

The Colonial Era, 1849–1871

Summary of the Student Book

The process of colonization in British Columbia was quite different in many respects from that of eastern Canada. The Royal Proclamation of 1763, which guided the relationship between Britain and First Nations in the east, was ignored in B.C. Territorial concerns with the USA brought about the colony of Vancouver Island, but it was the gold rush which brought about a huge population growth and consequently the colony of British Columbia. The policies of colonial leaders such as James Douglas and Joseph Trutch set the foundations for the provincial government's relationship with First Nations people down to the present day. Clashes between European and First Nations world views rapidly increased and colonial authorities often depended on military attacks to enforce colonial laws.

Prescribed Learning Outcomes

It is expected that students will:

- explain the intent of various government policies related to B.C. First Nations before and after Confederation
- assess the impacts of contact and colonialism on social organization, spiritual beliefs, and governance among B.C. First Nations

Key Concepts

- The Royal Proclamation of 1763 set out the guidelines for making treaties, but its principles were ignored in British Columbia.
- Many of the issues confronting First Nations people in British Columbia today have their origins in the policies of the colonial governments.

Vocabulary

colony, hegemony, precedent, pre-empt

Materials and Resources

- *You Are Asked To Witness: The Stó:lō in Canada's Pacific Coast History*
- *The First Westcoast Nations in British Columbia* (Greater Victoria School District)
- Blackline Masters 5-1 to 5-6

Teaching Strategies and Activities

1. Colonial Precedents: The Royal Proclamation

The full text of the section of the Royal Proclamation of 1763 pertaining to Aboriginal people is reproduced here on Blackline Master 5-1. Other sources of information about the Royal Proclamation can be found on the Internet. Have students read the full text of the proclamation to determine five specific guidelines that it sets out for the negotiation of treaties. Ask students to list these guidelines using modern-day language. (*1. Aboriginal hunting grounds would be preserved until treaties were signed; 2. Aboriginal people would be protected against fraud by private individuals; 3. the British Crown held exclusive right to enter into negotiations with Aboriginal people; 4. treaty negotiations between the colonial government and Aboriginal people would be conducted at public meetings; 5. treaties would be the result of the British Crown negotiating and purchasing hunting grounds from the Aboriginal people.*)

- Have students write in their own words what they think the intentions of the Royal Proclamation were.

2. Gold Rush

- In most pictures of Euro-Canadian and Chinese miners of the gold rush era, only men are pictured. Ask students to brainstorm why this might be, and whether they think First Nations women participated in the work of gold mining. Ask them to examine the photograph of a Nlaka'pamux family placer mining, on page 81 of the student book. Ask them to reconsider the role of women in the gold rush.
- Have students map the major gold rushes on the outline map of the province on Blackline Master 5-2. They should show the transportation routes, major mining centres, and dates of mining. Ask them to identify the First Nations groups whose territories were entered. In what ways were the First Nations affected by the gold rush?
- Working in pairs, have students brainstorm the importance and relationships of rivers and valleys to First Nations people and then brainstorm the effects that the gold rush had on First Nations peoples, traditions, and the land. Have them cut pictures and words out of magazines and newspapers to illustrate their answers. Then have each partner explain his or her work to another group. Have them switch partners at least three times.

3. Laurier Memorial

Background information: In 1910 Prime Minister Sir Wilfrid Laurier toured B.C. on an election campaign and held meetings with Aboriginal delegations in Kamloops, Victoria, Metlakatla, and Prince Rupert. The Laurier Memorial is a rare historical document expressing a First Nations point of view of the historical events of colonization. Although written in English, the language reflects Secwepemc oral style. The following year, the Secwepemc chiefs sent a similar Memorial to Frank Oliver, federal Minister of the Interior. In 1987, the Secwepemc Chiefs reaffirmed the Laurier Memorial. It has since been used as evidence in a number of court cases.

- Discuss the excerpt from the Laurier Memorial on page 82 of the student book. You may want to use

the following question to focus the discussion: What inherent Aboriginal beliefs and assumptions are implicit in this document? (*The First Nations owned the mineral rights to the gold: "we knew the latter was our property." They admitted the newcomers as guests and expected them to behave as such. They trusted the government to make a treaty.*)

- For the full text of the Laurier Memorial, see *We Get Our Living Like Milk From the Land*, pages 109–116, or *Coyote U*, pages 3–8. A full discussion of the Memorial follows the text in *Coyote U* on pages 9–17.
- You may want to direct students to the on-line interactive resource Secwepemc-Kuc Post-Contact (http://secwepemc.sd73.bc.ca/contact/con_index.html). It uses the Laurier Memorial to frame the post-contact history in Secwepemc territory.

4. Colonial Policies

- In small groups, have students discuss the following:
 - What were the intentions behind the colonial policies?
 - How were the intentions of James Douglas and Joseph Trutch the same and different? (*Douglas intended Aboriginal people to be on the same footing as settlers [e.g., with the ability to pre-empt land]; he accepted to some degree the idea of Aboriginal title; he adhered to the Royal Proclamation. Trutch intended that Aboriginal people be treated as second-class citizens and denied Aboriginal title; he did not adhere to the Royal Proclamation. Both intended that Aboriginal people be assimilated into mainstream society.*)
- For more detailed text and activities comparing the two colonial policies, see Chapters 12 and 14 in *The First Westcoast Nations in British Columbia*, Greater Victoria School District.
- Have students use some of the worksheets from *You Are Asked To Witness* that ask them to compare the views of Trutch and Douglas.

5. Local Lands

- In pairs, have students research when and how land appropriation began in your local area during the colonial era. Some questions to address:
 - Was there mining activity?
 - Did settlement or industry begin in your region before 1871?
- If possible, have students find maps that show the change of land ownership in your local area over time. As an example, refer to pages 38–39 of *A Stó:lō-Coast Salish Historical Atlas*.
- If no local maps are accessible, have students create a timeline that shows the dates when land ownership changed locally.

6. Using Primary Sources

- Have students read the First Nations Voices excerpt on page 81 of the student book. Using Blackline Master 5-3, ask them to summarize the narrative and state what lesson it offers. Have them select three other excerpts by Aboriginal Elders, either from the student book or from other sources, and complete summaries for each using additional copies of Blackline Master 5-3.
- Give students Blackline Master 5-4, Mr. Nind's letter to the Honorable the Colonial Secretary in 1865. This original document illustrates the widespread attitude held by newcomers that the land which wasn't used for agriculture was empty and available for settlement. Nind was an agent of the colonial government who recorded mining claims and pre-emptions, based in Lytton. The Colonial Secretary was based in London, England. (Note the phrase "undefeasible title" in the letter: "undefeasible" is an obsolete spelling of "indefeasible," which refers to something such as a title or right that cannot be taken away.) Ask students to:
 - Find examples of language in the letter that illustrates the settlers' attitudes towards land use. (E.g. *less than five hundred souls claim . . . all the land on the north side; acres of good and arable pasture land,*

admirably adapted for settlement; These Indians do nothing more with their land than cultivate a few small patches; they are a vagrant people who live by fishing, hunting and bartering skins.)

- Find evidence that the Secwepemc actively enforced their land rights at this time. (A cattle-owner paid rent for pasture; settlers only pre-empted on the south side of the river; the Secwepemc seemed willing to sell property to the settler James Todd; Nind concludes the people will give "a good deal of trouble if they imagine their rights are invaded.")
- Explain why Nind concluded that the best option would be to settle land claims. (So the people wouldn't cause trouble. Specifically he feared that without claims settled, settlers who were able to negotiate with chiefs or marry into First Nations families would be treated peaceably, but those who only followed the colonial law might always be "subject to molestation and danger.")
- If you have access to the book that this letter comes from, *Papers Connected with the Indian Land Question, 1850–1875*, you may want to have your students do further research with more of the primary documents. This book includes the text of the Douglas treaties and much of the correspondence between colonial officials such as James Douglas, Joseph Trutch, and Israel Powell, as well as surveyors and other officials responsible for administering the colonial and early provincial land policies. The book is simply a collection of documents placed chronologically, and is not indexed. Have groups of students research the following four documents and present their findings to the class.
 - James Douglas, in a letter seeking more funding, describes the First Nations beliefs about property and rights, March 1861 (page 19). Note: The value of £3 mentioned as a payment per family is worth about \$350 today.
 - Letters around the purchase of land by a Squamish man, May–June, 1862 (pages 23–24). The following pages contain more letters regarding pre-emption.
 - Further correspondence following Nind's letter

included here, about land reserves laid out around Kamloops, and Trutch's responses, July–Dec. 1865 (pages 29–34).

- Letter from the Bishop of Columbia outlining problems with colonial policies (“such negligence would make the very stones cry out for redress”) and Trutch's response, 1871 (pages 97–101).

7. Gunboat Justice

- To encourage students to appreciate the devastation that was imposed on First Nations communities, relate the gunboat attacks to places that are currently being bombed. Today, print and television coverage provides graphic descriptions of the aftermath of such atrocities. Have students prepare either a newspaper account or the text for a radio broadcast describing the impact on a First Nations community that was attacked during the period of “Gunboat justice.” To set the scene, suggest to students that they consider the following:
 - How might leaders have reacted—with defiance or conciliation?
 - How might parents have reacted?
 - What might have been the impact on children?
- For the communities that were destroyed by cannon fire, the physical damage was extreme. Discuss how this affected social organization, spiritual beliefs, and governance. Draw an analogy to a contemporary context: Ask students to imagine what it would be like today if a whole city were destroyed, killing political leaders, teachers, church leaders, and so on.
- Have students draw an analogy to current events. (What are contemporary wars over? land? religion?) Are there any similarities between the present and the past? Have students collect newspaper clippings, magazine articles, and pictures that reflect current events in the world today.

Critical Challenge

Was the Chilcotin Conflict a War?

After considering the definition of war, students will analyze the background, events, and outcome of the conflict and interpret their findings to decide if they would use the term war. Use Blackline Master 5–5 as an overhead or as hand-outs for students.

- Have students locate the Chilcotin territory on a map.
- Two books that deal with the conflicts at Bute Inlet and the Chilcotin are *High Slack* (Judith Williams, Vancouver: New Star Books, 1996) and *Nemiah, the Unconquered Country* (Terry Glavin, Vancouver: New Star Books, 1992). A number of original documents, including newspaper articles and trial notes, can be found by searching the Internet.
- The *Stanford Encyclopedia of Philosophy* defines “war” as: *an actual, intentional and widespread armed conflict between political communities.* (Orend, Brian. “War,” *The Stanford Encyclopedia of Philosophy*, [Summer 2002 Edition], Edward N. Zalta [ed.]). You may suggest that students consider the Chilcotin conflict in terms of this definition. (*Armed conflict was actual, not just threatened; it was intentional, going by the chief's statement; it was widespread, not just one or two skirmishes; from the Tsilhqot'in point of view it was between political groups, but the colonists probably did not see it this way.*)
- Suggest that students deliver their decisions and evidence in the form of an oral report.
- Use the Assessment Rubric on Blackline Master 5-6 to assess the argument. You may also wish to use General Assessment Rubric 1 (Oral Presentations), on page 190.

Reflective Journals

- Suggest that students address the following: Is the colonial history of B.C. merely something that happened long ago, or does it have meaning for us today? Describe at least one way that colonial history might have had an effect on your life today.

Extension Activities

1. Use the activity “Colonialism Game” in the *NESA Activities Handbook for Native and Multicultural Classrooms*, Vol. 1 (page 61). This simulation game demonstrates the functions and the effect of colonialism on an indigenous people.
2. Another colonial document that still has some impact on First Nations people today is the Jay Treaty, officially named The Treaty of Amity, Commerce and Navigation, signed in 1794 by Great Britain and the United States. It was an international agreement governing trade, but the important feature for First Nations is that it distinguishes Aboriginal people from British or American citizens, implying that they could cross freely from one country to the other. You may want to have students pursue the history of the Jay Treaty and possible implications today.

Additional Resources

Books

- Armstrong, Jeannette et al. (eds.). 1994. *We Get Our Living Like Milk From the Land*. Penticton, BC: Theytus Books.
- Carlson, Keith Thor (ed.). 2001. *A Stó:lō-Coast Salish Historical Atlas*. Vancouver: Douglas & McIntyre.
- The First Westcoast Nations in British Columbia*. 1994. Victoria: Greater Victoria School District.
- Murphy, P. J., George P. Nicholas, and Marianne Ignace (eds.). 1998. *Coyote U: Stories and Teachings from the Secwepemc Education Institute*. Penticton, BC: Theytus Books.
- Papers Connected with the Indian Land Question, 1850–1875*. Victoria: Queen's Printer, 1987.
- Tennant, Paul. 1990. *Aboriginal Peoples and Politics*, Vancouver: UBC Press.

On-line Resources

Secwepemc-Kuc Post-Contact: www.sd73.bc.ca/educ.php?var=secwep

BLACKLINE MASTER 5-1

The Royal Proclamation of 1763

The Royal Proclamation was signed by King George III of England in 1763. It recognizes Aboriginal title; Aboriginal land ownership and authority are recognized by the Crown as continuing under British sovereignty. It states that only the Crown could acquire lands from First Nations and only by treaty. Here is the portion of the Royal Proclamation pertaining to Aboriginal people.

And whereas it is just and reasonable, and essential to our Interest, and the Security of our Colonies, that the several Nations or Tribes of Indians with whom We are connected, and who live under our Protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories as, not having been ceded to or purchased by Us, are reserved to them, or any of them, as their Hunting Grounds—We do therefore, with the Advice of our Privy Council, declare it to be our Royal Will and Pleasure, that no Governor or Commander in Chief in any of our Colonies of Quebec, East Florida or West Florida, do presume, upon any Pretence whatever, to grant Warrants of Survey, or pass any Patents for Lands beyond the Bounds of their respective Governments, as described in their Commissions: and also that no Governor or Commander in Chief in any of our other Colonies or Plantations in America do presume for the present, and until our further Pleasure be known, to grant Warrants of Survey, or pass Patents for any Lands beyond the Heads or Sources of any of the Rivers which fall into the Atlantic Ocean from the West and North West, or upon any Lands whatever, which, not having been ceded to or purchased by Us as aforesaid, are reserved to the said Indians, or any of them.

And We do further declare it to be Our Royal Will and Pleasure, for the present as aforesaid, to reserve under our Sovereignty, Protection, and Dominion, for the use of the said Indians, all the Lands and Territories not included within the Limits of Our said Three new Governments, or within the Limits of the Territory granted to the Hudson's Bay Company, as also all the Lands and Territories lying to the Westward of the Sources of the Rivers which fall into the Sea from the West and North West as aforesaid.

And We do hereby strictly forbid, on Pain of our Displeasure, all our loving Subjects from making any Purchases or Settlements whatever, or taking Possession of any of the Lands above reserved, without our especial leave and Licence for that Purpose first obtained.

And We do further strictly enjoin and require all Persons whatever who have either wilfully or inadvertently seated themselves upon any Lands within the Countries above described or upon any other Lands which, not having

been ceded to or purchased by Us, are still reserved to the said Indians as aforesaid, forthwith to remove themselves from such Settlements.

And whereas great Frauds and Abuses have been committed in purchasing Lands of the Indians, to the great Prejudice of our Interests, and to the great Dissatisfaction of the said Indians: In order, therefore, to prevent such Irregularities for the future, and to the end that the Indians may be convinced of our Justice and determined Resolution to remove all reasonable Cause of Discontent, We do, with the Advice of our Privy Council strictly enjoin and require, that no private Person do presume to make any purchase from the said Indians of any Lands reserved to the said Indians, within those parts of our Colonies where We have thought proper to allow Settlement: but that, if at any Time any of the Said Indians should be inclined to dispose of the said Lands, the same shall be Purchased only for Us, in our Name, at some public Meeting or Assembly of the said Indians, to be held for that Purpose by the Governor or Commander in Chief of our Colony respectively within which they shall lie: and in case they shall lie within the limits of any Proprietary Government, they shall be purchased only for the Use and in the name of such Proprietaries, conformable to such Directions and Instructions as We or they shall think proper to give for that Purpose: And we do, by the Advice of our Privy Council, declare and enjoin, that the Trade with the said Indians shall be free and open to all our Subjects whatever, provided that every Person who may incline to Trade with the said Indians do take out a Licence for carrying on such Trade from the Governor or Commander in Chief of any of our Colonies respectively where such Person shall reside, and also give Security to observe such Regulations as We shall at any Time think fit, by ourselves or by our Commissaries to be appointed for this Purpose, to direct and appoint for the Benefit of the said Trade:

Given at our Court at St. James's the 7th Day of October 1763, in the Third Year of our Reign.

GOD SAVE THE KING

BLACKLINE MASTER 5-2

Outline Map of British Columbia

Mark the major gold rush mining centres, the dates, and the transportation routes.



BLACKLINE MASTER 5-3

First Nations Voices

Elder	
Nation	
Summary	
Lesson	

BLACKLINE MASTER 5-4

Colonial Correspondence

Mr. Nind to the Honorable the Colonial Secretary.
Lytton, 17th July, 1865.

SIR, I have the honour to address you on the subject of the Indian land claims above Kamloops and in its vicinity.

That branch of the Shuswap tribe, which live on the Upper Thompson and Shuswap Lakes, numbering, I am informed, less than five hundred souls, claim the undisputed possession of all the land on the north side, between the foot of the Great Shuswap Lake and the North River, a distance of nearly fifty miles, where lie thousands of acres of good arable and pasture land, admirably adapted for settlement. I have heard of one cattle-owner who paid their Chief, Nisquaimlth, a monthly rent for the privilege of turning his cattle on these lands.

Another branch of the same tribe, not so numerous as the first, claim all the available land on the North River, extending northward many miles above the mouth, which also possesses attraction to the settler. These Indians do nothing more with their land than cultivate a few small patches of potatoes here and there; they are a vagrant people who live by fishing, hunting and bartering skins; and the cultivation of their ground contributes no more to their livelihood than a few days digging of wild roots; but they are jealous of their possessory rights, and are not likely to permit settlers to challenge them with impunity; nor, such is their spirit and unanimity, would many settlers think it worth while to encounter their undisguised opposition. This, then, has the effect of putting a stop to settlement in these parts. Already complaints have arisen from persons who have wished to take up land in some of this Indian territory, but who have been deterred by Indian claims. At present all the land pre-empted is on the south side of the Thompson Valley for no other cause than this. James Todd, an old settler at Kamloops, is anxious to take up land close to Nisquaimlth's camp; but he is on friendly terms with the chief, and says he can buy him over to his views with a horse or so. I have refused at present to record him the land, particularly as he wants to purchase, in addition to his pre-emption, four hundred and twenty acres, until I put the matter of Indian claims before the Government. It seems to me undesirable that the principle of a settler purchasing or acquiring his right to land from the natives should ever be admitted. I assume that this is the prerogative of the Government of the Colony which should alone be able to confer an undefeasible title to its lands. Certainly what one man might obtain by influence over a chief or intermarriage with a tribe, or other means more questionable, might be refused to another who yet carried out all the requirements of the law. One would live in security; the other would always be subject to molestation and danger. I believe the only method of settling this matter satisfactorily and with equity to both Indians and whites will be for the Government to extinguish the Indian claims, paying them what is proper for so doing, and giving them certain reservations for their sole use. These Indians are now quiet and not ill-disposed to the whites; but they are capable of giving a good deal of trouble if they imagine their rights are invaded.

I have, &c.,

(Signed) PHILIP HENRY NIND.

Source: *Papers Connected with the Indian Land Question, 1850-1875.*

BLACKLINE MASTER 5-5

Was the Chilcotin Conflict a War?

Depending on their point of view, some people called the events of 1864 in the Chilcotin a war, and others called it a massacre. What word you would use to describe the events, and how would you justify your choice?

Step 1. What do you mean by “war”?

In a small group, brainstorm characteristics of war. How is a war different from a police action? from a protest? Share your list of characteristics with the rest of the class. Modify your list as necessary. Summarize the list of characteristics in a sentence or two to come up with your definition of war.

Step 2. Investigate.

What was the background to the events of 1864?

Consider how the following features of colonial expansion played a role:

- disease
- gold rush
- differing world views
- colonial government policies

Step 3. Summarize.

Summarize the events of the Chilcotin conflict. List the actions of the Tsilhqot'in chiefs and the colonial troops.

Do you think it is significant that the Governor himself joined in?

How did each side view the conflict?

There are books and on-line resources available for you to do further research into the events.

Step 4. Support your decision.

Decide if you would call the conflict a war.

List the evidence that supports it being called a war.

List the evidence that does not support it being called a war.

If you decide it was not a war, what label would you give the conflict?

Prepare an oral report to present your decision to the class.

What is the most important factor in arriving at your decision?

Make sure you include examples of background information and events.

Mention one or two points that people who disagree might use to support their arguments. Provide reasons explaining why you don't agree with them.

BLACKLINE MASTER 5-6

Assessment Rubric

Was the Chilcotin Conflict a War?

Scale	Understanding	Performance
4	A deep understanding of the intentions of both sides of the conflict is shown. Connections between intentions and differing world views are clearly explained. A clear and comprehensive understanding of the meaning of war is evident.	The presentation is highly successful in justifying the decision made. Arguments are fully supported with evidence that goes beyond the basic information given. Potential opposing arguments are dealt with in a forceful manner.
3	A complete understanding of the intentions of both sides of the conflict is shown. Connections between intentions and differing world views are explained. A clear understanding of the meaning of war is evident.	The presentation is successful in justifying the decision. Arguments are fully supported with evidence. Potential opposing arguments are dealt with.
2	A partial understanding of the intentions of both sides of the conflict is shown. Connections between intentions and differing world views are not adequately explained. The meaning of war appears not to be clearly understood.	The presentation has limited success in justifying the decision. Arguments are not fully supported with evidence. Potential opposing arguments are not dealt with.
1	Little or no understanding of the intentions of both sides of the conflict is shown. Intentions are not connected to differing world views. The meaning of war appears not to be clearly understood.	The presentation is not successful in justifying the decision. Arguments are not supported with evidence. Potential opposing arguments are not dealt with.

Canada Takes Control, 1871–1911

Summary of the Student Book

When British Columbia joined Canada in 1871, First Nations people found their lives being controlled by two governing bodies, the federal government and the provincial government. This chapter first looks at the Terms of Union, particularly the vague clauses which covered Aboriginal affairs. It examines some of the major policies of the Department of Indian Affairs, including the Indian Act and the creation of Indian Reserves. Specific discriminatory laws are outlined, including the banning of the potlatch, making land claim pursuits illegal, and the loss of status by First Nations women. Finally, this chapter describes how the state and the church worked together to use education as a colonizing force, resulting in the devastating legacy of Residential Schools.

Prescribed Learning Outcomes

It is expected that students will:

- analyze the division of powers in Canada and its historical and present-day impact on issues related to First Nations
- explain the intent of various government policies related to B.C. First Nations before and after Confederation
- assess the impacts of contact and colonialism on social organization, spiritual beliefs, and governance among B.C. First Nations
- assess the impact of European contact and colonialism on First Nations education, with reference to missionaries

Key Concepts

- One of the aims of the Indian Act was to assimilate First Nations people into mainstream Canadian society.

- One of the results of the Indian Act was to keep First Nations societies distinct and unassimilated.
- Under the Indian Act, First Nations saw control of their lives, land, and livelihood taken away and put into the hands of government officials.

Vocabulary

enfranchisement, title, treaty

Materials and Resources

- Excerpts of first-person accounts of attending residential schools (see list on page 95)
- Videos: *Kuper Island: Return to the Healing Circle* (NFB); *Where the Spirit Lives* (Atlantis Films); *The Awakening of Elizabeth Shaw* (Video Out Distribution); *Rabbit-Proof Fence* (commercial video available on DVD); *Circle Unbroken* series: videos 1, 3, and 4.
- Blackline Masters 6-1 to 6-5

Teaching Strategies and Activities

1. Joining Canada

- Discuss the meaning of “division of power” as it relates to Canada’s relationship with its provinces. Review some aspects of government that come under federal control. (*Defense, postal service, international affairs, banks, criminal law, immigration, “Indians” and their lands.*) Some questions for discussion:
 - What are some powers of the provinces? (*Lands and resources, education, and agriculture.*)
 - What were and are the implications of the division of powers for First Nations people in the past and today? (*Legislated control of important aspects*)

of their lives were split between two levels of government; there is still, in most cases, no agreement between the three parties on land claims.)

- Have students create a political cartoon or poster that comments on B.C.'s entry into Confederation. They should include representations of politicians from both governments, as well First Nations people. Discuss possible metaphors that might represent what happened, making reference to things such as a tug of war, or slicing up a pie. Ask students to make reference to the Royal Proclamation and the Terms of Union.

2. Indian Act

The text of the Indian Act is available in a number of forms, including on-line. One easily accessible site is www.bloorstreet.com/200block/sindact.htm. The document *The Indian Act and What it Means*, produced by the Union of B.C. Indian Chiefs, is a valuable resource. It interprets the text of the Indian Act in plain language.

- You may want students to examine the Indian Act in some depth. Groups of students could research how different sections apply today, and report to the class. Some topics are: Reserves, Wills and Inheritance, Government, Taxation, and Membership.
- Obtain a copy of an older version of the Indian Act (possibly from the Union of B.C. Indian Chiefs) and have students compare it to today's act. What do they notice about the language? Does the meaning change with the language?
- Invite a member of the local band to explain the Indian Act and how it affects the Nation.
- Bring in entertainment videos such as *Smoke Signals* that show clips of reserve life. Have students observe clips and write down what they see. Ask them, "Is there bias in how the communities are portrayed? Why or why not?"

3. Indian Reserves

- Background information: The following are reference books for more information on Indian Reserves:

- *Making Native Space: Colonialism, Resistance and Reserves in British Columbia* (Cole Harris, UBC Press, 2002), offers a comprehensive description of how the reserve system fit into the political thought of the day, and how it was implemented. In addition, the book provides detailed information for many local regions, with meticulous maps.
- *We Get Our Living Like Milk From the Land* includes a chapter called "Lies in the Okanagan," which tells the story of reserves in the Okanagan, with original letters and speeches.
- *A Stó:lō-Coast Salish Historical Atlas* has a map and discussion of the reserves in Stó:lō territory (pages 94–95).

- Have students study the reserves in your local area. Topographic maps will indicate their location. If possible, have them research how local reserves were selected. How much consultation was there with the First Nations whose territory they are on?
- After having read pages 92–94, have students complete the following assignment: Create an artistic expression or write several journal entries that depict life for First Nations People prior to and after the Indian Act.

4. Early Resistance

In general, the public doesn't realize that there was resistance to the Indian Act and reserves as soon as they were imposed. Before they read the text, ask students to predict when First Nations began to protest.

- With your class, examine the original documents and First Nations voices that are in the student book, along with others you may have gathered, especially from the local area. If you have a copy of the Laurier Memorial, use it also. (See Chapter 5, Activity 3.)
- Ask students to find examples of strong, powerful language that the First Nations leaders used to state their case. Have students find one or more quotes that make a statement about the strength and persistence of the leaders who fought for Aboriginal rights and title. Give them the option of creating a collage, a poster, or a poem to convey the message.

- From the beginning of contact, First Nations people have resisted the loss of their lands and their rights. Have students reread the first section of the text “Early Resistance” on page 95 and write notes on the process of consultation that was followed in communities. (*Consulting with entire village or nation; strongest speakers appointed by community; speakers travelled to meet Euro-Canadians; speakers reported back to the community after the meetings.*)
- Using Blackline Master 6-1, have students write notes on several examples of early resistance discussed in the text. If possible, also use local materials to focus on actions taken locally. Some suggested responses are provided on Blackline Master 6-2.
- Use readers’ theatre (students taking roles and reading aloud) to study the original document on pages 96–97 of the student book.

5. Banning the Potlatch

This section introduces the laws banning potlatches, but the topic is dealt with in more detail in Chapter 8, with a discussion of major legal prosecutions.

- Review the potlatch with the class. What are the major purposes of the potlatch or feast system? (See information on pages 51–53 of this guide.)
- Consult with First Nations resource people to determine if there is an Elder in the local First Nations community who would be willing to describe a potlatch he or she has attended, including recent potlatches. If this is not possible, have students visit the on-line display of the Potlatch Collection at the U’mista Cultural Centre in Alert Bay, found at www.schoolnet.ca/aboriginal/umista2/potlatch-e.html. This web site provides a brief overview of the history of the potlatch, and includes the following statement by Agnes Alfred from Alert Bay, speaking in 1980: “When one’s heart is glad, he gives away gifts. It was given to us by our Creator, to be our way of doing things, to be our way of rejoicing, we who are Indian. The potlatch was given to us to be our way of expressing joy.”
- Show the video *The Potlatch* (video 1 in the *Circle Unbroken* series) and activities from the accompanying *Teacher’s Guide*.
- Discuss with students: What were the government’s intentions in banning the potlatch? (*To enforce mainstream Euro-Canadian cultural values such as thrift and the work ethic.*)
- Have students research other traditional First Nations ceremonies and gatherings that were banned in Canada at different times. (*Sundance, pow wow.*) Ask them to present their findings orally or by creating a poster.
- Ask students to read the letter to the editor by Chief Maquinna arguing for the potlatch, reproduced on Blackline Master 6-3, and look at the photograph of him in Chapter 4, page 66 of the student book. Discuss: What roles does the potlatch serve, according to Chief Maquinna’s letter? Note: Chief Maquinna shown on page 66 is not the chief referred to in Captain Cook’s journal.
- For more original documents about the potlatch, see the BCTF Lesson Aid No. 2011, “To Potlatch or Not to Potlatch,” by Charles Hou, or the more recent book *Potlatch Perspectives*, by Karin Clark, which reprints the same documents.

6. Education Past and Present

- Have students define what they think education is. Have them share their answers with a partner (think, pair, share). Using think/pair/share, have them retell an important learning experience, including who taught them and why it was such a positive experience. Have them share answers with the rest of the class.
- Referring back to the section on traditional education in Chapter 3 (pages 52–53), have students brainstorm what traditional education is. Have them compare traditional education to the residential school experience. You may want them to use compare and contrast formats such as those presented on Blackline Masters 4-4 and 4-5.
- Have students teach one another or the class an activity. It could be such things as tying knots, tying

ties, macrame, etc. This is intended as a short exercise of no more than 5 or 10 minutes. Have them reflect on their learning experiences.

7. Residential Schools

A great deal has been written about residential schools in recent years, and the legacy of abuses is in the news regularly. It is a sensitive and often painful topic, yet it is important for students to understand its history and how it affects First Nations communities, and the broader Canadian society. Below are just a few of the various resource materials available. Activities you do with your students will depend on how directly, if at all, these abuses have impacted them.

- Select a video about residential schools. The first of the following videos deals frankly with the grim experiences children had in the schools. Prepare students for the sensitive topics discussed and some graphic descriptions given by the people being interviewed. Strong emotions are displayed, and there are references to sexual abuse and alcoholism.
 - *Kuper Island: Return to the Healing Circle* (NFB, 43 min., 1997). Some survivors of Kuper Island Residential School discuss their experiences at the school and since leaving the school. It depicts a healing journey back to the site, and the steps some of the survivors are taking to heal themselves.
 - *Where the Spirit Lives* (Atlantis Films, 1991, 93 min.). A fictional story of a young girl's experiences in a residential school.
 - *The Awakening of Elizabeth Shaw* (Video Out Distribution, 1996, 25 min.). Based on a letter written by a worker in the Port Simpson School for Boys, 1898, describing the abuses she witnessed there.
- Show the video *Rabbit-Proof Fence* (copyright Miramax films, 2002, available on DVD), about the residential school experience of Aboriginal children in Australia. Have the students research the colonial education experiences of other indigenous peoples of the world and prepare an oral presentation, a poster, or a written report.
- Use the following three following activities in a station approach to teaching:
 - Station One: Using a large map of B.C., have students locate the residential schools listed on Blackline Master 6-4. Include the names, dates, and religious affiliations.
 - Station Two: Have students view the 20-minute video *Education As We See It*, from the *Circle Unbroken* series. Then have them answer the following questions:
 1. What are some of the consequences of sending children to residential schools?
 2. How might these experiences affect Aboriginal people's feelings about education today?
 3. The last part of the video presents images of schools run by First Nations communities and of First Nations teachers in the classroom. What are some of the positive features of these teaching and learning environments?
 - Station Three: Provide several stories written by people who attended residential school. For example, use excerpts from *The Stolen Years* or *Behind Closed Doors*, or from part two of *Coyote U*. Have students read two of the stories and write in their Reflective Journals about them.
- For more background on the Case Study "Death of a Residential School Runaway," refer to the book *Victims of Benevolence* by Elizabeth Furniss.
- *A Stó:lō-Coast Salish Historical Atlas* has an informative description of St. Mary's Roman Catholic Boarding School (see pages 68–69) and of Coqualeetza Residential School (pages 74–75). Have students compare these descriptions to information about local residential schools, if available.
- An excellent web site entitled "Totem" includes some enlightening interviews with Kwakwaka'wakw people, including memories of the St. Michael's Residential School in Alert Bay. The web address is www.l2ed.com/new/totem. Follow the Culture link to find the interviews.
- Here are sample questions for class discussion:

- What are some of the negative personal feelings that residential school survivors were left with? (*Anger, hatred, shame, lack of ability to communicate feelings, repression of feelings, broken trust, loneliness and isolation from others, lack of pride, and feelings of being “stupid”.*)
- What impact might these feelings have on their personal lives as adults?
- There are some positive reports of residential school experiences. These reports seem to stem from the generation who went to school between the two world wars, some of whom chose to attend. See interviews on the Totem site mentioned above, which discuss people choosing to go to school. Discuss: What might their positive experiences have been? (*Learning skills and trades that would help them get ahead in the modern world, and making friends.*)
- Ask students to put themselves in the shoes of a student attending residential school and write a letter home describing their experiences and feelings.

7. Simulation Games

A simulation game can provide experiential learning and give students greater understanding of complex issues. You may choose to use or adapt one of these simulations. Remember that with any simulation, the most important step is the debriefing afterwards.

- “The Discovery of the Planet Earth.” This simulation is included in the National Adult Literacy Database web site: <http://www.nald.ca/CLR/firstnat/unit2.pdf>. as part of a First Nations Literacy Theme Unit. In a scenario analogous to the colonization of North America, aliens colonize the earth and dramatically change culture, social development, economics, and politics. Students work in groups to make decisions about dealing with the changes.
- “Colonialism Game” in the *NESA Activities Handbook for Native and Multicultural Classrooms*. Vol. 1 (page 61). This simulation game demonstrates the functions and the effect of colonialism on an indigenous people.

- “The Team Game,” about the Indian Act, found online at www.okmainregion.net (follow links to Aboriginal, Secondary, to find Team Game).

8. Treaty 8

The original documents for Treaty 8 are available online at www.ainc-inac.gc.ca/pr/trts. The book *Native Studies of Northeastern B.C.*, by Art Napoleon, includes background information, oral stories, and activities.

Note: The amount of \$5.00 referred to on page 43 has a value approximately equivalent to \$100 today.

- Ask students: How did the methods of resistance in the Peace River during the Klondike gold rush differ from most other early protests? (*Used the technique of blockades whereas most others used petitions, letters, and face-to-face meetings.*)
- Stimulate students’ creative thinking with the following activity: Imagine you are a journalist covering the Peace River district at the time of the signing of Treaty 8. Write an article telling the world about the treaty settlement in the Peace. Remember the 5 W’s: who, what, when, where, and why.
- If your students have researched the wording of the treaty, you may want to discuss what we can learn from the Treaty 8 experience to apply to treaty-making today.

9. Government Attitudes

- Discuss examples that show the provincial government’s attitude towards First Nations people and their land claims. (*McBride’s refusal to discuss title; purchase of urban lands—Songhees and Kitsilano—using undue pressure.*) For more information on the Kitsilano reserve and subsequent litigation and settlement, see the Squamish Nation’s web site at www.squamish.net/news/kits/kits.htm.
- Discuss why some First Nations leaders feel the federal government failed to fulfill its responsibilities to look out for the best interests of First Nations people. (*The 1913 transfer of the Kitsilano reserve to*

the province took place without the involvement of the federal government, which was responsible for Indian lands. This is one of many examples; others include leasing reserve lands at far below reasonable rates, and allowing resource extraction on traditional territories without signing treaties.)

Critical Challenge

Create a Tribute to Honour an Individual or Group

This Critical Challenge asks students to use the information they have learned about government-initiated discriminatory actions against First Nations people, and create a tribute to honour an individual or a group of First Nations people who survived and overcame one of these obstacles.

- Begin by having students read the text by Jeannette Armstrong on page 101 of the student book. In it she pays tribute to members of her family who resisted oppressive laws.
- Discuss how this excerpt is structured. (*She mentions traditional values and talks about the colonial context of her family's resistance. She describes what actions her family members took, and she expresses her feelings about them.*)
- Then ask students to select an individual or group of people to honour. The selection is key, and you should spend time discussing options. The tribute may be to a specific person, in which case the student may know about particular events, such as in Jeannette Armstrong's case. Since it may be difficult for some students to identify an individual, they can address the tribute to a group of people, and use their knowledge to imagine what their experiences may have been. Some possibilities for subjects are:
 - family ancestors
 - a local early First Nations leader whom the class or the community has identified
 - the chiefs who took their protests to government officials
 - a community that defied the anti-potlatch law
 - a student of a residential school
 - the chiefs who stood up to the Klondike miners
- Proceed with the Critical Challenge as follows:
 - Students brainstorm some of the traditional knowledge, skills, and values their subject probably had.
 - Students make notes about the historical context of the subject's experiences. For example, What laws were passed that had an impact on First Nations people during the subject's life? (*E.g., the anti-potlatch law; laws forcing First Nations children to attend Residential Schools; laws that prevented First Nations people from voting in federal and provincial elections.*)
 - Students describe the subject's actions and reactions to government policies. If the subject is a well-known leader, this may involve researching speeches, newspaper articles, a biography, or other historical documents.
 - In their tribute, students include their personal response. (*E.g., admiration for the person's leadership, respect for the person's strength in enduring hardship, and gratitude for how the person's actions led to change.*)
- Some options for presenting the tribute are:
 - a speech, presented to the class or on tape
 - a poem
 - a PowerPoint presentation
 - a display
 - a scrapbook
- Use the assessment rubric on Blackline Master 6-5 to evaluate the content of the presentation.

Extension Activities

1. To help your students understand the role of Duncan Campbell Scott in setting formative government policies, view the video *Duncan Campbell Scott: The Poet and the Indians*. This 56-minute National Film Board video contrasts Scott's roles both as the main policy-maker in the Department of Indian Affairs and as one of Canada's most highly regarded poets.

- Discuss: How did Scott come to have so much power to affect the lives of First Nations people?
 - Brian Titley's book *A Narrow Vision* is another good resource on Duncan Campbell Scott.
2. To practise the skills of accessing and interpreting primary sources, and to study land issues in more depth, have students read more original documents from the post-colonial era in *Papers Connected with the Indian Land Question, 1850–1875*. As well as showing the allocation of early reserves, they illustrate the difficulties that Indian Commissioner Israel Powell had, being caught between the forces of the provincial and federal governments. Another useful document from the same source is the letter to a Victoria paper by C.J. Grandidier, a priest in the Okanagan, detailing the unfair treatment of Aboriginal people (pages 145–148).

Additional Resources

Indian Act, Reserves

- Armstrong, Jeannette, et al. 1994. *We Get Our Living Like Milk From the Land*. Penticton: Theytus Books.
- Duncan Campbell Scott: *The Poet and the Indians*. 1985. National Film Board.
- Harris, Cole. 2002. *Making Native Space: Colonialism, Resistance and Reserves in British Columbia*. Vancouver: UBC Press.
- The Indian Act and What it Means*. 1988. Vancouver: Union of B.C. Indian Chiefs.
- Napoleon, Art. 1988. *Native Studies of Northeastern B.C.: An Adult Basic Education Curriculum*. Victoria: Ministry of Advanced Education.
- Papers Connected with the Indian Land Question, 1850–1875*. 1988. Victoria: Queen's Printer.
- Titley, E. Brian. 1988. *A Narrow Vision: Duncan Campbell Scott and the Administration of Indian Affairs in Canada*. Vancouver: UBC Press.
- Hou, Charles. *To Potlatch or Not to Potlatch*. BCTF Lesson Aid No. 2011.
- Sewid-Smith, Daisy. 1979. *Prosecution or Persecution?* Campbell River: Nu-Yum-Balees Society.

Residential Schools

- Breaking the Silence*. 1994. Ottawa: Assembly of First Nations.
- Carlson, Keith Thor (ed.). 2001. *A Stó:lō-Coast Salish Historical Atlas*. Vancouver: Douglas & McIntyre.
- Moran, Bridget and Mary John. 1997. *Stoney Creek Woman: The Story of Mary John*. Vancouver: Arsenal Pulp Press.
- Murphy, P. J., George P. Nicholas, and Marianne Ignace (eds.). 1998. *Coyote U: Stories and Teachings from the Secwepemc Education Institute*. Penticton, B.C.: Theytus Books.
- Fournier, Suzanne and Ernie Crey. 1997. *Stolen From Our Embrace: The Abduction of First Nations Children and the Restoration of Aboriginal Communities*. Vancouver: Douglas & McIntyre.
- Furniss, Elizabeth. 1995. *Victims of Benevolence*. Vancouver: Arsenal Pulp Press.
- Haig-Brown, Celia. 1988. *Resistance and Renewal: Surviving the Indian Residential School*. Vancouver: Tillacum Library.
- Jack, Agness (ed). 2001. *Behind Closed Doors: Stories from the Kamloops Indian Residential School*. Penticton: Theytus Books.
- Jaine, Linda (ed.). 1995 *Residential Schools: The Stolen Years*. Saskatoon: University of Saskatchewan.
- Loyie, Oskinko Larry and Vera Manuel. 1998, *Two Plays About Residential School*. Vancouver: Living Traditions.
- Miller, J. R. 1996. *Shingwauk's Vision: A History of Native Residential Schools*. Toronto: University of Toronto Press. [Use as a teacher resource.]

Potlatch

- Clark, Karin. 1995. *Potlatch Perspectives*. Victoria: First Nations Education Division, Greater Victoria School District.

BLACKLINE MASTER 6-1

Early Resistance

Nation	Reasons for Resistance	How They Resisted
Nation	Reasons for Resistance	How They Resisted

BLACKLINE MASTER 6-2

Early Resistance**Some Suggested Responses**

Nation	Reasons for Resistance	How They Resisted
Stó:lō	Reserve lands were further reduced.	<p>Wrote letters and petitions.</p> <p>Travelled to present petitions to government officials.</p>
Nation	Reasons for Resistance	How They Resisted
Nisga'a and Tsimshian	<p>Opposed to the idea of Indian reserves.</p> <p>Asserted their Aboriginal title to the land.</p>	<p>Nisga'a and Tsimshian leaders joined forces.</p> <p>Used colonial documents to challenge politicians.</p> <p>Travelled to the provincial and federal governments in Victoria and Ottawa.</p> <p>Demanded treaties be signed.</p>

BLACKLINE MASTER 6-3

POTLATCH

Letter from Chief Maquinna

. . . 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, 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 \$2,000 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 \$2,000 I am out and I will save them till I am old and give no more potlatches!

MAQUINNA, X (his mark) Chief of the Nootka

Source: the *Victoria Daily Colonist*, Victoria, British Columbia, Wednesday, April 1, 1896, quoted in *To Potlatch or Not to Potlatch*, by Charles Hou, BCTF Lesson Aid No. 2011, pages 49–50.

BLACKLINE MASTER 6-4

Locating Residential Schools

Locate the following schools on a map of B.C. If you are aware of other residential schools in your region, you may add them to the list.

Residential Schools/Boarding Schools*			
Place	Name	Dates Operated	Church Affiliation
Ahousaht	Ahousaht	1903–1907	Presbyterian
Alberni	Alberni	1909–1920s	Presbyterian
Alert Bay	Alert Bay Girl's Home	1888–1905	Anglican
Alert Bay	St. Michael's	1929–1975	Anglican
Chemainus	Kuper Island	1890–1975	Roman Catholic
Cranbrook	St. Eugene's	1898–1970	Roman Catholic
Fraser Lake	Lejac	1910–1976	Roman Catholic
Kamloops	Kamloops	1890–1978	Roman Catholic
Kitamaat	Elisabeth Long Memorial	1922–19?? (closing date unknown)	Methodist
Lower Post	Lower Post	1951–1975	Roman Catholic
Lytton	St. George's	1901–1979	Anglican
Metlakatla	Metlakatla	1873–1899 and 1889–1908	Anglican/Methodist
Mission	St. Mary's	1861–1984	Roman Catholic
North Vancouver	St. Francis/Squamish	1898–1959	Roman Catholic
Port Alberni	Alberni	1920–1973	United Church
Port Simpson	Girl's Home	1893–1920s	Methodist
Port Simpson	Boy's Home	1903–1920s	Methodist
Sardis	Coqualeetza	1861–1866; 1866–1940	Methodist
Sechelt	Sechelt	1912–1975	Roman Catholic
Tofino	Christie/Kakawis	1900–1983	Roman Catholic
Williams Lake	Cariboo/St. Joseph's Mission	1890–1953; 1953–1981	Roman Catholic
Yale	All Hallows	1889–1918	Anglican

*Note that in 1923 the names of the schools changed from Boarding Schools to Industrial/Residential Schools. This list may not be complete.

BLACKLINE MASTER 6-5

Assessment Rubric

Tribute to Honour an Individual or Group

Scale	Understanding of context	Presentation
4	Demonstrates an advanced understanding of the cultural, political, and social contexts of the life experiences of the subject(s). Makes insightful connections between events and life experiences.	The presentation has a powerful impact. Extensive research is evident. Creative ways are found to honour the subject(s).
3	Demonstrates a substantial understanding of the cultural, political, and social contexts of the life experiences of the subject(s). Makes appropriate connections between events and life experiences.	The presentation makes a strong impact. Research is mostly complete. Subject(s) are honoured in original ways.
2	Demonstrates a limited understanding of the cultural, political, and social contexts of the life experiences of the subject(s). Connections between events and life experiences are sometimes unclear.	The presentation is somewhat effective. There are gaps in the research or research could have been more substantial. An attempt has been made to honour subject(s) in an interesting manner.
1	Demonstrates very little understanding of the cultural, political, and social contexts of the life experiences of the subject(s). Does not make connections between events and life experiences.	The presentation is not effective. Little research is apparent. Subject(s) are honoured in a superficial manner.

Adapting to New Economies

Summary of the Student Book

This chapter discusses the meaning of capitalism, and describes how it disrupted traditional land and resource use. It explains the changes brought about by changing from a communally based work ethic to the wage economy of the Industrial Revolution. Several industries are discussed in detail, including the salmon canning industry on the coast, agriculture in the interior, and the role of women in the logging industry.

Prescribed Learning Outcomes

It is expected that students will:

- assess the impacts of contact and colonialism on social organization, spiritual beliefs, and governance among B.C. First Nations
- assess the impact of changing post-contact economies on First Nations societies
- describe the varied and evolving responses of First Nations people to contact and colonialism

Key Concepts

- 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 wage economy had different kinds of impact on women than on men.
- The division of powers between the federal and provincial governments has complicated the issues surrounding control of resources.

Vocabulary

appropriate, capitalism, trade union

Materials and Resources

- *A Stó:lō-Coast Salish Historical Atlas*
- *Masters in Our Own House: The Path to Prosperity* (Skeena Native Development Society)
- Blackline Masters 7-1 to 7-3

Teaching Strategies and Activities

1. Resource Appropriation

Discuss the changing ways in which resources were used in the province. Have students compare traditional resource use, early resources (furs and gold), and industrial resource use (forests, fish, minerals, water, agricultural land).

- In small groups, ask students to review some of the attributes of First Nations traditional resource use. (*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.*) Then ask them to brainstorm some of the basic requirements of the capitalist market. (*Capital, resources, labour, markets.*) Ask students:
 - How did First Nations people and their resources fit into this system?
 - From the First Nations' perspective, what was lost?
- Discuss how industries' demand for resources conflicted with Aboriginal rights. (*Laws supported industry appropriation of resources; First Nations lost control of what had always been theirs.*)
- Have students write an opinion piece or editorial on the following topic: "If Aboriginal Title had been recognized and First Nations people had been fairly compensated for their resources, how might Aboriginal society be different today?" (*A big IF, but had fair*

compensation been paid for their resources, First Nations people would have had the financial capital to operate businesses if they had so desired, and they could have participated fully in the development of the province's economy. Across Canada, First Nations likely would have managed resources such as fish and forests differently than multinational corporations have. Today First Nations are demanding involvement in resource management as part of their Aboriginal rights that have not been recognized.)

- In small groups, have students discuss: How does the Indian Act help or hinder the building of First Nations economies?

2. Wage Economy Overview

Use Blackline Master 7-1 to have students compare First Nations involvement in three industries featured in this chapter: salmon fishing, farming, and ranching. Some suggested responses are shown on Blackline Master 7-2.

- Discuss the similarities and differences in the experiences of First Nations workers in these three industries.
- Have students research what type of economy the local First Nations were involved in before contact, during contact, and more recently.
- Have students construct a timeline of major events discussed in the section "Fishing for Living," from the 1880s to the 1970s.
- Ask students to illustrate three scenes of Aboriginal people involved in fishing, from the early years of contact to the present. Have them add a caption to each image.
- For a general reference to Aboriginal involvement in the workforce, see Rolf Knight's *Indians at Work*.

3. Living and Working Spaces

- Have students map the living and working spaces for one or more of the industries in Activity 2 above to analyze how First Nations workers were treated as a workforce. Consult *A Stó:lō-Coast Salish Histori-*

cal Atlas for some excellent examples of mapping a salmon cannery and a hop farm.

- In most cases, Aboriginal families were housed in cabins grouped together. Other segregated housing may have been in evidence (such as Chinese bunk-houses in salmon canneries). Ask students why they think housing was segregated by race.
- If possible, have students research a cannery, farm, ranch, or sawmill in the local area.

4. Aboriginal Businesses

- This chapter focusses on industries where First Nations people worked as employees. Still, there were some First Nations people who ran their own small businesses, such as stores. Working in small groups, have students research examples of businesses run by First Nations people before World War II. They may focus on local businesses or use *Indians at Work* as a reference. Their findings could be presented as a poster or in the form of an oral presentation.
- A good teacher's resource is *Masters in Our Own House: The Path to Prosperity*, a report of the Think Tank on First Nations Wealth Creation, by the Skeena Native Development Society produced in 2003. The material in this report would be useful in discussing economies and future enterprises of First Nations, with specific reference to the Indian Act. See bibliography for ordering information.

Critical Challenge

Seasonal Rounds in the New Economy

In this challenge, students will apply their understanding of First Nations participation in B.C.'s economy to chart changes in seasonal activities and interpret the impacts these changes had on people's lives.

- As a class, review the seasonal rounds traditionally followed by local First Nations as they harvested resources. Review the information collected in Chapters 1 to 3.

- Have students research the ways that First Nations families in 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. 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 to more fully understand changes over time.
- Ask students to create two charts, one showing traditional seasonal round activities and one showing the new seasonal rounds for the selected period. If possible, show students an excellent model of such a chart in *A Stó:lō-Coast Salish Historical Atlas*, pages 64–65, “Seasonal Rounds in an Industrial World.”
- In small groups, have students interpret the charts to understand how First Nations peoples' lives changed once they entered the wage economy. Suggest that they discuss:
 - Where was the largest amount of time spent?
 - What traditional activities were dropped or marginalized?
- Ask students to imagine they are journalists hired to write a short article explaining to the public how local First Nations families' lives were changed by the new economy. Suggest that students think of the activity in terms of a narrative, writing a story about the changes. Suggest they personalize the story to focus on one family, real or fictional. They could begin by writing a catchy title.
- Assess students' work using the Assessment Rubric on Blackline Master 7-3. You may also want to use General Assessment Rubric 3 (Written Report), page 192.

Reflective Journal

- Suggest that students address the following: What were your personal reactions to the topics studied in this chapter? Self-assess your involvement with the discussions and activities. Could you put yourself in the shoes of First Nations workers?

Extension Activities

1. Have students research examples of ways in which Aboriginal people and communities have started their own businesses in recent years. See Chapter 12 in the student book for some examples. First Nations newspapers and web sites are also good sources of information.
2. Have students work together to build a diorama of one of the places First Nations people worked, such as a salmon cannery or hop farm.
3. Have students compare changes in the styles of homes over time in a local First Nations community. How did the house styles reflect the ways that people were adapting to new economies? See *A Stó:lō-Coast Salish Historical Atlas*, pages 40–46, for an example.
4. For further information and activities about Aboriginal involvement in the forestry sector, see the unit plan “Tsimshian Involvement in the Forest Sector,” found on-line at www.ecoknow.ca (go to Extension Activities).

Additional Resources

- Carlson, Keith Thor (ed.). 2001. *A Stó:lō-Coast Salish Historical Atlas*. Vancouver: Douglas & McIntyre.
- Knight, Rolf. 1996. *Indians at Work: An Informal History of Native Labour in British Columbia, 1848–1930*. Vancouver: New Star Books.
- Newell, D. 1993. *Tangled Webs of History: Indians and the Law in Canada's Pacific Coast Fisheries*. Toronto: University of Toronto Press.

BLACKLINE MASTER 7-1

Earning a Living

	Salmon Fishing	Farming	Ranching
Resources			
How resources were appropriated			
Traditional knowledge used by First Nations workers			
First Nations main participation in this industry			
Seasonal movement required?			
Opportunities for First Nations investment			
Obstacles to First Nations investment			

BLACKLINE MASTER 7-2

Earning a Living

Some Suggested Responses

	Salmon Fishing	Farming	Ranching
Resources	salmon, water, trees (for making packing boxes)	land, water (irrigation)	land
How resources were appropriated	controls put on access to fish, favouring companies; displacement from traditional fishing sites	controls put on access to land; water rights claimed by settlers	large tracts of land appropriated for ranches
Traditional knowledge used by First Nations workers	knowledge of species; knowledge of fishing techniques and areas; knowledge of tides, currents, weather, and wind patterns; cleaning and butchering skills	stewardship of plant resources	breeding, raising, and riding horses
First Nations main participation in the industry	fishing (men and women); cannery work (women)	labourers	ranchhands, cooks
Seasonal movement required	yes, to salmon canneries; seasonal migration along the Northwest Coast	usually to large farms, especially hop farms	yes, to ranches
Opportunities for First Nations investment	ownership of fishing boats and licences	small farms	small ranches
Obstacles to First Nations investment	debt to company, competition, lack of access to investments and markets, declining fish stocks	restricted land base, no access to water for irrigation	restricted land base

BLACKLINE MASTER 7-3

Assessment Rubric

Seasonal Rounds in the New Economy

Scale	Understanding of impacts	Charts	Article
4	Demonstrates an advanced understanding of the impact of changing economies on people's lives. Makes significant and unique connections between personal lives and major concepts.	Seasonal Rounds charts communicate very effectively and show that extensive research was done. Very detailed data is represented for a specific time period. Uniquely designed with considerable skill and care.	The article provides a rich interpretation of important effects of economic changes on personal lives. Includes many details which are interpreted in the context of the economic conditions with considerable insight.
3	Demonstrates a substantial understanding of the impact of changing economies on people's lives. Makes well-thought-out connections between personal lives and major concepts.	Seasonal Rounds charts communicate effectively and show much research was done. Data represented is complete for the specific time chosen. Designed with considerable skill and care.	The article provides a complete interpretation of important effects of economic changes on personal lives. Includes details which are interpreted in the context of the economic conditions.
2	Demonstrates an incomplete understanding of the impact of changing economies on people's lives. Some connections made between personal lives and major concepts are inappropriate, or few connections are made.	Seasonal Rounds charts have limited success in communicating the data. Evidence that more research could have been done. There are gaps in the data represented. The time period represented is unclear. Could have been designed with more skill or care.	The article provides an interpretation of some of the effects of economic changes on personal lives. Includes few details or their interpretation in the context of the economic conditions is unclear.
1	Demonstrates little understanding of the impact of changing economies on people's lives. No connections are made between personal lives and major concepts.	Seasonal Rounds charts do not clearly communicate the information. Little evidence of research. Many gaps in the data represented. No specific time period is represented. Design is incomplete.	The article does not provide an interpretation of significant effects of economic changes on personal lives. Includes no details or no interpretation in the context of the economic conditions.

Organizing for Aboriginal Rights, 1912–1951

Summary of the Student Book

This chapter continues the historical journey of Aboriginal people from just before World War I to just after World War II. Leaders and communities continued to assert their Aboriginal rights and requested treaties with the governments, but obstacles continued to block progress. Communities began organizing to present well-documented legal cases. One of the key organizations was the Allied Indian Tribes, formed in response to the province-wide McKenna-McBride Commission, which was mandated to bring a “final solution” to Aboriginal issues in the province. The work of organizing for rights was cut short when the government made it a criminal act to meet, raise money, or pursue in any way the achievement of Aboriginal title or land claims. The Native Brotherhood emerged as a leading body to push for changes before, during, and after World War II. The chapter also considers the role of Aboriginal war veterans.

Prescribed Learning Outcomes

It is expected that students will:

- assess the impacts of contact and colonialism on social organization, spiritual beliefs, and governance among B.C. First Nations
- describe the varied and evolving responses of First Nations people to contact and colonialism
- analyze land issues with reference to key events in First Nations resistance to land encroachment, locally, provincially, and nationally

Key Concepts

- First Nations people have always upheld their Aboriginal rights and sought to make treaties.
- First Nations political organizations have used peaceful means to lobby for land claims and fair treatment of First Nations people.

- First Nations and Métis veterans of WW I and II played an active role in organizing for Aboriginal rights.

Materials and Resources

- Videos: *Potlatch* and *Time Immemorial* (Circle Unbroken series, Video 3); *Forgotten Warriors* (NFB); *Fallen Hero: The Tommy Prince Story* (Filmwest)
- Books: *You Are Asked to Witness*; *We Get Our Living Like Milk From the Land*
- <http://www.vcn.bc.ca/~jeffrey1/tribute.htm>
- Blackline Masters 8-1 to 8-4.

Teaching Strategies and Activities

1. Time Immemorial

Introduce the chapter by having students view the video *Time Immemorial* (Circle Unbroken, Video 3) to see how the Nisga'a have been resisting the seizure of their lands since the early days of their land claims struggles. (You may want to view the full 60-minute version of this video, *As Long as the Rivers Flow: Time Immemorial*.)

- This video spans the time before and after the dates covered in this chapter. The Nisga'a Treaty will be studied in Chapter 13.
- Discuss the persistence of the Nisga'a people in working to have their lands and Aboriginal rights recognized. Point out that most other First Nations have had similar struggles, although they may have gone about it in different ways.
- Have students research what has taken place in their area and what the local First Nations are asking for now. Compare the local situation with the Nisga'a people's struggle for recognition of Aboriginal rights.

2. McKenna-McBride Commission

Background information: When the McKenna-McBride Commission visited nearly every First Nations band in B.C., some bands had additional reserves allotted, and some had lands removed from their reserves. These are called “cut-off lands.” Much of the testimony given to the commission was recorded and may be available for research. It may be possible to ask the local band council office or treaty office for help in locating relevant documents.

- The official reports were published and may be available in some libraries. The major reports are available on-line at the Union of B.C. Indian Chiefs site: www.ubcic.bc.ca/m_mtoc.htm. The UBCIC site also has an excellent document, “Researching The Indian Land Question In BC: An Introduction To Research Strategies & Archival Research For Band Researchers,” which can be downloaded from www.ubcic.bc.ca/manual.htm.
- *Making Native Space: Colonialism, Resistance and Reserves in British Columbia*, by Cole Harris, is an excellent reference for information about the McKenna-McBride Commission.
- For examples of speeches that First Nations leaders delivered to the commission, see the following:
 1. Okanagan: *We Get Our Living Like Milk From the Land*, pages 61–65.
 2. Nuxalk Nation web site: www.nuxalk.org/html/mckenna.htm.
- For an on-line example of mapping changes in reserves, see a history of the Tl'azt'en reserves: web.unbc.ca/ctl/geog403.
- Have students work in pairs to research what happened in your local area during the McKenna-McBride Commission. Direct them to some of the resources listed above. Ask them to map the reserves in your region before and after the McKenna-McBride Commission.

3. Allied Indian Tribes and the Native Brotherhood

- Discuss the work done by the Allied Indian Tribes and the Native Brotherhood. Ask students to respond to the following questions:
 - How were these two groups connected? (*They had similar goals; some of the same people were leaders; the Native Brotherhood took over where the Allied Indian Tribes left off.*)
 - Why was the Allied Indian Tribes forced to disband? (*Enactment of Section 141 of the Indian Act.*)
- Blackline Master 8-1 has the text of Section 141, an amendment to the Indian Act, as well as a statement about the amendment by the Minister responsible for Indian Affairs. Discuss the context for the Minister's statement: Was his analysis of the intent of the legislation fair? Was this legislation meant to protect First Nations from unscrupulous lawyers, or was it intended to stop Aboriginal people from organizing for land claims? For more detail on the struggles of the Allied Indian Tribes with the Department of Indian Affairs see *Aboriginal People and Politics*, Chapter 8, and *A Narrow Vision*, Chapter 8.

4. Prosecuting the Potlatch

Have students review the purposes of the potlatch (Chapter 3) and the introduction of the anti-potlatch laws (Chapter 6) in the student book. If you have not already discussed the importance of the potlatch with your class, refer to pages 49–51 of this guide. Then view the video *Potlatch (Circle Unbroken series, Video 3)*, which focusses on the prosecutions discussed in the case study in this chapter.

- *Background information:* The role of the RCMP in the prosecution of the potlatch is interesting. In 1920 its name changed from Northwest Mounted Police to Royal Canadian Mounted Police and it was charged with enforcing federal legislation throughout Canada. The fact that one of the first new RCMP posts was established in the remote village of Alert Bay shows the determination with which the government intended to prosecute and end the potlatch.

- For a more detailed account of Dan Cranmer's potlatch and the subsequent prosecution, see Daisy Sewid-Smith's book *Prosecution or Persecution?*
- In small groups, have students discuss the following questions:
 - What were some of the renewed efforts to stamp out the potlatch in the 1920s? (*Change the law to make it possible to be tried by a justice of the peace; establishment of RCMP station in Alert Bay; direct instructions given to Indian Agent Halliday; imprisonment was carried out.*)
 - What were some of the procedures that were carried out in the Cranmer potlatch prosecution? (*Indian Agent acting as judge; arresting officer acting as prosecutor; interpreter apparently biased; agreement to suspend sentences; selling masks and regalia to collectors and interested parties.*)
 - What were some of the direct impacts of this prosecution? (*Hardship and humiliation for those jailed; economic loss for those who held the potlatch and wouldn't get reciprocal opportunities in the future. Threat of imprisonment if other potlatches were held.*)

5. Veterans

- Have students research how Aboriginal veterans were treated during and after WW II, and present an oral report to the class. Chapter 7 (pages 125–138) in *You Are Asked to Witness* provides a thorough account of Stó:lō soldiers' and veterans' experiences. Although this text is specific to the Stó:lō Nation, much of the information reflects the experiences of other First Nations veterans. Students may also consult on-line sources such as:
 - www.vcn.bc.ca/~jeffrey1/tribute.htm
 - ourworld.compuserve.com/homepages/aboriginal.
- Have students view the video *Fallen Hero: The Tommy Prince Story* and then write an obituary for Tommy Prince. This 45-minute documentary focusses on his life and his lasting legacy as a war hero.
- As a class, discuss the significance of Aboriginal veterans as activists within their communities. Suggested question: How did Aboriginal veterans' experiences in WW II contribute to their activism?
- Have students illustrate a design for a memorial for Aboriginal veterans. The memorial could include an epitaph.
- Have students view the video *Forgotten Warriors* and complete the Venn diagram on Blackline Master 8-2 to compare the experiences of Aboriginal veterans with non-Aboriginal veterans.
- Have students complete an internet assignment on Aboriginal veterans using the web site: <http://www.vcn.bc.ca/~jeffrey1/tribute.htm>. Have students choose two or three veterans from each of the World Wars and summarize their achievements and the awards they received. Or have students use a search engine and type in "Aboriginal Veterans" or "Native Soldiers" or various combinations of these terms to try to locate additional web sites about Aboriginal veterans. Have them describe the features of each web site and provide an evaluation of it.
- Have students search on the internet for the findings of the Royal Canadian Legion on Aboriginal peoples' participation in WW II. They may also investigate the Legion's role in lobbying to change racist legislation.
- The *Teacher's Guide for You Are Asked to Witness*, available from the Stó:lō Nation, has a number of other suggested activities relating to First Nations veterans which you may want to adapt for your class.

Critical Challenge

Analyzing Parliamentary Speeches

In this activity, students will summarize and critique three speeches made in the House of Commons and then write a speech in response to the parliamentarians. The speeches were given in 1947 when politicians debated giving the vote to First Nations with status under the Indian Act. They are reproduced on Blackline Master 8-3.

- *Background information*
 - These speeches were recorded in *Hansard* and reproduced in the Native Brotherhood's newspaper, *The Native Voice*.

- There are two parliamentary committees at play here. The Act under discussion is the Dominion Elections Act, which was prepared by the elections committee. The other committee mentioned is the committee on Indian Affairs.
- The term “klootchmen” means “women” in Chinook jargon.
- The speakers were Mr. Brown, chairman of the Indian Affairs committee; James Sinclair, Liberal member for North Vancouver; David Croll, Liberal member for Toronto.
- Ensure that students understand the definition of critique. (*To analyze and evaluate; to express an analytical evaluation of something.*)
- Ask students if they know what *Hansard* is. It is important to understand that everything politicians say in the House of Commons is on public record. (Of course today it is also videotaped.)
- Select students to read the speeches aloud. Point out to students that Peter Kelly was sitting in the gallery listening to these speeches. Ask students to imagine what he was thinking as he listened.
- Discuss students' initial reactions to the speeches.
- Discuss some important terms which the politicians use in their arguments:
 - “taxation without representation” (Note that Croll refers to the part this played in the American Revolution.)
 - “assimilate” (Brown gives his own definition of “assimilate”: to be recognized as a human being!)
 - “wards of the government”
 - “paternalism”
- Have students discuss the three speeches. What is the point of view of the speakers? What assumptions does each speaker make? Did they make any statements that students agree or disagree with?
- Ask students to imagine that they were present in parliament in 1947 and write a speech that they might address to parliament in light of information they have learned from this unit.
 - Students should attempt to deliver the speech in the oratorical style of a skilled politician. You may

wish to discuss and review persuasive speaking techniques.

- It might be informative to tape a portion of the current proceedings in the House of Commons to watch politicians in action.
- Evaluate the speech using the Assessment Rubric on Blackline Master 8-4.

Reflective Journal

- Suggest that students comment on the following: “For some Aboriginal soldiers who fought in WW II, it was their first experience of being treated like equal citizens.” Why would they have been treated more equally in the army than as civilians? What might have been their reaction to returning home and being treated as less than equal? How would you react if you were accepted as an adult in one situation and then treated like a child in another situation?

Extension Activities

1. View the video *Cree Hunters, Quebec Dams* (Circle Unbroken series, Video 1).
2. Have students create a front page for a newspaper. The page should include illustrations with captions and editorials. There are two options for the subject of the newspaper:
 - the treatment of Aboriginal veterans
 - or, the actions of the Canadian government between 1910 and 1949 with respect to Aboriginal people.
3. Suggest that students write about the following scenario: Imagine that you were one of the hosts of a potlatch at which people were arrested and ceremonial objects were seized. What would you want to explain about the significance of potlatch ceremonial objects to people from another culture who don't appear to appreciate the loss to your family and community? What would be your own response to losing objects that are family treasures?

4. Some students may be interested in reading the biography of Peter Kelly, *Roar of the Breakers*, by Alan Morley (Ryerson Press, 1967), which may be available through inter-library loan.

Additional Resources

- Clark, Karin. 1995. *Potlatch Perspectives*. Victoria: First Nations Education Division, Greater Victoria School District.
- Cole, Douglas. 1990. *An Iron Hand upon the People : The Law against the Potlatch on the Northwest Coast*. Vancouver: Douglas & McIntyre.
- Duncan Campbell Scott: *The Poet and the Indians*. 1995. Montreal: National Film Board of Canada.
- Harris, Cole. 2000. *Making Native Space: Colonialism, Resistance and Reserves in British Columbia*. Vancouver: UBC Press.
- Hou, Charles. *To Potlatch or Not to Potlatch*. BCTF Lesson Aid No. 2011.
- Morley, Alan. 1967. *Roar of the Breakers: A Biography of Peter Kelly*. Toronto: Ryerson Press.
- Sewid-Smith, Daisy. 1979. *Prosecution or Persecution?* Campbell River: Nu-Yum-Balees Society.
- Tennant, Paul. 1990. *Aboriginal Peoples and Politics: The Indian Land Question in British Columbia, 1849–1989*. Vancouver: UBC Press.
- Titley, E. Brian. 1986. *A Narrow Vision: Duncan Campbell Scott and the Administration of Indian Affairs in Canada*. Vancouver: UBC Press.

BLACKLINE MASTER 8-1

Forbidding Land Claims

Indian Act, Section 141 (in 1927)

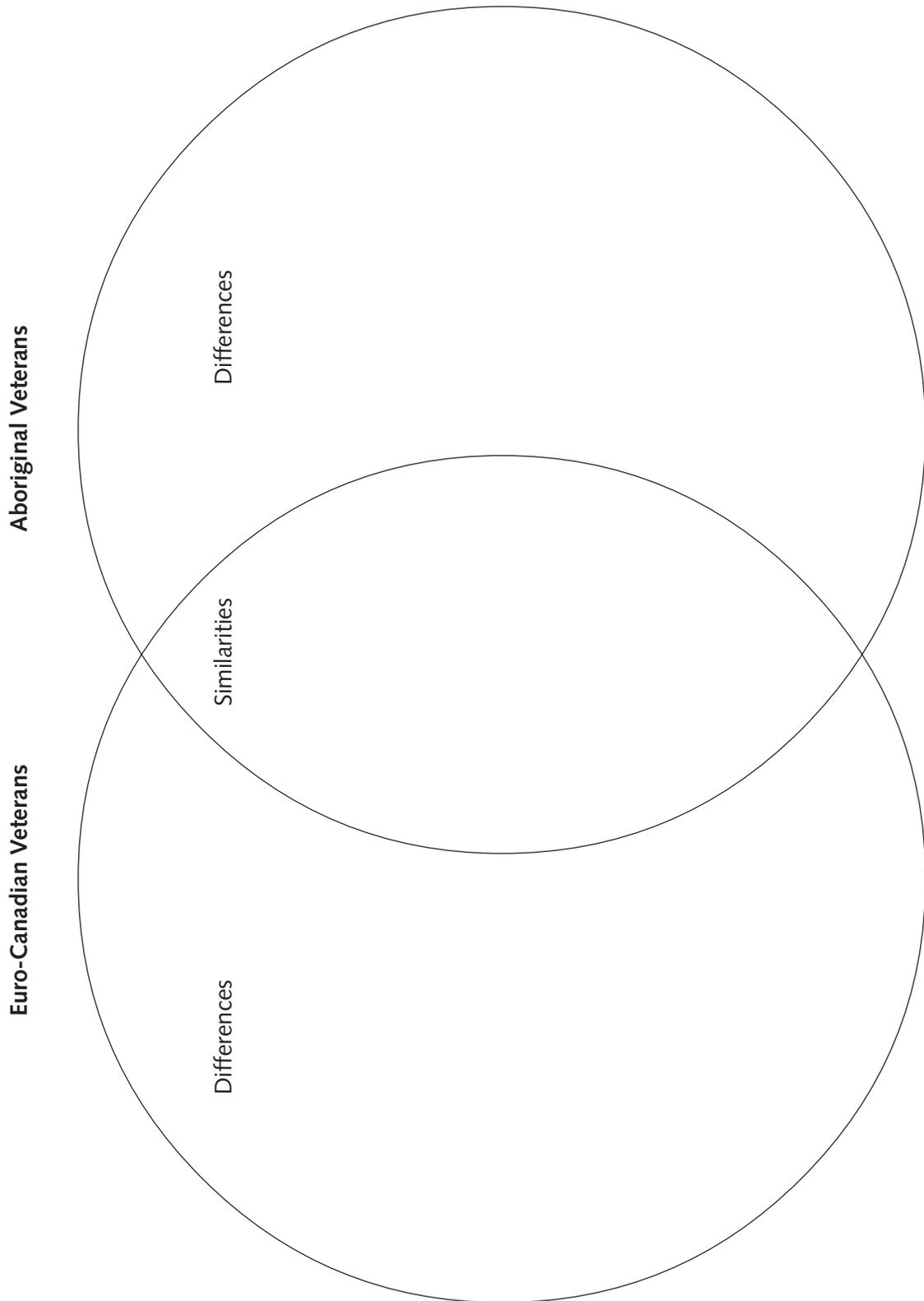
Every person who, without the consent of the Superintendent General expressed in writing, **receives**, obtains, solicits or requests from any Indian any payment or contribution or promise of **any payment** or contribution for the purpose of raising a fund or providing money **for the prosecution of any claims** which the tribe or band of Indians to which such Indian belongs, or of which he is a member, has or is represented to have for the recovery of any claim or money for the benefit of the said tribe or band, **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.

“We think it is to the advantage of the Indians that these contracts [with lawyers] should be scrutinized by the department in order to protect them from exploitation.” —Charles Stewart, Minister of Indian Affairs, speaking about Section 141 of the Indian Act in parliament.

Note: The highlighted words reveal the basic message of Section 141: **Every person who receives any payment for the prosecution of any claims shall be guilty of an offence.**

BLACKLINE MASTER 8-2

Comparing Experiences of Euro-Canadian and Aboriginal Veterans



BLACKLINE MASTER 8-3

Parliamentary Speeches to Analyze

In 1947, just after the end of World War II, the Canadian government passed a new Dominion Elections Act. One Member of Parliament, Mr. Brown, moved an amendment to give the vote to First Nations people. This is a part of the debate from 1947, printed in The Native Voice.

MR BROWN: Mr. Chairman, as we adjourned for the dinner recess I had explained that this amendment is the result of a report made to this house by the Indian affairs committee on or about the 6th day of May of this year, recommending that the North American Indian on a reserve in Canada be given the right to vote in dominion elections on the same basis as voters in urban centres. The Indian would then have to be enumerated and be on an enumerator's list on election day. This recommendation was the result of many representations made to the committee by various organizations from coast to coast throughout Canada and by many Indian organizations. Representations have also been made by one who, as I speak here tonight, is sitting in the gallery of this house, the Reverend Doctor Peter Kelly of the Native Brotherhood of British Columbia, a Doctor of Divinity and a member of the United Church clergy.

The Indian pays taxes. He pays sales tax; he pays income tax on income earned off the reserve; in fact, he pays all taxes except taxes on the land he occupies on the reserve. It is therefore felt by the Indians that they are paying taxes and have no representation. The principle of taxation without representation does not appeal to them or to many church and other organizations. It was unanimously felt by the committee that the giving of the vote to the Indian would create in him a desire to help himself—the theme of the Indian affairs committee since its inception has been that we were endeavouring to help the Indian help himself—and that it would create in the Indian a sense of obligation to society. It would train him in our democratic practices and make him realize that he has a place in the Canadian economy and in the Canadian society.

On the other hand, the giving of the vote to the

Indian would result in a recognition by government agencies and by members of parliament that the Indian was not a chattel but a human being and as such had certain rights in our society and that he should be looked to and his rights be protected. In other words, the thought of the committee has been that the giving of the vote to the Indian will help us to assimilate the Indian. When I say assimilate I do not mean that the Indian would lose his rich background of cultural achievements, or any of the rights that he enjoys under treaties, or any of his rights, statutory or at common law; but that he would be recognized as being a human being and subject to the attention of those seeking office.

MR. SINCLAIR: I should like to say one or two words on this amendment. To me it is a surprising amendment. I was a member of the elections committee. At no time was there a suggestion before our committee that the Indian should get the vote. In my own riding I have over forty Indian reserves. The Indian question is very much to the fore. To me, and I think to the leaders of the Indian groups in my riding the solution of the Indian problem of Canada is to get the Indians away from being wards of the government and living on reserves, to the ordinary everyday rights of Canadian citizens living in cities, municipalities and districts, paying normal taxes and voting as Canadians. Therefore I cannot see how Indians who still want to maintain their treaty rights as wards of the state living on reserves away from the great influence of Canadian life can expect at the same time to be able to vote as Canadian citizens in dominion elections.

. . . I wonder, when the Hon. Member for Comox-Alberni asks for the vote for the Indians, whether he

continued

BLACKLINE MASTER 8-3 CONTINUED

would turn his mind back to two or three years ago and think whether some of these old *klootchmen*—that is an Indian phrase on the west coast—whether these very old and aged Indian women, if called upon at the last election to sort out the relative virtues of Jack Gibson, the Independent candidate for parliament, and Mr. Barnett, CCF candidate for parliament, because of their lack of knowledge of the English or the French language—they speak Chinook—could have decided which one of these three was best able to represent them in parliament.

. . . I feel that one of the great incentives in the way of getting the Indians off the reserves, so that they might live as the rest of Canadians do under normal circumstances, would be to say to them, “if you cease being wards of the government, if you move out of the reserve and live as other Canadians live, you will get the vote.” That would be a great incentive to the Indians.

In my own riding I live three blocks away from one of the principal reserves in the Vancouver area. In my own city of North Vancouver there are a great number of Indian families—as a matter of fact one cannot call them Indian families; they are Canadian families—who left the reserve to establish themselves where their children would go, not to Catholic or to Protestant Indian school, but to Canadian schools, where they would learn to live as Canadians. These

people have the vote. I should like to think they will vote for me, but whether they vote for me or for my opponent they have established that right. I say therefore that, because those Hon. Members who are interested in this matter evidently did not take sufficient interest in it to bring it up.

MR. CROLL: I welcome the opportunity of supporting the amendment moved by the chairman of the Indian affairs committee . . . The time has come for us not only to consider the discontinuance of the practice, but actually to put an end to it, of treating the Indians like children. Let us, instead, allow them to live normal adult lives.

. . . The time has come—it should not be twenty years hence; the time is now—when we should clothe them with the dignity of citizenship and assimilate them into Canadian life. I think our difficulty has been that we have adopted a paternal attitude toward the Indians; as a matter of fact, an attitude of archaic paternalism which belongs to another day.

Whether this committee believes it or not, the Indian is the only man without a vote in the country of his origin. I am told that in the last war 5,000 Indians served in the armed forces.

MR. GIBSON (Hamilton West) They all got the vote.

MR. CROLL: I am not suggesting that they did not. In this war there were 4,000. They also pay taxes. I think that should appeal to Hon. Members when they realize that taxation without representation changed the face of the continent to the south of us.

The suggestion has been made that Indians are a backward race. That is due to sheer neglect and indifference on our part. Instead of the Indians being backward, our treatment of the Indians marks us as backward at the present time.

In the end, Mr. Brown withdrew his amendment, with the understanding that the next committee on election reform would include First Nations people. However, it was to be another twenty years before registered or Status Indian people were able to vote in federal elections.



This editorial cartoon appeared in the *Native Voice* in 1947.

BLACKLINE MASTER 8-4

Assessment Rubric

Analyzing Parliamentary Speeches

Scale	Critiques	Speech
4	Demonstrates an extremely thorough understanding of the politicians' points of view. Very effectively critiques their statements.	The speech is highly effective, capturing the flavour of a real political speech in its style. Many points are clearly communicated in a confident manner. Uses persuasive techniques in a sophisticated way.
3	Demonstrates a full understanding of the politicians' points of view. Effectively critiques their statements.	The speech is effective and attempts to capture the flavour of a real political speech in its style. Many points are clearly communicated. Uses persuasive techniques in appropriate ways.
2	Demonstrates a partial understanding of the politicians' points of view. Includes some critiquing of their statements.	The speech is somewhat effective but isn't delivered in the style of a political speech. A number of points are communicated, but not all are clear. Few persuasive techniques are used.
1	Demonstrates a limited understanding of the politicians' points of view. Includes little critiquing of their statements.	The speech is not effective. Few points are communicated, or the points made are unclear. Little or no attempt has been made to use persuasive techniques.

Pursuing Justice, 1951–1997

Summary of the Student Book

This chapter documents the reform in First Nations administration after World War II, leading up to the recognition of Aboriginal rights in the Canadian Constitution in 1982. A series of court cases followed, seeking to test Aboriginal rights under the terms of the new Constitution. These landmark cases include *Sparrow*, *Van der Peet*, and *Delgamuukw*. This chapter also discusses the 1996 Royal Commission on Aboriginal Peoples.

Prescribed Learning Outcomes

It is expected that students will:

- explain the significance of terms related to the discussion of Aboriginal identity and self-determination
- describe the roles, responsibilities, and achievements of current Aboriginal groups and leaders, locally, provincially, and nationally
- identify and analyze contemporary legislation, policies, and events affecting the self-determination of Aboriginal peoples
- explain the significance of Canadian Supreme Court decisions for Aboriginal peoples, with reference to key cases

Key Concepts

- Although Aboriginal rights are protected under the Constitution of Canada, these rights are open to interpretation.
- First Nations people exercise their Aboriginal rights under the Constitution through the courts.
- The results of an individual First Nation's court case can affect the relationship between all First Nations in the country and federal or provincial governments.

Vocabulary

Constitution Act, 1982; fiduciary responsibility, Tribal council, White Paper

Materials and Resources

- Blackline Masters 9-1 to 9-4

Teaching Strategies and Activities

1. Changing Relationships

The 1996 Report of the Royal Commission on Aboriginal Peoples identified four stages in the relationship between Aboriginal and non-Aboriginal people: (1) Separate Worlds; (2) Contact and Cooperation; (3) Displacement and Assimilation; (4) Negotiation and Renewal.

- Ask students to create a timeline that places significant events in the contact period under each of the above four headings. Until now, students have been studying events in the first three stages. This chapter begins looking at the last stage.
- As a review of key events from earlier periods, ask students to try to add dates or events in the first three stages from memory. (*For example, First Contact, Royal Proclamation Act, BNA Act, Indian Act, anti-potlatch laws.*) Review as a class, filling in any missing information.
- After they have read Chapter 9 in the student book, have students add events for the fourth stage to the timeline.

2. Landmark Court Cases

- Ask students to recall the Calder case from the video *Time Immemorial*. (You may want to show that section of the video again. Begin where James Gosnell is speaking at the tenth convention of the Nisga'a Tribal Council.)
- Even though the Nisga'a did not win their case, they still considered it a victory. Have students brainstorm how a case that is lost can be considered a victory. (*If a court case raises important issues, media coverage can bring about other reforms—e.g., as a result of this case, the government developed a new process for dealing with land claims; a court case can prompt people in a community to undertake research, such as documenting their traditional land use.*)
- In preparation for focussing on one of the highlighted court cases for the Critical Challenge, have students work in small groups to develop an overview of the four cases using Blackline Master 9-1. Sample solutions are provided on Blackline Master 9-2.
- Discuss why certain cases, such as those outlined in the student book, are described as landmark cases. Use Blackline Master 9-3 for background information and as an example of how judges use landmark cases to support their decisions.
- Discuss how the landmark cases are named. (*Usually it is the first name in the list of appellants.*)

3. Union of B.C. Indian Chiefs

Introduce students to the work of this important Aboriginal organization and have them become familiar with its web site as a research tool: www.ubcic.bc.ca. As well as a history of the UBCIC, many current news releases are stored there, as well as historical documents.

- Ask students to browse the web site and select one topic of interest. In pairs, have each student develop a quiz on his or her chosen topic, then exchange quizzes with his or her partner. When the quiz questions are exchanged, each student does research on the site to find the answers.

- For example, there could be a quiz on the educational institution the UBCIC is affiliated with, the Institute of Indigenous Government. Sample questions could include: (1) What four areas does the Institute specialize in? (2) What level of courses does the Institute offer? (3) Which university is the Institute affiliated with and are the course credits transferable?
- Have students write a tribute to George Manuel in which they highlight some of his major accomplishments as a First Nations leader.
- Alternatively, have students do the above research on a past or present local leader.

4. Constitution Act of 1982

- In small groups, ask students to discuss the following questions. Each group can select one speaker to present the group's answers to the whole class.
 - What were the key issues for Aboriginal people at the time the Constitution was about to be repatriated? (*In the proposed new constitution Aboriginal rights would not be protected.*)
 - What motivated the Constitution Express? (*Aboriginal leaders wanted to force the federal government to respond to their concerns regarding retaining Aboriginal title.*)
 - What were the actions and the impact of the Constitution Express? (*It helped unite First Nations people across the country; it led to Aboriginal rights being entrenched in the Constitution.*)
- Have students rewrite the section of the Constitution Act relating to Aboriginal rights in everyday language. Use the excerpt in the student book. (*Section 25: The rights guaranteed in the Charter will not cancel or take away from other Aboriginal rights or freedoms including those in the Royal Proclamation of 1763 and rights and freedoms achieved through land claims. Section 35: Existing Aboriginal and treaty rights are confirmed. Aboriginal means "Indian" (First Nations), Inuit, and Métis. Treaty means past treaties or future land*)

claims. These rights apply to both men and women. Section 35.1: Any amendments to the relevant sections of the Constitution will require a constitutional conference with the prime minister, provincial premiers, and Aboriginal representatives.)

Critical Challenge

Teach a Lesson about a Landmark Court Case

In this challenge, students will study one of the key court cases dealing with testing and defining Aboriginal rights: *Delgamuukw*, *Guerin*, *Sparrow*, or *Van der Peet*. (If you have more than four groups you may also include *Gladstone* or *NTC Smokehouse*.) After gaining a full understanding of the case and its implications, groups will plan and teach a lesson to the rest of the class.

- A great deal has been written about these cases. Information describing the cases and interpreting them is available on-line and in books and journals. Students should begin by surveying the literature available for their case.
- Discuss with students how they will plan the lesson so that the important issues and conclusions can be taught in an interesting way without becoming bogged down in legal details.
- Have groups create five to seven questions about their court case that they think the rest of the class should answer at the end of the lesson. For example, What was the fundamental issue the appellants were trying to prove? What precedent did it set for future court cases?
- Have groups teach their lessons and administer questions. Students will write the answers to the questions. Later, groups will go over the responses and assess the success of their lesson.
- Assess the effectiveness of the lessons using the Assessment Rubric on Blackline Master 9-4.

Reflective Journal

- Suggest that students respond to the following questions: What kind of commitment must it take to chal-

lenge a law in court? Under what circumstances would you take the government to court? How would you feel about becoming a part of history in this way?

Extension Activities

1. Have the class research the Oka crisis. Why did it have such an impact on First Nations across the country? Some videos that you may wish to view include:
 - *Acts of Defiance* (NFB, 1992, 105 min.)
 - *Kanehsatake: 270 Years of Resistance* (NFB, 1993, 119 min.)
 - *My Name is Kahentiiosta* (Alanis Obomsawin, 1995, 29 min.)
2. As a class, view the video *No Turning Back: The Royal Commission on Aboriginal Peoples*, hosted by First Nations actor Tina Keeper (NFB, 1997, 47 min.). Beginning with the Oka crisis, it traces the history and process of the Royal Commission in the 1990s. It examines the Royal Commission in the context of the history of many issues facing Aboriginal people. Use this video as the starting point for a discussion about the “Negotiation and Renewal” stage in the relationship between First Nations and non-First Nations people.
3. Have students research more recent court cases which continue to define Aboriginal rights and title, such as the Haida’s win against the Ministry of Forests in 1997.

Additional Resources

General

- Manuel, George and Michael Posluns. 1974. *The Fourth World: An Indian Reality*. Don Mills, Ont: Collier-Macmillan.
- Report of the Royal Commission on Aboriginal Peoples*. 1996. Canada, Ministry of Supply and Services Canada. 5 volumes.
- Survey of the Contemporary Indians of Canada*. 1966.

(Hawthorn Report) available on-line at
www.ainc-inac.gc.ca/pr/pub/srvy/sci_e.html.

Court Cases

The Spirit in the Land. The Opening Statement of the Gitksan and Wet'suwet'en Hereditary Chiefs in the Supreme Court of British Columbia, May 11, 1987. Gabriola, B.C.: Reflections, 1989.

Glavin, T. 1998. *A Death Feast in Dimlahamid*. Vancouver: New Star Books (about the Delgamuukw case).

Unjust Relations: Aboriginal Rights in Canadian Courts. 1994. Toronto: Oxford University Press (includes chapters on Calder, Guerin, and Sparrow).

On-line resources

The Delgamuukw /Gisday'wa National Process
www.delgamuukw.org/
(includes an extensive collection of resources)

Institute of Indigenous Government
www.indigenous.ca

National Aboriginal Document Data Base:
www.landclaimsdocs.com/courtdecisions.htm
(includes the decisions for all the major court cases.)

Native Law Centre's collection of factums
www.usask.ca/nativelaw/factums
(includes Delgamuukw, Gladstone, Van der Peet)

Videos

Acts of Defiance (NFB, 1992, 105 min.)

Kanehsatake: 270 Years of Resistance (NFB, 1993, 119 min.)

My Name is Kahenttiosta (Alanis Obomsawin, 1995, 29 min.)

No Turning Back: The Royal Commission on Aboriginal Peoples, hosted by First Nations actor Tina Keeper (NFB, 1997, 47 min.)

 BLACKLINE MASTER 9-1

Overview of Court Cases

Delgamuukw					
Van der Peet					
Sparrow					
Calder					
	Nation	Time Frame	Case Summary	Decision	Effect

BLACKLINE MASTER 9-2

Overview of Court Cases

Sample Responses

	Calder	Sparrow	Van der Peet	Delgamuukw
Nation	Nisga'a	Musqueam	Stó:lō	Gitksan and Wetsuwet'en
Time Frame	Rights asserted beginning in 1907; went to court in 1969; final court decision in 1973.	1984	September 1987	Filed claim in 1984 and went to trial in 1987.
Case Summary	Nisga'a people took the provincial government to court arguing Aboriginal title to the land.	An Elder was arrested for illegal fishing under the Fisheries Act. His defence was that he was exercising his Aboriginal right to fish.	A Stó:lō woman was charged with illegally selling fish. She was found guilty and charged \$50.00 at her first trial.	First Nations sued the provincial government for the use of resources on their traditional territories. They had never extinguished their Aboriginal rights.
Decision	Supreme Court decision was split vote. Nisga'a still considered it a victory.	Provincial judge found him guilty. Federal recognition of fiduciary relationship.	The court recognized pre-contact practices, customs, and traditions as a way to determine Aboriginal rights.	Supreme Court of Canada acknowledged Aboriginal rights to land and resource use.
Effect	Government developed a new way of dealing with land claims and documentation of Aboriginal title.	Courts cannot assume or imply that rights no longer exist or have been extinguished.	She was able to prove her right in the Supreme Court of B.C. but was overruled federally.	Other rights in addition to hunting and fishing rights were recognized by the Supreme Court, and precedent was set for using oral history as evidence.

 BLACKLINE MASTER 9-3

Landmark Court Cases

Landmark cases are court cases which forever change the way we think about a certain issue. With Aboriginal rights and title issues, landmark cases help to define what is and isn't an Aboriginal right. Most landmark cases go through a long appeal process and are finally decided upon at the Supreme Court of Canada in Ottawa. The decisions of the judges can have a profound effect on the lives of British Columbians. For instance, in the *Sparrow* case, the judges said Aboriginal rights to fishing had to take precedence over fishing by other fishing groups. As a result, the Aboriginal Fishing Strategy was implemented, sometimes leading to tension and conflict on the fishing grounds.

Landmark cases enter the lawbooks and are used in case law to support new cases. The way our judicial system works, results of previous cases form a body of rules which courts use to decide future cases. For instance, the *Van der Peet* case, even though it was lost in appeal, is still a landmark case because in their decision, the justices of the Supreme Court of Canada set out the "Van der Peet test" of Aboriginal rights.

Below is a brief excerpt from the Supreme Court's decision on *Van der Peet* to show you how justices use past cases to support their arguments. This is from the reasons delivered by Justice L'Heureux-Dubé, who dissented from the majority Supreme Court decision.

In *R. v. Sparrow* [1990] 1 S.C.R. 1075, Dickson C.J. and La Forest J. wrote the following regarding Crown sovereignty and British practices vis-à-vis Aboriginal people (at page 1103):

It is worth recalling that while British policy towards the native population was based on respect for their right to occupy their traditional lands, a proposition to which the Royal Proclamation of 1763 bears witness, there was from the outset never any doubt that sovereignty and legislative power, and indeed the underlying title, to such lands vested in the Crown . . .

As a result, it has become accepted in Canadian law that aboriginal title, and aboriginal rights in general, derive from historic occupation and use of ancestral lands by the natives and do not depend on any treaty, executive order or legislative enactment: see *Calder v. Attorney-General of British Columbia*, *supra*, at page 390, per Hall J., confirmed in *Guerin v. The Queen*, [1984] ... and *Sparrow*, *supra*. See also the decision of the High Court of Australia in *Mabo v. Queensland*.

Source: *R. v. Van der Peet* [1996] 2 S.C.R.

Notes:

C.J. = Chief Justice

J. = Justice

Justice L'Heureux-Dubé quotes a paragraph from the *Sparrow* case, supporting his discussion of early British policy.

The Royal Proclamation was used as evidence in the *Sparrow* case, and so is relevant here.

Justice L'Heureux-Dubé uses the *Calder*, *Guerin*, and *Sparrow* cases to support his point of view. He also quotes an Australian court. Note that judgements made in other countries based on British law can be used in Canadian courts.

BLACKLINE MASTER 9-4

Assessment Rubric

Teaching a Landmark Court Case Lesson

Scale	Understanding of Court Case	Lesson Taught
4	The group identifies key issues that reflect a thorough understanding of the case. Identifies the points of view of both sides. Connects the particular case to issues of Aboriginal title and rights and other cases in clear and significant ways.	The lesson is very engaging and communicates the important ideas very effectively. Information is presented in a creative or unique way. The questions are insightful, focussing on understanding and application of the case rather than recalling factual information.
3	The group identifies key issues that reflect a solid understanding of the case. Identifies the points of view of both sides. Connects the particular case to issues of Aboriginal title and rights and other cases.	The lesson communicates the important ideas effectively. Information is presented in a clear and straightforward manner. The questions focus on understanding and application of the case rather than recalling factual information.
2	The group identifies key issues that reflect a partial understanding of the case. Identifies the points of view of only one side. Connects the particular case to issues of Aboriginal Title and Rights and other cases only in limited ways.	The lesson does not always communicate the important ideas effectively. Information is not always presented in a clear manner. The questions focus on recalling factual information rather than understanding and application of the case.
1	The group identifies key issues that reflect a lack of understanding of the case. Does not identify points of view of either side. Connects the particular case to issues of Aboriginal title and rights and other cases only in trivial ways.	The lesson does not communicate the important ideas effectively. The information that is presented is unclear. Only two or three questions are written, or questions are not relevant to understanding the court case.

Communities in Transition

Summary of the Student Book

This chapter looks at some of the legacies of colonialism as they affect Aboriginal people at the community level. Traditional governance has been transformed by imposed government structures. Chronic health issues have plagued communities throughout the twentieth century, especially tuberculosis and diabetes. Alcohol abuse affects the health of individuals, families, and communities, resulting in cycles of dependency and family breakdown which take incredible courage to overcome. In response to family breakdown, child welfare agencies pursued policies which removed children not only from their homes but also from their communities, with devastating effects for the children and whole villages. Today half of the First Nations population lives off-reserve, often in urban centres. Many are able to make the transition while maintaining ties with their relatives at home, but for others the urban experience is fraught with problems of poverty and prejudice.

Prescribed Learning Outcomes

It is expected that students will:

- design, implement, and assess detailed courses of action to address First Nations issues
- describe the varied and evolving responses of First Nations people to contact and colonialism
- analyze similarities and differences in traditional and contemporary First Nations systems of governance
- identify historical and contemporary challenges facing Aboriginal women within Aboriginal and Canadian societies
- assess the impacts of contact and colonialism on social organization, spiritual beliefs, and governance among BC First Nations

Key Concepts

- The forces of contact and colonialism have left a legacy of social and health issues in Aboriginal communities.
- Many of the social issues present themselves as cycles of behaviour which are perpetuated from generation to generation.
- The challenges facing Aboriginal communities are manifested and dealt with differently in the reserve or rural environment and the urban environment.
- How band membership and eligibility to vote in band elections are decided are ongoing issues.

Vocabulary

restitution

Materials and Resources

- Videos: *Education as We See It*; *O'Siem*; *Somewhere Between*; *Standing Alone*; and *Voyage of Rediscovery (Circle Unbroken series)*; *Today Is a Good Day: Remembering Chief Dan George* (CBC); *Women in the Shadows* (NFB); *They Call Me Chief: Warriors on Ice*; *Fallen Hero: The Tommy Prince Story*
- Books: *First Nations Young People: Becoming Healthy Leaders for Today and Tomorrow* (Greater Victoria School District); *Honour Song*, by Barb Hager; *Stoney Creek Woman*, by Bridget Moran and Mary John
- *Say Magazine*, “the spirit of Aboriginal youth.” (www.saymag.com)
- Blackline Masters 10-1 to 10-3

Teaching Strategies and Activities

1. The Effects of Colonization

- Provide students with a selection of literature—short stories, poems, first-person accounts—by Aboriginal authors that deals with the effects of colonization. From the selected readings have students identify topics that need attention, such as health, education, governance, social welfare, family well-being, socio-economic effects, and employment. Lead a discussion about what can be done to resolve the various issues.
 - Have students create a performance or a visual art piece about how colonization has affected Aboriginal nations, communities, families, and individuals.
 - If your class has not previously viewed the video *Education As We See It* (Circle Unbroken series), which focusses on individual First Nations people's experience with residential schools, view it now and select activities from the series *Teacher's Guide*.
- have students examine one or more issues that relate to the local community and assess what action is being taken to strengthen the community. Some issues may be very sensitive and you will need to determine what type of discussion is appropriate, and enlist the assistance of counsellors or people involved in that issue.
 - If possible, invite someone into the classroom who works locally with one of these issues, such as a drug and alcohol counsellor, nurse or medical worker, diabetes counsellor, Aboriginal court worker, or residential school survivor group facilitator.
 - If you're not aware of rebuilding activities in the local community, focus on the national level and have students research a specific issue such as First Nations education or a health issue such as diabetes.

2. Social Legacy, Rebuilding Communities

- You may want to use some of the activities in the book *First Nations Young People: Becoming Healthy Leaders for Today and Tomorrow*, Greater Victoria School District. It brings the goal of positive change and leadership development to the personal level for First Nations youth, with five sections: (1) Healthy Spirit, (2) Healthy Mind, (3) Healthy Emotions, (4) Healthy Body, and (5) First Nations Young People Interview First Nations Community Members. See particularly the activities for the last section, which investigates changing attitudes and beliefs to make healthy communities.
 - Have students view *Standing Alone* (Circle Unbroken series) and refer to the *Teacher's Guide* for related activities. This video is about the transitions in Pete Standing Alone's community and his life.
 - Depending on the local situation, you may want to
- Provide students with biographical information about Aboriginal role models such as the books *Honour Song* and *Stoney Creek Woman* and the videos *Today Is a Good Day: Remembering Chief Dan George; O'Siem; Fallen Hero: The Tommy Prince Story; Women in the Shadows*, and *They Call Me Chief: Warriors on Ice* (about First Nations NHL hockey players). A good source for contemporary Aboriginal role models is *Say Magazine*. Have students identify social issues confronted by the role models and how they overcame those barriers to succeed.
 - As a class, view the video *Voyage of Rediscovery* (24 min.). This is an abridged version. The full-length video is 47 minutes. It tells the story of Frank Brown from Waglisla (Bella Bella), who was on the road to prison when the community intervened. Instead of being sentenced to a jail term, he was banished to an island, a traditional Heiltsuk form of justice. See the *Circle Unbroken* series *Teacher's Guide* for background information and activities.
 - You may find some of the activities in First Nations Literacy Theme Units at the National Literacy Database web site useful: www.nald.ca/CLR/firstnat/

contents.htm. See Unit 2, Activity 11: “The Personal is Political: Fay Wilson,” and Unit 3, Activities 11 to 14.

3. Bill C-31

Background information: Many First Nations people fear that Bill C-31 will mean the end of First Nations status. The Congress of Aboriginal Peoples has called it “the Abocide Bill,” by which they mean that it will lead to “the extermination not of Indians per se, but of their status as Aboriginal people” (Harry W. Daniels, former president, Congress of Aboriginal Peoples). The text of his speech is available on-line at www.abo-peoples.org/programs/dnlsc-31.html.

The amendments Bill C-31 made to the Indian Act were the most important changes made in its over 100 years of existence. Since 1985 over 100,000 First Nations people have acquired Indian status. However, some would argue that the effect of the Bill is to accelerate the integration of the First Nations population into mainstream society. One of the controversial issues relating to Bill C-31 is whether bands control band membership or whether the government determines who are band members (i.e., must bands accept First Nations people who have regained their status under Bill C-31?).

- See First Nations Literacy Theme Units, Unit 2, Activity 10: “First Nations Identity,” which discusses the problems created by Bill C-31: www.nald.ca/CLR/firstnat/page94.htm.
- Divide the class into teams to debate the following resolution: “The longer term impact of Bill C-31 will be the integration of First Nations people into mainstream society.”
 - Determine who will participate on each side of the debate and who will form the audience. All students assist with the research; those students who form the audience will evaluate the debaters’ performance using the Suggestions for Assessment (Blackline Master 10-2). They may either write an account of the debate’s outcome or give a short oral report.
 - Prepare students by explaining the following points about debating:
 1. The arguments they use should focus on the point they need to prove.
 2. The introduction, body, conclusion, and rebuttal should all reflect their point of view.
 3. The arguments should flow in a smooth, logical order. They should anticipate arguments against each point and prepare to refute opposition to each of their points.
 4. They should speak clearly and convincingly to win the audience over to their point of view.
 - Organize the debate by establishing:
 1. the order of speakers;
 2. who is presenting which arguments;
 3. the time given to each speaker; and
 4. a moderator and timer.
 - Give students Blackline Master 10-1 to help organize the debate.
 - Use General Assessment Rubric 8 (Assessing a Debate) on page 197 to assess the participants.
- Look at some positive elements of Bill C-31: Many First Nations people who had previously lost status gained it back. This particularly affected women, and the Bill was supported by many Aboriginal women’s organizations. View the video *Somewhere Between* (50 min.), which was made just before Bill C-31 came into effect. It tells the personal stories of First Nations women who were discriminated against by the rules of the Indian Act.
- Discuss with the class: What groups of First Nations people gained their rights back under Bill C-31? (*Women who had married non-First Nations men and lost their status; people who “took scrip,” which gave them \$200 and a quarter section of land in return for their Indian status and the status of their descendents; people who were “enfranchised” or stripped of their status for any reason, including wanting to vote, to drink, to own property, to live in another country, or to become a lawyer or clergyman; children who were illegitimate; people who served in the Armed Forces or who earned a university degree.*)

4. Corbière

Background information: In May 1999 the Supreme Court of Canada published its decision in the case of *Corbière* et al. versus the Queen and the Batchewana band, ruling that subsection 77(1) of the Indian Act was discriminatory in allowing only band members “ordinarily resident on the reserve” to vote in band elections. This case started several years earlier when an off-reserve band member, John Corbière, won the right to vote in Batchewana band elections in Ontario. When the case was appealed to the Supreme Court, it ruled that the Indian Act was discriminatory and that its decision applied to all bands. The Supreme Court stated that the federal government had eighteen months in which to resolve how off-reserve members would be included in band elections. “Extensive consultations” with Aboriginal groups were to take place before the new electoral rules were put into effect in November 2000. Some First Nations organizations feel that the necessary consultation did not take place; nonetheless, the new rules came into effect.

As a result of the *Corbière* decision, across Canada the number of members eligible to vote in band elections nearly doubled, though some bands experienced very little change. Some bands in British Columbia already allowed off-reserve members to vote prior to this court decision, and therefore were not affected. Further background material on this case can be found on the Internet under “*Corbière* case,” or at the Union of B.C. Indian Chiefs web site at www.ubcic.bc.ca/corbiere.htm.

- To involve students in thinking about the consequences of including band members who live off reserve in band elections, divide the class into groups and ask them to use hypothetical thinking to imagine the following scenarios:
 - What if a band had 50% of its members living off reserve and was voting on whether to close a medical centre on reserve. Suppose the vote was split almost evenly, with members on reserve voting to keep it open and those off reserve voting to close it—What effects might this have on relations between members living on reserve and off reserve?
 - What if a vote were being held about selling mineral rights and all members, on and off reserve, stood to gain from a large cash settlement—Would enabling all members to vote be important in this instance?
 - What if you had lived on reserve for 25 years, then left for a job off reserve but intended to return within a few years—Would you want to retain the right to vote in band elections?
- As a research project, have students determine how the *Corbière* case has affected band elections in local First Nations communities. If possible, find out how many off reserve band members voted in a recent election. Does off-reserve voting seem to have influenced the outcome of the elections?

5. Urban Choices

Half of Aboriginal people live in urban areas. Discuss with students perceptions they have of the differences of living in rural or urban regions. Why do some people choose to stay in their reserve community and others move away? Where would they choose to live?

- To encourage students to consider the pros and cons of living on reserve or in an urban area, ask them to use the Plus, Minus, Interesting (PMI) strategy to examine each of these two options. For each option, they draw three columns on a page and fill in points under the following headings:
 - Plus: what are the positive things about it? What appeals to you about it?
 - Minus: what are the negative things about it? What doesn't appeal to you?
 - Interesting: what interests you about this option? What is some additional information you'd like to have before making a decision?
- Alternatively, have students role-play some situations that involve a person who is making a decision to move to an urban or rural environment. Characters can be the central person making the decision and several friends who have different advice. Here are some suggested scenarios:

- A young person has to decide if he or she will leave the reserve to look for work
- A person brought up in the city has the opportunity to live with his or her relatives on a remote reserve
- A person who has experienced life in Vancouver advises a young person who wants to move to Vancouver
- Invite a guest speaker who has experienced living in both environments to discuss the pros and cons of each.

6. Urban Directory

- Working in groups, have students build a directory of services available to Aboriginal people in your city or in the closest city.
 - Have students categorize the types of services available. Ask them to brainstorm ways to find out how easy the services are to access and what their limitations are. The group could develop a list of questions and one person in the group could contact each organization. (*E.g., phone an organization such as a daycare centre and find out how long their waiting lists are and what the services cost. Likewise, for an agency that offers help with First Nations housing: what are the waiting lists for getting access to subsidized housing for low-income families? What services are available for families that need immediate assistance?*) Some research could probably be done via email.
- Invite representatives from one or more service organizations into your class as guest speakers. In advance, have students prepare questions they want to ask the speaker.

Critical Challenge

Healthy Communities: An Action Plan

Students will work in groups to work on one of the topics discussed in this chapter and develop an action plan that will help build healthy communities. They will need

to decide the setting (reserve/rural or urban) and the audience for the proposal. Consideration should be given to those topics most appropriate for your class.

Suggested topics are:

- child welfare
- alcohol and substance abuse
- sexual abuse
- people in prisons
- diabetes
- housing
- infant mortality
- teen suicide
- sex trade

Suggested audience

- a band council
- the Minister of Indian Affairs
- an Elders' group
- a church group
- a tribal council
- a youth group
- a Friendship Centre administrator

Discuss with students the magnitude and complexity of each of the issues facing Aboriginal people. Talk about the need for narrowing the topic and posing a realistic question to investigate and make recommendations about. For example:

- Issue: Too many Aboriginal people suffer from diabetes. Proposal: A plan for introducing a program at a Friendship Centre that teaches diet and lifestyle changes to help reduce the incidence of diabetes.
- Issue: Teen suicide. Question: How can we make teens aware of alternatives to suicide? Proposal: A multimedia awareness campaign that will reach teens at risk.
- Have groups research background information about their selected topic. Information may be available from local agencies dealing with the particular issue. If appropriate, students may be able to investigate the current situation in the local community (or in a similar community).
- After surveying their research results, groups will

decide on a question. Then they will design an action plan that might realistically help improve the situation. Develop appropriate visual materials such as brochures, posters, etc.

- Decide how the groups will present their action plans. Ideally they will present to the rest of the class who will assume the role of the chosen audience.
- Assess the action plan using the Assessment Rubric on Blackline Master 10-3. You may also want to use General Assessment Rubric 1 (Oral Presentations) on page 190.

Reflective Journals

- Suggest that students write in response to the following questions: How has your attitude towards the topics discussed in this chapter changed during the course? About which issue would you most like to see community action taken?

Extension Activities

1. Have students study two plays by Drew Hayden Taylor dealing with the “scoop-up” of Aboriginal children: *Someday* and *Only Drunks and Children*. These plays also illustrate differences in experiences between people living in rural and urban situations. You may want groups of students to do a staged reading of short scenes that illustrate the issues.
 - *Note: Some of the subject matter could be difficult for some students.*
2. As a research project, have students investigate developments in Aboriginal justice, such as sentencing circles. Instead of jail terms, sentencing circles focus on healing the victim, the offender, and the community. They give offenders a sense of self-esteem and they save money by reducing the amount of time spent in court and in prison. Have students contact local tribal council offices to determine if any pro-

grams are in place locally for alternative sentencing. If not, First Nations newspapers and web sites will yield information about places that are using alternative sentencing.

Additional Resources

Books

- Fournier, S. and E. Crey. 1997. *Stolen from Our Embrace: The Abduction of First Nations Children and the Restoration of Aboriginal Communities*. Vancouver: Douglas & McIntyre.
- Stevenson, Paul and Karin Clark. 1996. *First Nations Young People: Becoming Healthy Leaders for Today and Tomorrow*. Greater Victoria School District.
- Taylor, Drew Hayden. 1998. *Only Drunks and Children Tell the Truth*. Vancouver: Talonbooks.
- . 1993. *Someday*. Saskatoon: Fifth House Publishers.

Videos

From *The Sharing Circle* documentary (Maple Lake Releasing):

- Aboriginal Suicide: Lost Spirit*
- The Jingle Dress*
- Jordin Tootoo*
- Women Leaders*
- Reggie Leach*

BLACKLINE MASTER 10-1

Planning a Debate: Bill C-31

Resolution: “The longer term impact of Bill C-31 will be the integration of First Nations people into mainstream society.”

1. Work with a group to research the impact of Bill C-31, finding background information, statistics, the results of court cases, and positions taken by different First Nations organizations. Consult First Nations publications such as *First Nations Drum*, *First Nations Messenger*, *Kahtou*, *Raven’s Eye*, and *Windspeaker*. Use the Internet for research, including the following sites:
 - the Union of B.C. Indian Chiefs web site:
www.ubcic.bc.ca/c_31.htm
 - the Windspeaker Classroom Edition #1:
www.ammsa.com/classroom/CLASSIC-31.html
2. Develop your arguments and organize them from the weakest to the strongest points.
3. To anticipate opposing arguments, work in pairs: one student presents an argument and the other develops a counter-argument. (Remember that rebuttal is turning arguments back on the opposing side and scoring points for your team.)
4. Here are some suggestions for presenting your point of view in a debate:
 - know your arguments thoroughly and prepare specific examples;
 - practise in advance to be sure you cover everything in the time allotted;
 - practise in front of your group to get feedback and suggestions;
 - speak with a strong and clear voice in order to persuade others;
 - pay close attention to opposing arguments and make notes for rebuttal purposes;
 - acknowledge opposing arguments as appearing reasonable—and then refute them;
 - prepare a closing statement, perhaps one that contains an example that will reinforce your overall argument.

BLACKLINE MASTER 10-2

Students Assess the Debate on Bill C-31

Students who form the audience will assess the participants in the debate using the following criteria. Make notes on each speaker, perhaps assessing them on a scale of **4** (very effective); **3** (effective); **2** (could be more effective); and **1** (needs further work).

Criteria for presentation of arguments:

- information is accurate
- logically organized
- demonstrated knowledge of the topic
- clear use of language
- used appropriate examples
- persuasive presentation

Criteria for rebuttals and cross-examination:

- well-organized questions focussed on the central theme(s) of the debate
- clearly worded statements provided arguments and backup that countered the arguments made by opposing debaters

Criteria for closing:

- clear summaries of the main arguments both for and against the resolution

Selecting the winner:

- The audience decides the debate's "winner" based on the strength of the arguments presented.

BLACKLINE MASTER 10-3

Assessment Rubric

Healthy Communities Action Plan

Scale	Designing the Action Plan	Presentation
4	The group members demonstrate that they have an advanced understanding of the background issues. The question posed strikes at the heart of the issue and is realistically attainable. The action plan is highly appropriate to the chosen locale and audience.	The presentation shows excellent planning and organization. It very effectively persuades the audience of the viability of the action plan. It explains the issues and proposed action in great depth. Visual or other communication aids are unique and stimulating.
3	The group members demonstrate that they have a solid understanding of the background issues. The question posed is significant and realistic. The action plan is appropriate to the chosen locale and audience.	The presentation shows good planning and organization. It persuades the audience of the viability of the action plan. It explains the issues and proposed action in full. Visual or other communication aids are appropriate and useful.
2	The group members demonstrate that they have some understanding of the background issues. The question posed may be somewhat marginal or unrealistic. The action plan is not necessarily appropriate to the chosen locale or audience.	The presentation shows some planning and organization, but it is not always clear. It is not completely effective in persuading the audience of the viability of the action plan. There are gaps in the explanation of the issues and proposed action. Visual or other communication aids are minimal.
1	The group members do not demonstrate a significant understanding of the background issues. The question posed is marginal and unrealistic. The action plan does not take into account a specific locale or audience.	The presentation shows very little planning and organization. It does not effectively persuade the audience of the viability of the action plan. There are many gaps or misunderstandings in the explanation of the issues and proposed action. Visual or other communication aids are missing.