca/Documents/Traditional_Food_Fact_Sheets.pdf
- Students can create an infographic or booklet that could be used to teach someone about the benefits of eating traditional foods.

c. Stories of Traditional Foods

Students can trace a traditional food source from source to table.

- Individually or in small groups, students can choose a plant or animal that is traditionally harvested in your region. They can research and present the life story of the organism, and detail the harvesting, processing, cooking and storing of the food.
- This could culminate with the student creation of a recipe that is authentic to a BC First Nations community.

Investigation 4 Traditional Health and Medicine

Students can examine some aspects of traditional medicine and health practices.

Note that for First Peoples this knowledge may be sacred or held by specially-trained people. It is important to understand and follow local Protocols. It may be best to keep to general practices and concepts without delving too deeply into Traditional Indigenous Knowledges.

Questions for inquiry

- How is traditional knowledge embedded in the understandings of medicine and health?
- What practices were in place in traditional societies to promote and maintain wellness?

a. Sharing Tea

You may want to introduce this activity by brewing and sharing tea from a locally-sourced plant. Many traditional medicines involve brewing a tea or preparing an infusion from a plant that has specific qualities that are known to impact health and wellness. For suggestions of activities, see the FNESC/FNSA resource *Science First Peoples Grades 5-9*, Unit 2, Activities 7 and 8, pages 67 to 68.

b. Traditional Medicines

Students can investigate local traditional medicines that were important in the past and are still important today.

- You may want to introduce the topic with a video that demonstrates preparing traditional medicines, and passing on the teachings to the next generation. *STA - Sharing mela'hma*. Crystal Dawn Moris, Stopover Splatsin 2019. 4:13 min. https://vimeo.com/362421892. Discuss what responsibilities people who gain knowledge about traditional medicines are expected to take on.(For example, pass on the knowledge to the next generation.)
- Assist students in finding resources that document traditional medicines. Depending on your locality, you may be able to locate published resources that identify traditional medicinal plants.
- If appropriate, students could work with an Elder or Knowledge Keeper to develop experiences with traditional medicinal plants.
- For additional ideas, see the unit Making Spruce Gum Tea, developed in Yellowknife NWT. The National Centre for Collaboration Indigenous Education. https://www.nccie.ca/lessonplan/making-spruce-gum-tea/
- Remind students that knowledge about traditional medicinal plants may sometimes be protected. Discuss why this might be the case. (For example, some plants are potentially toxic, and only trained experts should handle them and prepare medicines from them.)
    - If possible, give examples of medicinal plants that are considered to be too powerful to be shared. See, for example, devil's club. Information

can be found in *Senior Secondary Science First Peoples*, Unit 5, Activity 5.3, Devil's Club Case Study (pages 142 to 144).

c. Systems of Wellness

Students investigate aspects of traditional health systems.

- Have students work together to develop a list of some of the important attributes of traditional health systems. They can begin by listing features of traditional health systems they know about. They can then can add to their list of attributes based on research using a variety of sources. Some suggested sources are:
    - The interactive website by Elsie Paul: *As I Remember It, Teachings from the Life of a Sliammon Elder*. http://publications.ravenspacepublishing.org/as-i-remember-it. It is based on the book *Written As I Remember It, Teachings from the Life of a Sliammon Elder*. UBC Press, 2014. Students can explore the section of the website called Wellness. Elsie Paul discuss a variety of aspects of wellness from the Sliammon cultural perspective.
    - View a video that gives some examples of traditional health and wellness systems. See *Implementing the Vision: Chapter 1 - System of Wellness*. First Nations Health Council, 2010. 7:39 min. https://youtu.be/xNhOqjMh8V0
    - For an overview of Traditional Wellness, students can look at a web page of the BC First Nations Health authority. It has background information and also many links for further research. On the FNHA site https://www.fnha.ca and search for "traditional healing". This page from the same website focusses on the circles of wellness https://tinyurl.com/fnesc713
    - "Traditional Views on Illness and Healing." *Niwhts'ide'nï Hibi'it'ën, The Ways of Our Ancestors: Witsuwit'en History & Culture Throughout the Millennia*. Melanie Morin, pages 144 – 149.
- Groups can share their results and compile a class list of attributes of traditional health systems.
- Discuss the relevance of these features for health and wellness today. Are there features that are not relevant today?

Medicine Wheel

Before discussing the topic of a Medicine Wheel, find out what variations of the Medicine Wheel apply locally, if at all. The Medicine Wheel is used in various ways in many, but not all, cultures of First Peoples in BC.

The term Medicine Wheel is usually applied in two different ways.

Ancient monuments
First Nations of the prairies built large stone wheels with radiating lines like spokes of a wheel. Most are in Canada and others are in nearby US states. They align with the moon, sun, and stars, and predict phenomena such as solstices or the rising of certain stars. The largest and oldest known example is in Alberta, and is at least 5000 years old.

Four-quadrant symbol
The four divisions of the circle are connected with the four directions, and usually have a colour associated with each quadrant. They are also associated with important stages of life and aspects of mind. Different cultures can have different values, but this is one example:

North – White, Elders, winter, intellectual

East – Yellow, children, spring, physical

South – Red, youth, summer, emotional

West – Black, adults, fall, spiritual

Many First Peoples recognize and have come to incorporate the medicine wheel into their practices and teachings. It aligns well with widely held understandings in First Peoples' worldviews, including the importance of the circle and the importance of the number four.

An example of the adaptation of the medicine wheel concept is found in the FNHA Wellness Wheel, part of the "Planning Your Journey to Wellness" document. It illustrates a wellness wheel divided into the quadrants Physical, Spiritual, Emotional and Mental.

Investigation 5
Disrupting Food and Health Systems

Traditional food and health systems were greatly impacted by colonization. Students can examine some of the key forces impacting them.

Questions for Inquiry

- How did colonization impact First Peoples' long-standing food and health systems?
- How can food be considered as a colonizing force?

a. Impacts of Colonization

- Ask students to suggest some ways that colonization has impacted the food and health systems of First Peoples.
- Share this article on the BC First Nations Health Authority website which gives an overview of the impacts.
  - Our History, Our Health. https://www.fnha.ca/wellness/our-history-our-health
- Have students reflect on the article. Ask them to share:
  - Something interesting they learned.
  - Something that surprised them.
  - Something that troubled them.

b. Germs on Contact

One of the first and most devastating impacts of colonization was the effect of new diseases for which Indigenous people had no immunity.
Students can examine the impacts of disease, particularly the smallpox epidemics, from a number of points of view:

- Social impacts of depopulation. How did it affect families, Oral Traditions and the transmission of knowledge?
- Impacts on governance. How did communities cope with the loss of leadership?
- Impacts on resource harvesting. How did the impacts of disease impact a community's ability to harvest food?
- Connections between smallpox-caused epidemics and colonial politics and policies. How did government policies impact the control of disease?

Resources. There are many sources about smallpox online and in books. These are some suggested places to begin:
Websites:

- The Impact of Smallpox on First Nations on the West Coast. Indigenous Corporate Training, 2017. https://www.ictinc.ca/blog/the-impact-of-smallpox-on-first-nations-on-the-west-coast
- B.C. First Nations mourn small pox epidemic that devastated colony a century ago. Dene Moore, Canadian Press, 2012. https://infotel.ca/newsitem/small-pox/cp19679921
- Canadian Encyclopedia article. https://www.thecanadianencyclopedia.ca/en/article/smallpox

Publications:
- *You Are Asked to Witness*, Chapter 2, pages 27 to 40.
- *Persistence and Change,* "The Smallpox Epidemic of 1862, pages 94-96.

c. Nutrition in Indian Residential Schools

Students can look at the quality of food served at Indian Residential schools, and investigate the short term and long term consequences on the lives of First Peoples.

- Students can find evidence of the quality of food that was served in Indian Residential Schools. Many resources about the schools will mention the food. Here are some resources to start with:
  - *Indian Residential Schools and Reconciliation*, Grade 5. Activity 3.4, School Food. This activity includes primary source documents relating to the quality of food in Indian Residential Schools.
  - "'Hunger was never absent": How Residential School Diets Shaped Current Patterns of Diabetes Among Indigenous Peoples in Canada." CMAJ (Canadian Medical Association) https://www.cmaj.ca/content/cmaj/189/32/E1043.full.pdf
    - Connect the notion of responsibility and reconciliation to the closing paragraphs of the article Hunger Was Never Absent. For example, why is it important for people like nurses, social workers, and doctors to know about Indigenous histories to best serve their patients?
- Discuss questions such as:
  - How do you think that the type and amount of food students received at Indian Residential School may have affected them in areas such as nutrition, growth, physical and mental health?
  - What were some long-term effects of Indian Residential Schools on health and wellness?

Investigation 6
Wellness for BC First Nations Today

Students can explore the continuity of traditional health and wellness practices in contemporary societies.

Question for Inquiry

- How are traditional medicines and practices supported in your local region and throughout the province?
- How is the continuity of traditional Indigenous health and wellness demonstrated today?

a. Personal Wellness

The First Nations Health Authority has a brochure to guide people to develop habits and practices that can improve general wellness: "Planning Your Journey to Wellness: A Road Map." It is a 12 page document and can be downloaded at: https://www.fnha.ca/WellnessSite/WellnessDocuments/FNHA_Wellness_Map.pdf

Students could use this document in two ways:

- Monitor and track their own wellness journey.
- Analyze the factors that the First Nations Health Authority considers to be significant for the wellness of First Nations people.

b. BC First Nations Health Authority

Background: Health and medical care in First Nations communities is delivered by the federal government, through Health Canada. Many communities, especially in remote areas, have a medical clinic staffed by nurses from Indigenous Services Canada.

Since 2013, however, this has not been the case in BC. That year the First Nations Health Authority took over the responsibility of delivering health care in BC First Nations communities. This includes all aspects of governance, funding, staff and delivery of services that was once handled by the federal government. To date, BC is the only province to have a First Nations Health Authority.

- Students in First Nations communities can discuss the role of the Clinic in your community. How has it changed over time?
- Students can explore the role of the BC First Nations Health Authority for First Nations communities. Have them find out what services the FNHA provides. Students can visit the FNHA website at https://www.fnha.ca/.
- Students can investigate how the First Nations Health Authority works on the provincial level. How does it coordinate services with provincial health authorities?
    - For example, find out the part that the First Nations Health Authority played in the response to the COVID-19 outbreak of 2020-2022.

c. Support for Traditional Medicines and Practices

Students can explore the question, "How are First Peoples' traditional medicines and practices supported in the local community and in health institutions?"

- Students can investigate examples of health institutions that have protocols or practices that acknowledge and respect traditional practices for First Peoples. Some examples that students can look at:
  - The Royal Jubilee Hospital in Victoria has an All Nations Healing Room, which allows patients to gather with their families to conduct ceremonies that may involve burning sage or sweetgrass, singing, and other cultural practices. See https://www.islandhealth.ca/sites/default/files/2018-04/all-nations-healing-room-pamphlet.pdf
  - Aboriginal Cultural Practices: A Guide For Physicians And Allied Health Care Professionals working at Vancouver Coastal Health. Vancouver Coastal Health provides this guide for health professionals to help support Indigenous patients. http://www.vch.ca/Documents/AH-cultural-practices.pdf
- Students can find if and what supports exist for Indigenous health and wellness in local hospitals and other medical facilities.
- Ask students to find examples of First Nations people working to support health and wellness with traditional and contemporary practices.
  - For an example, see this article at the FNHA site: "BC First Nations Wellness Champion: Jessie Newman from Skidegate, Haida Gwaii" linked at https://tinyurl.com/fnesc714
  - If possible, find local Indigenous Wellness Champions.
- Students could identify areas where such policies are lacking in local health facilities, and advocate for their implementation.

d. Contemporary Epidemic Responses

First Nations have experienced a number of epidemics since colonization. Student can investigate how past experiences may inform responses to contemporary epidemics or pandemics.

- As a class discuss the impacts of epidemics on Indigenous people in the past. See Investigation 5 above.
- Students can read an article that puts COVID-19 into the context of past epidemics. See "Indigenous Peoples and COVID-19." Indigenous Corporate Training website. https://www.ictinc.ca/blog/indigenous-peoples-and-covid-19
- Another article highlights concerns of the long-term effects of COVID-19 on First Peoples' cultures. Students can read it to find out what the author's concerns are for the continuity of cultures.
  - Indigenous Corporate Training. The Impact of COVID-19 On Indigenous Cultural Continuity. https://www.ictinc.ca/blog/the-impact-of-covid-19-on-indigenous-cultural-continuity.
- Students can work in small groups to discuss how past epidemics have affected First Nations decisions towards the health and safety during the COVID-19 beginning in 2020.

Investigation 7
Food Security and Food Sovereignty

NOTE: Some activities dealing with food security could trigger strong emotions in some students who may have experienced poverty, whose families may rely on food banks, or are otherwise food insecure. Be sensitive to how your students may receive some of the videos and discussions around these topics.

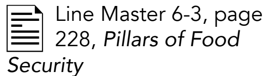
Questions for Inquiry

- How can a reconnection to the land lead to food security?
- How can First Peoples practice food sovereignty to have control of their own food sources?

a. What is Food Security?

Ask students what they know about the term *food security*. If they are not familiar with it, ask them to predict what it might mean.

- Have students find out some definitions of food security from online sources. They could work in groups and share their findings with the rest of the class. As a class, compile a list of the key attributes of food security they have found.
- Students can consider four factors or pillars of food security to build their understanding of important features of food security. Use the graphic organizer on Line Master 6-3, page 228, *Pillars of Food Security*, to record notes, examples or questions about each of the pillars. The four pillars of food security are:
  - Availability
  - Access
  - Utilization
  - Stability


Line Master 6-3, page 228, *Pillars of Food Security*

b. Traditional Foods and Food Security

Students consider the four pillars of food security in terms of traditional foods that First Peoples harvest from the land.

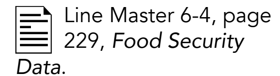
- Ask, how do each of these pillars affect the ability of First Peoples to harvest food from their traditional territories? Students could use Line Master 6-3, page 228 again to record their responses.
  Sample responses:
  - Availability: There needs to be food to harvest. In some places that have not been harvested in years, the land is overgrown and plants are unproductive. Habitat loss can mean animals are not available to hunt. Some sources such as salmon have declined for a variety of reasons.
  - Access: People need to be able to get to the food. In some areas they may not be able to afford the equipment necessary to access the resources. People may be restricted from accessing private property that is on their traditional territories. Are there laws governing access to the resource?
  - Utilization: Are people able to process and store traditional foods using traditional or modern technologies? In some places the

quality of the food resource may be affected by other sources such as pollution.
  - Stability: What outside forces could affect the supply of traditional foods from the land? For example, construction projects such as pipelines or dams; climate change; transportation such as tankers, ferries, trucks or railways.

c. Barriers to Food Security

Students consider what barriers face Indigenous communities to increasing their use of traditional foods and medicines.

- Have students study Chart 1 of Line Master 6-4, page 229, *Food Security Data*. It shows several barriers to using traditional foods observed by First Nations volunteers from across Canada, including from a number of BC communities. The source of the chart is *First Nations Food, Nutrition and Environment Study, Final Report*, 2019. http://www.fnfnes.ca/docs/FNFNES_draft_technical_report_Nov_2__2019.pdf
- Have students work in groups to expand on the sections of the pie chart. Describe what the labels mean and how they affect the issues of accessing traditional foods. Possible responses:
  - Health: A person is not well enough to harvest traditional foods.
  - No hunter: There are no people trained to be hunters in the family.
  - Insufficient resources: A person or family does not have, or cannot afford, the necessary equipment (guns, boats, snowmobiles) to access the resources.
  - Time: The person or family does not have the time necessary to harvest traditional foods.
  - Availability: There aren't enough resources available to harvest because of factors such as logging, development or pollution.
  - Regulations: Some form of government regulation restricts access to the lands where resources were traditionally harvested.
  - Knowledge gap: A person or family has lost the Traditional Knowledge to be able to harvest certain traditional foods.
  - Access: For a variety of reasons a person or family cannot get to the site of the food resources. (For example, they may live in a city away from their Traditional Territories.)
- Role play: Students select one of the barriers described in the chart and develop a scenario to demonstrate it. The rest of the class guesses which barrier they acted out. This could be done in mime, in a tableau, or in an improvised scene.



Line Master 6-4, page 229, *Food Security Data*.

d. Food Security and Climate Change

Students can make connections between food security and climate change.

- Ask students to predict ways that climate change has affected the harvest of traditional foods for First Nations in your region.
- Have students study and respond to Chart 2 of Line Master 6-4, page 229, *Food Security*. This chart shows the top 5 ways that First Nations volunteers observed that climate change was affecting their traditional food harvests.
- Have students compare their predictions about the effects of climate change with the information in Chart 2.

Cross-Curricular Connections
Science: Food Security and Climate Change. Unit 7, Connecting Food Security and Climate Change , ***Secondary Science First Peoples***

Line Master 6-4, page 229, *Food Security*

e. Assessing Local Food Security.

Students determine how secure local traditional food sources are as a food supply for First Peoples in the future. They can use the four pillars to guide their study.

- Have students research one or more traditional foods to find out about the current status as a food source, and how secure a food supply it is.
    - For example, is the food readily available for the First Nations community to access? Can it be harvested sustainably? Is it impacted by factors such as climate change, habitat loss, or other industrial pressures?

f. Indigenous Food Sovereignty

Students investigate the concept of food sovereignty for First Peoples.

- Discuss the concept of food sovereignty. Ask students to suggest what they think food sovereignty means.
- Students can work in groups to develop a poster or video that explains Indigenous Food Sovereignty. Suggest they find answers to questions such as:
    - What is food sovereignty?
    - How is food sovereignty different from food security?
    - Is food sovereignty important to local First Peoples?
    - How can food sovereignty be put into practice?

Suggested Resources:

- *B.C. Food Systems Network Working Group on Indigenous Food Sovereignty, Final Activity Report*. 2008. 22 pages. This report provides background information and highlights the ways that Indigenous food systems are different than colonial ones. https://www.indigenousfoodsystems.org/sites/default/files/resources/WGIFS_Final_Report_March_08.pdf
- Indigenous Food Security. Food Secure Canada. 10 pages. This discussion paper gives a general overview of Indigenous Food Security issues, and lists three recommendations. https://foodsecurecanada.org/sites/foodsecurecanada.org/files/DP1_Indigenous_Food_Sovereignty.pdf

Investigation 8
Is a Traditional Diet Possible Today?

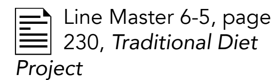
Student undertake an independent project to investigate and promote traditional Indigenous cooking and diets.

Question for Inquiry

- How do First Peoples reconnect with traditional foods?

Explain the project to students. They will be asked to create a diet that is as close as possible to a traditional diet, and to create a campaign to convince people to follow the traditional diet.

Students can use Line Master 6-5, page 230, *Traditional Diet Project* to guide their planning.


Line Master 6-5, page 230, *Traditional Diet Project*

Students can consult cook books and other sources by Indigenous cooks and chefs. Here are some video examples:

- *Living Legends: Stone, Smoke, and Clay*. Indigenous Tourism BC. 1:34 min. https://youtu.be/o9xcedGuvRE
- Inez Cook: Profile of Inez Cook, co-founder of Salmon n' Bannock Bistro. 1:38 min. https://www.youtube.com/watch?v=gMgcYx5J07Q
- Tradition with a Side of Bannock-Kekuli Café. (2:55). https://www.youtube.com/watch?v=DnpglUNCdsU
- Kekuli Café Bannock. 3:34 min. https://www.youtube.com/watch?v=HNEBu6SMnM0

Investigation 9
Give Back, Carry Forward

Students reflect on the important things they have learned in this unit, and consider how they can give back and carry their learning forward.

Refer to the Major Project outline, "Major Project" on page 51.

a. What Did You Learn?

Students can consider these questions:

- What is one new thing you learned in this unit that you would consider a gift?
- What is one thing growing out of your learning that you can take action on?
- What are some new things you learned about where you live?
- What did you learn about yourself?

b. Documenting Learning

- Students can discuss or share ideas for documenting their learning.
  - Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both "giving back" and "carry forward" what they have learned.

Line Master 6-1

Word Sort: Our Food is Our Medicine

traditional foods	powerful	fuel	medicine
poison	land	unhealthy	healthy
ceremony	culture	physical activity	disease
water	wilderness	relationship	processed food

Line Master 6-2

Cultural Significance of First Peoples Traditional Foods

How do First Peoples' perspectives of and relationships with traditional foods influence their well-being?

Provide keywords and ideas from the word sorts that support your answer.

5-6 Keywords	2-3 Ideas

Write a 1 or 2 paragraphs to answer the question:
How do First Peoples perspectives of and relationships with traditional foods influence their well-being?

Line Master 6-3

Pillars of Food Security

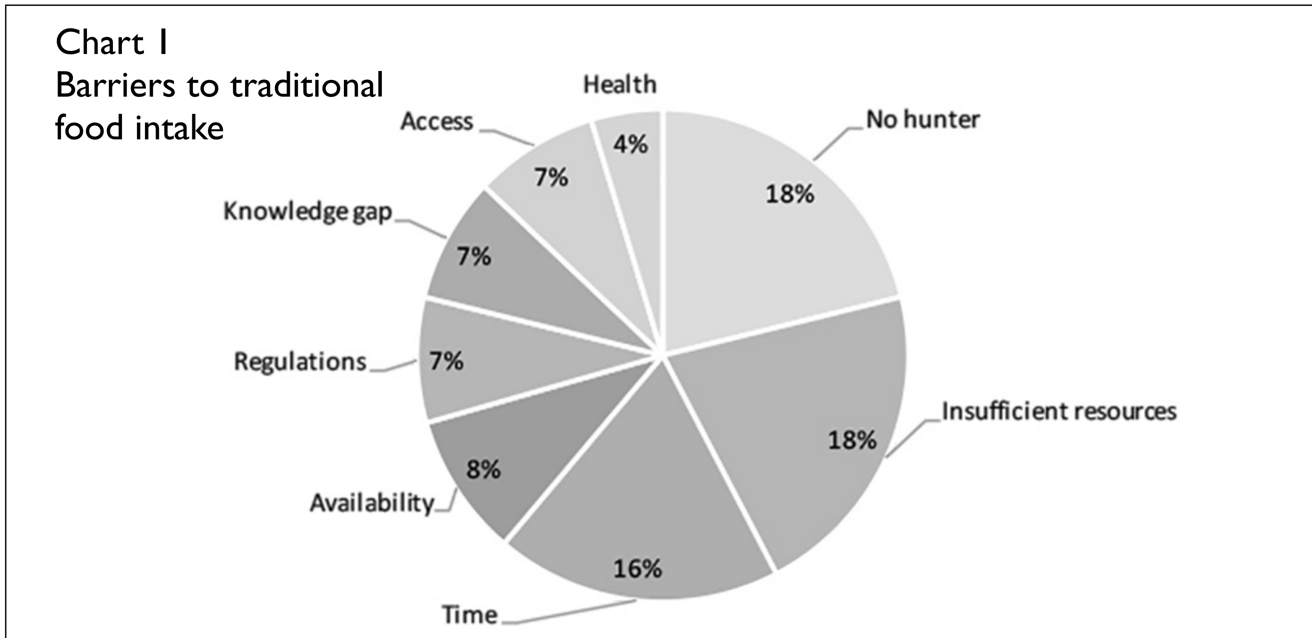
> Food security is the condition in which all people, at all times, have physical, social and economic access to sufficient safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life.
>
> (United Nations' Committee on World Food Security)

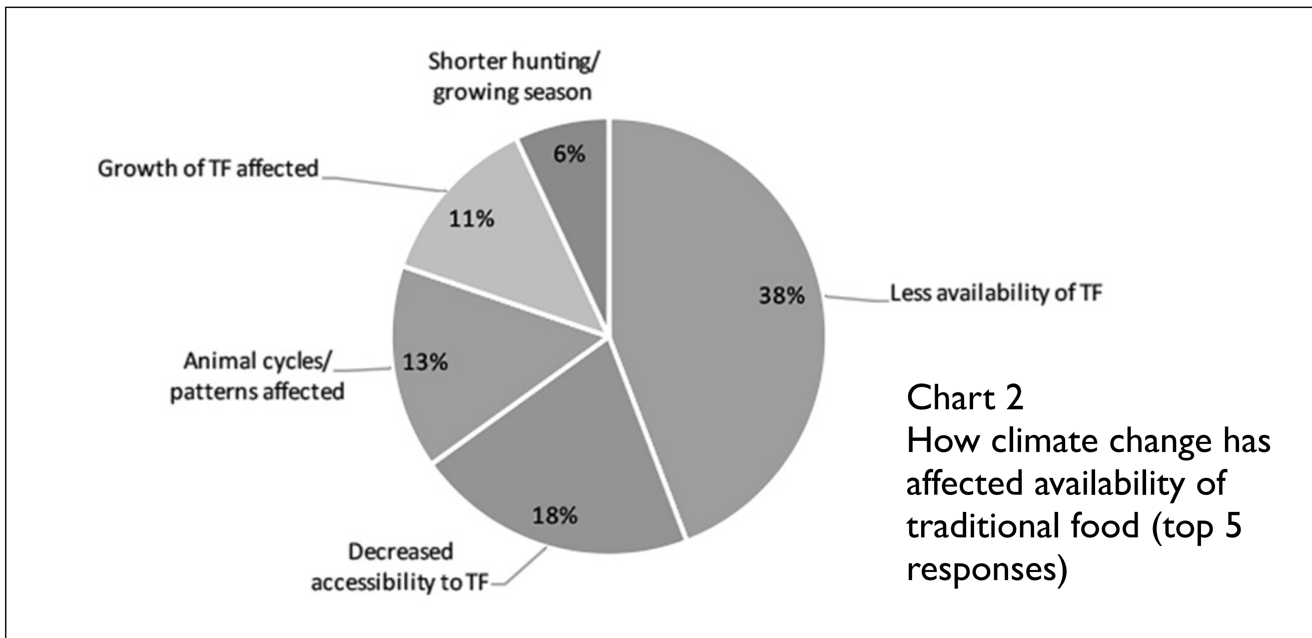
AVAILABILITY Is there enough food available? Is there a sufficient supply for the future?	**ACCESS** Can people access the food? Can they get to it, or afford to buy it?
UTILIZATION Can people make good use of the food? Is it good quality and nutritious?	**STABILITY** How susceptible to local and global forces is the food supply?

Line Master 6-4

Food Security Data

In a study for the Assembly of First Nations, First Nations volunteers were asked questions about Food Security and Traditional Foods. Some of their responses are shown in these two pie graphs.





Source: *First Nations Food, Nutrition & Environment Study Final Report*, 2019, pages 44 and 45.

Line Master 6-5

Traditional Diet Project

Project Goal:
You have been asked by an Indigenous Health organization to develop a project to encourage the use of traditional foods from your region.

There are two parts to the project:

1. Create a diet that is as close as possible to a Traditional First Nations Diet.

2. Create a campaign to convince people to follow your Traditional Diet.

Questions to think about:

What will you define as a "Traditional Diet"?

Will you only include food sources that grow naturally in your region? Or will be foods that are traded or bought from other areas be permitted?

What are the health benefits to a traditional diet?

Are the traditional foods that were eaten long ago still healthy today? For example, with a diet heavy in seafood, we might need to think about things like mercury levels in them today.

Are the foods in a traditional diet ecologically sustainable?

Do we have access to traditional foods?

Would a traditional diet today have the same benefits as it did in the past? Would our lifestyle also have to change?

Unit 7
Resources and Economies

Overview

In the past, First Nations in BC had strong economies based on the specific resources found in their territories, and those that could be traded with other groups. Some were based on fishing, some on whaling, some on hunting caribou or bison, supplemented by a diversity of other plant, animal and mineral resources. These economies were severely disrupted by the impacts of colonialism.

Colonialism is in large part a process of acquiring and benefiting from the resources of another state or group of people. In British Columbia this began with the fur trade, then expanded into the occupation of First Nations territories to extract the resources they depended on for their traditional economies. Indigenous people were largely cut out of the new resource economies except as workers and wage earners. They saw all the benefits and profits from their traditional resources taken from them and profiting others.

The impacts of colonialism devastated traditional economies and many Indigenous people became economically marginalized. Today, however, most First Nations communities have economic development programs in place that are improving economic conditions. These include communities who are regaining some level of control of their traditional resources.

This unit explores the relationships between First Nations economies and the natural resources of their lands over time. Students examine First Nations relationships with the resources of their territories in the past, present and future, and the use and abuse of resources through colonialism.

Essential Understandings

- First Nations have always had sophisticated and sustainable economic systems based on the resources of their lands.
- Colonialism took economic control of the resources away from First Nations people.
- Joining the wage economy changed basic economic and political structures within First Nations societies.
- The division of powers between the federal and provincial governments has complicated the issues surrounding control of resources.

Guiding Questions

- What are the relationships between First Nations lands and resources and their traditional economies?
- How did BC First Nations traditional economies change after contact?
- What are the major impacts of colonialism on traditional Indigenous economies?
- In what ways are BC First Nations achieving self-government and increasing control of their land and resources today?

Focus on Learning Goals

While many or all the First Peoples Principles of Learning and BC Learning Standards may be relevant, the following are suggested as a focus in this Theme Unit.

First Peoples Principles of Learning

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

First Peoples' traditional economies are holistic, connected to specific places and based on reciprocal relationships between trading partners. Students can focus on the differences between the reciprocal nature of traditional economies and the individualistic, profit-based nature often found in Western economies.

Learning Standards

BC First Peoples 12

- Traditional territories of the B.C. First Nations and relationships with the land
- Role of oral tradition for B.C. First Peoples
- Impact of historical exchanges of ideas, practices, and materials among local B.C. First Peoples and with non-indigenous peoples
- Provincial and federal government policies and practices that have affected, and continue to affect, the responses of B.C. First Peoples to colonialism

Economic Theory 12

Content standard: Contemporary economics and First Peoples

Sample topics

- historical economic systems of B.C. and Canadian First Peoples
- socio-economic conditions for First Peoples in Canada
- First Peoples fiscal relationship with local, provincial, and federal governments
- relationship between urban and regional development and First Peoples economic development
- economic development on First Peoples lands

Human Geography 12

Content Learning Standards:

- Relationships between First Peoples and the environment
- Political organization of geographic regions

Resources

This is an overview of the required resources for the activities in each Investigation. Additional optional sources are mentioned in the activities.

Investigation 1

- Line Master 7-1, page 249, *Relationships with the Land*
- Books or other resources about resources used by local First Nations
- Video: "Fishing Sites." SD 54, Bulkley Valley, Indigenous Education website, linked at https://tinyurl.com/fnesc715
- Traditional Governance Systems, *BC First Nations Land, Title, and Governance*, Unit 4, Activity 2d (pages 94-95)

Investigation 2

- Examples of traditional First Nations economies:
    - Stó:lo: *You Are Asked to Witness*, pages 110-113
    - Morin, Mélanie. *Niwhts'ide'nï Hibi'it'ën, The Ways of Our Ancestors: Witsuwit'en History & Culture Throughout the Millennia.* See "Trading with our Neighbours: Witsuwit'en Economy, pages 64-69
- Line Master 7-2, page 250, *Economy Vocabulary*
- Line Master 7-3, page 251, *First Nations Trade and Exchange Economies.*
- *Kitwanga Fort Report*, George F. MacDonald, Canadian Museum of Civilization, 1989. https://archive.org/details/kitwangafortrepo0000macd
- Examples of ancient trading routes, such as:
    - Carlson, Keith Thor. *You Are Asked to Witness: The Stó:lo in Canada's Pacific Coast History*. Stó:lo Heritage Trust, 1997. See page 50
    - Ts'msyen Nation. *Persistence and Change: A History of the Ts'msyen Nation*. First Nations Education Services, SD 52, Prince Rupert, 2005. Page 77, Grease Trails in the Skeena and Nass River Regions
- "First Nations Trade, Specialization, and Market Institutions: A Historical Survey of First Nation Market Culture." André Le Dressay, Normand Lavallee, and Jason Reeves. *Aboriginal Policy Research Consortium International*, 2010. https://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=1372&context=aprci

Investigation 3

- Carlson, Keith Thor, ed. *A Stó:lo Coast Salish Historical Atlas* (Stó:lo Heritage Trust, 1997), pages 64–65, "Seasonal Rounds in an Industrial World"
- Line Master 7-4, page 252, *Changes to Control of Lands and Resources*
- *BC First Nations Land, Title, and Governance*, Unit 6, Kitsumkalum Beaver Trapping, 1912, page 201

Investigation 4

- Line Master 7-5, page 253, *Agricultural Economies*
- Line Master 7-6, page 254, *Indian Affairs Statistics, 1920*
- *Indian Residential Schools and Reconciliation* (FNESC/FNSA 2016)

Unit 7 Resources and Economies

Investigation 5

- BC Métis Nation business directory, https://www.mnbc.ca/services-programs/business/
- Métis Financial Corporation of BC. http://mfcbc.ca
- Indigenous Tourism BC website, https://www.indigenousbc.com/
- Final settlements of First Nations in Stage 6 of BC Treaty Process. See BC Treaty website, http://www.bctreaty.ca/negotiation-update
- Indigenous Forest Bioeconomy. https://www2.gov.bc.ca/gov/content/industry/forestry/supporting-innovation/ifbp/ifb
- *Forests for the Future*, Unit 1, Lesson 4: Reconceptualizing Ecological Knowledge, The Pine Mushroom Industry in Northwestern British Columbia. https://ecoknow.ca/documents/TEKUnit1.pdf
- Career Journeys, FNESC website. http://www.fnesc.ca/careerjourneys/

Investigation 6

- Indigenous Tourism BC. https://www.indigenousbc.com/
- Indigenous Corporate Training INC. The Impact of COVID-19 On Indigenous Cultural Continuity. https://www.ictinc.ca/blog/the-impact-of-covid-19-on-indigenous-cultural-continuity

Overview of Investigations

These Investigations have more activities than most teachers will incorporate into their units. It is not expected that you will use all of the activities, or follow the sequence as it is described. The activities are intended to be adapted to fit the needs of your students and classroom.

The activities are intended to inspire ways that you can respectfully include relevant First Peoples' knowledge and perspectives in your course.

For more information, see Using The BC First Peoples 12 Teacher Resource Guide, page 6.

1. Traditional Relationships with Lands and Resources
    - a. Relationships with the Land
    - b. Resources from the Land
    - c. Social Organization and Management of Resources
2. Traditional Economies
    - a. What is an Economy?
    - b. Traditional Economies
    - c. Connecting Resources and Economies
    - d. Trade in Traditional Economies
    - e. Did First Nations Have Market Economies in the Past?
    - f. Traditional and Contemporary Economies
3. Adapting to New Economies
    - a. Appropriated Resources
    - b. Seasonal Rounds in the New Economy
    - c. Impacts of Colonial Economies on First Peoples
4. Adapting to Agricultural Economies
5. Contemporary First Peoples Economies
    - a. First Peoples' Businesses
    - b. Benefiting From Resources
    - c. Connections Between Self-Government and Economies
    - d. Pros and Cons of a Bioeconomy
    - e. Profile an Indigenous Entrepreneur
6. The Environment as a Resource: Indigenous Tourism
    - a. Indigenous Tourism
    - b. Case Study: Indigenous Tourism and COVID-19
7. Give Back, Carry Forward
    - a. What Did You Learn?
    - b. Documenting Learning

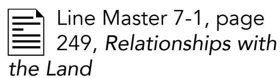
Investigation 1
Traditional Relationships With Lands And Resources

Students review or learn about the relationships between First Peoples, the land, and the ways that lands and resources are managed in traditional systems.

Questions for Inquiry

- Why is the land important?
- What are the significant natural resources for the local First Nation or First Nations?
- How were resources managed in the past? Who had control? Who harvested and utilized the resources?

a. Relationships with the Land


Line Master 7-1, page 249, *Relationships with the Land*

Formative Assessment Strategy
Use Line Master 7-1, page 249 *Relationships with the Land,* to assess students' background knowledge about First Peoples relationships with the land,

Assess students' understandings about First Peoples' relationships with the land and the importance of stewardship. Depending on the background knowledge of the students, they can explore or review their understandings of the significance of the land and resources to First Peoples. You may want to use one or more of these activities.

- Use Line Master 7-1, page 249, *Relationships with the Land*, to assess students understanding of relationships with the land.
    - Student can write sentences using the words. It is suggested they use two of the listed words for each sentence.
    - Students could also sort the words in ways that make sense to them.
- Use activities from other FNESC/FNSA Teacher Resource Guides to review and develop knowledge about stewardship and relationships with the land:
    - *Secondary Science First Peoples*. Unit 1, Activity 1.2. Reciprocal Relationships with the Land, pages 40-41.
    - *BC First Nations Land, Title, and Governance*
        - Line Master 9, page 113, The Land Is Important Because...
        - Line Master 18, page 124, Stewardship Acrostic
- See *BC First Nations Land, Title, and Governance.* Unit 2 Activity 3, Traditional Governance and the Land for a further discussion of stewardship.
- Students can listen to or read a traditional narrative that emphasizes connections with the land, and discuss or comment on it. Where possible, find local stories.
- Ask students to reflect on this statement:

  "*The worldviews of many First Peoples include the belief that they were placed on the Earth to take care of the land and its resources*."

  Students can respond verbally through a discussion in pairs or groups, visually in graphic or artistic form, or written in a paragraph.

  Discuss how holding this worldview would impact a person's relationship with the land.

b. Resources from the Land

Students identify the principal resources from the land and water available to local First Nations before contact.

Depending on your situation, students will have a range of knowledge about what local resources are available. Some students may be very familiar with resources available, while in other situations, they will need to do research.

You may want to provide books or other resources about resources used by local First Nations.

Depending on the time available, you may want to prepare a list of resources available in the local region for the students.

- Have students work in groups to brainstorm a list of significant resources available in the local environment.
- After their initial brainstorm, ask students to classify the resources they have listed. Ask them to check if there are types of resources they have missed.
  You can share this list of categories for students to compare with their lists:
  - Plants
  - Land mammals
  - Fish
  - Birds
  - Shellfish and other saltwater animals
  - Minerals
  - Water resources
  - Fuel sources
- Ask students to suggest which resources were the most significant for local First Nations in the past. Ask them to explain reasons for their conclusions.
- Discuss whether or not these resources are still significant for local First Nations today. Students can suggest reasons why or why not.

c. Social Organization and Management of Resources

Students review their understanding of First Nations' traditional resource management systems.

- Review with students the main ways that First Nations governed and controlled their lands before contact. (For example, they were taken care of by families, House Groups, Clans and communities who had responsibilities for stewardship over their inherited territories.)
- Students can view an example from the Witsuwit'en. View the video "Fishing Sites." Witsuwit'en Elders share the ways that fishing sites were managed, and how people shared the resources. SD 54, Bulkley Valley, Indigenous Education website, linked at https://tinyurl.com/fnesc715.
- Ask students to list some of the attributes of First Nations traditional resource use. (For example, a need for a large land base; the ability to move to different resource-harvesting sites on a seasonal basis; sharing the resources with everyone in the Clan or extended group; and trading for resources from other parts of the province.)
- For activities relating to Traditional Governance Systems, see *BC First Nations Land, Title, and Governance*, Unit 4, Activity 2d (pages 94-95).

Investigation 2
Traditional Economies

Students investigate significant aspects of traditional First Nations economies.

Questions for inquiry

- What were First Nations economies like in the past?
- What relationships are significant in an economy?
- What relationships were important in traditional economies of First Nations?

a. What is an Economy?

Review or introduce the term "economy."

- Ask students to explain what "economy" means to them.
- Students can work in groups or as a class to develop a meaning or meanings for "economy." Ask them to give examples.
- For example:
  - the use of resources to produce goods and services that are consumed.
  - system by which a group of people produces, distributes, and consumes goods and services.
- Discuss or explain to students different types of economies, such as traditional, capitalist, market.

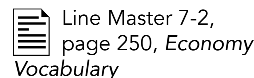
b. Traditional Economies

Traditional economies are holistic because most, if not all, community activities are involved in the economy in some way. Social, spiritual, and cultural aspects of life were connected to the land and resources, and to the economy.

- Describe the traditional economy of a First Nation community before contact. Students can focus on the local First Nations. Alternatively, they could work in groups to learn about traditional economies in different regions of the province, then share their findings and draw conclusions about traditional economies around the province.

  For examples of traditional economies of First Nations, students can access these resources:
  - Stó:lo: *You Are Asked to Witness*, pages 110-113.
  - Morin, Mélanie. *Niwhts'ide'nï Hibi'it'ën, The Ways of Our Ancestors: Witsuwit'en History & Culture Throughout the Millennia.* See "Trading with our Neighbours: Witsuwit'en Economy, pages 64-69.
- Economies Vocabulary. Work with students to find words in the local First Nations language for concepts related to traditional economies. Students can find words and phrases relating to economies with topics such as trade, and harvesting and processing resources.
  - If possible, use local language sources, including First Nations language teachers, Elders, and published or online dictionaries.
  - Students can use the website FirstVoices https://www.firstvoices.com to find words in the local or other First Nations languages. Either

search on the specific First Nation or language, or use the search field on the home page to find words that appear in all the languages that are on the site.
  - Students can create their own list of words to locate, or they could begin by using the list on Line Master 7-2, page 250, *Economy Vocabulary.*
  - Students can select key vocabulary to add to their dictionary of words. See Unit 1, page 57.

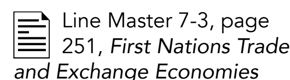

Line Master 7-2, page 250, *Economy Vocabulary*

c. Connecting Resources and Economies

Students explore the connections of resources with the traditional seasonal rounds of a First Nation.

- Review the meaning of "seasonal rounds" to ensure students are familiar with it. (The movements of a family or community from one resource harvesting area to another through the seasons of the year.)
- Investigate the seasonal rounds of a First Nation. What role do they play in an economy?
  - Students can investigate the seasonal rounds of a local First Nation, and present the information in a visual format.
- Students can review their list of traditional resources from Investigation 1b (or can create a list if they have not done so). They can classify the resources according to their importance to the economy.
  - Students can identify resources that are most abundant. Ask, in the past, were there any resources that were surplus to the needs of the local community? Discuss how surpluses could be incorporated into the economy. (For example, through trade.)

d. Trade in Traditional Economies


Line Master 7-3, page 251, *First Nations Trade and Exchange Economies*

Students can investigate the trade of resources between First Nations.

- Students can read the background information on Line Master 7-3, page 251, *First Nations Trade and Exchange Economies*
- Students can identify the resources in the local territory they would possibly trade with another nation. Refer to the list of surplus resources from part c above.
  - This may necessitate an exploration of the resources of another nation to see if there is something they are missing and would possibly want to have.
- Investigate the trade economy of the local First Nation. Who were the major trading partners in the past?
- Research trading patterns that existed in the past. Show trading routes on a map of the local area. For examples see the following resources:
  - *Kitwanga Fort Report*, George F. MacDonald, Canadian Museum of Civilization, 1989. Page 10 (PDF page 21) of the report shows a map of trading routes in and around Gitxsan Territory. Available at Internet Archive (requires free account): https://archive.org/details/kitwangafortrepo0000macd.
  - *You Are Asked to Witness*. See page 50 for a schematic map showing some trade relationships between the Stó:lo and their neighbours.
  - *Persistence and Change.* Page 77, Grease Trails in the Skeena and Nass River Regions.

- If possible, find out what types of trading activities still happen today.
- Ask students to respond to the question, "Why was trade necessary in traditional economies of the past?"

e. Did First Nations Have Market Economies in the Past?

Examine the idea of Indigenous market cultures.

- Students can analyse trade from the viewpoint of market economy characteristics, such as: specialization, trade networks, public infrastructures, protocols and laws, mediums of exchange, property rights.
- Students can study an article that suggests that some First Nations had market economies before contact. See "First Nations Trade, Specialization, and Market Institutions: A Historical Survey of First Nation Market Culture" by André Le Dressay, Normand Lavallee, and Jason Reeves
  - https://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=1372&context=aprci

f. Traditional and Contemporary Economies.

Students can examine how traditional economies differ from most modern economies.

- Ask students to think of ways that traditional economies are different from modern economies. For example, traditional economies were not based on money in the same way most economies are today. They had diverse economic models with different systems of producing, distributing, and consuming goods and services. Most modern or Western economic models are based on individualism. (For more information, see the Royal Commission on Aboriginal People, volume 2, part 5. https://data2.archives.ca/rcap/pdf/rcap-491.pdf)
- Ask students to identify as many different relationships as they can that are involved in different economic models. This could be shown in a word map or webbing format.
  - For example, in traditional economies, the family is at the core; social relationships are structured into the economy; there is a necessary inherent relationship with the land and its resources; there are relationships established between nations which goes beyond trading items to social and cultural relationships.
  - Examples of relationships in contemporary economies: employee – employer; parties are "disinterested." That is, they don't have any other relationship involved in exchange except money.

3. Adapting to New Economies

Students examine ways that the colonial appropriation of resources has impacted the economies of First Peoples.

Background: At first, First Peoples fit the capitalist, wage-earning economies into their own economic cycles. For many such as the Northwest Coast peoples, that meant earning wages in places like canneries to enhance their participation in the feasting and potlatch systems.

As the wage economy became more important, the amount of time spent hunting, trapping, fishing and making household and ceremonial goods for the family and community declined considerably.

Questions for inquiry

- How did colonization impact First Peoples economies?
- What are some of the impacts of colonial appropriation of lands and resources?

a. Appropriated Resources

Students can document ways that governments and businesses took control of the resources of First Nations territories.

- Students can work in groups to research one resource industry to find out how the traditional resources of First Nations have been appropriated. Possible industries are:
  - salmon fisheries
  - forestry
  - mining
  - water
  - fur-bearing animals (trapping)
  - big game hunting (guiding)
  - agriculture
- Students can find out information such as:
  - how the resource was traditionally managed by First Nations
  - how governments and business took over control of the resource
  - the relative profits going to government and companies in comparison to the benefits for First Nations
  - the impacts of that resource-based industry, both positive and negative.

b. Seasonal Rounds in the New Economy

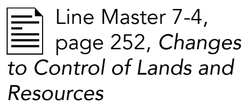
Students investigate changes in seasonal activities and compare them with traditional seasonal rounds.

- Students can research the ways that First Nations families in their family, the local community (or a typical community in your region) were involved in B.C.'s economy in the late 19th or early 20th century. These would typically be in resource-based industries such as commercial fishing and cannery work, logging and sawmills, farming and ranching, hop picking, trapping and guiding.
  - At what times of year were these activities usually done?
  - What traditional activities were continued at the same time?

- It will be best for students to select a certain time frame to focus on. Discuss what periods would be most appropriate for the local region.
  - For instance, in some communities it might be interesting to investigate the period during which railway construction took place, in others, the transition period to intensive farming. You may want groups of students to study different time periods.
- For an example of such a comparison, see *A Stó:lø-Coast Salish Historical Atlas*, pages 64–65, "Seasonal Rounds in an Industrial World."
- Discuss questions such as:
  - Where was the largest amount of time spent?
  - What traditional activities were dropped or marginalized?
- Students could create a story to explain how local First Nations families' lives were changed by the new economy. It could be non-fiction, for example, focussing on their own family or community, or a fictional story.
- Students can develop a project that illustrates the working and living conditions of First Peoples when they went to work in specialized work places such as a salmon cannery or hop farm. They could create a map, diagram, model or diorama.
- Students can explore the extent to which some Indigenous people still practice aspects of traditional seasonal rounds throughout the year. For example, many Indigenous families are busy during salmon season, hunting season, berry-picking and canning, or medicine collecting.

c. Impacts of Colonial Economies on First Peoples

- Have students conduct an independent inquiry into how colonial economies impacted First Peoples. Consider questions such as:
  - How did the economies of First Peoples change after colonization?
  - How did family roles change?
  - How did gender roles change?
- Students can view an example from the Witsuwit'en. View the video "Fishing Sites" Witsuwit'en Elders share the ways that fishing sites were managed, and how people shared the resources. SD 54, Bulkley Valley, Indigenous Education website.
  https://www.sd54.bc.ca/apps/pages/index.jsp?uREC_ID=1071534&type=d&pREC_ID=1359252
- Ask student how they think colonialism and the Indian Act impacted First Nations use and occupation of their lands.
  - Use the text on Line Master 7-4, page 252, *Changes to Control of Lands and Resources*, to find out some ways that control over lands changed from the time of contact until today.
- Students can create a timeline to illustrate the changes in control over lands and resources in BC after contact
- Students can view a case study of how BC laws impacted a First Nations community's ability to hunt and provide food for themselves. See *BC First Nations Land, Title, and Governance*, Unit 6, Kitsumkalum Beaver Trapping, 1912, page 201.



Line Master 7-4, page 252, *Changes to Control of Lands and Resources*

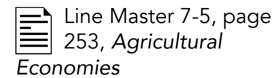
4. Adapting to Agricultural Economies

Students learn about the difficulties for First Nations to adapt to agricultural economies.

Question for Inquiry

- What barriers did First Nations face when they attempted to engage in agriculture?

  - Ask students to investigate the question: "Why did colonizers want to make First Peoples farmers?"
    - What did the agricultural economy mean to Euro-Canadians?
    - Why did they want First Nations to engage in farming?
  - Students can read Line Master 7-5, page 253, *Agricultural Economies* for background.
  - Have students interpret the statistical data given on Line Master 7-6, page 254, *Indian Affairs Statistics, 1920*.
    - Ask, what do these statistics tell about some aspects of First Nations' participation in the agricultural economy in different parts of the province?
  - Students can investigate how Indian Residential Schools promoted agriculture.
    - Students can read "Memories of St. George's Residential School in the 1940s" in *Indian Residential Schools and Reconciliation*, Gr. 5, pages 53 to 57.
    - Students can access other resources about Indian Residential Schools to find more examples of how the schools tried to promote agriculture. See *Indian Residential Schools and Reconciliation* (FNESC/FNSA 2016)
    - Discuss how much actual training was taking place, compared to routine farm labour.
  - Students can study parts of the Indian Act referring to the Potlatch ban to see how the laws reflected the government's pro-agricultural agenda. See Line Master 5-11, page 193, *Indian Act: Anti-Potlatch Laws.* (See clause 2 of the 1927 act, which encourages participation in agricultural fairs.)


Line Master 7-5, page 253, *Agricultural Economies*

Line Master 7-6, page 254, *Indian Affairs Statistics, 1920*

5. Contemporary First Peoples Economies

The economic climate continues to improve for First Nations in BC, both individually and collectively at the community level. Students can explore some aspects of the economic growth for First Peoples today.

Questions for Inquiry

- In what ways are First Peoples creating business opportunities for themselves today?

a. First Peoples' Businesses

Students can explore the diverse businesses operated today by First Peoples. These include individual ventures and initiatives run by First Nations governments.

- Ask students to identify local Indigenous businesses. Determine if they are owned by individuals or by an Indigenous body such as a First Nations government or other association.
- Métis Businesses. Students can explore what types of businesses are run by Métis entrepreneurs. Students can use these websites to begin their research:
  - BC Métis Nation business directory, https://www.mnbc.ca/services-programs/business/
  - Métis Financial Corporation of BC http://mfcbc.ca
- Examine the environment as a resource, e.g. ecotourism.
  - Students could take a look at Indigenous Tourism BC and analyze how traditional cultural expressions are used by this non-profit, stakeholder-based organization. Examine the pros and cons of using this approach
    - https://www.indigenousbc.com/plan-your-trip/about/
    - https://www.indigenousbc.com/

b. Benefiting From Resources

Students can investigate ways that First Peoples are receiving benefit from the resources of their territories.

- Students can find examples of businesses that are bringing benefits to a First Nation from their resources of their territories. These could be businesses on reserve, or partnerships with other groups within their territories.
- What types of benefits are gained? (For example, monetary, jobs, health and well-being, recreation, community infrastructures.)

c. Connections Between Self-Government and Economies

- Economy and Treaties. Students can investigate how resources and local economies are provided for in Modern Day Treaties in BC. How are lands and resources controlled? What provisions are there for economic development?
  - Students can study the final settlements of those First Nations with treaties. The First Nations with signed treaties – those in Stage 6 of

the BC Treaty Process – are listed on the BC Treaty website, http://www.bctreaty.ca/negotiation-update. Select the name of a Nation, then scroll down to find the link to their Final Agreement.
- ◦ For more on the BC Treaty Process, see *BC First Nations Land, Title, and Governance*, Unit 5, pages 173-175.

d. Pros and Cons of a Bioeconomy

Student learn about a bioeconomy as a growing sector in BC, and evaluate the pros and cons of Indigenous involvement in what is called the bioeconomy.

- Explore how a bioeconomy is different from a conventional forest economy.
- Find out what non-timber forest products are. Give some examples. (Resources found in a forest that are not made from wood, such as flowers, mushrooms, berries, herbs.)
- Discuss how a bioeconomy may fit with First Nations economic goals.
- Students can access the BC Government web page regarding an Indigenous Forest Bioeconomy: https://www2.gov.bc.ca/gov/content/industry/forestry/supporting-innovation/ifbp/ifb.
- For a case study of one non-timber forest product, the pine mushroom, see *Forests for the Future*, Unit 1, Lesson 4: Reconceptualizing Ecological Knowledge, The Pine Mushroom Industry in Northwestern British Columbia. https://ecoknow.ca/documents/TEKUnit1.pdf
- Ask students to assess the benefits and disadvantages of the bioeconomy for First Nations. Ask: "What are some possible pros and cons for First Nations engaging in a bioeconomic activity?" (For example, Pros: provide jobs; sustainable use of resources; Cons: commercialization of Indigenous knowledges and resources; may deplete resources for animals like bears and for traditional food harvesting.)

e. Profile an Indigenous Entrepreneur

Students can develop a profile of an Indigenous business person.

- Introduce the topic by viewing one or two videos from the Career Journeys materials on the FNESC website. http://www.fnesc.ca/careerjourneys/
  - ◦ Jamie Fletcher, Construction Business Owner and Welder, Careers in Construction. FNESC and FNSA 3:42 min. https://vimeo.com/132989601
  - ◦ Denise Williams, First Nations Clothing Designer and Entrepreneur, Career Journeys. FNESC and FNSA, 2:48 min. https://vimeo.com/139999802
- Explain the task to the class and discuss what kinds of information will be useful to find out. (For example, what kind of business, what got them into the business, what resources do they use, where do they operate.)
- Students can look at some published profiles of Indigenous entrepreneurs to get some ideas.
- It may be possible for a local Indigenous businessperson to visit the class, or a field trip may be arranged to their workplace.

6. The Environment as a Resource: Indigenous Tourism

Students can examine the environment as a resource, particularly in sectors such as ecotourism.

Question for Inquiry

- What are the benefits and risks of integrating Indigenous culture and traditions with land based tourism?

a. Indigenous Tourism

- Students could look into and compare several B.C. specific Indigenous tourist industries. When researching, students could consider the following questions:
  - Who are they affiliated or associated with?
  - Where do they get their funding?
  - What messages are being promoted and conveyed?
  - Who is represented?
  - What area and resources are they targeting (i.e., land, water, a specific First Nations territory, fishing, tours, etc)
- If there are any local Indigenous businesses, contact them directly to find out if it is possible for a representative to visit the class, or if a field trip may be arranged to their workplace.
- One example of an Indigenous ecotourism is Talaysay Tours: https://talaysay.com/
  - See an article about Talaysay Tours on the Vancouver Sun web page: "Reconciliation, one guest at a time: Indigenous tourism grows by building relationships on the land." Online at https://tinyurl.com/fnesc217
- Students could then take a look at Indigenous Tourism BC, a non-profit stake-holder organization. See the links https://www.indigenousbc.com/ and https://www.indigenousbc.com/plan-your-trip/about/
  They can consider the same questions about Indigenous Tourism BC:
  - Who are they affiliated or associated with? (For example, Destination BC, a provincial crown corporation; Indigenous Services Canada, Indigenous Tourism Canada; Western Economic Diversification)
  - What kind of business?
  - Where do they get their funding?
  - What messages are being promoted and conveyed?
  - Who is represented?
  - What area and or resources are they targeting? (For example, land, water, a specific First Nations territory, fishing, tours.)

b. Case Study: Indigenous Tourism and COVID-19

- Students can examine some of the conflicts that have arisen between First Nations and parts of the tourism in BC that specifically relate to the COVID-19 pandemic.
- Students can examine how BC tourism and travel was portrayed in the media during the spring and summer of 2020 using the following articles. As a class discuss: What are some important considerations

when reading news and social media?
- CTV News. "B.C. Premier says local tourism 'could break records' in 2020." https://vancouverisland.ctvnews.ca/b-c-premier-says-local-tourism-could-break-records-in-2020-1.4967510
- Indigenous Tourism BC. https://www.indigenousbc.com/
- Vancouver Sun. "B.C.'s Indigenous Tourism BC's new travel planner app connects travellers to authentic experiences." https://vancouversun.com/sponsored/travel-sponsored/indigenous-tourism-bcs-new-travel-planner-app-connects-travellers-to-authentic-experiences
- Vancouver Sun. "Tourists face uncertainty as B.C. First Nations communities question safety." https://vancouversun.com/news/tourists-face-uncertainty-as-first-nations-communities-question-safety

- Students can then investigate some of the impacts tourism had on First Nations during the COVID-19 pandemic. As a class, discuss what health and safety measures some First Nations advocated for, what types of consultation had occurred or did not occur, and examples of how some First Nations responded to the reopening of tourism in their Traditional Territory.
  - Indigenous Corporate Training INC. The Impact of COVID-19 On Indigenous Cultural Continuity. https://www.ictinc.ca/blog/the-impact-of-covid-19-on-indigenous-cultural-continuity.
  - BBC. Why First Nations communities are uninviting visitors. http://www.bbc.com/travel/story/20200525-why-first-nations-communities-are-uninviting-visitors
  - CBC. 'Our Community is not ready': Heiltsuk nation relieved fishing lodge not opening. https://www.cbc.ca/news/canada/british-columbia/our-community-is-not-ready-heiltsuk-nation-relieved-fishing-lodge-not-opening-1.5660750
  - CBC. West Coast Trail closed to overnight camping after consultation with First Nations. https://www.cbc.ca/news/canada/british-columbia/west-coast-trail-closed-overnight-camping-2020-1.5649943
  - CBC. First Nations in B.C. stay firm on stance to seal off communities from tourists. https://www.cbc.ca/news/canada/british-columbia/first-nations-bc-close-borders-covid-19-1.5647337
  - Terrace Standard. North Coast First Nations call for B.C. border crackdown amidst increased tourism. https://www.terracestandard.com/news/north-coast-first-nations-call-for-b-c-border-crackdown-amidst-increased-tourism/
  - Statement from Haida Hereditary Chief's Council Regarding Queen Charlotte Lodge. July 21, 2020. http://www.haidanation.ca/wp-content/uploads/2020/07/Statement-From-HCC-July-21-2020.pdf
- Students can also research the historic impact of pandemics on the local First Nation(s), what health and safety measures they applied during COVID-19, and how they responded to the reopening of tourism in BC. Classes in urban schools may wish to have groups of students research First Nations of different communities in the region.

7. Give Back, Carry Forward

Students reflect on the important things they have learned in this unit, and consider how they can give back and carry their learning forward.

Refer to the Major Project outline, "Major Project" on page 51.

a. What Did You Learn?

Students can consider these questions:

- What is one new thing you learned in this unit that you would consider a gift?
- What is one thing growing out of your learning that you can take action on?
- What are some new things you learned about where you live?
- What did you learn about yourself?

b. Documenting Learning

- Students can discuss or share ideas for documenting their learning.
  - Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both "giving back" and "carry forward" what they have learned.

Line Master 7-1

Relationships with the Land

Write sentences that talk about First Peoples' relationships with the land.
Use two words from this list for each sentence. Can you use all the words?

reciprocal	spiritual
land	respect
stewards	sustainable
gift	seasons
forest	governance

Line Master 7-2

Economy Vocabulary

Learn some words about economies in a local First Nations language. Here are some possible words to find. You can add others.

English	First Nations language:
buy, purchase	
borrow	
distribution, distribute gifts	
exchange	
expensive, valuable	
feast	
give back	
give a feast	
give away	
give it all	
memorial feast	
money/dollar	
need, to need	
owe	
pay	
pay back a debt	
pay tribute	
receive gifts at a feast	
rent	
repayment of a loan	
return	
savings	
store	
swap	
take home a gift (e.g from a feast)	
transfer	
trade	
want, to want	

Line Master 7-3

First Nations Trade and Exchange Economies

Trade and exchange between families and communities is essential for First Nations traditional economies. This includes sharing food, resources and materials, but also sharing information and knowledge.

In the past, traditional trading took place in different ways: between families within a community, between neighbouring communities, or with distant Nations.

Trade within a community was important for food security. For example, a family may not have time to harvest different resources that are ready at the same time. One family may catch and process salmon, while another family harvests berries. Later they exchange foods so each family has enough of both resources.

Trade between communities allowed people to have food and other resources that weren't available in their own territory. For example, interior First Nations could exchange elk skins or local berries for coastal items such as oolichan or abalone shell.

Trading networks could extend great distances. Valuable goods were passed from one community to another, in a long trading chain. Some goods, such as obsidian and dentalium, could travel thousands of kilometres.

Along with the exchange of food and material goods, people communicated Traditional Knowledge as part of the trade. This might be knowledge about the resources and the environments they come from, or they could be technological innovations. Sometimes trade introduced new words into a language as First Nations borrowed words of the goods they got from their trading partners.

Trading Hubs

Throughout what we know as BC, there were important meeting places where large groups of First Nations gathered at certain times of the year to trade goods, exchange ideas and build their social relationships.

Large numbers of people gathered at these trading hubs. Often they were international meetings, with families from different First Nations speaking different languages.

Sometimes gatherings were in places that had rich resources such as salmon, root vegetables or berries. People shared in the harvesting, and engaged in other types of exchanges as well. For example, at Peténi Valley (Botanie Valley) near Lytton, the Nlaka'pamux people hosted their Secwepemc and Stl'atl'imx neighbours, and other nations. As many as 1000 people gathered every spring to harvest and trade.

Another example was the early spring oolichan harvest at the mouth of the Nass River. The Nisga'a and the Ts'msyen processed the valuable oil or grease and dried oolichans. The Haida and Gitxsan joined them to trade and exchange ideas and cultural knowledge.

At other times, people gathered at trading hubs after the harvest, in the fall or winter. There they renewed family connections and friendships and competed in athletic and gambling games, in addition to trading foods and materials they had prepared.

Controlling Trade

The trading systems became quite complex in some regions as powerful chiefs were able to control trade routes. They were able to increase their wealth, power, and prestige by controlling the flow of goods. This might be based on an excellent supply of resources, such as salmon or oolichan. Sometimes the geographical location was important. For example, where the Skeena River flows through a narrow canyon, the Gits'ilaasü (People of the Canyon) controlled who could pass through the canyon.

Another way of controlling trade was to form alliances with another group. Trade alliances were made between families, house groups, or First Nations. Frequently the alliances were made through marriage. This often meant that the two families united through marriage could share resources as well as being trading partners.

Trade Routes

Over thousands of years First Nations developed networks of trade routes connecting people of diverse cultures and languages. Some were river and ocean routes, while others were well-worn trails through valleys and mountain passes. After contact, some of these routes became roads and highways.

Trade, Status and Reciprocity

Sharing is an important part of First Nations traditional economies. In some cultures where feasts and potlatches are held, trade was essential. Families or House Groups could attain wealth and status by acquiring high-value goods through trade. But they also increased their recognition by their generosity when they distributed their wealth to others during feasts and ceremonial gatherings. Feast and potlatch systems increased the importance of trading.

Line Master 7-4

Changes to Control of Lands and Resources

Before settlers came to what we now call British Columbia, First Nations governed their own lands. Nations, families, Clans and villages looked after their territories for thousands of years. The forests on the land, the fish in the waters – all the resources were under their control. The value and wealth of the resources belonged to each group.

Fur Trade
The fur traders were only interested furs. They had the power of money and guns. But they didn't have the power of government. First Nations were the hunters and trappers. They had the power of controlling the fur supplies. Fur traders depended on First Nations for their business. At first, First Nations and fur traders were equal partners in the fur trade.

Colonial Government
Then Britain turned the land into a colony. British Columbia was governed from Britain. First Nations control of resources was mostly ignored.

At first it didn't seem so bad when settlers came. Some First Nations would work for money. First Nations still had their territories. They got value from their resources as they had always done. When more colonists came, however, the two governments clashed. They looked at the land differently.

The colonists wanted land, and decided that the land they saw did not belong to anyone. They felt they could take what they wanted. They didn't understand that First Nations had always looked after the land.

The British government ordered that treaties be made with First Nations to gain access to their lands and resources. In BC, Governor Douglas made a few treaties, but mostly, settlers took the land they wanted. The British government put the settlers before the First Nations. Over time, the control of lands and resources was taken from First Nations.

At the same time, diseases brought by settlers killed many, many First Nations. people. Small pox and the flu broke up families, Clans and villages. First Nations lost many of their citizens, including Chiefs, Elders and young people.

Government of Canada
In 1867 Canada became a country. In 1871 British Columbia joined the country and legal powers were split between Canada and British Columbia.

Canada took control of the lives of all First Nations through the Indian Act.

First Nations people were pushed off their lands. onto Reserves. Their traditional governments were ignored. Important ceremonies became against the law. The Indian Act told them how to run their government.

Government of British Columbia
When Canada became a country, the provinces took one big power. They took control of the land and its resources.

This led to a problem for First Nations. British Columbia assumed it owned all the land and resources. It didn't want to give them away.

The provincial government denied that First Nations had any rights. They refused to make treaties with First Nations. They gave up only small pieces of land for Reserves.

The Province sold some of the land to settlers. It kept the rest of the land. It used and made money off the resources. The province took the value of the land away from First Nations and kept it.

First Nations Communities
First Nations communities watched as other people made money from their resources. They saw people cut down the trees from their lands and make a profit. They saw people catch fish from their waters and make a profit. They saw people dig minerals from their mountains and make a profit. First Nations received nothing.

First Nations had many losses: loss of government, loss of land, loss of people through disease, loss of control of their resources. But one thing they did not lose was their connection to their lands, resources and territories.

For the last 150 years, BC First Nations have stood by their Indigenous Rights and Title. They have continued to call for the outstanding Land Question to be settled. This means that federal and provincial governments need to recognize Indigenous Rights and Title as the inherent right of the First Peoples of the land – a part of Reconciliation.

Today, changes are finally happening. First Nations are getting back some control of their lands and resources. Some Reconciliation is taking place through treaties. First Nations are increasingly sharing in the value of their land and resources.

Line Master 7-5

Agricultural Economies

One of the goals of Canadian colonization was to make First Nations into farmers. The colonizers believed that an agricultural life style would "civilize" First Nations by forcing them to settle down and cultivate the land. The Indian Act included specific laws and policies to encourage agriculture. As well, most Indian Residential Schools had work described as "farm training."

Adapting to an agricultural economy required a major cultural shift for First Nations. Their traditional land and resource-based economies use a diversity of plants and animals, harvesting them from a large land base that was controlled through local political, social and cultural protocols.

Commercial farming usually uses only a few crops or livestock. Sometimes a farms' total production is just one crop. Farmers usually live and work in one place throughout the year. The work, such as tilling, planting, weeding, and harvesting, is more labour intensive. It is controlled by various levels of government.

First Nations were often thwarted in their efforts to take part in farming. Just as the salmon canning industry displaced First Nations of the coast from their traditional fishing grounds, agriculture displaced First Nations from their Traditional Territories. First Nations farmers faced obstacles that non-Indigenous farmers did not.

The main resources required for agriculture are land and water. First Nations were unable to fully participate in agriculture because they were denied access to these resources. They were restricted to their reserve lands which were often too poor to support planting, or too small for ranching. In the dry Interior, where irrigation was necessary, immigrant farmers usually took control of water resources.

Some First Nations and other Indigenous people did successfully engage in agricultural economies. They practiced commercial farming in certain areas of the province, such as the Cowichan Valley, the Fraser Valley, and the Okanagan. The height of First Nations commercial farming was between 1890 and 1920.

Many First Nations engaged in seasonal work on farms. This may have suited their lifestyle as they could continue with their seasonal activities. One of the main occupations was on hop farms. Between the 1870s and 1940s, hundreds of families travelled to the hop fields to pick and process the plants in the fall after salmon canning season.

Ranching became a profitable business early in the colonization process. The interior has large expanses of land necessary to raise cattle. Ranching became established in areas such as the Okanagan Valley, the Nicola Valley, the Cariboo, and the Chilcotin. Many First Peoples of the interior were expert ranchers. They found that ranching fit their lifestyle, since they were already expert at riding and breeding horses. They often worked for other ranches, but some First Peoples managed their own ranches.

Today many First Nation individuals and communities are engaged in the agricultural economy. The First Nations Agricultural Association of BC provides support for Indigenous agricultural producers of the province.

Chief Johnny Chillaheetza,

I want to speak to you about grazing. Long ago the Indians already started to have cattle, horses, and everything, and they had the use of the range and the Indians succeeded in getting large stock for themselves, and at that time they had big use of the range; it was not under control then, and they had a lot of stock, and it increased because there was range for the Indians at that time – open range. Now the white people sell it between themselves, and they are all taken up, and the Indians have no more land, and finally the Indians' cattle diminished, because they were short of land.

. . . At the time [Reserve Commissioner] Sproat came and had the reserves surveyed out for the Indians he said, "This stream that runs through the reserve is for your use; after a while you maybe will get to know how to cultivate your land, and that will be for your water – for irrigation. Now, I am going to record this water for you Indians with the Queen." Now, the water is taken away from the Indians by the white people . . . Long ago, when they had the use of the waters, the Indians had a lot of grain and potatoes which they planted, and they sowed their wheat . . .

Now the Indians are poor because their water is taken away from them, and the water is taken from the Indians in Kamloops by the harbour account, and their land is dried up, and they have not water to irrigate it. Now, the Indians want to have their water given back to them.

Chief Johnny Chillihitza [Chillhihitzia], testimony to Special Joint Committee into Claims of the Allied Indian Tribes, 1926. Ottawa: Kings Printer, 1927, p.142.

Line Master 7-6

Indian Affairs Statistics, 1920

TABLE No. 4: LIVE STOCK AND POULTRY: GENERAL EFFECTS

Agencies.	Horses.			Cattle.					Poultry.
	Stallions.	Goldings and Mares.	Foals.	Bulls.	Steers and Work Oxen.	Milch Cows.	Young Stock.	Other Stock.	
BRITISH COLUMBIA.									
Babine and Upper Skeena...	10	600	60	5	4	210	160	15	25
Bella Coola...	6	333	55	2	15	62	39	6	500
Cowichan...	2	220	53	2	5	211	75	2,090	8,100
Kamloops...	71	3,428	567	57	331	2,138	551	575	4,416
Kootenay...	14	1,146	186	16	96	761	680	20	525
Kwawkewlth...	...	1	...	...	...	1	...	...	420
Lytton...	43	773	220	36	109	188	434	696	2,282
Nass River*...	...	12	...	...	...	11	5	...	550
New Westminster...	19	399	72	29	117	416	472	1,758	7,024
Okanagan...	25	1,386	252	40	1,122	997	1,321	491	4,250
Queen Charlotte...	...	3	1	...	4	29	18	...	175
Stikine...	...	9	...	...	...	...	...	...	...
Stuart Lake...	10	430	53	14	48	100	165	...	185
West Coast...	...	4	...	10	...	35	17	...	1,100
Williams Lake...	111	1,976	539	52	424	17	346	430	851
Skeena River*...	...	...	...	...	...	...	...	...	485
Total...	311	10,731	1,857	263	2,166	5,266	4,312	6,081	30,888

Agencies.	General Effects.					
	Motor and Sail Boats.	Row Boats and Canoes.	Rifles and Shot Guns.	Steel Traps.	Nets.	Tents.
BRITISH COLUMBIA.						
Babine and Upper Skeena...	15	230	940	8,950	200	150
Bella Coola...	141	190	585	4,100	85	90
Cowichan...	207	383	595	26	99	230
Kamloops...	...	64	270	44	...	508
Kootenay...	...	57	190	215	...	143
Kwawkewlth...	117	338	298	2,660	221	109
Lytton...	6	128	325	516	67	197
Nass River*...	47	141	210	1,700	103	103
New Westminster...	168	608	722	916	143	172
Okanagan...	1	52	303	340	16	230
Queen Charlotte...	74	130	155	700	22	40
Stikine...	2	70	405	2,790	138	156
Stuart Lake...	6	221	619	4,930	292	165
West Coast...	220	1,230	733	2,195	205	172
Williams Lake...	...	46	294	3,914	15	228
Skeena River*...	178	203	135	2,650	185	195
Total...	1,172	3,969	6,779	36,646	1,761	2,858

https://library-archives.canada.ca/eng/collection/research-help/indigenous-heritage/pages/indian-affairs-annual-reports.aspx

Unit 8
Maps and Borders

Overview

This unit examines perspectives of First Nations lands and their relationships to colonialism through the use of maps and mapping. It provides many opportunities for hands-on and experiential learning through the use of a variety of maps and mapping activities.

Before European contact, First Nations recorded the uses of their lands and territories in diverse ways based on lived experience. Traditionally people used landmarks and all the features of oral traditions – naming, story, song, ceremony, and family history – to record their interactions with the land.

After contact, maps became the tools of colonization. On one hand mapmakers "mapped out" or erased First Peoples by depicting the land as wild and empty, as Terra Nullius. As colonial, federal and provincial governments moved to formalize their control of the land and its people, it was the mapping of Indian Reserves that was central to the process. BC First Nations were restricted to these "postage stamp" pieces of land without any recognition of Indigenous Title, no treaties, and little or no compensation.

In more recent years First Peoples have had to become expert mapmakers. In venues such as the courts, at the treaty table, or in land use management planning, maps are essential to represent many aspects of Traditional Knowledges, and validation of Rights and Title. However, there are inherent risks for First Peoples when committing their geographies to maps.

Maps can create hard borders, and borders can create conflict. Before contact First Nations borders between nations were often fluid or flexible. When regions like Indian reserves or land claims territories are mapped, they become fixed and rigid. This may bring up a variety of issues for First Peoples, such as the overlap of territories claimed by First Nations in treaty or other negotiations, and obstacles formed by arbitrary political boundaries between regions.

Essential Understandings

- Maps are representations of lived realities.
- Maps can be seen as tools of colonization.
- Maps can have power through the information they show and don't show, and the ways they show it.
- Map making has become important for First Peoples to help validate their Rights and Title in judicial and political contexts.

Guiding Questions

- Why do we use maps?
- How is meaning communicated in maps?
- What truths do maps hold?

Focus on Learning Goals

While many or all the First Peoples Principles of Learning and BC Learning Standards may be relevant, the following are suggested as a focus in this Theme Unit.

First Peoples Principles of Learning

Learning recognizes the role of Indigenous Knowledge.

Thinking about this Principle acknowledges and honours the Indigenous Knowledges held by First Peoples about their lands.

Learning Standards

Content Learning Standards

BC First Peoples 12

- Traditional territories of the B.C. First Nations and relationships with the land
- Role of oral tradition for B.C. First Peoples
- Impact of historical exchanges of ideas, practices, and materials among local B.C. First Peoples and with non-indigenous peoples
- Provincial and federal government policies and practices that have affected, and continue to affect, the responses of B.C. First Peoples to colonialism
- Resistance of B.C. First Peoples to colonialism

English First Peoples 12

- First Peoples oral traditions: The relationship between oral tradition and land/place

Contemporary Indigenous Studies 12

- Resilience and survival of indigenous peoples in the face of colonialism

Human Geography 12

- Relationship between First Peoples and the environment
- Political organization of geographic regions

Law Studies 12

- Canadian legislation concerning First Peoples

Resources

This is an overview of the required resources for the activities in each Investigation. Additional optional sources are mentioned in the activities.

Investigation 1

- Traditional Narratives that relate to Lands and Territories. For example *People of the Land: Legends of the Four Host First Nations.*

Investigation 2

- Materials for making maps
- Access to vocabulary of local First Nations language(s)

Investigation 3

- Line Master 8-1, page 275, *Perspectives on Traditional Boundaries*
- "First Nations Face Border Struggles," by Richard Wagamese, *Canadian Geographic*, 2010. http://web.archive.org/web/20200710063926/https://www.canadiangeographic.ca/article/first-nations-face-border-struggles
- *Kitwanga Fort Report*, George F. MacDonald, Canadian Museum of Civilization, 1989. https://archive.org/details/kitwangafortrepo0000macd

Investigation 4

- "Dismantling the Doctrine of Discovery." Assembly of First Nations, 2018. https://www.afn.ca/wp-content/uploads/2018/02/18-01-22-Dismantling-the-Doctrine-of-Discovery-EN.pdf
- "Indigenous Title and The Doctrine of Discovery," Indigenous Corporate Training, 2020. https://www.ictinc.ca/blog/indigenous-title-and-the-doctrine-of-discovery

Investigation 5

- Line Master 8-2, page 276, *Mapping Indian Reserves in British Columbia Timeline*
- Line Master 8-3, page 277, *Creating Indian Reserves in BC*
- Line Master 8-4, page 278, *Fraser Valley Reserves Under Douglas*
- Line Master 8-5, page 279, *Lower Fraser River First Nations, 1867*
- Line Master 8-6, page 280, *Reducing Lower Fraser Reserves, 1867-1868*
- Line Master 8-7, page 281, *Matsqui First Nations Responses*

Investigation 6

- Resources about First Nations with territories on both sides of an international border
- Information about the Jay Treaty

Investigation 7

- Examples of contemporary maps by First Nations

Overview of Investigations

These Investigations have more activities than most teachers will incorporate into their units. It is not expected that you will use all of the activities, or follow the sequence as it is described. The activities are intended to be adapted to fit the needs of your students and classroom.

The activities are intended to inspire ways that you can respectfully include relevant First Peoples' knowledge and perspectives in your course.

For more information, see Using The BC First Peoples 12 Teacher Resource Guide, page 6.

1. Mapping and Oral Traditions
    a. Cognitive Mapping
    b. Oral Maps
    c. Mapping in First Peoples Oral Traditions
2. Traditional Territory
    a. What is a Traditional Territory?
    b. Territories in First Peoples Traditional Stories
    c. Mapping Traditional Territories
    d. Geography and Language
3. Territorial Boundaries between First Nations
    a. Perspectives on Boundaries
    b. Traditional Territorial Protocols
    c. Defending Territories in the Past
4. Remapping Indigenous Lives
    a. Terra Nullius
    b. Examining Pre-Emptors Maps
    c. Local First Nations Resettling
    d. What Factors Led to the Remapping of Indigenous Lives?
5. Mapping First Nations Reserves
    a. Background to Indian Reserves
    b. Colonial Reserves
    c. Indian Reserve Commission
6. Political Borders
    a. First Nations Spanning Borders
    b. Treaty 8
    c. Border Issues Affecting First Peoples Today
7. Contemporary Mapping by First People
    a. Contemporary Indigenous Maps
    b. Overlap in Territorial Jurisdictions Today
    c. Create a Local Indigenous Map
8. Give Back, Carry Forward
    a. What Did We Learn?
    b. Documenting Learning

Investigations

Please Note: While some First Nations share many aspects of their geographical and Traditional Knowledge through publicly available maps, others do not. Before proceeding with the unit it is best to determine what types of maps, if any, local First Nations are comfortable in sharing. Also find out local Protocols around mapping different types of cultural knowledge.

1. Mapping and Oral Traditions

Students investigate the connections between First Peoples' Oral Traditions and ways of recording and communicating geographical knowledge and information.

Questions for Inquiry
- How did First Peoples record geographical information in the past?
- What is mapping?

a. Cognitive Mapping

Most people are able to map their world using their imagination, creating mental pictures of familiar locations. Students can consider how we make mental (cognitive) maps from a personal perspective.

- Ask students to draw a sketch map of a landscape that they are familiar with. For example, they could draw their neighbourhood, their community, a region they go to for a holiday, or an area that covers their route from home to school, work, or shopping.
- Have them add some details that are significant to them.
  - Make sure the directions are open ended, allowing students to interpret the activity as they see fit.
  - You may want to set a fairly short time frame, such as 10 minutes, so students concentrate on giving an impression of the landscape, rather than focussing on details.
- An alternate activity would be to have all students sketch a map of the same landscape, such as your locality if you are in small town or village, the neighbourhood around the school, or the school itself.
- When finished students can share their maps to see different ways that people drew their maps, and what information they decided to include.
- Ask questions such as:
  - What types of features did you include in your map? What features did you leave out?
  - What does your map tell you about how well you observe your environment?
  - What landmarks did you show? Were these similar or different from landmarks that others put on their maps?
  - Where did you get the information to include in your map?
  - How easy or difficult was it for you to use a cognitive map to draw familiar locations?

b. Oral Maps

We are often able to communicate aspects of cognitive maps verbally through oral maps. An oral map is a verbal description of how to move through an environment, such as giving directions verbally.

- Where Am I Going? Ask students to work in partners or groups to describe verbally how to go to a location in the school, such as how to get to their locker, to the gym, office, or library.
  - Students should describe how to get to a location in the school without telling the others the destination.
  - If your school is small without many options for different routes, students could give directions for locations in the community or local neighbourhood.
- Then have students describe how to navigate in a location unfamiliar to the rest of the group. (They will need to give the destination in this exercise.) They verbally give directions on how to reach the chosen location.
  - Oral maps could include directions to a room in their house, following a path in a park or outdoor area to get to a destination, driving to someone's house, walking to their regular bus stop, or finding the office in a school they used to attend.
- Discuss how well students were able to follow these oral maps.
- Discuss in groups or with the whole class the differences in the experiences of giving directions in familiar and unfamiliar places. (For example, the listeners were probably able to follow the directions better in places they were familiar with. The speaker and listeners had shared knowledge of the school.)

c. Mapping in First Peoples Oral Traditions

For activities building an understanding of Oral Traditions, see Unit 2, Investigation 2, First Peoples' Oral Traditions and Traditional Stories, page 84.

Societies with Oral Traditions have many ways of recording and communicating geographical information.

- Have students reflect on this statement, give by the Sq'éwlets First Nation:

  Our traditional maps were created through our experiences on the land, held in our minds, and passed along through the memories of our Elders. Families knew every inch of the rivers we paddled and the forests we walked.

  (Source: http://digitalsqewlets.ca/sqwelqwel/past_future-passe_futur/timeline_chronologie-eng.php, item: 1868 Reserve Creation)
  - Discuss how the ideas in this statement connect with First Peoples Oral Traditions.
  - Discuss how students' experiences with cognitive and oral mapping connect with First Peoples Oral Traditions.
- Ask students to suggest some features that are important for communicating geographical information in an Oral Tradition. (For example, shared knowledge, experience, imagination, memory.)
- Ask students to thinks of ways that First Peoples traditionally kept track of geographical information. (For example: naming, learning landmarks, stories, family histories, making signs on the land such as marking trees, petroglyphs and pictographs, using the stars and constellations,

lived experiences, others aspects of oral traditions such as songs, masks, ceremonies, poles.)

- Have students work in groups to consider what types of geographical information First Peoples would need to know and remember about their Traditional Territory.
  - Students can create a web, mind map, chart or diagrams to illustrate the variety of types of geographical knowledge held about the land.
  - Sample responses include: location of events in family histories; harvesting locations; travel routes; habitat and migration routes of animals; sacred locations, taboo places; forts and defensive sites; borders and territories of their neighbours.

2. Traditional Territory

Help students build their understandings about the Traditional Territory or Territories that your school or locality sits on. Your discussion will depend on your location; if you are in or near a First Nations community the answers may be clearer than in an urban setting.

a. What is a Traditional Territory?

Ask students to suggest what "Traditional Territories" means to them. Share ideas and come up with a consensus on what it means.

- Note that "Traditional Territory" may be interpreted in different ways depending on the context it is used:
  - The Traditional Territory of a First Nation or language group, such as Tahltan, Dakelh or Nuxalk. Often in BC these are represented by Tribal Councils.
  - The Traditional Territory of a local First Nation community, such as Kwadacha, Tk'emlúps, or Tsawwassen First Nations.
  - The Traditional Territory of a family or clan group within these broader groups.
- It is important to make clear that Traditional Territories referred to here may not be the same as those lands under legal or political considerations such as in the pursuit of Indigenous Rights and Title. Also they are not the same as the government-defined Indian Reserves.
- Note that boundaries between territories are not precise.

b. Territories in First Peoples Traditional Stories

Understandings about territories are often embedded in a First Peoples Traditional Story. These may be origin stories, which tell of how the land and territory came to be created. Others may include key features within a territory.

- Find and share examples of traditional narratives that include representations or mentions of territories. If possible, identify specific locations that are referred to in a local narrative.
  - It may be possible for students to visit the site.
  - Some physical features such as mountains with important stories about them can be observed from a distance.
  - You may be able to collect some photographs of places mentioned in a story.

- Ideally you will be able to find stories from the local First Nations. However, if this is not possible, use a narrative from another region as a model. Some examples are:
  - *People of the Land: Legends of the Four Host First Nations*.
    - Sch'ich'iyúy – The Sisters Mountain (Squamish) pages 81-90. This tells the story of the transformation of two sisters into the two prominent mountain peaks visible from Vancouver, called by the Squamish the Sisters, and also known today as the Lions.
    - "The Transformer Story of Lil'wat People: Creation of Lil'wat Territory," pages 13-19. Two brothers and their sister, known as the Transformers, shaped the land of Lil'wat people, leaving landmarks that can be identified today. At the same time, they instruct the people on how to harvest resources from the land.
  - *Persistence and Change*. "The Discovery of the Ginadoiks River," pages 18-19. A Ts'msyen woman travels from her husband's Territory in one watershed to her brother's village in another valley. She discovers a new area rich in beaver and salmon. It becomes part of her family's Territory.

c. Mapping Traditional Territories

Students can map some important locations within the Traditional Territory of local First Nations using the First Nations names wherever possible.

- Discuss or review protocols when engaging with First Peoples' knowledge. Ask questions such as:
  - What types of locations or place names are appropriate for us to include?
  - What are appropriate sources to use to gather information?
  - How can we show respect for the traditional places and the territory as a whole?
- Students can work in groups to map places such as lakes and rivers, communities within the territories, and significant cultural locations.
- Some options for creating maps are:
  - Draw maps on paper.
  - Use a plastic overlay on a published map.
  - Create a digital map using software or online resources.
- There may be maps and other resources available from the local First Nations community. However, it is important to respect the wishes of a Nation that does not wish to share cultural maps.
- Learn to pronounce some of the important place names, if the students are not familiar with them. Work with a language teacher or other community member to learn the correct pronunciation.
- If maps of Traditional Territories are available, students could be asked to read and interpret them.

d. Geography and Language

Students can learn words in the local First Nations language that relate to directions, way finding and recording geographical information.

- Examples: directions (north, east, south-west, etc.); landmark or marker; road, trail or path; travel; boundary line
- Names of geographical features, such as earth, ocean, lake, place, land,

river, creek, mountain.
- Students can add the words to their First Nations Language dictionary. See Unit 1, page 57
- Students could create a map of an area in their community using this vocabulary.

3. Territorial Boundaries Between First Nations

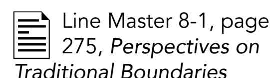
Students investigate how boundaries between Nations were perceived and acknowledged in the past, in times of peace and times of war, and how ancient protocols are followed today.

Questions for Inquiry

How do First Peoples recognize and acknowledge each others' territories?

a. Perspectives on Boundaries

- Students can read a short article by Richard Wagamese that gives his perspectives on boundaries and mapping. Alternatively, you or students can read the article aloud.
  - "First Nations Face Border Struggles," by Richard Wagamese, *Canadian Geographic*, 2010. http://web.archive.org/web/20200710063926/https://www.canadiangeographic.ca/article/first-nations-face-border-struggles
  - Ask students to choose two or three phrases that stood out for them, and explain why there were significant to them.
- Students can read a number of quotes about traditional boundaries between First Nations. Use Line Master 8-1, page 275, *Perspectives on Traditional Boundaries*.
- Students can create and share a Found Poem using these texts. For suggestions regarding Found Poems, see https://www.facinghistory.org/resource-library/teaching-strategies/found-poems.


Line Master 8-1, page 275, *Perspectives on Traditional Boundaries*

b. Traditional Territorial Protocols

Build understandings of traditional Protocols when Indigenous people enter another's territories.
- Ask students if they are aware of Protocols followed when outsiders enter the territory of a First Nation. Some students may have been involved in such ceremonies, while others may have observed them in videos.
- Often when groups make a canoe journey to another Territory, they ask permission to land on the shore in front of the village. Students can view videos of canoe journeys that illustrate the arrival of canoes in a new territory to find out some of the details of the protocols. Have them observe what the hosts and visitors do and say.
  - For example, see the video: Canoe Journey: Following Traditional Protocol. Arriving at Tsawout First Nation. https://youtu.be/hzA0eSaLDyE
- Welcome songs. Protocols usually include a song of welcome to the visitors.

  - Coast Salish Welcome Song. Indigenous Tourism BC , 2014. https://youtu.be/Zp3m7DFUSWc
- Discuss the connections between traditional territorial protocols and the Territorial Acknowledgments we make today. For more activities about Territorial Acknowledgements, see Unit 1, page 60.
- Ask students to discuss, write or share orally a response to the question, "What are the benefits of having Protocols between First Nations?

c. Defending Territories in the Past

Like all societies, conflicts sometimes arose over First Nations territories in the past. First Nations had diverse defensive strategies based on their geographical location. These included observation sites, defensive sites and forts, and also places of refuge for Elders, women and children during times of conflict.

This investigation will be most useful if there are identifiable defensive sites in your area, particularly if students can visit one or more of them, or there are pictures available. If there is little information about the local area, students could find out about defensive sites in other parts of the province.

- Find out about defensive and refuge sites in your region. If there are published or online resources available, students can research them. There may also be battle sites that are known. They may have special features that mark their place and help keep them in the collective memory. They likely have narratives connected with them.
  For example, there is a landmark known as Balancing Rock in Secwépemc territory which resulted from warfare between the Secwépemc and the Okanagan. See *Secwépemc People, Land and Laws*, pages 301-304 for a Traditional Narrative about the feature. This source also includes other narratives about defending territories (pages 304-315)
- Students can find out the locations of the sites, if the information is readily available and can be shared. Alternatively, present the information to the class.
- One example of a defensive site is Gitwangak Battle Hill National Historic Site. It overlooks the Skeena River and played an important role in trade between the coast and the interior before contact. It was previously known as the Kitwanga Fort. Here are some resources for researching Gitwangak Battle Hill:
  - *Kitwanga Fort Report*, George F. MacDonald, Canadian Museum of Civilization, 1989. This report gives considerable information about warfare and defensive sites in northern BC, including Gitxsan, Ts'msyen, Haida and Tlingit First Nations. There are descriptions of forts and some illustrations. A model of the Gitwangak fort is given on page 70 (PDF page 81). A map of a number of forts around the Skeena region is on page 10 (PDF page 21).
    Online at https://archive.org/details/kitwangafortrepo0000macd. (Requires a free account to read.)
  - Parks Canada website: https://www.pc.gc.ca/en/lhn-nhs/bc/gitwangak/info

  - Canadian Encyclopedia article: https://www.thecanadianencyclopedia.ca/en/article/kitwanga-fort
- There may be traditional narratives that describe defensive sites, or events when they were used. An example is the Ts'msyen maalsk "The Laxlikswa'nm Fortress of the Gitwilgyoots" in *Persistence and Change*, pages 22 to 27.

4. Remapping Indigenous Lives

Colonialism brought maps which both mapped First Peoples out of the landscape and used maps to clear them from their Traditional Territories onto tiny reserves.

Questions for Inquiry

- How did colonial mapmakers map out Indigenous lives with blanks spaces?
- How did the forces of colonization use maps to redefine First Nations territories?

a. Terra Nullius

- Review or introduce the terms Terra Nullius and Doctrine of Discovery.
- Students can work in groups to find examples or evidence of ways that the concept of Terra Nullius was used in colonizing processes. Ask how the idea of Terra Nullius mapped First Peoples out of the land. (For example, it claimed that all "discovered" land was vacant and open for conquest.)
  For resources, see:
  - "Dismantling the Doctrine of Discovery." Assembly of First Nations, 2018. https://www.afn.ca/wp-content/uploads/2018/02/18-01-22-Dismantling-the-Doctrine-of-Discovery-EN.pdf
  - "Christopher Columbus and the Doctrine of Discovery - 5 Things to Know." Indigenous Corporate Training, 2016. https://www.ictinc.ca/blog/christopher-columbus-and-the-doctrine-of-discovery-5-things-to-know
  - "Indigenous Title and The Doctrine of Discovery," Indigenous Corporate Training, 2020. https://www.ictinc.ca/blog/indigenous-title-and-the-doctrine-of-discovery
- Discuss how colonizers justified calling North America "vacant" when they arrived here. (For example, they interpreted the land as being unoccupied or unsettled according to their point of view. There didn't appear to be towns with roads and cultivated farms. They ignored the fact that people lived there and used all the land and resources.)
- Students can analyse the Truth and Reconciliation Commission's Calls to Action that refer specifically to Terra Nullius and the Doctrine of Discovery. See Calls 45, 46, 47 and 49.
  - Link to TRC Calls to Action: http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf

b. Examining Pre-Emptors Maps

Students can examine an example of a pre-emptors map to see how First Nations presence on the land was virtually erased.

Background: At the same time as governments were mapping out small reserve lands of less than 10 acres for First Nations families, they gave the rights to immigrants who were British Subjects to acquire 160 acres of land for very little cost. This process is known as pre-emption, and those who took the land are pre-emptors. They were required to clear the land for farming, and pay a registration fee. Otherwise the land was free. In the early twentieth century, the BC Department of Lands produced maps to show pre-emptors the land that was available to them.

- Ask students to look at an example of a pre-emptors map from the Skeena River region of northern BC and compare it with a recent map showing Gitxsan House Group territories.
  - Bulkley Sheet 1915, pre-emptors map. https://open.library.ubc.ca/collections/specialp/items/1.0229412#p0z-6r0f:
  - Gitxsan map. http://www.gitxsan.com/old/images/stories/PDFs/gitmap2.pdf
  - Tip: To orient the two maps, find the Suskwa River on both maps.
- Have students predict, then use the legend to find out what the areas coloured in red represent. (Lands available for pre-emption.)
- Ask students to describe the main differences between the two maps.
- Students can examine two other pre-emptors maps:
  - Graham Island 1915 https://open.library.ubc.ca/collections/specialp/items/1.0229452#p0z-2r0f
  - New Westminster District and Vancouver Island 1912 Pre-emptors map. https://open.library.ubc.ca/collections/specialp/items/1.0229424#p0z-2r0f
- Note that the information shown is slightly different on each map.
  - Bulkley Sheet, 1915. Land already claimed and subdivided into lots, shown by individual numbers. Indian reserves are similar to the lots, but labelled IR. All the red area is open for pre-emption.
  - Graham Island, 1915. Similar to Bulkley.
  - New Westminster District, 1912. Indian Reserves are in red; green areas are lands reserved for logging.

c. Local First Nations Resettling

Students can investigate how settlement patterns have changed for First Nation.

- Students can create a map, or more than one map, that shows the pre-contact Traditional Territory of the Nation, and the contemporary areas of settlement for the Nation. (Mapping for some First Nations may require more than two maps or layers if the history of resettlement is more complex.) Options for creating maps include:
  - Create a single map with labels to show different time periods.
  - Two maps, before contact and present day.
  - A physical or digital map with overlays.

- Students can begin by mapping the Traditional Territory. They may have already created such a map in other Investigations, or have access to such a map. Indicate where people lived at different times of the year.
- Students then add or create a second map with the boundaries of the community and other areas of use today, such as fish camps.
- Discuss how the present main community site relates to the living spaces of the past. For example, is the present-day community in the same spot as a traditional winter village site?
- Students can research what forces and processes brought about the changes in settlement patterns for the local First Nation.
  - The settlement of some communities was influenced by the presence of a Hudson's Bay Company trading post or fort.
  - Most communities have a church connected with one dominant religious denomination (Roman Catholic, Anglican, Methodist/United). Students can find out what influence the church had on resettlement. For example, was the resettlement a result of influence by missionaries, or did the missionaries come to the village later?
  - For all First Nations, the creation of Indian Reserves was a major factor in the remapping of settlement patterns. Students can assess the extent to which the imposition of the reserves impacted the Nation. For some Nations, the reserves reflected some of the traditional settlement areas; others were forced to move away from their traditional settlement areas.

d. What Factors Led to the Remapping of Indigenous Lives?

Students can examine how Indigenous lives were remapped through colonization and industrialization. This includes settlement patterns and access to resources.

- Students can work in groups to identify some of the factors that brought about the remapping of First Nations lives. This can include where they live, how they access resources, and changes to the places where their social and ceremonial lives took place. Some major factors were:
  - Fur Trade. Some First Nations moved close trading posts for economic benefit.
  - Christianity. Some permanent settlements grew up around churches and schools.
  - Indian Residential Schools forced students to move away from their home communities.
  - Wage labour and the capitalist economy. People moved away from communities to get work. For many in the 19th and 20th century, this movement was often seasonal as they went to work in salmon canneries or hop farms. For others, moves were permanent to urban centres.
  - Railway construction.
  - Megaprojects such as building dams: Nechako, Peace River, Site C.
- Mapping Indian Residential School life. For another perspective on the remapping of Indigenous lives, students can examine a map of an Indian Residential School.
  - Students can view plans of St. George's Residential School near Lytton BC. See *Indian Residential Schools and Reconciliation*, Grade 5 book, pages 48 to 51.

- º Ask students to imagine what it would be like for children, often from the ages of 6 to 16, to have this small area as the map of their lives.
- º Students can respond to the map using a Y-chart graphic organizer with the three sections labelled "Looks Like," Sounds Like," and "Feels Like."

5. Mapping First Nations Reserves

Students investigate how First Nations (Indian) Reserves were decided upon and mapped over time.

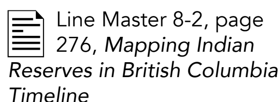
Students can engage in a research activity to find out the history of the reserves of a local First Nation. This will involve using on-line archival resources that give students an opportunity to use primary source materials including maps.

Questions for Inquiry

- How did the mapping of reserves take place?
- What different policies determined the size and location of reserves?
- How do reserves disrupt First Nations relationships to their Traditional Territories?

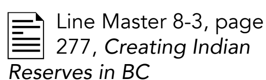
a. Background to Indian Reserves

- Assess students' background knowledge about Indian Reserves. Ask them to discuss in written form or in groups, the question "How is a First Nations' Territory different from its Indian Reserves?



Line Master 8-2, page 276, *Mapping Indian Reserves in British Columbia Timeline*

- Students can refer to the timeline on Line Master 8-2, page 276, *Mapping Indian Reserves in British Columbia Timeline* to see the time span of the creation and mapping of the reserves.
  - º Ask students to give their general impressions of the reserve-making processes illustrated in the time line. (For example, it was a long process, there were different phases and government officials in charge, which suggests a diversity in ways that reserves were implemented.)
  - º Ask students if they are familiar with any of the names of the government officials who were in charge of making reserves. (They may know about James Douglas and Joseph Trutch.)



Line Master 8-3, page 277, *Creating Indian Reserves in BC*

- Students can read the information on Line Master 8-3, page 277, *Creating Indian Reserves in BC,* to learn more about the colonizing processes of creating and mapping reserves.
- Identify the reserves of the local First Nation or another First Nation that students are interested in. Classes in urban schools may wish to have groups of students research reserves of different communities in the region. You can provide the information, or have students find it out together. One source for the locations of the reserves connected with each First Nations is the First Nations Profiles page of the Government of Canada at https://fnp-ppn.aadnc-aandc.gc.ca/FNP/Main/Search/SearchFN.aspx
  - Follow the links to find the First Nation or community name in the alphabetical list.

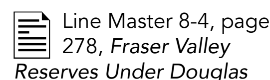
- On the Nations' profile page, click the button "Reserves" under General Information. This takes you to a list of the reserves with their size and official information.
- Note that First Nations who have negotiated treaties no longer have Indian Reserves, so they are not listed on this site. If students wish to trace the historical reserves, they can use the McKenna-McBride Commission maps. See directions for using the Union of BC Indian Chiefs website in part 6c below.

- Have students locate the individual reserves on a map, or show them on a map you have prepared.
  - For First Nations community schools you may be able to get this information from the local First Nation government or treaty office.

b. Colonial Reserves

Students can investigate the processes that were followed for the creation of reserves in the Colonial period.

- Students can refer to the timeline on Line Master 8-2, page 276 to determine three different phases of the mapping of reserves in some parts of the province during Colonial times. (Douglas treaty reserves, James Douglas mainland reserves, Joseph Trutch cut-off reserves).
- Students can use the documents on Line Master 8-4, page 278 to study an example of how the colonial mapping of reserves was carried out. The documents relate to the mapping of reserves in the Fraser Valley. They illustrate the changes from the fairly generous allotment of reserve land in the Douglas period to the restrictive policies of Trutch.
  - Line Master 8-4, page 278, *Fraser Valley Reserves Under Douglas* is a report from the surveyor William McColl after he finished staking out the reserves as directed by Douglas, with a letter from government official Chartres Brew giving him instructions.
  - Line Master 8-5, page 279, *Lower Fraser River First Nations, 1867,* is a table which shows the size of the reserves mapped out by McColl in 1864, as well as other information gathered by Trutch in 1867.
  - Line Master 8-6, page 280, *Reducing Lower Fraser Reserves, 1867–1868*, includes parts of reports by Joseph Trutch after a visit to the Stó:lō communities between New Westminster and Harrison Lake, and HM Bell who surveyed the reduced reserves.
  - Line Master 8-7, page 281, *Matsqui First Nations Responses*, is from a letter to the colonial governor by the Matsqui First Nation.
  - Most of these excerpts are from the document *Papers Relating to Land Question*. Students interested in exploring further can read all the correspondence about the Lower Fraser River colonial reserves on pages 41 to 47. Direct link: https://archive.org/details/papersconnectedw00britiala/page/40/mode/2up
- Have students relate the dates of these documents to the timeline to see where they fit it.
- Ask students to read Line Master 8-4 to find evidence of the reserve-making policies under Governor James Douglas. (For example, they include "all lands claimed by the Indians"; "as much land as they wished"; reserves to be at last 100 acres; include any land that had been cleared and tilled, that is, farmed).


Line Master 8-4, page 278, *Fraser Valley Reserves Under Douglas*

Line Master 8-5, page 279, *Lower Fraser River First Nations, 1867*

Line Master 8-6, page 280, *Reducing Lower Fraser Reserves, 1867-1868*

Line Master 8-7, page 281, *Matsqui First Nations Responses*

- Students can refer to Line Master 8-5 to see the size of the reserves that McColl mapped out.
- Read with students the reports of Trutch and Bell on Line Master 8-6. You may need to discuss some vocabulary used in the reports.
  - Ask students to find evidence of the attitudes and perspectives of the colonial officials when dealing with the land issues.
  - Ask students, how did Trutch and Bell report the responses of the First Nations to having their reserves reduced? (For example, "There will be no difficulty in reducing them, with the full concurrence of the Indians"; "The Indians are ready to abide by and decision the Governor makes"; "all appeared perfectly satisfied with the reserves."
- Students can then read the responses of the Matsqui First Nation on Line Master 8-7. How do their attitudes and perspectives compare with those of the colonial officials?

c. Indian Reserve Commission

Use maps to compare the size of reserves with the Traditional Territories of a First Nations group.

- The local First Nations offices may have maps of their territories that show the Indian Reserves and the extent of their Traditional Territories.
- Topographical maps produced by the provincial government (1:50,000 scale) show Indian Reserves. If your library has these maps of the local regions, students could use them to identify reserve lands.
- Students can study historical maps for their region made at the time of the McKenna-McBride Commission in 1916. These maps show the reserves that were allocated at that time for all regions of the province. They indicate original reserves (made in the 1880s and 1890s), reserves added during the Royal Commission, and lands that were cut off from original reserves.
  - The maps are online at the Union of BC Indian Chiefs digital collection, Our Homes Are Bleeding. Find the map index at http://ourhomesarebleeding.ubcic.bc.ca/
  - Select the Agency covering your region at the time.
  - This will link to a series of maps. You may find maps for the local area, but it is best to look first at the Final Report Images for the agency (at the bottom of the list.)
- Students can view an online map that shows the reserves in the Coast Salish territories in the lower mainland. See the Digital Sq'ewlets website, online at https://tinyurl.com/fnesc906.
- If you have access to volume 2 of the *Indigenous Peoples Atlas of Canada* (Royal Canadian Geographical Society, 2018), students can view maps of BC which illustrate the location of reserves in relationship to the home communities.

- Ask students to think about how forcing First Nations onto reserves impacted their lives. Have students work in groups to suggest as many ways as they can. Possible responses include:
  - loss of access to Traditional Territories and resources
  - loss of control and benefit from resources
  - changes in life styles, such as not being able to travel throughout their territories

- changes in living accommodations, from traditional structures to European-style houses
- emotional reactions to being treated unfairly, such as alienation, anger, confusion

6. Political Borders

Colonization imposes hard political boundaries around different government-designated spaces, such as countries, provinces, municipalities and other regions. These have a variety of impacts on First Peoples.

Questions for Inquiry

- How have geo-political borders impacted First Peoples?

a. First Nations Spanning Borders

Students can investigate the impacts of the borders between Canada and the USA for First Peoples generally, and for specific First Nations.

- Have students work in small groups to predict how the international border may affect First Peoples today in ways that are different from other Canadians.
- Students can investigate the impact on First Nations who have territories on both sides of the border. They include:
  - Coast Salish
  - Okanagan
  - Sinixt
  - Ktunaxa
  - Nuu-chah-nulth / Makah
  - Haida
  - Ts'msyen
  - Tahltan
  - Tlingit
- Optional resources:
  - The "Really Real" Border and the Divided Salish Community. Bruce Miller. BC Studies No. 112 1996-97. https://ojs.library.ubc.ca/index.php/bcstudies/article/view/1669/1714
  - A Border without Guards: First Nations and the Enforcement of National Space. Benjamin Hoy. *Journal of the Canadian Historical Society*. https://id.erudit.org/iderudit/1032842ar
  - Homelands and Hearts, Split in Two. https://thetyee.ca/News/2018/12/17/Indigenous-Communities-Immigration-Policies/
- Students can investigate the implications of the Columbia River Treaty on First Nations lands and people. This could include the historical treaty in 1961, and the contemporary treaty, currently being negotiated in 2021.
- Jay Treaty. Students can explore the historical reasons for the Jay Treaty (officially known as Jay's Treaty) and how it is applied today in Canada and the United States.
  - What is the Jay Treaty? How does it affect Indigenous people in Canada and the United States differently?

- º Students may be interested in reading about ceremonies that have been held celebrating the Jay Treaty. See the article "Annual Border Crossing Ceremony" in *The Native Voice*, August 1951, page 7. It describes such a ceremony held by the Six Nations Confederacy held at Niagara Falls. Online at http://nativevoice.ca/wp-content/uploads/2018/07/nv-1951v08.pdf

b. Treaty 8

Examine issues facing members of Treaty 8 nations relating to crossing provincial boundaries.

- Review or explain Treaty 8 lands are crossed by borders, as they include British Columbia, Alberta and the Yukon.
- See Governance and Hunting and Trapping documents in *BC First Nations Land, Title, and Governance*. See the documents in Section 7, pages 229 to 233.

c. Border Issues Affecting First Peoples Today

Students can do further research to find out if there are other issues around hard borders for First Peoples today that can be explored?

- See, for example, this story from 2018: "U.S.-born Tsimshian woman fighting to stay in her First Nation's traditional territory in Canada."
  - º https://www.cbc.ca/news/indigenous/u-s-born-tsimshian-woman-fighting-to-stay-in-her-first-nation-s-traditional-territory-in-canada-1.4704477

7. Contemporary Mapping by First Peoples

By the 1970s First Nations found they had to create maps to support their land claims in courts and later in treaty negotiations. Most First Nations have developed many maps documenting their presence on and uses of the land. Students can explore the purposes for creating such maps.

Teachers in public schools can connect with the District Indigenous Education Department for additional information and maps, and also for any protocols around the use of mapping information held by local First Nations.

Questions for Inquiry

How are maps used by First Peoples today?

a. Contemporary Indigenous Maps

- Have students work together to find examples of different types of maps made and used by First Peoples. Where possible, start with maps by local First Nations. Students can begin by looking at First Nations websites.
- Students can identify the purposes of these maps.
- If possible, students with connections with a First Nation community may be able to visit a treaty office or resource management office to see maps and how they are used.
- Teachers in public schools may be able to connect with the District

Indigenous Education Department for additional maps and information.

- For an example, see Tsawout Marine Use Study. Report prepared by Peter Evans, Beth Keats, and Dave King, Trailmark Systems and Consulting, May 1, 2015. See maps on pages 20 to 27.
  - https://www.acee.gc.ca/050/documents/p80054/130289E.pdf
- Here is an example of how digital maps have been used to illustrate different aspects of Territory.
  - Traditional territory flyover tour, Ditidaht First Nation website. https://www.nitinaht.com/first-nation. Scroll down to the "Traditional territory flyover tour."
- Discuss the question: What dangers might there be in making maps public?

b. Overlap in Territorial Jurisdictions Today

Students can investigate issues surrounding the overlap of Traditional Territories.

- How does the requirement or need to draw maps of territories for treaty (or other reasons) cause conflict?
- How does the purpose of maps cause conflict?

c. Create a Local Indigenous Map

Students can work as a class or in groups to create maps that highlight some significant aspects of local First Nations and other First Peoples' cultures. Here are some suggestions that can be used on their own, or incorporated into one map.

Note: It is important to be aware of local protocols when discussing, locating or accessing sites within the territory of a First Nation.

- Significant Sites Commemoration Project. Students can respond to the TRC Call to Action that refers to the responsibility for "commemoration."

  TRC Call to Action 68: We call upon the federal government, in collaboration with Aboriginal peoples, and the Canadian Museums Association to mark the 150th anniversary of Canadian Confederation in 2017 by establishing a dedicated national funding program for commemoration projects on the theme of reconciliation.

  - Discuss what types of sites in your area should be commemorated and why.
- Hidden Geographies. Much of the geography of First Peoples is unknown to the general public. We may be walking through an ancient village site or driving along the route of an old trading trail. Students could engage in a mapping activity that illustrates the stories and events of the past. Ask questions such as:
  - What places are there in your community that people pass by without recognizing their significance?
  - How can we make aspects of BC First Nations territory visible? e.g. sites of ancient villages; burial sites; monuments such as burial mounds that are ignored

- Create a map or other visual representation of the local region that brings to life both the visible and invisible Indigenous stories of the past and present.

8. Give Back, Carry Forward

Students reflect on the important things they have learned in this unit, and consider how they can give back and carry their learning forward.

Refer to the Major Project outline, page 51.

a. What Did You Learn?

Students can consider these questions:

- What is one new thing you learned in this unit that you would consider a gift?
- What is one thing growing out of your learning that you can take action on?
- What are some new things you learned about where you live?
- What did you learn about yourself?

b. Documenting learning

- Students can discuss or share ideas for documenting their learning.
  - Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both "giving back" and "carry forward" what they have learned.

Line Master 8-1

Perspectives on Traditional Boundaries

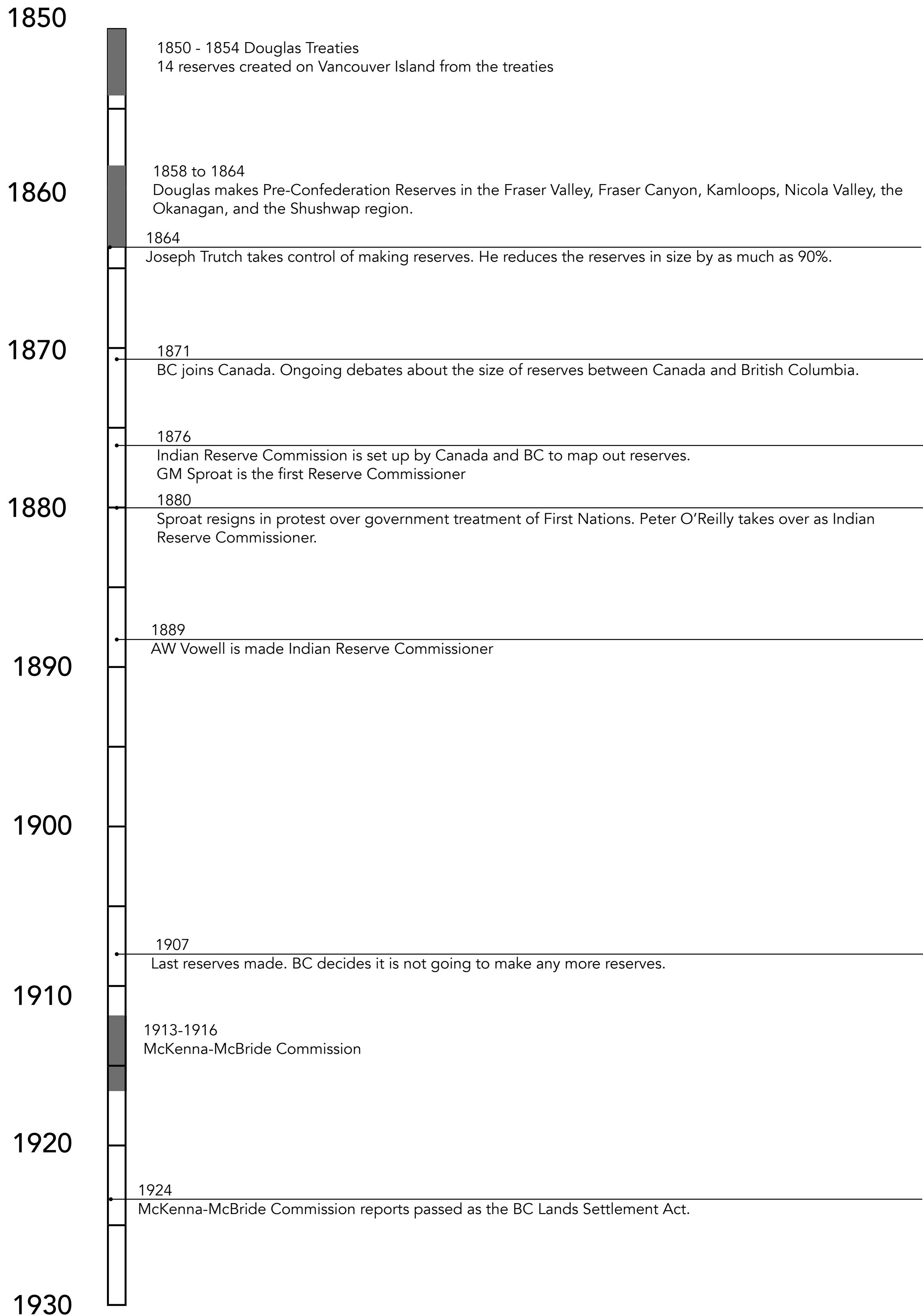
Boundaries between territories were looked upon very seriously by the old-time Ditidaht and their neighbours. Sometimes these boundaries were noted by large boulders on the beach or by points of land.
https://www.nitinaht.com/first-nation/our-history-culture/

[The first Europeans to visit the BC interior] found the people of each tribe supreme in their own territory, and having tribal boundaries known and recognized by all. The country of each tribe was just the same as a very large farm or ranch (belonging to all the people of the tribe) from which they gathered their food and clothing, etc.
Chiefs of the Shuswap, Okanagan and Couteau Tribes of British Columbia. Presented at Kamloops, 25th August, 1910 (Wilfred Laurier Memorial)

Sometimes, the end of one family's or band's Traditional Territory and the start of another's was marked by a huge boulder or a cliff. Other times, a bend in the river itself referenced a boundary, even though there is no word for boundary in the Ojibwa language. There is no word for map either. There was only ever the land.
Richard Wagamese. First Nations Face Border Struggles, Canadian Geographic, 2010

Line Master 8-2

Mapping Indian Reserves in British Columbia Timeline



Line Master 8-3

Creating Indian Reserves in BC

A common practice in many colonized countries was to set aside certain lands specifically for its Indigenous peoples. This happened in British Columbia, beginning in colonial times around settled areas.

Colonial Reserves, 1849 to 1871

At first, the size of the reserves allocated to First Nations under Governor James Douglas were relatively large, though only a fraction of the size of their Traditional Territories.

Then in 1864 Joseph Trutch became in charge of Indian Reserves for the colony. His policies were very restrictive, and he cut back the Douglas reserves. The new reserves he made were very small.

Post-Confederation Reserves, 1871 to 1912

After BC joined Confederation in 1871, officials worked to allocate Indian Reserves for all First Nations throughout the province. There were two main periods of reserve creation.

Original Reserves were made between 1876 and 1907. The Indian Reserve Commission was set up to systematically select and map out reserves lands in most parts of the province.

Not surprisingly, First Nations protested being forced to live on reserves, while at the same time their Indigenous Title was denied. When the surveyors hammered their corner posts into the ground to marking out the reserve boundaries, sometimes First Nations people pulled them out in protest.

First Nations made numerous presentations to the federal and provincial governments, explaining the injustices of the land policies. The large issue of resolving land issues became known as the "Indian Question."

McKenna-McBride Commission, 1912 to 1924
To try to bring some resolution to the land question, Canada and BC created the Royal Commission on Indian Affairs for the Province of British Columbia. This became known as the McKenna-McBride Commission. Dr. J.A.J. McKenna was the special commissioner of Indian Affairs in British Columbia appointed by Canada, and Richard McBride was the premier of B.C.

The commission, made up of federal and provincial appointees (and no First Nations representatives) travelled to every First Nations community in B.C. Their goal was to ascertain the amount of land they thought each First Nation needed. However, most Nations wanted to talk about Indigenous Title, not reserves. This the commissioners were forbidden to discuss.

Some First Nations refused to meet with the Commission until they dealt with Indigenous Title. Thus, in many cases it was the Indian Agent or a missionary who suggested additional reserves to be added.

New Reserves were added, but some original reserves were "cut-off" and given back to the province.

Disputes arose because, while the Federal government was responsible for managing "Indian" lands, Indian Reserves would have to come out of provincially controlled land. The province enforced a paltry allocation of acres per person compared with the rest of Canada.

Today most First Nations have their main community on the principal reserve for their Band. In some cases this is an ancestral village site, while in others they settled in a new spot within their Traditional Territories.

Most Bands or First Nations also have additional reserve lands that were created at fishing or other harvesting sites.

In most of the rest of Canada, Indigenous title was recognized by treaties to surrender their lands. However, the British Columbia government consistently refused to acknowledge Indigenous Rights and Title. Reserves were established with little consultation or compensation.

Being forced to live on reserves caused huge disruptions for First Nations communities. Most Nations had seasonal harvesting patterns that took them around large areas of their Traditional Territories. Under the Indian Act they had to set up permanent villages in one location, and build European styled homes.

There were many restrictions around who could live on a reserve – only registered Indians who were members of the Band – and even when people could leave the reserve.

It is important to note that Reserves are not the same as Traditional Territories. Reserves are tiny parcels of land, sometimes called "postage stamp" sized plots of land.

Territories are all the land that a First Nations has used and cared for over many generations. Also note that reserves are not the same as reservations, which is the term used in the USA.

Line Master 8-4

Fraser Valley Reserves Under Douglas

Mr. William McColl's Report.

New Westminster,
16th May, 1864.

SIR,—In accordance with Mr. Brew's instructions of the 6th April, I have completed the staking off of the reserves alluded to in that document, (herewith returned).

I beg to inform you that, in addition to the written instructions, I had further verbal orders given to me by Sir James Douglas, to the effect that all lands claimed by the Indians were to be included in the reserve; the Indians were to have as much land as they wished, and in no case to lay off a reserve under 100 acres. The reserves have been laid off accordingly. (See the accompanying diagram).

I also beg to inform you that I have laid off more reserves than what was originally intended when the instructions were written.

List marked A was handed to me by Sir James Douglas, and contained all the names of the reserves that were to be laid off; but afterwards documents B, C, and D were sent, 'giving a considerable larger amount of work than what was expected at first.

This explanation is given to shew cause why the work was so much longer in hand than what was expected, one month being allowed. The work was one month and eleven days in hand. This I leave for your consideration.

I have, &c.,
(Signed) WM. MCCOLL.

ENCLOSURES.

Instructions to Mr. McColl.

Mr. William McColl will proceed forthwith to mark out Indian Reserves around the different Indian Villages on the Fraser River, between New Westminster and Harrison River, wherever reserves have not yet been declared and defined. He will also mark as Indian Reserves, any ground which has been cleared and tilled for years by the Indians.

Mr. McColl will mark out with corner and intermediate posts, whatsoever land the Indians claim as theirs; and at any Indian Village where the quantity of land demanded by the Indians is not equal to ten acres for each family, Mr. McColl will enlarge the reserve to that extent. Each grown man to be considered the head of a family.

Mr. McColl will be allowed a month to execute this task.

Surveyor General's Office, (Signed) C. BREW.
New Westminster, 6th April, 1864.

Line Master 8-5

Lower Fraser River First Nations, 1867

ENCLOSURE.

Statement of the numbers in the Indian tribes on the Lower Fraser, visited by Mr. Trutch and Captain Ball, on the 11th, 12th, 13th, and 14th November, 1867.

Initial letter on plan	Name of the Tribe.	No. of Acres laid off by Mr. McColl.	No. of men in the tribe.	No. of women in the tribe.	No. of children in the tribe.	Number of cattle, horses, pigs, etc., belonging to the tribe.
A	Whonock	2000	13	14	9	3 cattle, 12 pigs.
B	Saamoqua	500	9	5		6 cattle, 3 horses, 5 pigs.
C	Matzqui	9600	22	25	24	12 pigs.
D	Tlalt-whaas	2000	Not vis	ited.		
E	Sumass (Upper)	1200	8	12	14	21 horses, 12 pigs.
F	Sumass (Lower)	6400	22	39	39	1 cow, 3 horses, 16 pigs.
G	Nickaamen	6400	Not vis	ited.		
H	Iswhy	300	13	11	15	Some pigs.
I	Isquhay	3200	33	23	33	5 cattle and some pigs.
J	Koquaa-plit	400	8	8	7	8 cattle, 1 horse, & some pigs.
K	Iswaya-aayla	1000	11	12	11	9 cattle, 1 horse, & some pigs.
L	Assay-litch	400	4	4	2	Some pigs.
M	Yuke-youqua-yoose-sockale	2500	Not vis	ited.		
N	So-why-lee	4000	Not vis	ited.		

Line Master 8-6

Reducing Lower Fraser Reserves, 1867-1868

In August 1867, Joseph Trutch, Chief Commissioner of Lands for the colony, visited the Stó:lō communites along the Fraser River where McColl had marked out reserves. This is part of his report to the colonial government from November 19, 1867,

I am satisfied, as the result of our reconnaissance, that those reserves are in almost every instance too extensive, and in some cases extravagantly so, but that there will be no practical difficulty in reducing them, with the full concurrence of the Indians themselves, within much narrower limits.

The Indians generally, and indeed without exception as far as we could ascertain, are ready to abide by any decision the Governor may make as to the extent of land to be reserved for their use.

They do not seem opposed to relinquishing portions of the lands which, since McColl's surveys, they have been led to consider as set apart for them. They are only anxious to retain their villages and potato patches and such moderate extents of land around them as may be finally reserved by Government for them.

They express themselves, however, as much aggrieved at the appropriation by white settlers of portions of the lands which they have hitherto considered as intended for the Indians alone, evidently regarding such settlements as unauthorized intrusions on their rights.

I took occasion at each village, to inform the Indians that McColl had no authority for laying off the excessive amounts of land included by him in these reserves, and that his action in this respect was entirely disavowed, but that the Governor would direct that such amounts of land should be secured to the use of each tribe as he should determine to be proportionate to their numbers and requirements, and that next spring these reserves would be definitely staked off, and maps of the same given to each Chief, so that the boundaries thereof should be clearly understood.

I also impressed upon them that such lands would not be their property to sell or convey away in any manner, but would be held in trust by the Government for their use as long as they continued to live upon them, and free from all intrusion either of white people or Indians of other tribes.

The next year Trutch sent H. M. Ball and B. W. Pearse to survey the reserves. This is Ball's report of their work.

Mr. Ball to Governor Seymour.

Yale, October 17th, 1868.

Sir,—I have the honour to report that according to instructions I proceeded in company with Assistant Surveyor-General Pearse, to the Harrison, Chilliwhack, and Sumass Rivers, to define and adjust the Indian Reserves situated in that neighbourhood and some others on the Lower Fraser.

The number of reserves visited amounted in all to fourteen, all of which, with one exception, were reduced, and portions of land (averaging ten acres to each adult) allotted proportioned to the size and requirements of the different Indian villages.

We experienced no trouble with the Indians when the proposal of the reductions was made, and all appeared perfectly satisfied with the reserves laid out for them, as every regard was paid to ensure the enclosure of the ground they had previously cultivated. A great anxiety existed amongst most of the villages to have a final settlement of the limits of their land made, more particularly where the reserves were surrounded by white settlers.

Several hundreds of acres of good agricultural and pasture land have consequently been thrown open for pre-emption, which has hitherto been locked up and unused by white settlers, in consequence of its forming part of the large reserves allotted to the different villages in 1864.

I have, &c.,

(Signed) H. M. Ball.

Line Master 8-7

Matsqui First Nation Responses

By 1866, First Nations could see that the changes the colonial government was bringing in were going to be disastrous for them. That year, First Nations leaders from Lytton, the Fraser Valley and coastal areas met in New Westminster to present Governor Seymour a petition. Among other things, they were protesting the reduction in the size of their reserves that was rumoured to be happening. Their petition included this statement:

The white men tell us many things about taking our lands: our hearts become sick. We wish to say to Governor Seymour: Please protect our lands*

They had some hope that the Governor would protect their lands. Previously he had stated, "There is plenty of land here for both white men and Indians. You shall not be disturbed in your reserves."

However, Governor Seymour did not protect their lands. Trutch and others convinced Seymour and the colonial government that the Fraser Valley Reserves were too big, and took action to reduce them. As a result, the Matsqui Reserve was reduced from 9600 acres to just 80 acres. The Matsqui First Nation quickly protested this action, and in December, 1868 delivered a petition to Governor Seymour protesting the reduction of the reserve.

Some days ago two men arrived at our village and told us that they had to measure our land; these men to the greatest sorrow of your memorialists, instead of including in our small reservation the dry land where we have our potatoes and our Grave yard situated but a few acres from our houses, insisted to have the line of our Reservation running into the marsh adjoining where the water stays the greater part of the year, and where it is impossible for us to raise our potatoes or anything else. ... It is ... in confidence, that in these days of sorrow we send this paper to your Excellency praying that you may be good enough to remove the cause of our grief.†.

Governor Seymour stayed in the memory of the Stó:lō through their Oral Traditions. "Si:mo" (as Seymour is pronounced by the Stó:lo) is remembered as someone who broke promises. Even into the twenty-first century he was remembered as "Wel qel mestiyexw," meaning "a bad person."

Stó:lo Elder Mathilda Gutierrez in 2001:
Si:mo': I used to hear my granddad talk about Si:mo. They didn't say Seymour, they said Si:mo ... Wel qel mestiyexw, that's all he said, qel mestiyexw, means a bad person, I guess cause he wasn't keeping his promise for them.‡

* Petition from Indian Chiefs to Colonial Secretary, February 19, 1867. Petition is an enclosure in Gov. Seymour to Right Hon. Earl of Carnarvon, Feb 19, 1867, BCA, C. O/27.
† Petition from the Matsqui Tribe to Governor Seymour, December 6, 1868, BC Archives, GR 1372, File 503/2.
‡ Jody Wood, The Crown's Promise. Stó:lo Nation Aboriginal Rights and Title Department, 2001, page 5.

Unit 9
Taking Action

> "The fact of the matter is that there was never a time since the beginning of colonial conquest when Indian people were not resisting the four destructive forces besetting us: the state through the Indian agent; the church through the priests; the church and state through the schools; the state and industry through the traders."*

From first contact until today, First Peoples have taken action to protect their ways of life in diverse ways. A continuum of resilience, resistance, and activism can be traced through different time periods.

In the early years of colonization, First Peoples often used what could be considered to be a nation-to-nation approach, through appeals, petitions, letters and speeches to government bodies. Other forms of resistance were also taken, such as refusing to participate in the creation of reserves.

But governments placed more and more restrictive obstacles in their way. In 1927 the Indian Act was amended to make it illegal for First Nations to take their concerns, particularly land issues, to court.

In more recent years, First Peoples have used, and continue to use, a variety of means to take action against the injustices of colonization.

Essential Understandings

- First Peoples in BC and elsewhere in Canada have always resisted the forces of imperialism and colonialism both individually and collectively.
- Taking action can come in different forms, from raising awareness and making requests and petitions, to disruption, protest and blockades.
- The types of actions taken by First Peoples in response to colonialism have changed over time.

Guiding Questions

- In what ways did First Peoples in the past take action against colonialism?
- How are First Peoples taking action to achieve justice today?
- How has resistance impacted Indigenous survival?
- How did/do colonial forces try to counteract resistance? What roadblocks were put in their way?
- How did the types of action taken by First Peoples change over time?

* George Manuel, *The Fourth World*, page 69.

Focus on Learning Goals

While many or all the First Peoples Principles of Learning and BC Learning Standards may be relevant, the following are suggested as a focus in this Theme Unit.

First Peoples Principles of Learning

Learning involves recognizing the consequences of one's actions

Through the understandings gained in this unit, students come to recognize the historical consequences of the actions taken by the agents of colonization, and also the possible consequences of their own actions.

BC Learning Standards

Focus Content Learning Standards

BC First Peoples 12
- Provincial and federal government policies and practices that have affected, and continue to affect, the responses of B.C. First Peoples to colonialism
- Resistance of B.C. First Peoples to colonialism
- Role and significance of media in challenging and supporting the continuity of culture, language, and self-determination of B.C. First Peoples

Social Justice 12
- Know processes, methods, and approaches individuals, groups, and institutions use to promote social justice

20th Century World History 12
- Human Rights movements, including Indigenous peoples movements

Visual Arts 12
- Roles of and relationships between artist and audience in a variety of contexts
- Influences of visual culture in social and other media
- Traditional and contemporary First Peoples worldviews, stories, and history, as expressed through visual arts

Drama: Film and Television
- Traditional and contemporary First Peoples worldviews, history, and stories communicated through moving images

Resources

This is an overview of the required resources for the activities in each Investigation. Additional optional sources are mentioned in the activities.

Investigation 1

- *The Road Forward*. Marie Clements. National Film Board, 2017. https://www.nfb.ca/film/road_forward/

Investigation 2

9-1 *When Did It Happen*? page 305
9-2 *Chief Maquinna Speaks Out About Potlatch Laws, 1896,* page 306
9-3 *Taking Action in the Klondike Gold Rush, 1897,* page 307
9-4 *Victoria Conference 1911, page 308*
9-5 *Victoria Conference 1911, Delegates, page 309*
9-6 *Statement of the Gitga'at Chiefs, 1913,* page 310
9-7 *Advisors or Agitators? Words of Politicians,* page 312
9-8 *Advisors or Agitators? First Nations Responses,* page 313
9-9 *We Honour Our Grandfathers Who Kept Us Alive,* page 314

- Native Brotherhood newspaper, *Native Voice*. Issues from 1947 to 1955 online: http://nativevoice.ca/

Investigation 3

9-10 *Kanehsatà:ke Resistance,* page 315
9-11 *Kanehsatà:ke Resistance, Exit Slips,* page 316
9-12 *Kanehsatà:ke Resistance,BC Response*, page 317
9-13 *RCAP, Royal Commission on Aboriginal Peoples, 1996*, page 318

- *Oka Crisis: How It Started*. CBC, 2015. 2:36 min. https://youtu.be/fShsLqN01A0
- *Kanehsatake 270 Years of Resistance*. National Film Board of Canada, 1993. 1 h 59 min. Online at https://www.nfb.ca/film/Kanehsatake_270_years_of_resistance/
- *Braiding Histories*, Susan Dion. UBC Press, 2009.
- RCAP website: https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples
- "Revolution is Alive." https://www.theguardian.com/world/2020/feb/28/canada-pipeline-protests-climate-indigenous-rights

Investigation 4

- *Their Voices Will Guide Us.* National Inquiry into Missing and Murdered Indigenous Women and Girls. http://www.mmiwg-ffada.ca/wp-content/uploads/2018/11/NIMMIWG-THEIR-VOICES-WILL-GUIDE-US.pdf
- *Moose Hide Campaign Learning Platform for K-12*. Website, https://education.moosehidecampaign.ca/
- *29th Annual Feb 14 Women's Memorial March for Missing and Murdered Indigenous Women.* Access Television, 2020. 5:29 min. https://youtu.be/MWezHXHmnJA
- Women's Memorial March website, https://womensmemorialmarch.wordpress.com/
- *Moose Hide – The Beginning*. Province of BC, 2017. 1:33 min. https://youtu.be/_uIHsWjfyd0

Investigation 5

- REDress Project. Access Online Here: http://www.redressproject.org/
- "Shoes on the steps of the Art Gallery" CTV News. https://bc.ctvnews.ca/1-000-shoes-line-art-gallery-steps-friday-in-memory-of-women-killed-in-b-c-1.4718358
- Students can examine a different point of view by author Terese Marie Mailhot. See her article, "If I'm Murdered Or Go Missing, Don't Hang a Red Dress For Me." Terese Marie Mailhot, *Huffpost*, 2017.
    - https://www.huffingtonpost.ca/terese-marie-mailhot/if-im-murdered-or-go-missing-dont-hang-a-red-dress-for-me_a_23019892/

Investigation 6

- *Pictograph*. 6.27 min. https://vimeo.com/132751963
- 10 Ways To Be An Ally To Indigenous People, *Loose Lips Magazine*, March 2018. Linked at https://tinyurl.com/fnesc730
- This source from Amnesty International can be used as a follow-up: 10 Ways to be a Genuine Ally With Indigenous Communities. https://tinyurl.com/fnesc731

Outline of Investigations

These Investigations have more activities than most teachers will incorporate into their units. It is not expected that you will use all of the activities, or follow the sequence as it is described. The activities are intended to be adapted to fit the needs of your students and classroom.

The activities are intended to inspire ways that you can respectfully include relevant First Peoples' knowledge and perspectives in your course.

For more information, see Using The BC First Peoples 12 Teacher Resource Guide, page 6.

1. What Do We Know About Action and Resistance?
    a. The Road Forward
    b. Action Headlines
    c. Action in the News
2. Early Activism and Its Consequences
    a. How Long Have First Peoples in BC Been Taking Action?
    b. Forms of Early Activism
    c. Resistance and Roadblocks
    d. The Native Brotherhood of BC
3. Kanehsatà:ke Resistance and its Consequences
    a. Face-to-Face
    b. Kanehsatake: 270 Years of Resistance
    c. An Indigenous Perspective
    d. Perspectives in BC
    e. Canada's Response: Action and Inaction
    f. Reflecting on Resistance
4. Honouring the Lives of Missing and Murdered Indigenous Women and Girls
    a. Women's Memorial March
    b. The Moose Hide Campaign
    c. Where Are We Now?
5. Arts in Action
    a. Learning Stations
    b. Diversity of Artistic Responses
    c. Artistic Expression in Action
6. Student Action
    a. Youth Action
    b. Speech Making
    c. What Can I Do?
    d. Allies and Allyship
7. Give Back, Carry Forward
    a. What Did You Learn?
    b. Documenting Learning

1. What Do We Know About Action and Resistance?

Introduce the theme of Taking Action with activities that engage students' prior knowledge and explore contemporary examples of resistance and other forms of activism.

Questions for Inquiry

In what ways have First Peoples taken action against colonialism?

a. *The Road Forward*

The Road Forward by Marie Clements. National Film Board, 2017. 1 h 41 min. https://www.nfb.ca/film/road_forward/

A suggested way to introduce this unit is with the viewing of the video *The Road Forward*. It is a unique, feature-length musical documentary by Indigenous filmmaker Marie Clements that includes some of the key content and important themes of this unit. It also relates to some topics in Unit 4, Acknowledging Rights. The video is set in BC, and features prominent Indigenous artists who are musicians, composers and actors.

The Road Forward weaves three main threads through the video:

- Discussions of some key historical events in which BC First Nations took action by organizing to pursue justice and their Indigenous Rights and Title. These include the formation and work of the Native Brotherhood and Sisterhood of BC, and the organization of the Constitution Express in 1980.
- Musical sequences, some of which reflect the historical events, and others that reflect forms of injustice such as Indian Residential Schools and Missing and Murdered Women and Children.
- Personal interviews with the musicians, who discuss who they are and how their art is involved in taking action for the pursuit of justice for Indigenous people.

  - Viewing the video
    - How students view the video will depend on your situation. It will probably have the most impact if students can watch it together in one sitting.
    - An outline of the sections of the video is given on the opposite page.
    - Closed Captions are available, which may help students fully understand the lyrics of the songs.
  - During viewing: Students can record their reactions as they view the documentary. They could write words or phrases, make notes, or draw sketches.
  - Following the viewing, give students an opportunity to reflect on the video. They could first discuss their reactions in small groups, or write a personal reflection.
  - In groups or as a class, discuss questions such as:
    - What new information did you learn from the video?
    - Which sections moved you the most?
    - Did any aspect of the video inspire you? If so, in what ways?
    - How would you summarize the video for someone who hasn't seen it?
  - There is also an educational component on the National Film Board website that can be accessed by schools that are subscribed to the NFB's Campus plan.

Outline
The Road Forward (Marie Clements, NFB, 2017)

Time	Sections	Notes
00:00:00	Introduction	The filmmaker scans pages of the *Native Voice*
00:02:50	*Music: Indian Man Chant*	Enacts the formation of the Native Brotherhood
00:08:00	Native Brotherhood recollections	Original members and descendants recall the formation and work of the Native Brotherhood
00:14:50	Male musicians introductions	
00:16:20	*Music: This is How it Goes*	Shows aspects of discrimination against First Nations women, and the origins of the Native Sisterhood
00:22:50	Native Sisterhood recollections	Members of the Native Sisterhood discuss the values of the organization
00:27:50	Female musicians introductions	
00:29:40	*Native Voice* significance	Discussions about the origins of the Native Brotherhood's newspaper, the *Native Voice and* its significance to First Nations communities.
00:33:20	Pursuit of Indigenous Rights and Title	Tom Berger and the early pursuit of Indigenous Rights and Title; Early legal cases: White and Bob; Calder. Ed Newman's thoughts on
00:38:30	*Music: Good God*	Reflecting on Indian Residential Schools
00:41:20	Musicians' personal journeys	The musicians discuss what motivates them to use their music to take action against the struggles of First Peoples
00:44:00	*Music: 1965*	Reflecting on discrimination, poverty and living conditions of First Peoples, with relevant headlines from the *Native Voice*
00:49:45	Musicians' personal journeys	Continued from earlier
01:02:30	George Manuel and the Constitution Express	George Manuel and the action take by First Nations to organize the Constitution Express in 1980.
01:06:10	*Music: If You Really Believe*	Based on the words of George Manuel, with images of the Constitution Express. Continues over recollections about the Constitution Express
01:17:45	What Would You Like to See?	The musicians state what important things need to be done for First Peoples
01:19:00	*Music: My Girl*	Reflects on Missing and Murdered Indigenous Women and Girls
01:29:50	*Music: The Road Forward*	All the musicians perform a song of optimism, with images of recent examples of Indigenous actions, such as Idle No More and Women's Memorial March
01:36:15	Credits	

Formative Assessment Strategy
Use the Action Headlines activity to assess students' background knowledge about the range of ways First Peoples have taken action in the past and present.

b. Action Headlines

Have students think of their own examples of First Peoples taking action. The examples could be people taking action to resist, protest, or celebrate from long ago or more recently. They could be from around the country or province, or from their own community.

- Working individually or in pairs, ask students to write headlines that summarize their examples.
- They can write the headlines on the board, or on strips of paper that can by displayed.
- Students can discuss the actions behind the headlines and explain their example if necessary.
- Have students find common themes in the Action Headlines. What common goals did people have when they took action?
- Ask students to summarize some of the key issues that First Peoples have taken action over in the past.

c. Action in the News

Students can find out other recent or current examples of First Peoples taking action at the local, provincial or global level.

- Build on responses from the Action Headlines activity above.
- Discuss what types of sources students can use to find out recent information.
- Have students work in pairs or small groups to collect examples.
    - Ask students to identify the goals of the actions taken.
    - Students can make oral presentations to the rest of the class to present their findings.
- Students can classifying the types of action taken in the examples found. (protest, legal process, blockade, awareness program, art, music)
- Further discussions could be held around related topics, including:
    - Media portrayals of acts of resistance. How are the acts or activism or resistance characterized in the media? How do media portrayals often reinforce colonization?
    - Analyse the role of social media in reporting or supporting protests and other forms of action.
    - What are some important considerations when reading news and social media? How can we be aware of false reporting?

2. Early Activism and its Consequences

This Investigation looks at the long history of activism by First Peoples. Students can investigate a number of early examples of resistance, culminating in the Canadian governments' amendment to the Indian Act making it illegal to pursue land claims in court.

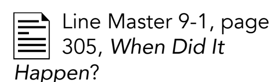
Questions for Inquiry

- What sustained First Peoples in their continual action for justice over more than 150 years of colonization?
- What methods have First Peoples used to take action against oppression and discrimination?

a. How Long Have First Nations in BC Been Taking Action?

Students can consider how long First Peoples in BC have been taking action to resist or protest colonialism. In this activity they suggest time periods in which a number of historical examples of resistance took place. Depending on the students' background knowledge and the topics you have already studied, you may want to do this as a whole class activity or in groups.

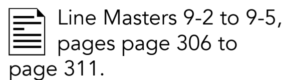
- Give students a list of historical events involving elements of resistance, protest, or other forms of taking action. They should span a long time period, from early colonization to today. You can create your own list, or use the examples given on Line Master 9-1, page 305, *When Did It Happen*?
- The events on the Line Master are:


Line Master 9-1, page 305, *When Did It Happen*?

Events from "When did it Happen?" Line Master	KEY: Order and dates of the events
Orange Shirt Day begins	1. Tsilhqot'in War (1864)
Chief Capilano travels to London to meet the King	2. Many First Nations pull out surveyors stakes when they start to map reserves. (1880s onward.)
Tsilhqot'in War	3. Chief Capilano travels to London to meet the King. (1906)
The Nisga'a Nation takes the government to court	4. The Secwepemc, Nlaka'pamux and Okanagan Nations present Prime Minister Wilfred Laurier with the Laurier Memorial. (1910)
Many First Nations pull out surveyors stakes when they start to map reserves	5. The Nisga'a Nation takes the provincial government to court (Calder Case 1967)
Wet'suwet'en land defenders	6. Four women hold rallies in response to Federal government Bill C-45, starting the Idle No More movement. (2012)
Four women hold rallies in response to Federal government Bill C-45, starting the Idle No More movement.	7. Orange Shirt Day begins. (2013)
The Secwepemc, Nlaka'pamux and Okanagan Nations present Prime Minister Wilfred Laurier with the Laurier Memorial.	8. Wet'suwet'en land defenders (2020)

- Ask students to put the events in order from the earliest to the most recent. They can cut out the strips to put them in order, or number them.
  - Ensure students understand that the purpose of the activity is not to get the "right answers" but to stimulate thinking about these events and the time frames when they occurred.
- As an extension, students could work together to suggest approximate time periods for the events, such as giving the decade when they happened, or do research to find dates.
- Students could create a timeline of these events, either individually, or as a class project mounted in the classroom. Other examples could be added as students progress through the unit.
- Ask students to reflect on the time span that First Peoples have been taking action against the injustices of colonization.

b. Forms of Early Activism


Line Masters 9-2 to 9-5, pages page 306 to page 311.

First Nations took action against the forces of colonialism in many ways. Students can examine a variety of primary source documents that illustrate various forms of activism in the nineteenth and early twentieth century.

- Students can read one or more of these primary source documents:
  - *Chief Maquinna Speaks Out About Potlatch Laws, 1896*, Line Master 9-2, page 306
  - *Taking Action in the Klondike Gold Rush, 1897*, Line Master 9-3, page 307
  - *Victoria Conference 1911*, Line Master 9-4, page 308
  - *Statement of the Gitga'at Chiefs to the McKenna-McBride Commission, 1913*, Line Master 9-6, page 310. (Optionally, use the transcript on page 311.)
- Students can work in pairs or groups to analyze one or more documents. Students can consider questions such as:
  - What is the context of this document?
  - What story does this document tell?
  - What relationships are involved in the story of this document?
  - What policy or event were the people taking action against?
  - What were their goals?
- Have students share their findings with the rest of the class.
- In groups or as a class, generate a list of different ways that First Nations took action in the past.

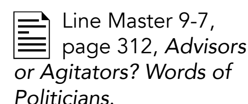
c. Resistance and Roadblocks

As a result of the McKenna-McBride Commission, First Nations began to work together to fight for Rights and Title, as well as other important issues such as education and health. However, the government continued to put roadblocks in place, culminating in the amendment to the Indian Act which made it illegal for First Nations to take their concerns to court.

- Allied Tribes. Students can research online to find out about the origins and actions of the Allied Indian Tribes of British Columbia.
  - For further examples of the work of the Allied Tribes, students can refer to documents in *Indian Residential Schools and Reconciliation.* See excerpts from the minutes of the 1923 meeting with the Allied Tribes

in Vancouver. *Indian Residential Schools and Reconciliation 11/12*, Book 2, pages 28 to 30. This document includes a list of the First Nations representatives who were present at the meeting.

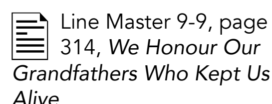
- Students can experience one of the interactions between First Nations leaders and the government that led up to the 1927 amendment restricting access to the courts. Two documents show how the federal politicians characterized the lawyer for the Allied Tribes in 1920, and the response of the Allied Tribes.
  - Line Master 9-7, page 312, *Advisors or Agitators? Words of Politicians*.
  - Line Master 9-8, page 313, *Advisors or Agitators? First Nations Responses*



Line Master 9-7, page 312, *Advisors or Agitators? Words of Politicians.*

Line Master 9-8, page 313, *Advisors or Agitators? First Nations Responses*

- Students can read some excerpts from the book *The Fourth World* by Secwepemc leader George Manuel. They discuss some of the early resistance taken by First Nations, and the 1927 amendment to the Indian Act.
  - Line Master 9-9, page 314, *We Honour Our Grandfathers Who Kept Us Alive*. (The title comes from the title of the chapter that these excerpts were taken from.)



Line Master 9-9, page 314, *We Honour Our Grandfathers Who Kept Us Alive*

d. The Native Brotherhood of BC

Students can tell the story of the creation and work of the Native Brotherhood of BC. The NBBC is considered to be the oldest active Indigenous organization in Canada. The Brotherhood started ostensibly as a union organization for fishers, but was also secretly keeping land and Rights issues alive in the communities. It developed into a province-wide advocate for First Peoples rights and equality. It still exists today to represent First Nations fishermen, tendermen, and shoreworkers in BC.

At the same time, the Native Sisterhood worked to support the goals of the organization, and advocate for First Nations women and families.

- Students can conduct a research or inquiry project into the origins, goals and consequences of the Native Brotherhood and Sisterhood of BC. Some possible questions to research include:
  - Why was the Native Brotherhood formed?
  - How have the goals of the Native Brotherhood changed over time?
  - How did the Native Brotherhood work to have Indigenous Rights acknowledged?
  - What was the role of the newspaper *The Native Voice* in the work of the Native Brotherhood?

Here are some suggested resources for researching the Native Brotherhood:

- Interviews with family and community members. Students may have family members who were, or still are, part of the organization.
- Primary source material: Read copies of the Native Brotherhood newspaper, *Native Voice*. Issues from 1947 to 1955 are available online: http://nativevoice.ca/
- Primary source material: Brotherly Appeal.
  Read a letter sent out in the early years of the Brotherhood to First Nations communities, ca. 1932. In "Native land claims letters : Nass and Skeena rivers area," Indigenous Academia Resources website. Online at http://summit.sfu.ca/item/10353. Scroll down to File 23 to download

the letter. (Note that the letter is only one page; the pdf file contains four copies of the same letter.)
- Video: *The Road Forward* https://www.nfb.ca/film/road_forward/. View or review the section of the video that highlights the Native Brotherhood. See Investigation 8-1a, page 288 and the outline of the video on page 289.
- Book: *The Native Voice : The History Of Canada's First Aboriginal Newspaper And Its Founder Maisie Hurley* by Eric Jamieson. (Caitlin Press, 2016.)
- Theses: The formation of the Native Brotherhood has been the subject of a number of university theses. Students may want to look at these for more detailed research. Students should be alert to the typical language and perspectives possible with academic works from the 1980s and 1990s.
    - *The Native Brotherhood Of British Columbia 1931-1950 : A New Phase In Native Political Organization*. Jacqueline Patricia O'Donnell. Master's Thesis, UBC, 1985. Linked at https://tinyurl.com/fnesc712
    - "*We Are Not Beggars": Political Genesis of the Native Brotherhood, 1931 - 1951*. Peter Parker. Master's Thesis, SFU, 1992. https://core.ac.uk/download/pdf/56368034.pdf

3. Kanehsatà:ke Resistance and its Consequences

One of the key turning points in First Peoples' relationships with other Canadians came in 1990, when the Kanehsatà:ke Mohawks and the town of Oka came into conflict over traditional lands. The long stand-off shocked many Canadians by the level of conflict, and had some long-lasting consequences as a result.

Questions for Inquiry

- What does the Kanehsatà:ke Resistance (Oka Crisis) teach us about resistance and protest through this formative moment in Canadian history?
- What are some consequences of the Kanehsatà:ke Resistance?

a. Face-to-Face

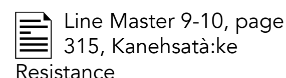
- Introduce the topic by showing the famous image of a Mohawk Warrior and a Canadian soldier face-to-face. It is readily available online, but one source is https://en.wikipedia.org/wiki/Face_to_Face_(photograph)
    - Discuss students' reactions to the image.
    - Explain that this is a famous image in Canadian history. Ask if any students know what the photo represents.
    - After students discuss the image, you may want to discuss the same scene from a different perspective. See https://mediaindigena.com/what-impact-did-the-oka-crisis-have-on-you/ (This image shows the extreme presence of the media in the conflict.)
- Have students do a gallery walk of other famous images from the conflict at Kanehsatà:ke. There are many images available online that you can use to create the gallery. One source is

this CBC article: https://newsinteractives.cbc.ca/longform/oka-crisis-the-legacy-of-the-warrior-flag
  - Have students generate questions and observations from these images.
- Depending on students' background knowledge, discuss what students know about the Kanehsatà:ke Resistance, also known as the Oka Crisis.
- Students can view a news report from 1990 to see the level of conflict that had built up at Oka.
  - *Oka Crisis: How It Started*. CBC, 2015. 2:36 min. https://youtu.be/fShsLqN01A0
- Additional Resources for the Kanehsatà:ke conflict:
  - Interview: 30th Anniversary Interview with Ellen Gabriel. https://www.cbc.ca/radio/asithappens/as-it-happens-50th-anniversary-special-friday-1.4903581/years-after-oka-mohawk-activist-ellen-gabriel-says-indigenous-people-still-treated-as-dispensable-1.4903609
  - Article: Developer Offers to Give Land Back. https://www.cbc.ca/news/indigenous/kanesatake-pines-gregoire-gollin-1.5204242
  - Book: Gord Hill, The 500 Years of Resistance Comic Book
  - Podcast: Secret Life if Canada Ep. 42 Kanesatake 300 years later (33 minutes) https://tinyurl.com/fnesc727

b. Kanehsatake: 270 Years of Resistance.

- Students can view this classic National Film Board documentary by Abenaki filmmaker Alanis Obomsawin. They can use the graphic organizer on Line Master 9-10, page 315to guide their viewing.
  - *Kanehsatake 270 Years of Resistance*. National Film Board of Canada, 1993. 1 h 59 min. Online at https://www.nfb.ca/film/Kanehsatake_270_years_of_resistance
  - It is suggested you split the viewing into three parts to support a beginning-of-class review, and end-of-class debrief. This is reflected in the graphic organizer on the Line Master.
  - Students can use the graphic organizer to record in point form their observations, quotes from the documentary and flash points from the conflict.
  - At the end of each viewing day have students share their graphic organizer contents that they have recorded. This will support any misinterpretations, or need for clarifications. It will also allow expression of what is resonating with students.
  - Each viewing day also comes with an optional exit slip prompt. They are found on Line Master 9-11, page 316.
- Areas of focus: While watching the documentary, students can focus on different topics. You may want to have students select one of the topics to watch for, or use them for discussion following the viewing.
  - Role of Indigenous Women
  - Historical context
  - Role of Media and Treatment of Media
  - Provincial Police and Federal (military) involvement
  - Justice

Kanehsatake: 270 Years of Resistance. https://www.nfb.ca/film/Kanehsatake_270_years_of_resistance
**This documentary should be previewed by the teacher and used with teacher discretion.*


Line Master 9-10, page 315, Kanehsatà:ke Resistance

Line Master 9-11, page 316, Kanehsatà:ke Resistance, Exit Slips

c. An Indigenous Perspective

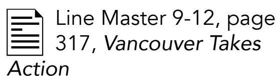
- Students can consider an Indigenous scholar's perspective on the Kanehsatà:ke resistance. They can read an excerpt from the book *Braiding Histories* by Potawatomi-Lenapé scholar Susan Dion. In the section "Events at and Public Responses to Kanesatake" she discusses her take on the events at Kanehsatà:ke, and reactions to them.
  - *Braiding Histories*, Susan Dion. UBC Press, 2009. The relevant text can be accessed online as part of the promotional material at the UBC Press website: https://www.ubcpress.ca/asset/9065/1/9780774815178.pdf. The Kanehsatà:ke events are discussed on pages 8-10 (PDF pages 20-22)
- Students can react to quotes from Susan Dion. They can identify these paragraphs in the online material, or you could read them aloud to the class.

That anger, it seemed to me, reflected an incredulous attitude, one demanding "By what right do 'they' (Indians) inconvenience 'us' (Canadians)?" What the images represent for me is the chasm that exists between too many of us. As Noel Dyck (1991, 13) writes, "Generally speaking, Indians and non-Indians stand on opposite sides of a history of interaction and tend to be polarized further by an unequal knowledge of each other. (Dion, page 9)
Without understanding the history of our relationship, how can Canadians make sense of current conditions? How is it possible to understand by what right we take a stand at the barricades? We have been speaking back to non-Aboriginal people since their arrival in our land, but what do they hear when we speak? How is justice possible in the wake of such learned ignorance? (Dion, p10)

  - Students can share their reflections verbally with a partner or small group. Groups can then share with the whole class.

d. Perspectives in BC

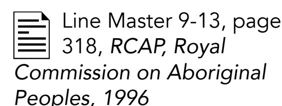
Give students an opportunity to learn about ways that people in BC reacted to the events around the Kanehsatà:ke resistance.


Line Master 9-12, page 317, *Vancouver Takes Action*

- Students can read an article describing a protest in Vancouver in the midst of the conflict. See Line Master 9-12, page 317, *Vancouver Takes Action.*
- Have students find other BC media reports about the event when it was happening. Students may be able to find commentary from local newspapers if they have been digitized. (Also some community libraries may have clipping files.)
  - See a listing of online newspaper sources, Part Two, page 43.
- Ask students to give examples of the diversity of opinions held by BC Indigenous and non-Indigenous people in reaction to the Kanehsatà:ke resistance in Quebec. Ask, how significant was the resistance for BC Indigenous and non-Indigenous people?

e. Canada's Response: Action and Inaction

In the aftermath of the Kanehsatà:ke Resistance, and the action Elijah Harper took to bring down the Meech Lake accord, Canada initiated the Royal Commission on Aboriginal Peoples (RCAP). Students can learn about the connections between Kanehsatà:ke and RCAP, and the action – or lack of action – on the Commission's recommendations.


Line Master 9-13, page 318, *RCAP, Royal Commission on Aboriginal Peoples, 1996*

- Students can find out background to RCAP using Line Master 9-13, page 318, *RCAP, Royal Commission on Aboriginal Peoples, 1996*.
- Discuss the connections between the Kanehsatà:ke resistance and the creation of the Royal Commission. Ask, why do you think the government felt it necessary to create the Royal Commission?
- Students can investigate how people in or near your community contributed to RCAP. They can search the RCAP database of public hearing transcripts by looking up the nearest community to you where hearings were held.
  - Go to the RCAP website: https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples
  - Click on "Search Database"
  - On the Search page, for Document type, select "Transcript."
  - Select British Columbia for the Province
  - In the City field, choose the nearest city to you where a hearing was held.
  - Click on Search and you will go to the transcript for that city. A couple of more clicks takes you to the transcript.
  - Note that some transcripts begin with a list of speakers, while others do not.
  - Students can scan through the transcript or enter search items to search the text.
- Students can find the statement of one person to share with the class. They can summarize the main points that the speaker made. In groups or the whole class students can discuss what changes have been made, if any, to the issues brought up by the speaker.
  - Please note: some of the statements are very potent and may be triggers for some students.
- Discuss with students some of the possible reasons that action on the recommendations from RCAP was not taken, while there has been more action on the Truth and Reconciliation Commission Calls to Action. (Or has there?) What might have changed between 1996 and 2015?

f. Reflecting on Resistance

- 4-2-1 strategy. Ask students to think about what they have learned about the Kanehsatà:ke Resistance, using this learning strategy.
  - On their own, students think of four words or phrases that express the most important ideas they learned.
  - Students then form pairs or small groups and share their words to find ideas they have in common. From this list, they agree on two words or phrases that express the most important ideas.
  - Then the pairs or groups pick one word or phrase that best express the most important learning or the big idea they took away from the learning experience.

Formative Assessment Strategy
Use the 4-2-1 learning strategy to assess students' understandings of the signficance of the Kanehsatà:ke Resistance of 1990.

- Students can compare the Kanehsatà:ke Resistance with more recent examples of resistance such as Idle No More and the Wet'suwet'en resistance in 2019-2020.
  - Students can refer to a news article, "Revolution is Alive" that connects the events of Kanehsatà:ke to recent activism including the Wet'suwet'en resistance. Access online here: https://www.theguardian.com/world/2020/feb/28/canada-pipeline-protests-climate-indigenous-rights
- Have students draw conclusions from what they have learned about the Kanehsatà:ke Resistance. Ask questions such as:
  - How does understanding what happened at Kanehsatà:ke help to understand other conflicts between Indigenous people and provincial and federal governments?
  - What question(s) should a person ask when seeing media coverage of a blockade, road block or standoff between Indigenous people and levels of government?

4. Honouring the Lives of Missing and Murdered Indigenous Women and Girls

Indigenous women are statistically more likely to experience violence than other groups in Canadian society. For decades Indigenous families and communities have known that the number of women, girls and Two-Spirit people who have gone missing or have been murdered is a national crisis. Activism protesting and bring awareness to what is considered an epidemic has taken place for at least fifty years.

One result of the activism was the National Inquiry into Missing and Murdered Indigenous Women and Girls, initiated in December 2015, with a Final Report delivered in June 2019.

Please Note: The topic itself, and many of the resources, can trigger strong reactions and emotions from students. Using any of these activities requires a sensitive understanding of your students' ability to deal with the material.

Recommended Resources:

Their Voices Will Guide Us is a useful educational resource developed by the National Inquiry into Missing and Murdered Indigenous Women and Girls. It includes 18 different themes. Examples of the themes are:

- Empowerment of Women and Girls
- Systemic Causes of Violence Against Indigenous Women and Girls
- Racism, Discrimination, and Stereotypes
- Impact of Colonization on Indigenous Women and Girl

Access the resource here: https://tinyurl.com/fnesc728

Moose Hide Campaign Learning Platform for K-12. Website, https://education.moosehidecampaign.ca/

This resource gives much support for teachers to develop a Moose Hide Learning Journey in their classroom. The journey as outlined includes five steps:

1) Open My Eyes; 2) My Own Backyard; 3) In to Me I See; 4) My Pledge 5) Keep the Fire Burning.

Questions for Inquiry

- How have Indigenous and non-Indigenous people organized around the issue of missing and murdered Indigenous women and girls?
- How can you take action to end violence against women and children?

a. Women's Memorial March

One possible introduction to the topic is to learn about the annual Women's Memorial March. It started on the Downtown Eastside in Vancouver on Valentine's Day, 1991, and has been carried on ever since. Women's Memorial Marches are now held around Canada and the USA.

- Students can view a video about the Women's Memorial March: *29th Annual Feb 14 Women's Memorial March for Missing and Murdered Indigenous Women.* Access Television, 2020. 5:29 min. https://youtu.be/MWezHXHmnJA
  Please Note: Ensure you view this video before sharing with students.
  - Ask students to share their reactions to the video.
  - Discuss the purpose of the Women's Memorial March.
  - Point out this march, held in 2020, was the 29th such march. Ask, why has it being going on so long? (For example, action still needs to be taken to stop the violence; also it is a memorial to honour the Missing and Murdered Indigenous Women and Girls.)
- Have students investigate the protocols and procedures followed during the Women's Memorial March. See the website, https://womensmemorialmarch.wordpress.com/
  - Students can work in groups to identify some Indigenous protocols that are followed. (For example, it is centered on family; speeches are given in remembrance (part of the Oral Tradition); songs and drumming are part of the procession; it ends with a feast.
- Students can find out if Women's Memorial Marches have been held in your region.

b. The Moose Hide Campaign

The Moose Hide Campaign began in BC as a way to take action and build awareness of violence towards women.

- Begin by determining if students are aware of the Moose Hide Campaign, and if any of them have participated in it.
  - If they have some awareness, ask them to explain the purpose of the campaign, and some of the activities that are involved.
  - The Moose Hide Campaign, as stated on its website, "is a grassroots movement of Indigenous and non-Indigenous men and boys who are standing up against violence towards women and children." The overall goal is to take action against the violence, and can involve men, women and children.
- Students can learn about the campaign by viewing one or more of these videos:

- *Moose Hide – The Beginning*. Province of BC, 2017. 1:33 min. https://youtu.be/_uIHsWjfyd0. In this video the founders of the campaign explain its origins.
- *The Moose Hide Campaign*. First Nations Health Council. 2015. 5:49 min. (Please preview this video, as it contains content that may be disturbing to some students.) https://youtu.be/0O8a5JOd8Bs. BC First Nations men explain why the Moose Hide Campaign is so important, advocating for men to stand up against violence towards women and children.

- The Moose Hide Campaign website has a wealth of information and ideas for classroom activities. The goal is for students to undertake activities that they will experience personally and help support the movement. You can make the Moose Hide Campaign a class project as a way for students to Take Action. https://moosehidecampaign.ca/
- In groups, brainstorm a project or idea that can be created in groups or individually to raise awareness about Missing and Murdered Indigenous Women and Girls.
  - As an example, see the project undertaken by Coquitlam students for Red Dress Day in 2021. See Investigation 6a below,
- Some Moose Hide Campaign events could include:
  - Walks to end violence
  - Fasting ceremonies in high schools OR fathers fasting for the women and children in their lives in elementary schools (see the fasting guide on the Moosehide Campaign website).
  - Ceremonies to honour women and children in the traditional ways of the people of the territory
  - Ceremonies to honour men who are walking the path of honour in their value for, and treatment of women and children.
  - Host an art show. Create something to spread awareness. For example, see this spoken word poem given as part of the Moosehide Campaign: Lady by Bryant Doradea; Moose Hide Campaign 2018, 2:12 min. https://www.youtube.com/watch?v=H_btmR48tOk
- As a class, choose one of the options and pursue either an individual or class project to participate in this campaign.
- Planning Information for Class Project and Fasting:
  - Moose Hide Campaign Awareness day is in February each year: see the website for details
  - You can order moose hide pins from the website for your school, or host a kiosk at a community event
  - Classes can host a 'day of fasting' following the fasting guide provided on the Moose Hide Campaign website. Make sure students discuss the necessary precautions.
  - Students can break the day of fasting by holding a gathering, eating together, and showcasing other ways they have chosen to raise awareness:
    - Class art installation: photography, poetry, music
    - Students can also review the Missing and Murdered Indigenous Women and Girls Final Report and Calls for Justice (see Calls for Justice for all Canadians), as a means to decide what ways they will move forward in addition to the day of fasting.

c. Where Are We Now?

- Ask students to investigate what progress has now been made on the Missing and Murdered Indigenous Women and Girls campaign to end violence.
- Investigate one article or document (for example, Missing and Murdered Indigenous Women and Girls Final Report: Calls for Justice) and present to the class whether or not you feel that progress is being made in this effort.

5. Arts in Action

Many Indigenous contemporary visual artists, musicians, filmmakers, performance artists use their art forms to challenge the status quo and to take action against colonialism, and to explore aspects of identity.

Question for Inquiry

- In what ways do artists take action through their artistic expression, such as visual arts, music, film-making, literature, fashion and digital arts.

a. Learning Stations

Introduce the Investigation using Learning Stations. Each station could have an example of one artistic work which students can observe, experience, and reflect upon.

- The works will ideally be ones students haven't seen before, be arresting or thought-provoking, and contemporary.
- As an example, here is a possible set of stations:
    - Station 1. Large picture from one of the Red Dress Campaign installations. If possible find an image from a local campaign.
    - Station 2. Digital device set up with the video Savage, by Lisa Jackson. https://vimeo.com/68582103
    - Station 3. A T-Shirt design or poster by the artist Chippewar (Jay Soule), such as the mock movie poster, "Back to 1491 part 2." See https://chippewar.com/
    - Station 4. An image of a painting by Lawrence Paul Yuxweluptun. See many examples at https://lawrencepaulyuxweluptun.com/retrospective.html

b. Diversity of Artistic Responses

It is important to understand that Indigenous artists have a variety of responses to social issues and concerns. Students can investigate some of the creative ways that artists and other have taken action to bring awareness to the issues of violence against Indigenous women. (See also Investigation 4 above.)

- Students can investigate the Red Dress project to learn about one response to violence against Indigenous women that has become widely adopted.
    - REDress Project. Access Online Here: http://www.redressproject.org/

  - "Shoes on the steps of the Art Gallery" CTV News. https://bc.ctvnews.ca/1-000-shoes-line-art-gallery-steps-friday-in-memory-of-women-killed-in-b-c-1.4718358
- Students can examine a different point of view by author Terese Marie Mailhot. See her article, "If I'm Murdered Or Go Missing, Don't Hang a Red Dress For Me." Terese Marie Mailhot, *Huffpost*, 2017.
  - https://www.huffingtonpost.ca/terese-marie-mailhot/if-im-murdered-or-go-missing-dont-hang-a-red-dress-for-me_a_23019892/
- Ask students to reflect on these different points of view. Ask questions such as:
  - Which point of view aligns with your thinking?
  - Is there a place for both points of view?

c. Artistic Expression in Action

- Have students select a work of art by an Indigenous artist and explore how the artist has used their work to take action in some way. This could be in the visual arts, music, literature, or other form of expression.
  - As an example, students can view the video *Kelli Clifton – Ts'msyen Artist.* The artist uses her work to promote learning of the Ts'msyen language. D. Dueck, 2020. 9:23 min. https://youtu.be/yiK_9p9JxI4
- Alternatively, or as an option, students could create their own piece of art to express a reaction, protest, or build awareness of contemporary concerns and issues that are important to them.
- Students could hold a showcase to share their explorations or creations.

6. Student Action

Students can examine ways that First Peoples and others their age have taken action to support goals important to First Peoples. They can decide to take some form of personal or group action. They can also consider the concept of allyship.

a. Youth Action

Discuss examples of youth who have taken action against injustices.

- Students can investigate the actions taken by students at Dr. Charles Best Secondary School in Coquitlam during Red Dress Day in 2021. Their Social Justice 12 class was involved in a month long inquiry project that included creating a public Red Dress display and writing letters to MLAs and MPs demanding action to ending the current genocide of Missing and Murdered Women and Girls.
  - Students can find out more about the project and some of the reactions to it at one or more of these links:
    - "Why are red dresses hanging in Coquitlam trees? Students hope you'll 'Google' it to find out," *Tricity News*, May 4, 2021. Linked at https://tinyurl.com/fnesc729.
    - "Red dresses hung across B.C. to honour missing and murdered Indigenous women and girls." *Global News*, May 5, 2021. (video and article) https://globalnews.ca/news/7838341/red-dress-day-b-c/

- Speech in the BC Legislature by local MLA Rick Glumac praising the work of the students. Recorded in Hansard, May 13, 2021. Linked at https://tinyurl.com/fnesc739.

- Pictograph. Students can view this video which shows Sto:lo youth creating a new pictograph to make their marks on the land. Pictograph. 6.27 min. https://vimeo.com/132751963
  - You may need to explain what a pictograph, or rock painting, is. For examples, see http://www.bradshawfoundation.com/canada/western_canada/western_canadian_rock_art.php
  - See a similar project described in this article: Power, Protest and Pictographs. https://thetyee.ca/Culture/2019/08/19/Power-Protest-Pictographs/
- Students can find out about the activism of youth such as Autumn Peltier.
- Find other examples at the Moose Hide Campaign website (https://moosehidecampaign.ca/) and the Project of Heart (http://projectofheart.ca/bc/)

b. Speech Making

One way to take action is to make a speech that expresses a point of view and challenges or motivates others to take action. Students can prepare and deliver a speech to convince others to take some form of action on an important issue for First Peoples.

Cross-curricular Connection
English First Peoples: Oral Traditions

- The speech could address a contemporary issue or topics. Alternatively it could be put into a historical context.
- For suggestions to develop speeches see *English First Peoples 10-12*, First Peoples Oral Traditions, Lesson 6 - The Power of Voice, pages 81 to 82.
- If students have viewed the video *The Road Forward*, they can recall the segment by Ronnie Dean Harris about the "longhouse voice" used for delivering speeches. See the video segment starting at 42:45 min.

c. What Can I Do?

Discuss and carry out other ways that students can take action. For what purposes would they want to take some kind of action?

- Students can design a campaign to take action and support an issue presented in this unit or other units of the course. Potential questions to address include:
  - Why is it important to take action?
  - How will this be done?
  - Who will be involved?
  - Who is the target audience and why?
  - What impacts to do you hope to see as a result of your action?
  - What are the potential challenges that could arise?
- Students can organize a group collective action. For example, fasting for a Moose Hide Campaign or organising an event with community members or Elders. This could be an opportunity for a consensus activity in which students think about a collective action they can build together.

d. Allies and Allyship

Students can investigate different perspectives on the topic of allyship, and allies of Indigenous people.

- Ask students if they are familiar with the term ally or allyship in terms of relationships between Indigenous and non-Indigenous people. Students can suggest what they understand, or predict, the meaning of the terms to be.
- Have students research to find different perspectives on the idea of allyship. After students have found different perspectives they can present them to the class, citing the sources of the information or opinions.
  - One print source is found in *Speaking Our Truth*, by Monique Gray Smith (Orca, 2017). See pages 118 to 120.
- Discuss how the term ally could be problematic (proclaiming yourself an ally, white saviourism, etc.) but also how it can be a goal for students and communities that are non-Indigenous.
- Optional resources about allies:
  - This is an excellent source by local First Peoples authors in BC. See 10 Ways To Be An Ally To Indigenous People, *Loose Lips Magazine*, March 2018. Linked at https://tinyurl.com/fnesc730
  - This source from Amnesty International can be used as a follow-up: 10 Ways to be a Genuine Ally With Indigenous Communities. https://tinyurl.com/fnesc731

7. Give Back, Carry Forward

Students reflect on the important things they have learned in this unit, and consider how they can give back and carry their learning forward.

Refer to the Major Project outline, page 51.

a. What Did You Learn?

Students can consider these questions:

- What is one new thing you learned in this unit that you would consider a gift?
- What is one thing growing out of your learning that you can take action on?
- What are some new things you learned about where you live?
- What did you learn about yourself?

b. Documenting Learning

- Students can discuss or share ideas for documenting their learning.
  - Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both “giving back” and “carry forward” what they have learned.

Line Master 9-1

When Did it Happen?

These are some examples of times that First Peoples took action. Put them in the order you think they happened.

Orange Shirt Day begins
Chief Capilano travels to London to meet the King
Tsilhqot'in War
The Nisga'a Nation takes the government to court
Many First Nations pull out surveyors stakes when they start to map reserves
Wet'suwet'en land defenders
The Secwepemc, Nlaka'pamux and Okanagan Nations present Prime Minister Wilfred Laurier with the Laurier Memorial.
Four women hold rallies in response to Federal government Bill C-45, starting the Idle No More movement.

Chief Maquinna Speaks Out About Potlatch Laws, 1896

THE NOOTKA CHIEF SPEAKS.

To the Editor:—My name is Maquinna! I am the chief of the Nootkas and other tribes. My great grandfather was also called Maquinna. He was the first chief in the country who saw white men. That is more than one hundred years ago. He was kind to the white men and gave them land to build and live on. By and bye more white men came and ill treated our people and kidnapped them and carried them away on their vessels, and then the Nootkas became bad and retaliated and killed some white people. But that is a long time ago. I have always been kind to the white men. Dr. Powell knows it and Mr. Vowell and all the white men who come to my country. And now I hear that the white chiefs want to persecute us and put us in jail and we do not know why.

They say it is because we give feasts which the Chinook people call "Potlatch." That is not bad! That which we give away is our own! Dr. Powell, the Indian agent, one day also made a potlatch to all the Indian chiefs, and gave them a coat, and tobacco, and other things, and thereby we all knew that he was a chief; and so when I give a potlatch, they all learn that I am a chief. To put in prison people who steal and sell whiskey and cards to our young men; that is right. But do not put us in jail as long as we have not stolen the things which we give away to our Indian friends. Once I was in Victoria, and I saw a very large house; they told me it was a bank and that the whitemen place their money there to take care of, and that by-and-by they get it back, with interest. We are Indians, and we have no such bank; but when we have plenty of money or blankets, we give them away to other chiefs and people, and by-and-by they return them, with interest, and our heart feels good. Our potlatch is our bank.

I have given many times a potlatch, and I have more than two thousand dollars in the hands of Indian friends. They all will return it some time, and I will thus have the means to live when I cannot work any more. My uncle is blind and cannot work, and that is the way he now lives, and he buys food for his family when the Indians make a potlatch. I feel alarmed! I must give up the potlatch or else be put in jail. Is the Indian agent going to take care of me when I can no longer work? No, I know he will not. He does not support the old and poor now. He gets plenty of money to support his own family, but, although it is all our money, he gives nothing to our old people, and so it will be with me when I get old and infirm. They say it is the will of the Queen. That is not true. The Queen knows nothing about our potlatch feasts. She must have been put up to make a law by people who know us. Why do they not kill me? I would rather be killed now than starve to death when I am an old man. Very well, Indian agents, collect the two thousand dollars I am out and I will save them till I am old and give no more potlatch!

They say that sometimes we cover our hair with feathers and wear masks when we dance. Yes, but a white man told me one day that the white people have also sometimes masquerade balls and white women have feathers on their bonnets and the white chiefs give prizes for those who imitate best, birds or animals. And this is all good when white men do it but very bad when Indians do the same thing. The white chiefs should leave us alone as long as we leave the white men alone, they have their games and we have ours.

I am sorry to hear the news about the potlach and that my friends of the North were put in jail. I sympathise with them; and I asked a white man to write this in order to ask all white men not to interfere with our customs as long as there is no sin or crime in them. The potlatch is not a pagan rite; the first Christians used to have their goods in common and as a consequence must have given "potlatches" and now I am astonished that Christians persecute us and put us in jail for doing as the first Christians.

Maquinna, X (his mark)
Chief of Nootka.

Source: Victoria Daily Colonist, April 1, 1896, page 5.

Taking Action in the Klondike Gold Rush, 1897

In 1897 miners began travelling through the territories of the Dunne-za and Sekani on their way from Edmonton to the Klondike Gold rush. Many miners didn't respect or understand the protocols of the First Nations or their land and property.

That fall, Inspector J.D. Moodie of the North-West Police went from Edmonton to the Yukon, looking for the best route to build a road. This took him through the Peace River district of north-eastern BC. His report records some of the tensions that were building between First Nations and outsiders. This excerpt describes some of the actions taken by the Dunne-za and Sekani during this time.

North-West Mounted Police
Patrol Reports
Inspector JD Moodie in Charge of Patrol from Edmonton to the Yukon 1897

POLICE PROTECTION.—ST. JOHN DISTRICT.

One of a party of prospectors going through this district shot two stallions belonging to Chief Montaignee, because they were, he said, chasing his horses. On hearing of this the chief sent two parties in different directions to intercept the white men, declaring that if he was not paid for his stallions he would shoot all the prospectors' horses and then the man who killed his. I believe the matter was settled. Another man stole an Indian pony, and the owner followed him to Fort Graham and recovered it. As the man said he was poor and had no money, the Indian did not press his claim for payment for use of horse or his own time coming after it. A white man told me that he had been robbed in a wholesale way between Dunvegan and Fort St. John by a hired man, who then decamped down the River.

FORT GRAHAM.

Mr. Fox informs me that the Indians here at first refused to allow the white men to come through their country without paying toll, and it was only after much talking that they agreed to keep quiet this summer in the hope that the Government would do something to help them. They threatened to burn the feed and kill the horses; in fact, several times fires were started, but the head men were persuaded by Mr. Fox to send out and stop them. A large number of horses have been lost, but whether these have merely strayed or have been driven off it is impossible to say. A guide engaged by several parties (who joined in the expense) deserted a few miles up the river on hearing of a party of St. John Indians having come over to intercept the horse killer as above mentioned, at least this is the reason given.

Even amongst the whites there have been several rows, with threats of shooting, and Constable Fitzgerald was appealed to and quieted things, by threatening to arrest and hold until my arrival any one making a disturbance.

There is no doubt that the influx of whites will materially increase the difficulties of hunting by the Indians, and these people, who, even before the rush, were often starving from their inability to procure game, will in future be in a much worse condition; and unless some assistance is given to them by the Indian Department, they are very likely to take what they consider a just revenge on the white men who have come, contrary to their wishes, and scattered themselves over their country. When told that if they started fighting as they threatened, it could only end in their extermination, the reply was, "We may as well die by the white men's bullets as of starvation." A considerable number of prospectors have expressed their intention of wintering in this neighbourhood and I think it would be advisable to have a detachment of police stationed here, as their pre-ence would go far to prevent trouble. The number of Indians, men, women and children in this District is about 300.

Source: Sessional Papers, Canada, 1899. Volume 12, Paper 15, part 2, page 12-13.

Line Master 9-4

Victoria Conference 1911

In 1909, most of the First Nations in BC joined together to take action on Rights and Title by forming the group, the Indian Tribes of British Columbia. First Nations leaders from around the province met at a conference in Victoria in March, 1911. They held a meeting with Premier McBride and the cabinet, which is reported in this article from the Victoria Daily Colonist.

INDIAN DELEGATES MEET EXECUTIVE

Ninety six Indian chiefs and delegates who, in the language of their spokesman, had "dragged their weary bodies great distances to ask for justice," appeared before the provincial executive yesterday morning to discuss the question of the title to the unsurrendered lands of British Columbia. They were accompanied by Dr. A. E. Bolton, Rev. C. M. Cate and Mr. J. I. Teit, of the Columbian Institute of Anthropology of New York, who acted as spokesman for those who were unable to speak English. The members of the executive who met the visiting aborigines were the Premier, Hon. Price Ellison, Hon. Thos. Taylor, Hon. A. E. McPhillips, and Hon. Dr. Young.

Chief R. P. Kelly, who is now in charge of the Methodist Mission at Hartley Bay, read the memorial of the delegates. It set forth in brief that the Indians claim that the Indian tribes still hold full proprietary rights in the unsurrendered lands of the province. This claim, the memorial said, was acknowledged by Sir James Douglas, by the Colonial Office, and afterwards by the then Governor General, Lord Dufferin. As it was now denied by the provincial authorities, the Indians asked that it be submitted to the courts.

Chief Kelly denied the allegation that the agitation over this alleged title had been fomented by the "Society of Friends of the Indians." On the contrary, he alleged that the claim was advanced by the Indians themselves "in the hope that justice would be done them."

Chief John Chilkaleetsa of Douglas Lake, also spoke through the interpreter. He said, "I wish to hear from you whether you claim that this country of British Columbia belongs to you and your government or does it belong to the Indians? If you claim that it belongs to you, then we are of opposite opinions, and I desire that we should go together to some big court house to have it settled."

George Quakatston, sub-chief of the Cowichans, said: "God knows that I do not come here with a lie in my heart or my mouth to deceive you. We are crowded by white people and we are trying to learn their ways but when we turn our cattle out to graze they are put in pound and we are made to pay for them. My name is written here in this country because God has placed me here and in doing so he put lands here for me to stay on. I just want to get one word from the government as to wheether it thinks we own any land or does not."

You can read Premier McBride's reply in the rest of the article on line. The article continues with a list of all the delegates, which you can see on the next page.

Source: *Daily Colonist*, Victoria BC. March 4, 1911, page 15. (Linked at https://tinyurl.com/fnesc732)

Line Master 9-5

Victoria Conference 1911, Delegates

The Delegates.

The interview was notable as bringing together, as never before in history, the principal Indians of every section of the province, the delegates including chiefs from the international boundary line on the south, the great Peace River district beyond the Rocky Mountains on the east, the west coast of Vancouver Island, and the Naas and Skeena in the awakening north. Of the aboriginal company, it may in fairness be said, that many of the delegates were men of notable intelligence as well as fine physique—as a group comparing very favorably with as many white men. No fewer than a dozen too were men men of worldly substance, possessed of properties valued at from $25,000 to $50,000, and even in isolated instances, much more than the latter moderate fortune. The cards of the native callers left with the Premier, included those of Ambrose Reid, of the Tsimpsean tribe; Baptiste Logan, chief of the Vernon band of the Okanagans; Thomas Adolph, of the Fountain band of the Shuswaps; Johnson Grant of the Kitamaahts; Chief W. J. Lincoln, of the Kincoliths; Chief Matthew Johnson, of Port Simpson; Chief A. N. Caulder, of the Lakaitsaps, Naas River; Chief Andrew Mercer, of the Aiyansh tribe; Chief Samuel Weeshakes, of the Gwinahas; Chief Walter Woods, of Kitlakdamut; Peter Kelly, of Kithahta and Queen Charlottes Basil Selhesket, of the Shuswaps; William Pierrish, of the same historic tribe; Chief Francis Selpaghen, of the Little Shuswap band; Chief Adrian, of the Shuswap and Chase Indians; George Quakatston, of the Cowichans; Eli, of the Nanaimos; Chief Baptiste William of the Williams Lake band; Chief Louis, of the Kamloops band of the Shuswaps; William Kweltesket, of the Soda Creek Band of the Shuswaps; Chief Chianut, of the Nkamip Band of the Okanagans; Chief John Nhamchin, of the Chopaca Band of the Okanagans; Chief John Baptiste, of the Cayuse Creek Band o the Lillooets; Chief John Tselahitsa, of the Douglas Lake Band of the Okanagans Antoine Taghoiest, of the Shuswaps; Chief James, of the Pemberton Band of the Lillooets; Chief Harry, of the Squamish tribe; Chief James Nretesket, of the Lillooet Band of the Lillooets; Chief Joseph Kakyelth and Samson Squaikayilm, of the Cowichans; Chief John Whistamnitsa, of the Spences Bridge Band of the Couteau or Thompson tribe; Noel, of the Cowichans; Chief Tom, of Squamish; Chief Basil of the Bonaparte Band of the Shuswaps; William Yelamugh, of the Thompsons; Ignace Jacob, of the Douglas Lake Branch of the Lillooets Telson William of the Shuswaps; John Williams, of the same native nation; Stephen Uretesket, of the Lillooets Henry Nice, of the Kitamaahts Billy Asso, Chief of the Laquiltos; Morice Saxi, of the Pavilion Band of the Shuswaps; Chief Joshua Brown, of the Kithkahtlahs; Chief Charles Noel, of the Quakwilts; Chief George, of the Laquiltos; Chief Thomas of the Sliammons; Chief Charles Smith, of the Laquiltos; Chief Albert King and Peter Elliott, of the Bella Coola tribe; William Nahame, of the Squamish tribe; Chief Charlie, of Squamish; Chief Thomas, of the same tribe; Chief Julian, of Clo-oose; John Elliott, of the Cowichans; Chief Julius, of Sechelt; Chief Thomas Harris, of the Tsawaitinos; Chief Robert, of the Pavilion band; Chief David, of Saanich; Saul, of the Okanagans; Bazlile Falardeau, of the Shuswaps; Thomas Lindley, of the Okanagans Chief Maximin, of the Halowt band of the Shuswaps; Chief Louis Jookamis, of the Ohiats; Harry of the Nanaimos; Hereditary Chief Antoine Seamawon of the Cowichmans Chief Antoine Yaapskint, of the Coldwater band of the Thompson nation; Hereditary Chief Francois Pakelpitsea, of the Penticton band of the Okanagans; Alexis Sklus, of the Ashnola band of the Okanagans; Abraham Jack, of the Chemainus tribe; Chief Charles Allison, of the Hedley band of the Okanagans; August Jack, of Chemainus; Chief Peter Tatoosh, of the Ohiats; Thomas James, of the Songhees; Sub-Chief Louis Frank, of the Spuzzum band of the Thompsons; Charles Weskaletsa, of of the Cowichans; Chief Joe, of Esquimalt; William Jack, of the Songhees Thomas Paul, of Saanich; Chief Harry Nega, of the Mamalilkaluias; S. Cook, of Nimpkish; Peter Edward, of the same tribe; Philip Thomas, of the Shuswaps Chief Thomas Jack, of the Anderson Lake band of the Lillooets; Chief Louis James, of the Seaton Lake band of Lillooets; August James of the Shuswaps; Chief Aleck of the Tsawaltinos; Chief Billy, of the Matalipes; Chief Jim Wahnuk, of the Tenatuks; and Chief John Clark of the Clawitsis

It is reported that the Indians will, upon receipt of the written reply promised them by Premier McBride, denying their petition, appeal in the matter of their supposed claim, to Ottawa and to London. J. M. Clarke, K. C., of Toronto, has been retained by them as counsel in this regard.

Statement of the Gitga'at Chiefs to the McKenna-McBride Commission, 1913

010/

Hartley Bay B.C. Aug. /13

Mr Wetmore, Chairman.
Indian Commissioner.

Unfortunaty we are not able to be all at Home here in Hartley Bay in time to meet you as our work is not yet done at the Canneries, so we decided to leave this note for you in Case you visit our Village during our abscense; Therefore, we hereby make the following statement in writing, which we trust you will Consider same carefully the same as if we had a talk with you personally.

We shall not consider or accept any offer from any one until our claim is settled by Justice. Our prayer is that our Title for our land and unsurrendered lands be made clearer, recognized and acknowledged to us by both the Dominion and Provincial Governments, That is the vital point of our request or claim.

We have no new request or new thing to state before you, but the same old claim demanding our Title be settled by Justice.

Signed Head Chief Ambrose Robinson
Aleck Moody
John Anderson
H. L. Clifton

Line Master 9-6a

Statement of the Gitga'at Chiefs to the McKenna-McBride Commission, 1913 – Transcription

Hartley Bay B.C. Aug./13

Mr. Wetmore, Chairman
Indian Commissioner

Unfortunately we are not able to be all at Home here in Hartley Bay in time to meet you as our work is not done at the Canneries, so, we decided to leave this note for you in case you visit our Village during our absence. Therefore, we hereby make the following statement in writing, which we trust you will consider same carefully the same as if we had a talk with you personally.

We shall not consider or accept any offer from any one until our claim is settled by Justice. Our prayer is that our Title for our land and unsurrendered lands be made clearer, recognized and acknowledged to us by both the Dominion and Provincial Governments, that is the vital point of our request or claim.

We have no new request or new thing to state before you, but the same old claim demanding our Title be settled by Justice.

Signed Head Chief Ambrose Robinson
Chief Aleck Moody
Chief John Anderson
Chief H. L. Clfton

Line Master 9-7

Advisors or Agitators? Words of Politicians

Bill 13 was an Act which would change the way First Nations lands would be dealt with by Canada and BC in the spring of 1920. The leaders of the Allied Tribes visited Ottawa, delivered a petition and asked to speak to the House of Commons. This is part of the debate that took place in response to their request.

Arthur Meighen was the Superintendent-General of Indian Affairs, and soon to become Prime Minister.

W. L. Mackenzie-King was the Leader of the Opposition, who later became Prime Minister.

House of Commons Debates, Ottawa. March 29,1920

Mr. MACKENZIE KING: There are some representatives of the Indians in the city at the present time who wish to be heard in reference to the matter, and who are anxious to present their case to some members of the House, and I think it is due to them that we should give them a chance of being heard through their representatives.

Mr. MEIGHEN: It is a wonder they did not petition me.

Mr. MACKENZIE KING: I do not know why they did not, unless it was, as the minister has intimated to-night, that he was not inclined to listen to the Indian point of view.

Mr. MEIGHEN: I never heard of the matter before.

(C*y Peck was a government MP representing the Skeena Riding. The first part of his speech about his familiarity with First Nations in the Skeena Region has not been copied here*).

Mr. PECK: I should like to know who are the Indian agitators that come from British Columbia. Some representatives of the Indians may be all right, but I may mention a man named O'Meara—

Mr. FIELDING: An Italian, apparently.

Mr. PECK: He is an agitator, wherever he comes from. He annually makes a business of going to the Indians and collecting a few hundred dollars to keep him going. He is a sea lawyer and keeps up an agitation from year to year, and these people come down and try to confuse—I was going to say confound—the minister.

Mr. MACKENZIE KING: That is not the gentleman I refer to.

Mr. PECK: This man is typical of them.

Mr. BUREAU: I have the names of the men here. They are Peter Calder, of Nishga Tribe; George Matheson, of Tsimpshian Tribe; Peter R. Kelley, of Haida Tribe; Basil David, of Shuswap Tribe: all representing the Allied Indian Tribes of British Columbia.

Mr. PECK: I know them; they are all O'Meara's children.

Mr. MACKENZIE KING: The minister wondered a moment ago why the representatives of the Indians did not petition him. If the minister is agreeable to postponing this matter I shall be glad to ask them to see him to-morrow if possible, or at any other time he may suggest.

Mr. MEIGHEN: For the sake of getting the Bill through I would deny myself the extreme pleasure of seeing Mr. O'Meara.

Mr. MACKENZIE King: I am not speaking of Mr. O'Meara.

Mr. MEIGHEN: I am afraid there is too much truth in the remarks of the hon. member for Skeena (Mr. Peck). Mr. O'Meara has undoubtedly made himself the parent of considerable trouble among the Indians of British Columbia, and I do not feel very sympathetic at all towards his whole mission and his conduct.

Mr. MACKENZIE KING: I am not referring at all to Mr. O'Meara, but to a man named J. A. Teit.

Mr. MEIGHEN: Mr. O'Meara is not an Indian, but one of a number of people who make themselves leaders of Indian trouble. He is not alone in that regard. The Indian is just as much the victim of the agitator as many other people in this country, and when Mr. O'Meara is presenting Indian affairs and obtaining signatures to petitions he does not pretend to do so on his own behalf. He always puts forward the Indians. I do not think there is any reason for delaying this Bill at all. So far as I am concerned it would only mean coming back again. These men have been heard times without number, back over the years, by the last Government and the Government before the last. I would not wonder but that the leader of the Opposition himself has received delegations on this very point. It has been in controversy—if you call this a controversy—for years and years; I cannot say how long, but I know the dispute dates back into a good part of the period of the Laurier Administration, if indeed it does not antedate that. I do not think that any good purpose would be served by crowning the matter with another delegation and sitting and listening to the story over again.

Line Master 9-8

Advisors or Agitators? First Nations Responses

The members of the Allied Tribes who had travelled to Ottawa reacted quickly to the astounding remarks made by the politicians. This is part of their response to the Parliament submitted by Peter Calder, George Matheson, Peter R. Kelly, and Basil David on March 29, 1920.

The House of Commons of Canada
In Parliament Assembled

1. Your Petitioners are the duly authorized representatives of the Allied Indian Tribes of British Columbia, including nearly all the principal Tribes of said Province.

2. Through Hansard your Petitioners are informed of the debate regarding Bill 13, which occurred in your Honourable House on Friday 26th inst., and have considered the same.

3. Your Petitioners have noted in particular certain statements which upon that occasion were made by the Minister of the Interior and the Member for Skeena, or by one of the said Honourable gentlemen. The statements to which we refer, either in the very words used or in effect are the following:-

[*The first 5 statements from the debate are from the section quoted on Line Master 9-7.*]

(6) p. 326 - MR. MEIGHEN: I understand there is not Indian agent or missionary or any one who has anything to do with it who does not denounce the men, or the man, at the head of it.

(7) p. 326 - That the delegation represents a minority of the Indians or a small portion of the whole.

(8) p. 826 - That the delegation is a lot of trouble makers.

(9) p. 326 - That Mr. O'Meara acts without authority.

4. Your Petitioners declare that the statements above set out are, and each of them is gravely erroneous and entirely unfounded.

5. Your Petitioners therefore humbly pray that your Honourable House refer the said statements to a Special Committee for full investigation.

The Allied Tribes continued their action to get politicians to see their point of view about the land claims, as shown in this excerpt:

Meeting bewtween the Allied Indian Tribes of British Columbia and the Minster of the Interior, Vancouver, July 27, 1923.

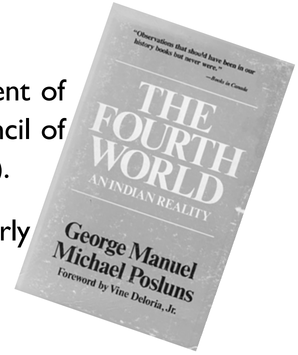
Peter Kelly
One other remark I would like to make is in reference to our general counsel, Mr. A. E. O'Meara. The idea has gone abroad that Mr. O'Meara leads the Indians by the nose, as it were, and he agitates our minds, even against our will. I think I can say before this representative body of Indians, I think representing almost every corner of this Province, that that is not quite correct. Mr. O'Meara advises, we have engaged him for that. We have engaged him to give us his opinion, his interpretations of important matters, but we reserve the right to act on his advice. What we do not approve of we never accept, and we have rejected many a plan brought forward by Mr. O'Meara. We have not at any time bound ourselves down to the place where we would be compelled to accept all his plans. I do not think it is necessary to say an more on that matter. As to his being the sole agitator, I think he agitates insofar as we allow him to agitate.
[page 15]

The first comprehensive written record of the British Columbia land claim was a memorandum of the Douglas Portage Chiefs, prepared by their counsel A. E. O'Meara, date may 3, 1911.
We honour those chiefs for their diligence, and we honour their counsel who suffered the abuse of his brothers at the bar.
George Manuel, *Fourth World*, 1974, p. 82.

Line Master 9-9

We Honour Our Grandfathers Who Kept Us Alive

Excerpts from *The Fourth World* by George Manuel, 1974.



George Manuel (1921-1989) was a Secwepemc leader and activist. He was president of the National Indian Brotherhood of Canada (1970-1976), founded the World Council of Indigenous Peoples, and was president of the Union of BC Indian Chiefs (1979-1981).

These excerpts from his book *The Fourth World* recall and comment on the early resistance taken by First Nations, and the 1927 amendment to the Indian Act.

Resistance.

The fact of the matter is that there was never a time since the beginning of colonial conquest when Indian people were not resisting the four destructive forces besetting us: the state through the Indian agent; the church through the priests; the church and state through the schools; the state and industry through the traders. (p 69)

Greatness From the People.

We cannot recall to life the great political leaders whose names are still commonplace in their own villages without first recalling that their greatness came from the people whom they led. There were many little housewives and ordinary workmen, whose names are lost to all but their most direct descendants, who carried on the struggle in the way they led their own lives and in the material and spiritual support they lent to make our spokesmen strong.

Their strength will be returned to their children three times over. (p 70)

Potlatch Laws resistance.

One way [to take the potlatch beyond the arm of the law] was to disassemble the potlatch, by holding the different parts – the feast, the dances, the giving – at different times and places. Another was simply to move the feast to a distant place known only to the invited guests, perhaps a distant island. I can remember people passing out oranges with dollar bills stuck in them. As long as the police or agent could not find all the elements of the potlatch present in one place or time, there was no offence. The variations that grew out of the possible loopholes were as numerous as the people who kept the traditions strong.

We honour all those grandfathers whose imaginations rose above those of their oppressors. (p 78-79)

Darkest Hour

On March 31, 1927, the Parliament of Canada passed an act to amend the Indian Act which made it an offence to raise funds for the purpose of pressing any Indian claim:

> 149A. Every person who, solicits or requests from any Indian any payment or contribution or promise of any payment or contribution for the purpose of raising a fund for the prosecution of any claim which the tribe or band of Indians to which such Indian belongs ... shall be guilty of an offence and liable upon summary conviction for each such offence to a penalty not exceeding two hundred dollars and not less than fifty dollars or to imprisonment for any term not exceeding two months.

I do not know if this was the darkest hour in the history of the Parliament of Canada. If there were other moments when the forces of law and order were so warped and distorted I will let others speak of their own suffering. (page 94-95)

New Organizing Action

The land claim did not die when Parliament declared the finality of its own judgement. But the central focus of organizing activity on the part of the Indian people of British Columbia did change from the question of aboriginal title to the more immediate causes of poverty with the onset of the Great Depression: welfare, employment opportunities, the local application of hunting and fishing regulations. These were the issues that had brought people together in the very earliest intertribal organizing efforts.

But there was not surrender in the struggle for survival. There was only a strategic change in direction in the face of heavy fire which was essential to carry on the struggle. (page 95)

Line Master 9-10

Kanehsatà:ke Resistance

Kanehsatake: 270 Years of Resistance

Delve into the action of an age-old struggle as Abenaki filmmaker Alanis Obomsawin spends 78 tense days filming the now-infamous stand-off between the Mohawks, the Quebec police and the Canadian army.

As you view the documentary, use this chart to record your observations, quotes from documentary, flashpoints from the conflict, and any other thoughts you have.

Kanehsatake: 270 Years of Resistance Part I: 0 min. – 35.40 min.
Kanehsatake: 270 Years of Resistance Part II: 35:40 min. – 1h 09 min.
Kanehsatake: 270 Years of Resistance Part III: 1h 09 min. -End

Line Master 9-11

Kanehsatà:ke Resistance - Exit Slips

Kanehsatà:ke Conflict

Part I Exit Slip: Make A Connection

What have we learned this year that corroborates, matches, or links to Part I of the documentary?

Kanehsatà:ke Conflict

Part II Exit Slip: Meaningful Moment

Select a meaningful moment from Part II. Be sure to summarize, quote or explain the moment and WHY it was meaningful, what you learned or it taught the viewer.

Kanehsatà:ke Conflict

Part III Exit Slip: Takeaway

What is your takeaway? What did you learn? What will stick with you?

Kanehsatà:ke Resistance: BC Response

Vancouver Takes Action in Response to Oka

Downtown intersection blocked by 300 protesters

By STEWART BELL

Traffic at a major downtown Vancouver intersection was blocked for more than four hours Tuesday night by supporters of Mohawk Indians in Oka, Que.

"Army out of Oka, no more genocide," chanted about 300 protesters who sat and stood at the intersection of Georgia and Howe beginning at 7:30 p.m.

When two dozen police officers approached the intersection at 11 p.m., the protesters agreed to move to the lawn in front of the Vancouver Art Gallery, where a camp had been set up Monday night after a 90-minute vigil stopped traffic at the intersection of Georgia and Granville.

The Vancouver Blockade Support Group organized the camp-in Tuesday after the chief of staff of the Canadian Armed Forces announced the military would dismantle the Mohawk barricades at Oka. Tents were scattered around the art gallery lawn and signs, one reading: "This is Indian land," leaned against the building.

Jack Wasacase, who was leading the group with a megaphone, said he agreed after talking to senior police officers at 11 p.m. to move the demonstration in order to avoid a violent confrontation.

"We just don't want anyone hurt. We have children here and we have elders here," said Wasacase, a Salteaux Indian from Saskatchewan who now lives in Vancouver.

But an hour later, the protesters were back at the intersection and traffic was once again blocked.

Three police officers emerged from the Hotel Vancouver 45 minutes later and told Wasacase that hotel managers in the area had been complaining about the noise. The protesters again moved to the lawn outside the art gallery and agreed to stay there until morning, when they will decide on further actions.

They also agreed that uniformed police officers would wander around the demonstration. A police spokesman said they would act "strictly as a limited police presence."

The mostly non-native crowd was joined by about 25 Haida Indians, who demonstrated at Peace Park on the south side of the Burrard Street Bridge before walking downtown to join the protest there.

Bernice Brown, a Haida who now lives in Vancouver, said the native demonstration was organized by the United Native Nations. "This is in sympathy with Oka, and to get the withdrawal of the military," she said.

Peter Leach, a Lillooet Indian who now lives in Vancouver, said one of the chiefs of the Stl'atl'imx Nation had asked him to come to the demonstration to say a prayer for the Mohawks. Representatives from other native groups, including the Gitksan-Wet'suwet'en, also came to show solidarity for the Mohawks.

But Stephano Muzzatti came for another reason. He said he wanted to defend what he thinks most Canadians want, which is for the military to dismantle the barricades at Oka.

"The Indians have valid land claims, but they have no more right than me or you to use weapons," said Muzzatti, who was heckled for voicing his views.

"All they are doing is turning public support against them. I supported the Indians up until this. But I don't anymore."

The Vancouver Sun, August 29, 1990, page 2.

Line Master 9-13

RCAP: Royal Commission on Aboriginal Peoples, 1996

1990 was a pivotal year for Indigenous Canadians. Two major events dominated the news that summer: the Kanesatake Resistance at Oka, Quebec, and the failure of the Meech Lake Accord, with a focus on Elijah Harper in Manitoba.

The actions taken at Kanesatake, and the media attention it attained, made Canadians more acutely aware of the injustices facing Indigenous people.

That same summer, the Meech Lake Accord, which was intended to amend the Canadian Constitution, failed. This was largely due to the actions taken by Elijah Harper, a First Nations member of the Manitoba parliament. His was the only vote against the provincial parliament passing the resolution to accept the Meech Lake Accord. He voted against it because Indigenous people had not been consulted or involved in the negotiations.

The government of the day, under Prime Minister Brian Mulroney, had to respond to a growing awareness of the lack of rights for First Peoples. As governments often do when faced with an issue, it called for a Royal Commission, whose mandate was to "investigate the evolution of the relationship among aboriginal peoples the Canadian government, and Canadian society as a whole."

The Royal Commission on Aboriginal Peoples (RCAP) was initiated in 1991. The resulting five-year investigation was a monumental project. The Commission, with 4 Indigenous and 3 non-Indigenous members, travelled the country to hear submissions in nearly 100 diverse communities.

In the Final Report the Commission made over 400 recommendations, some of which required the Canadian government to make constitutional changes. The major recommendations include:

- The creation of an Indigenous parliament.
- A new Royal Proclamation acknowledging Canada's commitment to a new relationship.
- Laws setting out a treaty process and recognition of Indigenous Nations and governments.
- Replacement of the federal Department of Indian Affairs with two departments, one for the new relationship with Indigenous Nations and one for services for non-self-governing communities.

However, after the Final Report was submitted in November, 1996, little direct action was taken, particularly on the major recommendations that required significant changes to government policies.

Although the Royal Commission didn't have the results that had been initially hoped for, it remains an impressive and comprehensive body of research into the relationships between Indigenous people, Canadian governments and Canadian society.

This Royal Commission on Aboriginal Peoples was born in a time of ferment when the future of the Canadian federation was being debated passionately.

It came to fruition in the troubled months following the demise of the Meech Lake Accord and the confrontation, in the summer of 1990, between Mohawks and the power of the Canadian state at Kanesatake (Oka), Quebec.

As we complete the drafting of our report in 1995, further confrontations at Ipperwash, Ontario, and Gustafson Lake, British Columbia, signal that the underlying issues that gave rise to our Commission are far from resolved.

Source: Royal Commission on Aboriginal Peoples, Volume 1, page

RCAP by the Numbers
Public hearings held: 100
People making submissions: over 2,000
Research studies commissioned: 350
Pages in the final report: 4000
Recommendations: 440
Recommended time for renewal: 20 years
Volumes in the report: 5
Year of Final Report: 1996
Year of official government response: 1998

Royal Commission on Aboriginal Peoples Final Report (1996)

Volume 1: Looking Forward, Looking Back
Volume 2: Restructuring the Relationship (2 parts)
Volume 3: Gathering Strength
Volume 4: Perspectives and Realities
Volume 5: Renewal: A Twenty-Year Commitment

You can read the Final Report online. Do a search for the keywords "RCAP Final Report"

Glossary

Aboriginal: An umbrella term used in the Constitution Act, 1982, to refer to three distinct categories of Indigenous peoples: First Nations, Inuit and Métis. Often the term Aboriginal is used interchangeably with the terms "Indigenous" or "First Peoples." Using the term Aboriginal is growing in disuse as people are encouraged to specify First Nations, Inuit or Métis, or use Indigenous.

Aboriginal rights: In Canadian law, Aboriginal rights are collective rights which flow from Aboriginal peoples' continued use and occupation of areas of land (Traditional Territories). They are inherent rights (i.e. not granted from any external source) that existed prior to European contact. Because Aboriginal peoples are diverse and distinct societies, there is no single definition of what these rights are.

Aboriginal title: An Aboriginal right. It is a legal interest in the land. It includes the right to the exclusive use and occupation of the land. It entails the right to choose the uses to which the lands are put and includes an inescapable economic component.

Acknowledgement of Territory: An acknowledgment is an act of respect of local First Nations and their Traditional Territories. It is a recognition of their presence on the land in the past, present and future. It is usually given at the beginning of a meeting, class, performance or other public gathering. It is the responsibility of the leader, host, or MC of the event.

Assimilation: When a distinct group is absorbed into a dominant society and loses its identity. In Canada, federal assimilation policies were aimed to cause Indigenous peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in Canada.

Band: a group of First Nations people identified under the Indian Act with lands set apart and whose finances are controlled by the federal government. Today, many bands prefer the term First Nation. Band may also sometimes be used to refer to a traditional First Nations group similar to a village, House Group, or Clan

Band Council: An elected form of government under the Indian Act made up of a chief councillor and councillors. Their authority is set out in the Act and is restricted to relevant Indian reserves.

Ceded territory: lands that one group gives over to another group through a treaty or other agreement.

Colonialism: When a foreign power takes control of lands, territories and people in another region, resulting in an unequal relationship, an exploitation of resources, and policies of assimilation.

Comprehensive land claims: Modern-day treaties made between Indigenous peoples and the federal government. They are based on the traditional use and occupancy of land by Indigenous peoples who did not sign treaties and were not displaced from their lands by war or other means. These claims are settled by negotiation. They include a variety of terms relating to money, land, governance, resources, language and culture. Treaties are constitutionally protected, mutually binding agreements.

Crown: A term referring to the state, or the government of the state, derived from the historical relationship between Canada and British monarch who is the head of state.

Crown land: Lands that are held by Canada or the provinces.

GLOSSARY

Customary law: The body of unwritten laws based on thousands of years of cultural practices followed by First Nations, resulting in diverse protocols, rules for behaviour, customs and practices.

Department of Indian Affairs (DIA): The historical name of the department of the government of Canada with responsibility for policies relating to Indigenous peoples in Canada. In 1965 it became its own ministry, called Department of Indian Affairs and Northern Development (DIAND). This later became Indian and Northern Affairs Canada (INAC). In 2011 the department's name was changed to Aboriginal Affairs and Northern Development Canada (AANDC). This became Indigenous and Northern Affairs Canada (INAC), then in 2017 two new departments were created: Crown-Indigenous Relations and Northern Affairs Canada, and Indigenous Services Canada.

Doctrine of Discovery and the concept of **terra nullius** (blank slate): used by colonizers as justification to declare their right and supremacy over the First Nations lands and forcibly displace First Nations people.

Elder: A respected position of importance in Indigenous communities, held by those whose wisdom and knowledge guide and support the community. Being an Elder is not defined by age, but rather because they have earned the respect of their community through wisdom, their actions and their teachings.

Elected chief: The Chief or Chief Councillor of a contemporary First Nations community, the leader of a Band Council or other modes of self-government.

Feast: A general term to refer to many different types of formal gatherings held by First Nations to carry out a variety of important cultural, social, economic and political matters in a public forum. See also Potlatch.

Fiduciary duty, fiduciary obligation: Generally, a concept used by Canadian courts when a person is entrusted to look after the best interests of someone else. The trusted person (fiduciary) has a duty to be loyal and act with honesty and good faith. The courts have held that the Canadian government has a fiduciary relationship with, and to, First Nations.

First Nations community: Often the main settlement of a First Nations band on a reserve. Many First Nations prefer "First Nation" rather than "First Nations community."

Hereditary Chief or Leader: A role or title passed down between generations according to the customs and protocols of the Nation. They may be raised to exhibit certain qualities and hold a position of influence. Rules of how the title is passed down vary among Nations.

House Group: A form of social organization in some First Nations in which large extended families are connected by shared territories, oral traditions, and inherited names.

Indian: A term that is has been used historically by explorers and settlers to identify Indigenous peoples in South, Central and North America. In Canada, the term has legal meaning in the Indian Act, which defines who has Indian "status" for purposes

of the Indian Act. For some Indigenous peoples, the term "Indian" confirms their ancestry and protects their historic relationship with the federal Crown. For others, the definitions set out in the Indian Act are not affirmations of their identity. In terms of these curricular resources, Indian is used in historical and legal contexts. For example, it is the Indian Act which still has legal and governmental importance today.

Indian Act: A Canadian act of Parliament that concerns registered Indians, their bands, and the system of Indian reserves. Since its creation in 1876, it has controlled many aspects of economic, cultural, educational and personal lives of First Nations people.

Indian Act Band: See Band Council.

Indian Agency: An administrative unit of the Department of Indian Affairs in the past. Each province was divided into regions called agencies, usually based on geographical and linguistic groupings. Each agency had an Indian Agent who was responsible for the status Indians within that agency. The number and location of agencies changed over time. The first agencies in British Columbia were created in 1881, with six agencies. By 1913, there were fifteen agencies. Indian agencies continued to operate until 1969.

Indian Agent: The local representative of the Federal Government and the Department of Indian Affairs, responsible for administering the Indian Act on the reserves in his jurisdiction. Agents held a great deal of power in the daily lives of First Nations people, and approved or vetoed any actions of band councils. Most details of what might be considered municipal governance had to pass through the Indian Agent. Some agents tried to be proactive for the First Nations in their agencies, as far as the Indian Act allowed. Much depended on the character and beliefs of the individual agents; some were more enlightened than others. Until 1910, BC Indian Agents reported to the Superintendent of Indian Affairs of British Columbia. After that they reported to officials in Ottawa.

Indian Residential School Settlement Agreement: Starting in the 1990s, Indian Residential School survivors began to take legal action to get compensation for abuses they had suffered. The number of claims continued to grow, and in 2002 a National Class Action was filed for compensation for all former Indian Residential school students in Canada, as well as their family members. As a result of further judgments by the Supreme Court going against Canada, and the overwhelming number of lawsuits seeking compensation, Canada and nearly 80,000 survivors reached an agreement, called the Indian Residential School Settlement Agreement, in 2005. It was ratified in 2006 and implemented in 2007. Out of this agreement came the commitment not only for individual compensation, but for the creation of the Truth and Reconciliation Commission, and moneys dedicated to a healing process.

Indigenous: The original people of a territory or region. In Canada the term may be used interchangeably with "First Peoples" or "Aboriginal."

Indigenous rights: The inherent and original rights of First Nations, Inuit and Métis people as autonomous, self-determining people, not granted by a government, and affirmed under the Constitution Act, 1982. See also Aboriginal rights.

Indigenous title: The inherent right to ownership and jurisdiction of First Nations over their traditional lands and resources. See also Aboriginal title.

GLOSSARY

Inherent right: A fundamental, natural right that originates with a group of people, and does not come from any external source.

Land: Has several meanings, such as real estate or the soil; in this document it refers generally to the whole of the natural world that encompasses First Nations traditional territories, including the geography, the plant and animal life, and the water and skies.

Matriarch: A respected woman who acts as a leader for a First Nations community, providing advise, wisdom, and in some First Nations societies, decision-making powers.

Oral history: The narratives in which the knowledge of a peoples is held and passed on from generation to generation.

Oral tradition: The means of recording knowledge through the spoken word rather than the written word; including laws, beliefs, customs, histories and all other forms of cultural knowledge.

Pass system: A system of control implemented by the Department of Indian Affairs between 1885 and 1951, which forced First Nations to get permission from the Indian Agent before leaving their reserve. Levels of enforcement varied from agency to agency.

Potlatch: A word commonly used today to describes traditional ceremonies involving sharing of wealth and resources. See also, Feast.

Reserve: An Indian Reserve, as defined by the Indian Act, is "a tract of land, the legal title to which is vested in Her Majesty, that has been set apart by Her Majesty for the use and benefit of a band."

Section 35 Rights: Some Canadian Indigenous people use this term to refer to Aboriginal Rights or Inherent Rights that are entrenched in Section 35 of the Constitution Act.

Sectoral Agreement: An agreement between a First Nation and the governments of Canada and/or a province regarding who has jurisdiction regarding a specific sector (e.g. forestry, education).

Self-determination: The rights of a community to determine what is best for them. Indigenous peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Self-government: In an Indigenous context, self-government is the formal structure and processes that Indigenous Nations or communities may use to control the administration of their people, land, resources and related programs and policies. These may be set out in agreements with federal and provincial governments.

Self-government agreement: Typically, an agreement reached between a First Nation and the federal government and, possibly, a provincial government, that sets out their respective authorities and whose laws prevail in what circumstances.

Sovereignty: The authority of a state to govern itself, without any interference from outside sources or bodies.

Speaker: In First Nations societies, a person chosen by the leaders of a family, clan or community to speak for them at public gatherings.

Specific land claims: Land claims which apply to specific issues relating to the reserve lands of a First Nation under the Indian Act.

Tradition, traditional: Cultural practices and institutions that have been followed in the past that are not static but are continually evolving.

Treaty: A voluntary agreement between two or more nations that involves mutually binding obligations.

Truth and Reconciliation Commission of Canada: The Truth and Reconciliation Commission was established as part of the Indian Residential Schools Settlement Agreement in 2008. Thousands of survivors, their families and others across Canada made statements to document memories of the schools and their impacts. An Interim Report was released in 2012. The Final Report was delivered in 2015 including 94 Calls to Action. The statements, documents and other materials are housed at the National Research Centre on Indian Residential Schools at the University of Winnipeg, where the work of the Commission is carried on.

Unceded territory: Lands that have not been surrendered or transferred ownership. See also Ceded territory.

Welcome: A welcome is a public act made by members of the First Nation on whose territories an event is taking place. The form of the welcome depends on the particular protocols of the Nation. It may be a welcoming address, a prayer or in some gatherings, a traditional dance or song.

BIBLIOGRAPHY

Many of these resources are available online. Books that are not available in your school library may be in your community library or available through interlibrary loan.

For further useful resources, see the bibliographies of *BC First Nations Land, Title, and Governance*, and *Indian Residential Schools and Reconciliation*.

The resources are listed in the following categories:

1. Biographies
2. First Nations Narratives and Community Histories
3. Topical Books, Articles and Theses
4. Archival Sources
5. Videos
6. Websites
7. Teacher Resources, Units, and Lessons
8. Picture Books

1. BIOGRAPHIES

A small selection of biographies and autobiographies of Indigenous people.

Assu, Harry. *Assu of Cape Mudge: Recollections of a Coastal Indian Chief*. UBC Press, 1989.

Chief Harry Assu describes many aspects of his life as a leader in the Lewiltok First Nation community of Cape Mudge. Some sections of special interest are chapter 2, Organization of My People, pages 16-24, which discusses the Indian Reserves of the Cape Mudge band; Chapter 4, Potlatch and Privilege, pages 39-58, and chapter 7, Renewal of the Potlatch at Cape Mudge, pages 103-121.

Bellis, Gaadgas Nora and Jenny Nelson. *So You Girls Remember That: Memories of a Haida Elder*. Harbour, 2022.

An oral history of Gaadgas Nora Bellis (1902-1997), detailing her own life and experiences, and also the larger story of the times she lived in, as the relationships between the Haida and Canada changed and developed.

Birchwater, Sage. *Chiwid*. New Star Books, 1995.

Chiwid was a Tsilhqot'in woman who lived self-sufficiently on the land for most of her life. This book is a collection of oral histories about her, her family and what life was like in the Chilcotin area of British Columbia in the early to mid-1900s.

Bolton, Rena Point. *Xwelíqwiya: The Life of a Stó:lō Matriarch*. AU Press, Athabasca University, 2013.

In her autobiography, weaver, teacher and community leader Rena Point Bolton recounts stories and experiences of her life. They include growing up in Stó:lō Territory along the Fraser River, time at Coqualeetza Residential School, and raising a family. She discusses many of the teachings she learned from her Elders, particularly many Cultural Protocols.

Ellis, Deborah. *Looks Like Daylight. Voices of Indigenous Kids*. Groundwood Books / House of Anansi Press, 2013. Also available as an e-book.

Interviews with Indigenous youth (ages 9-18) throughout Canada and the US. The youth discuss their daily lives, their identity, and how mainstream perceptions have impacted who they are. The first person stories are short, generally 3 to 8 pages long.

Gordon, Katherine Palmer. *We Are Born With Songs Inside Us*. Harbour Publishing, 2013.

A collection of 16 biographies of First Peoples in BC from a variety of walks of life. They include Kim Baird, former chief of the Tsawwassen First Nation; Lisa Webster-Gibson, spoken word artist and rock-and-roll drummer; John Marston (Qap'u'luq), Chemainus artists and storyteller; Trudy Lynn Warner, leader in the Maa-nulth Treaty process; and Anne Tenning, Snuneymuxw educator.

Jacobson, Diane. *My Life in a Kwagu'ł Big House*. Theytus, 2005.

An autobiographical account of growing up in Alert Bay during the 1960s, in a home that retained many of the features and qualities of a traditional Kwakwaka'wakw Big House. The author's account provides insight into an experience of childhood that by that time had become increasingly rare due to the imposition of residential schooling.

McFarlane, Peter and Doreen Manuel. *Brotherhood to Nationhood: George Manuel and the Making of the Modern Indian Movement*. 2020.

Updated from an earlier biography, this book traces the life and work of Secwepemc Indigenous leader George Manuel, who is acknowledged as a founder of the modern Indigenous movement in Canad and internationally. It includes the pivotal roles of the women of the Manuel family in the ongoing quest for Indigenous rights.

Paul, Elsie. *Written as I Remember It. Teachings from the Life of a Sliammon Elder*. Vancouver, UBC Press, 2014.

Elsie Paul, with her granddaughter Harmony Johnson and scholar Paige Raibmon, shares her traditional knowledge, her life story and the history of the Sliammon people, in her own words and style.
See also the interactive website based on this book at http://publications.ravenspacepublishing.org/as-i-remember-it

Penn, Briony. *Following the Good River: The Life and Times of Wa'xaid*. Rocky Mountain Books, 2020.

Biography of Wa'xaid (Cecil Paul), Kitlope Elder, tells of his healing journey following residential school trauma, and his later work in protecting the Kitlope rainforest.

Peter, Ruby Sti'tum'atul'wut. *What Was Said To Me*. Royal BC Museum, 2021.

Sti'tum'atul'wut (Ruby Peter 1932-2021) was a Cowichan Elder who worked over seven decades to share and protect the Hul'q'umi'num' language. This book is based on her oral histories about her family and life recorded in 1997.

Porter, Michelle. *Approaching Fire*. Breakwater Books, 2020.

Métis poet and journalist Porter documents a biography of her great-grandfather, Métis fiddler and performer Robert Goulet.

Robinson, Eden. *The Sasquatch At Home : Traditional Protocols And Modern Storytelling*. University of Alberta Press, 2011.

This short book is from a lecture Eden Robinson delivered in 2010. It is a memoir of parts of her life in Kitamaat Village, her parents and community, told with humour. She weaves understandings about Cultural Protocols that are important to the Haisla First Nation.

Rondina, Catherine. *How a First Nations Kid Became a Superstar Goaltender*. Lorimer Recordbooks, 2018.

This Hi-Lo book follows the life of Carey Price, NHL goaltender, from his youth in Ulkatcho First Nation to becoming a hockey superstar and role model.

Saskamoose, Fred. *Call Me Indian*. Penguin Random House, 2021.

Subtitled "From the trauma of Residential School to becoming the NHL's first Treaty Indigenous Player." Saskamoose was not only a profession hockey player, but First Nations leader and supporter of youth sports initiatives.

Sellars, Bev. *They Called Me Number One*: *Secrets and Survival at an Indian Residential School*. Talonbooks, 2013.

This autobiography by Chief Bev Sellars focusses on her experiences at St. Joseph's Mission Residential School at Williams Lake, but also includes her early life with her family, going to university, and becoming a political leader.

Warner, Andrea. *Buffy Sainte-Marie*. Greystone Books, 2018.

This biography of the Cree musician, artist, educator and activist follows her long career, and also includes her personal reflections on topics such as surviving abuse, fame, happiness and decolonization.

2. FIRST NATIONS NARRATIVES AND COMMUNITY HISTORIES

These books focus on single First Nations communities or cultural groups. They provide specific examples of many of the topics discussed in the units. Some are older books that may be available through the community library or inter-library loan. See also the listing of biographies.

Beynon, William. *Potlatch at Gitsegukla: William Beynon's 1945 Field Notebooks*. Margaret Anderson, and Marjorie Halpin (eds). UBC Press, 2000.

Ts'msyen ethnographer William Beynon recorded all the proceedings at a five-day potlatch at the Gitxsan community of Gitsegukla in 1945. In this book his notebooks are transcribed directly, presenting in great detail the events that took place. Additional academic articles contextualize and expand the field notes.

Carlson, Keith Thor. *I am Sto:lo!* Sto:lo Heritage Trust. 1998.

This book describes many aspects of Sto:lo culture and history from a student's point of view. Some of the key content relevant to these resources is outlined below:

p 11: describes how Sto:lo keep track of property rights through inheritance of names. (Witnessing potlatching.)

p 29-30: Story about how the sturgeon came to be, illustrating connections with nature. "We treat everything in nature with respect because all of nature is alive and part of our family."

p 35-54: Story of Th'owxeya, an old woman who ate children. Explains the origins of the mosquito. Lesson to remind children not to stay out late. (She kidnapped some children but they managed to trick her and push her into the fire that she was going to cook them on. She turned into thousands of little pieces that became mosquitoes.)

p 73-81: Tells about coastal raiders, and how a particular whirlpool on the Fraser called Hemq'eleq "being devoured by the water" Hemq'eleq is considered a guardian. The coastal raiders

didn't know about the whirlpool, and they would get sucked into it. The Stolo people with local knowledge knew how to navigate the waters, also their spiritual practices combined with their skills.

p 81-94: Describes inheritance of fishing sites; naming feasts and potlatches from the past. Discusses the significance of witnesses at the potlatch.

p 90-91 - Sux'yel: story of knowledge and technology in hunting grizzly bear. Used knowledge of bear behaviour to trick it, used a special bone weapon that the hunter put into the bears' mouth; when it closed it mouth it punctured the brain, killing it instantly.

Carlson, Keith Thor, ed. *A Stó:lo Coast Salish Historical Atlas*. Stó:lo Heritage Trust, 1997

An in-depth presentation of 15,000 years of natural, cultural, and spiritual history of the Coast Salish people, from the last great glaciation to the 20th century. Contains numerous historic maps, original cartographic representations, photographs, and artwork. An exhaustive compilation of Halq'emeylem place names, with accompanying explanatory text and translations is included.

Carlson, Keith Thor. *You Are Asked to Witness: The Stó:lo in Canada's Pacific Coast History*. Stó:lo Heritage Trust, 2001.

Focuses on the Halq'emeylem speaking peoples known as the Sto:lo who live along the lower Fraser River watershed. Addresses issues ranging from early contact to contemporary urbanization providing important and often overlooked insights into Canada's Pacific Coast history.

Carrier Sekani Family Services. *Culture and Diversity*. PDF booklet, 7 pages. https://tinyurl.com/fnesc923

This illustrated brochure includes a summary of Carrier governance, cultural protocols and clans. It includes an explanation of protocols to follow at a Bah'lats (feast).

Collison, Pansy. *Haida Eagle Treasures*: *Traditional Stories and Memories from a Teacher of the Tsath Lanas Clan*. Brush Education Inc. 2017.

This book contains both traditional and personal narratives that explore Haida culture. It includes the Haida narratives How the Haida People Were Created and The Haida Women and the Bears, as well as several scripts for Readers Theatre based on narratives: The Haida Chief Who Built and Island; Tow and Tow-Ustahsin and Raven and the Moon. The chapter called Traditions and Culture describes the different potlatches held by the Haida.

Ditidaht First Nation. Traditional Territory Flyover Tour. Nitinaht website. https://www.nitinaht.com/first-nation/

This video is found on the Ditidaht First Nation website. It shows the lands and waters within Ditidaht traditional territory, highlighting a selection of areas used and inhabited by the Ditidaht for generations.

Fiske, Jo-Anne and Betty Patrick. *Cis dideen Kat (When the Plume Rises): The Way of the Lake Babine Nation*. UBC Press, 2000.

A study of the history and practice of the Balhats or potlatch in the Lake Babine Nation through interviews with community leaders, oral histories and archival research.

Furniss, Elizabeth. *Changing Ways: Southern Carrier History, 1793-1940*. Quesnel School District and Kluskus, Nazko, Red Bluff and Ulkatcho Indian Bands. 1993.

This student book details the post-contact history of the southern Dakelh or Carrier First Nations. Chapter 5, The Land Issue, examines the issues of Aboriginal Title, the impact of

colonial impacts on the lands of the southern Dakelh communities, as well as a general overview of land issues in BC. Chapter 6, Government Laws shows how specific laws impacted the Dakelh people, including fishing, hunting and trapping rights, and topics such as the Indian Agent, Band Councils and banning of cultural celebrations.

Furniss, Elizabeth. *Dakelh Keyoh: The Southern Carrier in Earlier Times*. 1993. Quesnel School District and Kluskus, Nazko, Red Bluff and Ulkatcho Indian Bands.

This student book details the traditional cultures of the Southern Dakelh or Carrier First Nations. It includes some traditional narratives and information about traditional governance systems and hunting practices.

Ignace, Marianne and Ronald E. Ignace. *Secwépemc People, Land and Laws*. McGill-Queen's University Press. 2017.

This 588-page book is a comprehensive telling of the history of the Secwépemc using oral history supported by a multidisciplinary study including history, archaeology, linguistics and sciences. Contains a number of Secwépemc Traditional Stories.

Kennedy, Dorothy and Randy Bouchard. *Sliammon Life, Sliammon Lands*. Talonbooks, Vancouver, 1983.

Although this book is dated (for example it uses "Indian" throughout) it contains a wealth of information about the Sliammon First Nations - the people of the northern Sunshine Coast and beyond, including Sliammon, Homalco, Klahoose and Island Comox. Relevant chapters include:

- 5. Moving Up in the World. (The social structure of the Sliammon, including details about the different types of ceremonial feasts.)
- 10. May the Waters Be Calm. Traditional Sliammon narratives.
- 13. Indian Reserves and Indian Rights. A detailed recounting of how the Sliammon reserves were set out and modified by the McKenna-McBride Commission, with original documents and maps.

McIlwraith, Thomas. '*We Are Still Didene*' *: Stories of Hunting and History From Northern British Columbia*. University of Toronto Press, 2012.

This ethnography explores ways that hunting is central to the lives and culture of the people of Iskut in northwestern BC. It consists of many stories and memories told by people of Iskut. It also discussion recent changes and challenges as industrial development has come into their traditional territories. Useful for senior students and teacher background.

Mann, Marlaena and Warner Adam. *Nowh Guna' : Our Way. Carrier Culture, Knowledge + Traditions*. Prince George: Carrier Sekani Family Services. 2016.

This illustrated book gives a comprehensive overview of Carrier or Dakelh culture, territories, protocols and governance.

Marshall, Daniel P. *Those Who Fell From the Sky. A History of the Cowichan Peoples*. Cultural & Education Centre, Cowichan Tribes, 1999.

This book covers the history of the Cowichan peoples before and after contact. Includes topics such as the creation of reserves, Fort Victoria (Douglas) treaties and resistance.

Morin, Mélanie. *Niwhts'ide'nï Hibi'it'ën, The Ways of Our Ancestors: Witsuwit'en History & Culture Throughout the Millennia.* 2nd edition. SD54 and the Witsuwit'en Language and Culture Authority, 2016.

This book introduces Witsuwit'en people and their history. It explores the Witsuwit'en clan system in depth and how it relates to traditional Witsuwit'en land use, spirituality and values. Oral histories from various eras in Witsuwit'en ancient history are shared, as well as the recent history that formed the Witsuwit'en Nation and the Bulkley Valley, as we know them today.

Nelson, Nella. Karin Clark, illus. *Welcome Family and Friends to Our Bighouse. Kwakwaka'wakw Potlatch*. Union Bay BC: Raven Publishing. 2017.

The story of a contemporary Kwakwaka'wakw Potlatch is told through the voice of a 12 year old girl. With many illustrations, the book describes preparations, and the important parts of the potlatch. Chapters: 1. Getting to the *pa̱sa* (Potlatch). 2. Going to the Gukwdzi (Bighouse). 3. The Potlatch Begins. 4. The T'seka (Sacred Bark Ceremony). 5. The Tła'sala (Peace Dances) 6. The Makah. 7. The Witnesses.

Nisga'a Nation. *From Time Before Memory*. SD 92 (Nisga'a). 1996.

A hard-cover student book that details the many aspects of traditional and modern Nisga'a culture, including social organization, roles of chiefs, feasts, Nisga'a communities, clothing, combat, Nisga'a spirituality.

Okanagan Nation. *Kou-Skelowh / We are the People*. Theytus Books, 1999.

Contains three Okanagan traditional narratives: How Food was Given (Led by Grizzly Bear, the plants and animals promise to sacrifice themselves to provide food for humans); How Names were Given (Animals are given roles before the arrival of humans) and How Turtle Set the Animals Free (Turtle outsmarts Eagle to free the animals).

Paul, Elsie. Legends about qɑɑyχ (Mink), at the website, *Written as I Remember It. Teachings from the Life of a Sliammon Elder*. http://publications.ravenspacepublishing.org/as-i-remember-it/mink-legends

Elsie Paul tells 8 Traditional Stories about Mink, the ɬaʔamɩn (Sliammon) trickster. Students can view her telling the stories through videos, and read the text of the stories.

People of the Land: Legends of the Four Host First Nations. Theytus Books. 2009.

Narratives of the Lil'wat, Musqueam, Squamish and Tsleil-Waututh First Nations published in connection with the 2012 Vancouver-Whistler Olympics. Many photographs illustrate this anthology of the Lil'wat, Musqueam, Squamish and Tsleil-Waututh First Nations traditional stories. These stories link people to the land and to each other and pass on traditional knowledge and history. These sacred teachings – which range from creation stories to naming stories – are collected in an anthology of stories shared by storytellers of each nation. The book celebrates the four host First Nations on whose ancestral territories the Vancouver 2010 Olympic and Paralympic Winter Games were held.

Stories included in *People of the Land: Legends of the Four Host First Nations:*

- The Transformer Story of Lil'wat People: Creation of Lil'wat Territory, pages 13-19. Two brothers and their sister, known as the Transformers, shaped the land of Lil'wat people, leaving landmarks that can be identified today. At the same time, they instruct the people on how to harvest resources from the land.

- Coyote, (Lil'wat) pages 21-43. This story tells different adventures of Coyote, the trickster/transformer character. First, he attempts to create a son out of different materials from the land – mud, rock, pitch and finally cottonwood bark (teaching an understanding of the different properties of these materials).Then Coyote and his son go on a journey and a variety of transformations happen along the way.
- The Young Girl That Transformed into a Wolf (Musqueam), pages 49-50. A short version of story in which a girl, tired of always having to hunt deer for her family, transforms into a wolf.
- Qelqelil (Musqueam), pages 53-68. A Musqueam version of how mosquitoes came to be.
- Smwkwa'a7 The Great Blue Heron (Squamish), pages 75-78. The Transformers are preparing the world for the coming of the people, and the transform a grumpy old man into the Great Blue Heron.
- Sch'ich'iyúy – The Sisters Mountain (Squamish) pages 81-90. This tells the story of the transformation of two sisters into the two prominent mountain peaks visible from Vancouver, called by the Squamish the Sisters, but commonly known today as the Lions.
- Tsleil-Waututh Nation Story of Creation, pages 97-101. The first man and woman are created as a result of transformations of aspects of the natural world.

Sewid-Smith, Daisy. "In Time-Immemorial." *BC Studies*, No. 89, 1991. (PDF 18 pages) Online at https://tinyurl.com/fnesc941

Daisy Sewid-Smith describes the history of the Kwakwaka'wakw Nation, including origin stories, and pre- and post-contact relationships. She includes a description of how governance centered on the extended family and clans, and shows how ceremonies were important to governance.

Songhees. Songhees First Nations. 2013.

This large, full-colour book celebrates the Songhees First Nations, with historical and contemporary photos, traditional narratives and text that includes discussion of families, traditional leadership and governance, and cultural values of the Lekwungen people. It can be adapted for use at all grade levels.

Ts'elxwéyeqw Tribe. *Being Ts'elxwéyeqw: First Peoples' Voices and History from the Chilliwack-Fraser Valley, British Columbia*. David M. Schaepe, Ed. Harbour Publishing, 2017.

This large and comprehensive book is richly illustrated with pictures and maps that detail the territories of the Ts'elxwéyeqw (Chilliwack) people. The text is largely composed of interviews with people of the Ts'elxwéyeqw Nation, accompanied by contextual material. It includes examples of the histories and stewardship of specific territories throughout the book.

Ts'msyen Nation. *Luutigm Hoon – Honouring the Salmon: An Anthology Told in the Voices of the Tsimshian*. Tsimshian Nation, School District 52 (Prince Rupert), 1999.

A diverse collection of narratives and articles about all aspect of the salmon and its importance in the lives of the Ts'msyen.

Ts'msyen Nation. *Persistence and Change: A History of the Ts'msyen Nation*. First Nations Education Services, SD 52, Prince Rupert, 2005.

A hardcover book documenting the culture and history of the Ts'msyen Nation. Available from the Aboriginal Education Department, SD 52 Prince Rupert.

We Get Our Living Like Milk From the Land. Edited by Lee Maracle, Jeannette C. Armstrong, Delphine Derickson, and Greg Young-Ing; researched and compiled by The Okanagan Rights Committee and The Okanagan Indian Education Resource Society. Theytus Books, 1994

Historical overview of the Okanagan Nation, beginning with the Creation Story and traditional life, through first contact and colonization, and recent political and land claims issues, including UNDRIP.

3. TOPICAL BOOKS, ARTICLES AND THESES

These resources will be valuable for teacher and student general background and specific topics relating to BC First Peoples 12.

Archibald, Jo-Anne Q'um Q'um Xiiem. *Indigenous Storywork. Educating the Heart, Mind, Body and Spirit*. UBC Press, 2008.

This book is based on work and experiences with Coast Salish and Stó:lo Elders to provide a framework of how Traditional Stories and storytelling can connect with educational practices, which the author calls storywork.

Armstrong, Jeannette, Lally Grauer and Janet MacArthur, eds. *Okanagan Women's Voices. Syilx and settler writing and relations, 1870s to 1960*s. Theytus Books, 2021

The writing and relations between Syilx and settler women, largely of European descent, who came to BC's southern interior, featuring the writing and stories of seven women: Susan Moir Allison (1845-1937), Josephine Shuttleworth (1866-1950), Eliza Jane Swalwell (1868-1944), Marie Houghton Brent (1870-1968), Hester Emily White (1877-1963), Mourning Dove (1886-1936) and Isabel Christie MacNaughton (1915-2003).

British Columbia. *Aboriginal Worldviews and Perspectives in the Classroom. Moving Forward*. Victoria: Queen's Printer for British Columbia, 2015. Online at https://tinyurl.com/fnesc205

This document is designed to support educators in understanding best practices in approaching Indigenous perspectives in their classrooms. It was based on discussions in a number of First Nations communities throughout the province. Contents include: Characteristics of Aboriginal Worldviews and Perspectives; Attributes of Responsive Schooling; Indicators of Success; Possible Next Steps.

British Columbia. *In Plain Sight. Addressing Indigenous-specific Racism and Discrimination in B.C. Health Care*. 2020. https://engage.gov.bc.ca/app/uploads/sites/613/2020/11/In-Plain-Sight-Summary-Report.pdf

Addressing Racism Review Summary Report, November 2020, conducted by Hon. Dr. M.E. Turpel-Lafond (Aki-Kwe), Independent Reviewer.

Brown, F. and Y. K. Brown (compilers). *Staying the Course, Staying Alive – Coastal First Nations Fundamental Truths: Biodiversity, Stewardship and Sustainability*. Biodiversity BC. Victoria BC 2009. Download at the website www.biodiversitybc.org or link directly at http://ow.ly/LV5X302mlHN

Through examples from Heiltsuk, Namgis and Haida First Nations, this book discusses seven Fundamental Truths shared by most BC First Nations: Creation; Connection to Nature; Respect; Knowledge; Stewardship; Sharing; and Adapting to Change. Includes many examples from traditional stories and teachings.

Centre for First Nations Governance. *A Brief History of Our Right to Self-Governance, Pre-Contact to Present*. 2007. PDF Booklet, 36 pages. First Nations Governance website, http://fngovernance.org. Link at https://tinyurl.com/fnesc930.

An accessible overview of the changing nature of self-governance, including the traditional rights inherited by First Nations, the erosion of property and governance during colonization, and the affirmation of these rights in Canada's constitutions and laws.

Gendron, Danielle. "Eating Gitxaała, Being Gitxaała: Food and Cultural Security." *Of One Heart: Gitxaała and Our Neighbours*. New Proposals Vol. 8 No. 1. 2016. Pages 91-106. New Proposals website, https://ojs.library.ubc.ca/index.php/newproposals/article/view/188297

This academic paper investigates the food system of the Gitxaała Nation in Kitkatla. The author, a university student, conducted research about food resources and security in Kitkatla. She discusses the importance of traditional foods to the culture and lives of the Gitxaała, and describes some of the significant food resources, particularly in the processing of ła'ask, a type of seaweed, through personal involvement with harvesting and processing. Of importance to the people is the concept of *syt güülm goot*, the reciprocal component of the food system, sharing with each other.

Gray, Lynda. *First Nations 101*. Vancouver: Adaawx Publishing, 2022. 2nd edition updated and expanded. Originally published in 2011.

Sub-titled "Tons of stuff you need to know about First Nations people." This book answers many questions non-Indigenous may have about First Nations culture, history, politics, gender, language, and many more.

Gray Smith, Monique. *Speaking Our Truth, A Journey of Reconciliation*. Orca, 2017.

This is an engaging book that deals with the journey to Reconciliation in a way that communicates with youth. Includes short interviews with many youth and adult Indigenous people.

Indigenous Peoples Atlas of Canada. 4 volumes. Royal Canadian Geographical Society, 2018. v. 1. Indigenous Canada; v. 2. First Nations; v. 3. Inuit; v. 4. Métis.

Many up-to-date reference maps of Indigenous Canada, as well as a section devoted to Truth and Reconciliation. Volume 1 consists of articles exploring many Indigenous issues. The maps of BC in Volume 2 uses a unique graphical format to indicate reserves of First Nations, and unceded territory. Many contemporary and historical photographs and a glossary of common Indigenous terms.

Jamieson, Eric . *The Native Voice : The History Of Canada's First Aboriginal Newspaper And Its Founder Maisie Hurley*. Caitlin Press, 2016.

The story of the Native Brotherhood of BC, the creation of its newspaper *The Native Voice* and the role of ally Maisie Hurley. Forward by Chief Robert Joseph.

Joseph, Bob. *21 Things You May Not Know About The Indian Act*. Indigenous Relations Press, 2018.

This book analyzes the Indian Act and its consequences by discussing 21 major clauses. A second section discusses self-government options for the future. Appendices include the TRC Calls to Action and some quotes from John A. Macdonald and Duncan Campbell Scott.

Joseph, Bob. *Indigenous Relations: Insights, Tips & Suggestions to Make Reconciliation a Reality*. Indigenous Relations Press, 2019.

Like *21 Things You May No Know About The Indian Act,* this book is designed for people in business and governments who work with Indigenous Peoples, but it will be a useful reference for teachers and senior students. It includes many "do's and don'ts" when dealing with Indigenous people and groups.

Kelm, Mary-Ellen. *Colonizing Bodies: Aboriginal Health and Healing in British Columbia, 1900-50*. Vancouver: UBC Press, 1998.

See Chapter 4, A 'Scandalous Procession': Residential Schooling and the Reformation of Aboriginal Bodies. Also published as an article in Native Studies Review 11, no 2 (1996), available online at: http://iportal.usask.ca/docs/Native_studies_review/v11/issue2/pp51-88.pdf

King, Thomas. *The Inconvenient Indian: a curious account of Native people in North America*. Toronto: Doubleday. Originally published 2012; illustrated edition 2017.

"At once a history and a subversion of history, this book has launched a national conversation about what it means to be "Indian" in North America, and the relationship between Natives and non-Natives in the centuries since the two first encountered each other." New edition includes hundreds of images, from art and logos to archival images and monuments,

Lutz, John Sutton. *Makúk: A New History of Aboriginal-White Relations*. UBC Press, 2008.

Lutz examines the Indigenous-Settler relationships in BC through work and economics, tracing First Peoples' involvement in the new economy after contact, and its effects on them. It includes a chapter focusing on the Tsilhqot'in. There are references to potlatches throughout the book.

McCue, Duncan. *Reporting in Indigenous Communities*. http://riic.ca/

This website and blog are aimed at journalists, but has important perspectives that can be applied by teachers and students.

Mathias, Chief Joe and Gary R. Yabsley. "Conspiracy of Legislation: The Suppression of Indian Rights in Canada." *BC Studies*, No 89, Spring 1991, pages 34-40. https://tinyurl.com/fnesc711.

This article identifies the major ways that the Indian Act and other legislation infringed on the rights and freedoms of First Nations, giving the relevant clauses from the various versions of the Indian Act. It includes an appendix that lists significant federal and provincial legislation that restricted/restricts and denies rights of First Nations.

Monchalin, Lisa. *The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada.* University of Toronto Press, 2016. 448 pages.

This is a comprehensive resource for many of the topics covered in this teacher's guide. The introductory chapters cover topics such as Canadian definitions of Indigenous peoples debunking stereotypes, Indigenous World Views, teaching, and Protocols. It goes on to discuss Indigenous governance, historical and contemporary colonialism, interpretation of Indigenous treaties and rights, Indigenous Peoples and the "state," assimilation, crime, violence against Indigenous women, Euro-Canadian vs Indigenous justice, and more.

Mosby, Ian. Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942–1952. *Histoire sociale/Social history*, Volume 46, Number 91, Mai-May 2013. 29 pages. Online at http://fns.bc.ca/our-resources/administering-colonial-science-nutrition-research-and-human-biomedical-experimentation-in-aboriginal-communities-and-residential-schools-1942-1952

This academic article presents research into how nutritional experiments and studies were conducted in First Nations communities and in Indian Residential Schools between 1942 and 1952. It includes research from Northern Manitoba and James Bay and some information on experimentation at Alberni Indian Residential School.

Neasloss, Doug. An Interview with Doug Neasloss. Green Fire Productions. *Exploring the Great Bear Sea* series. 2016. Available to download at www.greatbearsea.net.

Doug Neasloss, community leader from Klemtu, discusses some aspects of the impacts of colonialism of the Kitasoo/Xai'xais people of Klemtu, including the hereditary system of chieftainship and its role in stewardship of the land, the potlatch and the Indian Agent. Pages 79-84 in *Social Studies Grade 11& 12* resource. See the entry for the video *First Nations History Overview.*

Newman, Carey and Kirstie Hudson. *Picking up the Pieces. Residential School Memories and the Making of the Witness Blanket*. Orca, 2019. 180 pages.

Picking Up the Pieces tells the story of the making of the Witness Blanket, a work of art conceived and created by Indigenous artist Carey Newman. It includes hundreds of items collected from residential schools across Canada. In book or digital formats.

Okanagan SD 23. Simplified Version of the Universal Declaration of Human Rights. SD 23 Central Okanagan website. https://bit.ly/2QraGpu

Orange Shirt Society. *Orange Shirt Day*. Phyllis Webstad and Joan Soarley, editors. Medicine Wheel Education, 2020.

This hardcover book explores the historical impact on Indigenous people in order to create champions who will walk a path of reconciliation through Orange Shirt Day, promoting the message that Every Child Matters.

Proceedings of the Cultural Protocols & The Arts Forum, March 3-4, Penticton BC. First Peoples' Cultural Council. https://fpcc.ca/resource/proceedings-of-the-cultural-protocols-the-arts-forum-2014/

The proceedings of the forum at the En'owkin Centre that brought together 70 Indigenous artists, cultural people, and allies to discuss how cultural protocols influence, inform, challenge and support artistic practice.

Regan, Paulette. *Unsettling the Settler Within: Indian Residential Schools, Truth Tell, and Reconciliation in Canada*. UBC Press, 2010.

The author is a non-Indigenous academic and was Director of Research for the Truth and Reconciliation Commission. She challenges much of the accepted settler identity in Canada, arguing that non-Indigenous Canadians need to go through their own process of decolonization.

Royal Commission on Aboriginal Peoples (RCAP). https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/introduction.aspx

The Royal Commission on Aboriginal Peoples (RCAP) was established by Order in Council on August 26, 1991, and it submitted in October 1996 the Report of the Royal Commission on Aboriginal Peoples. The RCAP was mandated to investigate and propose solutions to the challenges affecting the relationship between Aboriginal peoples (First Nations, Inuit, Métis Nation), the Canadian government and Canadian society as a whole.

Steel, Debora. Hungry children at Alberni residential school used as guinea pigs. Windspeaker, v. 31 n. 5, 2013. http://www.ammsa.com/publications/windspeaker/hungry-children-alberni-residential-school-used-guinea-pigs

This news article reports on the reaction of First Peoples in Port Alberni to the research into the nutritional experiments carried out on children at the Alberni Indian Residential School in the 1950s.

This Place: 150 Years Retold. Highwater Press, 2019.

This is an anthology of graphic novels with stories told by ten writers who tell the history of Canada over the last 150 years from Indigenous perspectives. Each of the stories are placed on a timeline of relevant historical events. The stories are:

Annie of Red River by Katherena Vermette. Annie Bannatyne was Métis, married into Winnipeg's business elite. She "stepped outside her gender role and committed a single act of resistance that fired the imagination of a young Louis Riel."

Tilted Ground by Sonny Assu. The story of Kwakwaka'wakw Chief Billy Assu by his great-great-grandson tells how he led his people through the era of the Potlatch ban.

Red Clouds by Jen Storm. A fictionalized version of true events of the Jack Fiddler case that illustrates the gulf between traditional Anishinaabe laws and protocols, and colonial laws.

Peggy by David A. Robertson. Francis "Peggy" Pegahmagabow was the most decorated Indigenous soldier in World War One, but back at home at the Wasauksing First Nation in Ontario he faced discrimination from the Indian Agent and the government. He went on in 1949 to be the Supreme Chief of the National Indian Government (forerunner of the AFN).

Rosie by Rachel and Sean Qitsualik-Tinsley. An imaginative story based in Inuit shamanism.

Nimkii by Kateri Akiwenzie-Damm. A mother recounts to her daughter her tragic experiences when she was taken away from her family during the Sixties Scoop.

Like a Razor Slash by Richard Van Camp. A story told against the background of the proposed Mackenzie Valley Pipeline in the Northwest Territories, focussing on the life of Chief Frank T'Seleie, a residential school Survivor who delivered an important speech protesting the pipeline.

Migwite'tmeg: *We Remember It* by Brandon Mitchell. Listuguj, a Mi'gmaq community in eastern Quebec, fight to uphold their traditional rights to fish.

Warrior Nation by Niignwewidam James Sinclair. Highlighting the events leading up to, during and following the Oka Resistance.

kitaskinaw 2350 by Chelsea Vowell. Imagining new relationships in Indigenous life in the future.

Truth and Reconciliation Commission of Canada.

Honouring the Truth, Reconciling for the Future. Summary of the Final Report of the Truth and Reconciliation Commission of Canada. https://web.archive.org/web/20200717145159/http://www.trc.ca/assets/pdf/Executive_Summary_English_Web.pdf

Truth and Reconciliation Canada. *Final Report*. 6 volumes. Each volume also contains extensive bibliographies. All the volumes are available for download at the National Centre for Truth and Reconciliation website. This site also includes separate indexes for each of the volumes, as well as other related documents to download. https://nctr.ca/records/reports/

U'mitsa Cultural Centre. *The History of the Potlatch Collection*. Umista Centre, Alert Bay. https://tinyurl.com/fnesc950

An article that describes how potlatch regalia and masks were taken from the Kwakwaka'wakw, and how some of the collection came to be returned.

UNICEF. *Know Your Rights! United Nations Declaration on the Rights of Indigenous Peoples for Indigenous Adolescents*. Secretariat of the Permanent Forum on Indigenous Issues, 2013. 40 pages. https://fncaringsociety.com/sites/default/files/un-adolescents-guide2013.pdf

Written by Cindy Blackstock (Gitxsan) in collaboration with UNICEF, this booklet, explains to a teen audience a summary of some of the key ideas in UNDRIP. Includes a Word Bank of terms. Presented in a colourful magazine format which can be downloaded or viewed on line. Also includes a short quiz so students can test their knowledge.

Van Camp, Richard. *Gather: Richard Van Camp on the Joy of Storytelling*. University of Regina Press, 2021.

Tłįcho Dene storyteller and author Richard Van Camp shares his wisdom about stories and storytelling from more than 25 years of gathering and telling stories. The book includes discussions about the joy and importance of sharing stories, several stories that have been shared with him, tips for storytelling and Protocols when inviting storytellers into schools.

Vowell, Chelsea. *Indigenous Writes: A Guide to First Nations, Métis, and Inuit Issues in Canada*. Highwater Press, 2016. 291 pages.

In 31 essays, Métis writer Vowell explores Indigenous experiences from the time of contact to the present through five categories – Terminology of Relationships; Culture and Identity; Myth-Busting; State Violence; and Land, Learning, Law, and Treaties.

Webstad, Phyllis. *Beyond the Orange Shirt Story*. Medicine Wheel Education, 2021.

These stories are told in the voices of the family and friends of Phyllis Webstad, before, during, and after their residential school experiences. The stories are appropriate for all ages.

Younging, Gregory. *Elements of Indigenous Style*: *A Guide for Writing By and About Indigenous Peoples*. Brush Education, 2018.

This is a guide for writers and publishers, but has useful information about important aspects of engaging with an and writing about Indigenous peoples for a wider audience.

4. ARCHIVAL SOURCES

British Columbia. Legislative Assembly. *Papers Connected With the Indian Land Question, 1850-1875*. Government Printer, Victoria 1875. 175 pages. Available online at https://tinyurl.com/fnesc922.

This is a collection of significant original documents collected by the provincial government in 1875 to illuminate colonial and provincial policies towards First Nations in the period 1850 to 1875. It mainly consists of correspondence between various groups, including First Nations, colonial officials, settlers and other citizens of the colony and province. It includes the text of all the Vancouver Island (Douglas) Treaties. The document can be viewed and searched online, or downloaded and searched as a pdf.

Bryce, Peter Henderson. *The story of a national crime : being an appeal for justice to the Indians of Canada ; the wards of the nation, our allies in the Revolutionary War, our brothers-in-arms in the Great War* . 1922) https://archive.org/details/storyofnationalc00brycuoft

Khahtsahlano, August Jack. Conversations with Khahtsahlano, 1932-1954. City of Vancouver Archives, 1955. Compiled by Major J. S. Matthews. https://tinyurl.com/fnesc703

Chief August Jack Khahtsahlano was a Squamish leader and historian who shared much information about traditional life and post contact experiences of the Squamish with City of Vancouver archivist J.S. Matthews. Their conversations were compiled in this book. It also includes maps with traditional place names, and drawings by Khahtsahlano.

National Centre for Truth and Reconciliation. Schools database, Archive Collection. Website. http://nctr.ca

Among the many resources on the National Centre for Truth and Reconciliation, this database collects information about individual Indian Residential Schools online. It includes historical information, maps of locations, and photographs. Also some key school documents are presented. (These are from the same files listed in the Department of Indian Affairs School Files section of the Grade 10 and Grades 11/12 FNESC/FNSA Teacher Resource Guides.)

The Native Voice. Native Brotherhood of BC. http://nativevoice.ca/

Digitized copies of the monthly Native Voice, official paper of the Native Brotherhood of BC. Issues date from 1947 to 1955.

Native Land Claims Letters: Nass and Skeena Rivers Area. Indigenous Academia Resources, Simon Fraser University. https://summit.sfu.ca/item/10353

A collection of original correspondence dating from about 1909 to the 1930s. They appear to have been from a collection by Chief Wiseks, Stephen Morgan, a leader of the Gitxsan community of Gitsegukla. Some deal with personal matters, but most relate to the important issues that the Gitxsan leaders were facing, including the McKenna-McBride Commission, land rights, and the early organizations of the Allied Tribes and Native Brotherhood of BC. The collection provides a unique set of primary resource materials that students can use to explore the various ways that First Nations attempted to deal with governments and organize to have their rights acknowledged.

5. VIDEOS

Augusta. Anne Wheeler. National Film Board, 1976. 16 min. https://www.nfb.ca/film/augusta/

This documentary is a portrait of Augusta Evans, an 88-year-old Secwépmec woman who has spent her life in the hills near Williams Lake area. Born the daughter of a Chief, Augusta went to residential school and lost her treaty status when she wed her non-Indigenous husband. Augusta taught herself midwifery from a book and delivered many babies. Augusta was a cherished member of her community, where she shares her knowledge and songs.

Haíłzaqv λiáči – Heiltsuk Bighouse. River Voices, 2018. 5:46 min. https://www.youtube.com/watch?v=jH8vxFxHGlI

Bella Bella community members talk about the significance of the building of a new bighouse at the centre of their community. They discuss the potlatch and how Heiltsuk culture was carried forward to the present day.

LONG JIM and other Chilcotin Stories. River Voices, 2018. 8:02 min. https://youtu.be/9w_4myWpBUg

"Focusing on Tsilhqot'in "Natural Law", or ancestral philosophy for how to live responsibly on the

land and care for it, they braved frigid winter temperatures to film "Long Jim and other Chilcotin Stories." The innovative documentary combines interviews on the ancient Tsilhqot'in way of life and on people's sacred responsibilities to protect land, species, and water with the re-enactment of episodes from the life of Long Jim, a Tsilhqot'in Elder born in the 1870s or 1880s, who was highly respected as a model of Tsilhqot'in character and virtues."

The Charter of Rights and Freedoms. Springtide, 2013. 6:34 min. https://youtu.be/YAIM1qzO9_w.

An animated explanation of the Canadian Charter of Rights and Freedoms.

The Elders are Watching. Roy Henry Vickers and David Bouchard. Big Raven, 2011. 9.32 min. https://youtu.be/4VLBfOqS4j4

Companion to the book by the same name. Illustrates how people have broken the promise of looking after the land.

First Nations University of Canada professor explains the importance of elders in the community. CBC, 2019. 1:55 min. https://youtu.be/BdRe3cD6Ijk

This short video discusses the traditional roles of Elders in Indigenous societies, roles in reversing effects of colonization; and the demands on Elders to participate in educational programs and other event.

First Nations History Overview. Karen Meyer, 2016. 14:02 min. https://youtu.be/j7KJF_l71KE

This is an interview with Doug Neasloss from Kitasoo. It is transcribed in the Great Bear Sea series. (See the entry in section 5, Neasloss, Doug.)

Indigenous Plant Diva. Kamala Todd, National Film Board, 2008. 9:13 min. https://www.nfb.ca/film/indigenous_plant_diva/

A portrait of T'uy'tanat-Cease Wyss (Skwxwu7mesh/Sto:Lo/ Hawaiian/Swiss). She is an artist and ethnobotanist. In this video she shares her knowledge about plants in the urban environment. It also describes how she passes her knowledge to her daughter, Senaqwila.

Kelli Clifton – Ts'msyen Artist. D. Dueck, 2020. 9:23 min. https://youtu.be/yiK_9p9JxI4

The artist and language teacher describes how she incorporates her language learning in her artwork, and her artwork in her language learning.

Ktunaxa Nation: Building From Their Vision. 2012. 13:55 min. Centre for First Nations Governance. https://youtu.be/DTZhlZsZMpU

This video documents the process that the Ktunaxa Nation followed to bring about self-government through the BC Treaty Process, emphasizing a citizen-based process.

Land Code. Akisqnuk First Nation. 2017. 3 min. https://vimeo.com/209334834

An informational video by the Akisqnuk First Nation, a member of the Ktunaxa Nation, as they prepare to vote on the adoption of a Land Code that would give them control of their lands.

My Name Is Kahentiiosta. Alanis Obomsawin. National Film Board, 1995. 29 min. https://www.nfb.ca/film/my_name_is_kahentiiosta/

This short documentary by Alanis Obomsawin tells the story of Kahentiiosta, a young Kahnawake Mohawk woman arrested after the Oka Crisis' 78-day armed standoff in 1990. She was detained 4 days longer than the other women. Her crime? The prosecutor representing the Quebec government did not accept her Indigenous name.

Nuu-chah-nulth Tribal Council videos. http://www.nuuchahnulth.org/video

This page includes video interviews with a number of Nuu-chah-nulth leaders discussing a variety of topics, including Governance, Resilience and Renewal, Spirituality, Role of Women, Sacred Teachings.

Okanagan Women Elders Stories. Westbank First Nation, 2016.

This is a series of interviews with Elders of the Westbank First Nation, touching on a variety of topics that include Cultural Protocols, beliefs, uses of medicine plants.

Part 1 - Introduction https://youtu.be/-SZaL9MBgZg
Part 2 - Family Customs & Traditions https://youtu.be/YrbTuXsxJng
Part 3 - Family Beliefs & Language https://youtu.be/hwKId4DZOB8
Part 4 - Sweat House https://youtu.be/xvkKowkjMYk
Part 5 - Plants & Medicines https://youtu.be/-sfhfFlOqsw
Part 6 - Rawhide & Buckskin https://youtu.be/SVdbTGWQ7eI
Chapter 7 - Childhood Customs https://youtu.be/nI-sJrrGBG4

Respect. Karen Meyer. 2016. Great Bear Sea Project. 9:47. https://youtu.be/XhNPUOFlHOQ.

A Kitasoo storyteller tells the narrative of Gitnagunaks. At the end he elaborates on the need to respect and take care of the natural world, and the circle of life.

The Road Forward. Marie Clements. National Film Board of Canada. 2017. 1 h 41 min. Can be downloaded for personal and classroom use for a small fee. https://www.nfb.ca/film/road_forward/

Part musical, part documentary about the struggle and activism of First Peoples in Canada for civil rights. Inspired by the stories in the Native Voice, an early Indigenous newspaper published by the Native Brotherhood of BC.

Trick or Treaty. Alanis Obomsawin. National Film Board of Canada. 2014. 1 h 24 min. https://www.nfb.ca/film/trick_or_treaty/

Feature length documentary by acclaimed First Nations filmmaker Obomsawin about the history and current actions around Treaty No. 9.

Westbank: A Self-Governing First Nation (video). GC Indigenous (Government of Canada) 2012. 3:23 min. https://youtu.be/G6d5FMBcYik

This video produced by the Government of Canada outlines the positive aspects of the government for Westbank First Nation's Indigenous and non-Indigenous residents.

What are the universal human rights? Ted-Ed, 2015. 4:46 min. https://youtu.be/nDgIVseTkuE.

An animated explanation of the basics of the UN Universal Declaration of Human Rights.

Working at Westbank First Nation. 13.59 min. Westbank First Nation, 2017.

This video gives background to Westbank First Nation's decision to seek self-government, and the successful results of negotiating it.
https://youtu.be/O0R8kIDz_6c.

Young Indigenous Leaders of the Okanagan. Indigenous Tourism BC, 2018. 4:41 min. https://youtu.be/Ej8ndURJle4.

This video features two young leaders in the Osoyoos First Nation. They talk about learning to respect the land when they were growing up, and the vision they have for the younger generation.

6. Websites

These resources include useful web pages that include both information and interactive pages. Listed by title.

As I Remember It. Elsie Paul. (Ravenspace Publishing, UBC) https://ravenspacepublishing.org/publications/as-i-remember-it/

This interactive site is based on Elsie Paul's book *Written as I Remember It. Teachings from the Life of a Sliammon Elder* (UBC Press, 2014). It includes, audio clips, video and text to discuss four main topics: Territory, Community, Colonialism and Wellness.

BC Assembly of First Nations. *Interactive map*. https://www.bcafn.ca/first-nations-bc/interactive-map

First Nations A-Z Listing. British Columbia Government website, online at https://tinyurl.com/fnesc944.

Website provides information about all First Nations communities in BC, including the location, their involvement and progress in the BC Treaty Process, Tribal Councils and other associations they are member of, and Agreements and other negotiations they have made. Includes links to the First Nations' website.

First Nations in British Columbia map. Indigenous Services Canada. https://sac-isc.gc.ca/eng/1623334709728/1623335671425#maps

An online map showing all the main First Nations communities in the province. It also includes a link to a map of the Métis population in BC.

First Peoples' Cultural Council. *First Peoples' Map of BC*. https://maps.fpcc.ca/

An interactive, online representation of Indigenous languages, cultures and places of British Columbia.

Húyat, Our Voices, Our Land. Heiltsuk Nation. Online at http://www.hauyat.ca.

This interactive site explores one particular territory of the Heiltsuk First Nation. It includes oral histories, community interviews and a virtual tour to illustrate Heiltsuk connections with the land.

Indigenous Corporate Training Inc. https://www.ictinc.ca/

This website, led by Bob Joseph, contains a wealth of current information to build awareness of non-Indigenous people about contemporary Indigenous issues. While designed for corporations, it provides useful and accessible information for everyone.

Indigenous Foundations. https://indigenousfoundations.arts.ubc.ca

This website was developed by the First Nations Studies Program at the University of British Columbia in 2009. It is an information resource for many topics including histories, politics and cultures of the Indigenous peoples of Canada.

Indigenous Watchdog. https://indigenouswatchdog.org/.

The Indigenous Watchdog tracks the progress that has or has not been made on implementing the TRC Calls to Action and on other important issues. Its goal is to deliver relevant, current information to raise awareness on Indigenous issues through an Indigenous lens.

Living Tradition: The Kwakwaka'wakw Potlatch of the Northwest Coast. Virtual Museum website. https://umistapotlatch.ca

A multimedia website that explores the significance of the potlatch for the Kwakwaka'wakw. It covers the culture and society of the Kwakwaka'wakw, what a potlatch is, how ceremonial regalia and masks were taken when it was forcibly banned in Kwakwaka'wakw communities, and the how the regalia was returned to the communities. It includes lessons for teachers.

Native Land. https://native-land.ca/

This site is an interactive map of the world that shows Indigenous territories in many regions, especially North America. It does not claim to be an official map, but is an ongoing project of the developer.

Our Homes Are Bleeding. Union of BC Indian Chiefs digital collection. Online at https://tinyurl.com/fnesc946.

This site is a rich digital archives of many primary source documents relating to First Nations history in BC. Includes Department of Indian Affairs records, First Nations testimony at Land Claims meetings, maps, and photos.

Sq'ewlets: A Coast Salish Community in the Fraser Valley. http://digitalsqewlets.ca/

This comprehensive website tells the story of the Sq'éwlets People who live where the Harrison and Fraser River meets. It covers all aspects of culture, including language, oral tradition and post-contact history. It has videos, maps, pictures and illustrations and interactive sections, such as the historical timeline. It includes some origin stories, with videos and transcripts.

The Universal Declaration of Human Rights. Poster. https://tinyurl.com/fnesc914.

An engaging poster highlighting the major human rights in the Universal Declaration of Human Rights

7. TEACHING RESOURCES, UNITS AND LESSONS

These are units and activities that have been developed by other organizations that are relevant to the topics in these resources.

Aboriginal Education, SD 52 (Prince Rupert). The following teacher resource guides are available from Wap Sigatgyet, Aboriginal Education SD52.

- *P'te'ex dił Dzepk, Clans and Crests*. Aboriginal Education SD 52

  A cross-curricular unit designed for Grade 2 that helps teachers and learners understand the importance of clans and crests in Ts'msyen society.

- *Pts'aan: Totem Poles*. Aboriginal Education SD 52

  A cross-curricular unit developed for Grade 6 that helps students understand the full mean of monumental or totem poles in Northwest Coast cultures.

- *Suwilaayksm Dzepk: Learning About Crests*. Aboriginal Education SD 52

  A cross-curricular unit developed for Grade 7 that explains the role of crests in the Clan and House systems of the Ts'msyen.

Antoine, Asma-na-hi, Rachel Mason, Roberta Mason, Sophia Palahicky, and Carmen Rodriguez de France. *Pulling Together: A Guide for Curriculum Developers*. Victoria, BC: BCcampus. 2018. https://opentextbc.ca/indigenizationcurriculumdevelopers

  This guide was developed for post-secondary instructors to help in the process of integrating, honouring, and respecting Indigenous culture, history, and knowledge in curriculum

First Nations Education Steering Committee/ First Nations Schools Association Resources. All these resources available to download at http://www.fnesc.ca/learningfirstpeoples/

- *BC First Nations Land, Title, and Governance Teacher Resource Guide*. 2019.

  This guide is designed to provide support for teachers and students in all BC schools, including First Nations, public, and independent schools. It was developed enhance the understanding of traditional and contemporary forms of First Nations governance specific to the province of BC, including information about modern day treaty and its alternatives. It provides relevant background information and provides suggested activities and resources for grades 2 to 12. This guide is divided into six different units as well as additional support material. While the first four units are organized by grade level, teachers will find activities in all of them than can be adapted to other grades as needed. Units 5 and 6 can be applied from Grades 4 to 12.

- *English First Peoples 10-12*. 2018.

  The guide supports the implementation of the BC English First Peoples 10-12 provincially prescribed curriculum. It is designed to provide support for teachers and students in all BC schools, including First Nations, public, and independent schools. The guide updates, amalgamates and replaces two previous FNESC resource guides: the English First Peoples 12 Teacher Resource Guide (2008) and the English First Peoples 10 and 11 Teacher Resource Guide (2010).

  Among other rich materials, it has useful background content on topics such as story, oral traditions and place, as well as literature-based activities that deal with many similar themes to BC First Peoples 12

- *Indian Residential Schools & Reconciliation Gr. 5, 10, and 11/12 Teacher Resource Guides.* 2015.

  Indian Residential Schools & Reconciliation Gr. 5 is designed to help elementary students attain an understanding of the history of the relationship between Indigenous and non-Indigenous people over Canada's history and engage young people to take part in the journey of reconciliation. Although it focuses on grade 5, the guide can be applied to older grade levels. The primary learning resources in this guide are published literature, enabling a cross-curricular approach employing both Language Arts and Social Studies learning standards.

  Indian Residential Schools & Reconciliation Gr. 10 is designed to help secondary students attain an understanding of the history of the relationship between Indigenous and non-Indigenous people over Canada's history and engage young people to take part in the journey of reconciliation. Although it focuses on grade 10, the guide can be applied to older grade levels.

  The Indian Residential Schools & Reconciliation Gr. 11/12 Teacher Resource Guide, Books 1 and 2 is designed to use an inquiry approach to provide students in a number of grade 11 and 12 courses with an understanding of the history of the relationship between Indigenous and non-Indigenous people over Canada's history. This resource is constructed so that it can be used as a complete unit of study, but is built on components that can be adapted into your own curriculum organization.

The guide is separated into Book 1 and Book 2, designed to go together. Book 1 includes background information, planning for instruction, resource overview, and blackline masters. Book 2 includes the documentary evidence necessary for the instructional activities outlined in Book 1.

- *Science First Peoples Grades 5-9*, 2016, and *Secondary Science First Peoples Teacher Resource Guide*, 2019.

  These guides provides educators with resources to support the integration of the rich body of First Peoples (unappropriated) knowledge and perspectives into Science and other curricular areas. The guides includes background information on how First Peoples' perspectives in science can be recognized and included in science inquiry. It also offers curriculum planning suggestions, and provides examples of fully developed multi-grade thematic units that correspond with the BC curriculum.

Gladys We Never Knew: The life of child in a BC Indian Residential School. BC Teachers Federation. https://issuu.com/teachernewsmag/docs/ebookr

This learning resource looks at the residential school experience with focus of one girl who went to Kamloops Indian Residential School, and died there.

Green Fire Productions. *Exploring the Great Bear Sea* series. 2016. Available to download at www.greatbearsea.net.

This series includes Resources for Grades 4-7 (a guide that integrates Social Studies and Language Arts) and Social Studies Grades 11 and 12. Of particular note is Appendix A: Interview with Doug Neasloss.

LearnAlberta (Province of Alberta). *Walking Together; First Nations, Métis and Inuit Perspectives in Curriculum*. http://www.learnalberta.ca/content/aswt/

This digital resource is a Professional Development resource intended for educators. Although dealing with First Peoples of Alberta, some components may be useful for BC educators. The Discussion Guide section, called Talking Together, includes a number of activities that may be adapted for professional development.

Nishnawbe Aski Nation. Healing the Generations Residential School Curriculum. 2017. Online at http://rschools.nan.on.ca/

The focus of these Grade 9 to 12 resources is on the Nishnawbe Aski Nation and based on the Ontario curriculum, but they are readily adapted for British Columbia classroom. They include a number of survivor stories, and comprehensive lessons for each grade from 9 to 12. They will provide excellent additional materials for the FNESC units. Each lesson includes background material, activities, worksheets, readings, quizzes and rubrics.

Our Homes are Bleeding. Digital Collection Teachers Guide. UBCIC. https://tinyurl.com/fnesc952.

This is a section of the *Our Homes are Bleeding* website of the Union of BC Indian Chiefs. It provides support for teachers using the many primary source documents in the collection.

Siya:ye Yoyes Society. *9000 Years of History in the Land of the River People: The Stó:lō: From Time Immemorial*. Online at the Siwal Si'wes Library website, https://swswlibrary.com. Direct link at https://tinyurl.com/fnesc927

This teacher resource was developed with participation of educators from several Lower Mainland school districts, many Stó:lō Elders and Knowledge Keepers, and historical researchers and archaeologists. It includes 10 modules including "Who are the Stó:lō," "Oral Traditions," "Social

Structure" and "Potlatch." It also includes a 100-page Teacher Information Reference Package which provides a wealth of background information, maps and pictures. It is designed for intermediate students but has material that can be adapted for any grade level.

Speak Truth to Power Canada. *Wilton Littlechild Truth and Reconciliation*. http://sttpcanada.ctf-fce.ca/lessons/wilton-littlechild/

These activities view the idea of Truth and Reconciliation through the life of Wilton Littlechild, a Cree Chief, who has been a Member of Parliament, delegate on the UN Declaration on the Rights of Indigenous Peoples, worked on the TRC and is a member of the Order of Canada. Includes biographical material and lesson outlines to cover 6 class periods. Suggested grade levels, 5 to 12.

Union of BC Indian Chiefs. "About Indigenous Rights and Title." *Two World Views in Law*. Union of BC Indian Chiefs website. https://tinyurl.com/fnesc935

This unit deals with historical and contemporary legal decisions that have shaped the landscape of Aboriginal Title and Rights. Includes the Royal Proclamation, 1763; the Indian Act, 1876; and the Constitution Act, 1982.

UVIC. *The Governor's Letters: Uncovering Colonial British Columbia*. Department of History, University of UVIC. http://www.govlet.ca

This online teacher's resource uses primary source material from BC's Colonial Despatches collection to support four Curriculum Challenges, including "Were the Douglas Treaties and the Numbered Treaties Fairly Negotiated?" They include detailed Suggested Activities for classroom use.

8. PICTURE BOOKS

These books are illustrated books with relatively little text. While they may be principally published for primary students, they can still be useful resources at any level.

Abood, Debora. *I Know I am Precious and Sacred*. Debora Abood. Peppermint Toast Publishing. 2016.

A child and grandfather talk about what "precious" and "sacred" mean. Useful resource for discussing ancestral teachings and values.

Aleck, Celistine. *Granny and I Get Traditional Names*. Strong Stories, Coast Salish Series. Strong Nations Publishing Inc, 2018.

The family of a young girl prepares and gives a feast. The girl and her Granny are given names at the Naming ceremony in Snuneymuxw territory. The book depicts some of the main procedures and protocols involved in a feast.

Bouchard, David and Roy Henry Vickers, R. *The Elders Are Watching*. Tofino, BC: Eagle Dancer Enterprises, 1993.

This illustrated story expresses a message from First Nations Elders or Ancestors to people who have broken their promises of taking care of the land. There are two introductory sections, Thoughts, by Vickers, and Whispers, by Bouchard. The main part of the book is the poem by Bouchard with paintings by Vickers. See also the video of the same name.

Campbell, Nicola. *A Day with Yayah*. Tradewind Books 2018.

Set in the Nicola Valley, a First Nations family goes on an outing to harvest plants. A

grandmother passes down her knowledge of plant life and the natural world to her young grandchildren.

Klockars, Donna. *Planning the Feast*. Strong Readers series.

This story is about a community of animals planning a feast. It demonstrates all the things necessary to plan and it also demonstrates how others feel when someone is not doing their fair share of the work. Raven is good at telling others what to do but when the animals catch on that they are doing all the work, they revise his list of jobs to do so that Raven ends up doing all the work. This relates to good leadership qualities. Why did the animals listen at first? Why did they change their mind and revise Raven's list?

Nicholson, Caitline Dale. *I Wait: nipehon*. Toronto: Groundwood Books/House of Anansi Press. 2017.

Three generations, grandmother, mother and child, go out to pick wild yarrow. Through expressive illustrations and simple text, readers experience the bond that the people have for each other, and for the land. A significant element is the thanks that each of them gives to the land. Includes a recipe for wild yarrow tea.

Spalding, Andrea and Alfred Scow. *Secret of the Dance*. Orca Books, 2006.

This story tells of a time when potlatches, ceremonial dancing and the wearing of regalia and masks were forbidden by Canadian law. A young boy, based on Judge Alfred Scow's boyhood story, witnesses the last secret potlatch of his community before the threat of imprisonment caused them to stop dancing.

Vickers, Roy Henry and Robert Budd. *Orca Chief*. Harbour Publishing, 2015.

Based on a traditional Ts'msyen narrative, often called Gitnagunaks. The story takes place in a time when animals lived in communities just like people, and had similar ways of governance. It tells of four Kitkatla (Gitxaała) men who went on a fishing trip. They disturb the Orca or Killer Whale chief whose village is under the sea. The men further mistreat one of the sea creatures. The chief brings the men down to his undersea house and he is angry with them for not showing respect to the creatures of the sea. However, he teaches the humans about the many food resources to be found in the sea. The humans learn and take their knowledge back to their people.

Vickers, Roy Henry and Robert Budd. *Peace Dancer*. Harbour Publishing, 2016.

When children from the Tsimshian village of Kitkatla mistreat a crow, a great flood covers the Earth. The villagers tie themselves to the top of Anchor Mountain and promise to teach their children to value all life. When the water recedes the villagers appoint a Chief to perform the Peace Dance at every feast to pass on the story of the flood and the importance of respect.

Webstad, Phyllis. *The Orange Shirt Story: The True Story of Orange Shirt Day*. Medicine Wheel Education, 2018.

Phyllis Webstad's first book that told the story of her residential school experiences, that inspired the wide-spread adoption of Orange Shirt Day.

Webstad, Phyllis. *Phyllis's Orange Shirt*. Medicine Wheel Education, 2019.

An adaptation of *The Orange Shirt Story* for ages 4-6.

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