



Introductory Information on Working with Indigenous Peoples

**BC Timber Sales
Ministry of Forests**

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Introduction

BC Timber Sales (BCTS) works with Indigenous communities to generate economic prosperity in British Columbia (BC) through safe and sustainable forest management and the auction of public timber. Reconciliation with Indigenous Peoples is integral to BCTS' mandate and long-term success, and the program will continue to engage with Indigenous Peoples on how to best collaborate and continue our collective journey towards reconciliation. Part of this journey is improving cultural awareness, and the understanding of Indigenous Peoples' history, relationship with the land and legal framework. This journey also includes opportunities to build effective and ongoing relationships with Indigenous Peoples. To do this, BCTS can be successful by engaging meaningfully and building partnerships with Indigenous Peoples in all parts of our business. This guide provides information about BC's reconciliation mandate and describes ways that BCTS can build successful working relationships with the Indigenous people and Nations we work with.

Each First Nation in BC is distinct, and it is important to learn about the specific cultures, rights, interests, and concerns of each community we work with. Indigenous Peoples' inherent, treaty and constitutionally protected rights and title to their lands and resources must be upheld in relation to natural resource operations within their territories. This means that Indigenous people need to be involved in decision-making processes about their land and resources. When we include Indigenous Peoples in decision-making, we can better provide certainty for the natural resource economy and promote collaborative stewardship of land and resources for future generations.

To begin building respectful relationships with Indigenous Peoples, we must reconcile our shared history by understanding how colonialism has profoundly impacted Indigenous social, political, economic, cultural, and spiritual life, and caused extensive intergenerational trauma to Indigenous Peoples that continues today.

As an important step for advancing meaningful reconciliation, the [Declaration on the Rights of Indigenous Peoples Act \(Declaration Act\)](#) came into law in November 2019. The Declaration Act establishes the [United Nations Declaration on the Rights of Indigenous Peoples \(UN Declaration\)](#) as the province's framework for reconciliation, as called for by the Truth and Reconciliation Commissions' [Calls to Action](#). To meet Section 4 of the Declaration Act, on March 30, 2022, the province released the [Declaration on the Rights of Indigenous Peoples Act Action Plan](#) including collectively identified goals and outcomes that form the long-term vision for implementing the UN Declaration in B.C. creating a pathway to work together for a better future.

Even if you do not work directly with Indigenous people, it is important to learn more about:

- How we can work to right past and ongoing wrongs.
- Why and how the BC Government is moving towards reconciliation.
- Indigenous Peoples' culture, rights, traditional governance, connection to the land, and local knowledge.
- Changing the colonial way of thinking to build better relationships with Indigenous Peoples.

Purpose

This document provides introductory information about Indigenous Peoples' rights to and connection with the land, briefly describes how experiences of colonization have resulted in ongoing trauma and highlights why it is important for BCTS to reconcile with Indigenous Peoples. This includes a description of how the province is working towards reconciliation and includes ideas for how we all can work together for a better future. BCTS recognizes that Indigenous Peoples are the primary guardians and interpreters of their culture. Since the information provided in this document is just a beginning, everyone is encouraged to reflect and learn beyond this material because we all need to understand how we come to our work, including our roles and responsibilities to the land and how we can move forward.

Please note that the information included in this document was compiled through referencing resources created by or in collaboration with Indigenous Peoples or organizations, which are hyperlinked into the text and references. Readers are encouraged to explore the referenced materials as the primary sources of information on the topics and as an opportunity to increase knowledge.

Indigenous Peoples

Indigenous Peoples in Canada include First Nations, Métis, and Inuit people. Over 270,500 people in BC, approximately 5.9% of the province's population, identify as Indigenous. Amongst that population, approximately 65% identify as First Nations, 34% as Métis, and 1% as Inuit. In BC, there are over 200 distinct First Nations and BCTS works with many of these communities throughout the province.

Aboriginal Peoples includes First Nations, Métis, and Inuit as defined in [Section 35.\(2\) of Canada's Constitution Act, 1982](#).

First Nations is a term used to describe Indigenous peoples in Canada who are not Métis or Inuit.

Inuit (Inuk singular) are Indigenous people in northern Canada, living mainly in Nunavut, Northwest Territories, northern Quebec, and Labrador.

Métis Peoples are people of mixed Indigenous and European ancestry.

Please note: Using the term "Indian" may be offensive for some and using "Native" may be considered derogatory.

For more information on Indigenous communities, territories, languages, and treaties please visit the [Native Land](#) or [Whose Land](#) website. BCTS' business areas can also provide additional information regarding local First Nations. For guidance on terminology: [Indigenous Peoples: A Guide to Terminology](#)

Aboriginal Rights, Treaty Rights and Aboriginal Title

In 1982, existing Aboriginal and treaty rights, including title, were recognized and affirmed in [Section 35.\(1\) of Canada's Constitution Act, 1982](#), which includes BC. Land and Indigenous rights are linked and, in the Canadian context, can be understood through the examination of Aboriginal rights and title.

Aboriginal rights are those activities, practices and customs that are integral to the distinctive culture of an Aboriginal group and were practiced well before European contact.

Aboriginal title is an Aboriginal right arising from Indigenous peoples' historic occupation of the landscape; it is a right to the exclusive use and control of the land, as well as the right to economic benefits of the land.

Treaty rights in BC are Aboriginal rights set out in either historic or modern treaty agreements. Treaty agreements are one way to provide certainty and to clarify Aboriginal rights and title, thereby resolving ownership of BC's land and resources.

The Importance of the Land for Indigenous Peoples

When we build relationships with Indigenous Peoples, it is essential for us to understand the importance of land for Indigenous Peoples including the following:

- Indigenous governance structure and legal traditions.
- Indigenous Peoples' rights to and connection with the land.
- The importance of considering and implementing Indigenous knowledge into decision making on the land base.
- How to minimize impacts that may occur on the land.

Please note: The following information is provided as an introduction. The best source of such information is directly from Indigenous peoples and their websites. However, here are two suggested internet sites [First Nations Relationship to the Land](#) and [Meaning of Land to Aboriginal People](#) for additional information.

Indigenous Peoples' Governance and Law

Before contact with Europeans, Indigenous peoples of North America were self-sustaining and self-governing societies with complex social, economic, and political structures. Despite the destructive impacts of colonization, these complex systems continue today. Indigenous governance is connected to family, the land, and spirituality. For many Indigenous people, the concept of government is a way of life and is grounded in natural law or law of the Creator. This law gives direction to individuals in fulfilling their responsibilities as stewards of the land and guides their relationships with other people. Since most traditional laws are customary and unwritten, these laws are often misunderstood by non-Indigenous peoples who might be accustomed to thinking of laws as rules laid down by legislatures. This misunderstanding has led some to deny that Indigenous legal systems constitute law.

Indigenous Peoples have had non-traditional laws imposed upon them without consent. A goal of reconciliation is to advance the Indigenous right of self-determination and to transition away from the [Indian Act](#) and toward self-governance. Doing so will enable Indigenous communities to reduce their dependency on external governments and will empower communities to deal with the challenges they face at a more local level.

Note on **Indigenous Leadership**

Elected chiefs are a form of leadership that is defined by and functions under the control of the *Indian Act*, the legislation that defines “status” Indians.

Hereditary Chiefs are individuals with inherited title, rights, and responsibilities who hold a traditional leadership position. They are the caretakers of their people and culture. In addition to governance responsibilities, they may carry or share the responsibility of ensuring the traditions, protocols, songs, and dances of the community are respected and kept alive.

Elders are respected leaders, wisdom, and knowledge keepers. Becoming an Elder is less about age and more about bestowed community respect. Elders play a significant role in communities as a living connection to the past.

Indigenous Peoples’ Connection to the Land

Indigenous Peoples have a deep connection to the land, water, and its resources, and they have maintained this connection since time immemorial. Many Indigenous Peoples share beliefs and principles that govern their relationship with and responsibility to the land. Indigenous cultures in BC are very diverse and not monolithic, but generally it is believed that all living beings belong to the land, and it provides for humans. There is a responsibility to respect and care for it and to practice a mutual relationship with the land. Languages, cultural practices, Indigenous knowledge, and oral traditions are also deeply related to Indigenous Peoples’ connection to the land. Recognizing this, the UN Declaration states that Indigenous Peoples have the right to maintain and strengthen their distinctive spiritual relationship with traditional lands and waters ([Article 25 UN Declaration](#)). It is necessary to learn about how the Indigenous people and communities you work with connect to their land and to be respectful of this connection. This can be accomplished through communications with local Indigenous communities, Indigenous Nations’ websites, and/or the local government office.

Indigenous Knowledge

Indigenous Knowledge (IK) can be very diverse as Indigenous Peoples have thousands of years of history interacting with their lands, resources, and territories. This knowledge may include ecological knowledge, community practices and teachings, relationships and laws, and the significance of impacts to important values, including cultural and spiritual values. While it is important to recognize that there is no universally accepted definition of IK, there are some consistencies in the way IK is described. As a starting point, the United Nations Educational, Scientific, and Cultural Organization defines it as, “the understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings,” in a way that, “informs decision-making about fundamental aspects of day-to-day life.”

(Link for quotes: [Indigenous Knowledge](#))

In our work, we often engage with IK that is intergenerational, adaptive, cumulative, broad, holistic, and place based. It is being recognized that incorporating IK into sustainable natural resource operations is very important and marrying western science and IK can foster a greatly improved standard of sustainable natural resource management. IK is a unique and important way of determining how a proposed project may interact with the environment and local communities. This knowledge needs to be incorporated into non-Indigenous decision-making processes, informing how projects should be delivered and confirming their interaction with the land. When the incorporation of IK is led by Indigenous people and communities in alignment with [Article 31 of the UN Declaration](#), we can together preserve, protect, and guard against appropriation or unlicensed usage.

Colonialism and Our Shared History

Prior to European settlement, Indigenous Peoples in what is now called Canada, managed vast territories and resources according to their own governance systems and laws. Today, that vast management of land has been significantly impacted by a history of colonization.

This massive land dispossession and accompanying dependency and impoverishment has had devastating impacts on the social, political, economic, cultural, and spiritual well-being of Indigenous Peoples. When coupled with a history of oppressive colonial policies, Legislation (e.g., [Indian Act of 1876](#)), and systems (e.g., Residential schools and child welfare), Indigenous children and families are still suffering from the ongoing impacts of colonialism. These devastating impacts on Indigenous Peoples were an intentional and systematic component of Canada's colonial agenda. European settlers targeted and forced Indigenous Peoples to become disconnected from their land, culture, and community. As part of our learning, it is important to understand why there is ongoing trauma resulting from colonialism.

The following information is a summary of our history that resulted in the intergenerational trauma:
(Note: For additional information please refer to links available in Appendices 1 and 2)

European Contact in British Columbia in the late 1700s

- ◆ By the late 1800s, Indigenous populations in BC were significantly reduced by European introduced disease. This allowed settlers to claim lands without having to compensate Indigenous Peoples.
- ◆ Indigenous Peoples were forced to adapt to a new way of life with the loss of traditional lands and food and began to lose control of their culture and their important connection to the land.
- ◆ Europeans thought of Indigenous Peoples as “savages”/ “non-humans”.
- ◆ Indigenous Peoples were physically attacked and subject to racism from settlers and government.

The *Indian Act* (1876 to today), Racism and Cultural Assimilation

- ◆ John A MacDonalD’s goal of legislation, such as the *Indian Act*, was to do away with the tribal system and assimilate “Indian People” in all respects.
- ◆ The government intended to destroy political and social institutions by seizing land, persecuting spiritual leaders, banning languages, outlawing cultural practices, restricting movement, and disrupting families/communities so cultural values would not be passed on to future generations.
- ◆ Indigenous Peoples lost their rights, and their life was controlled by European law.
- ◆ Canada created reserves to separate Indigenous Peoples from settler activity on their land. The *Indian Act* organized people into Indian Act Bands and restricted First Nations from leaving these small areas within their territories unless they received a Canadian government pass.
- ◆ Women's status and Indigenous Peoples’ right to vote were denied.
- ◆ Indigenous Peoples no longer had the freedom to practice their traditional political system.
- ◆ Individuals were renamed with European names.

Systematic Cultural Assimilation

Residential Schools were mandatory for Indigenous children who were forcefully taken away from their families with the intent to educate, convert, and assimilate them to European ways. They were designed to remove the “savage” from the child. The children’s traditional clothes were taken, and their hair was cut. Many children were subject to several forms of abuse, malnourishment and did not receive a proper education. It is estimated that 150 000 children attended these schools across Canada, and many did not return home. There were 23 schools in BC and the last two closed in 1984.

Indian Day Schools were mandatory for Indigenous children and were run by the same groups as the residential schools. The children stayed with their parents, but the goal was to assimilate Indigenous children and they suffered physical, verbal, and sexual abuse. There were 112 schools in British Columbia and the last three closed in 1994.

Indian Hospitals were federally funded and part of a racially segregated health-care system. These hospitals were overcrowded, and patients received poor quality care compared to non-Indigenous people. Indigenous people were forcefully detained (often some distance from their communities) and some were subjects of experimental treatments. If patients succumbed to their illness, they were only returned to their communities if their families could pay for their return. Like the children from residential schools, many were buried in unmarked graves.

The Sixties Scoop refers to rapid acceleration of the federal government’s forceful removal of Indigenous children from their families and communities during the 1960s. This approach was the fastest and easiest way of addressing welfare issues. “Scooped” children were put in foster care or put up for adoption, and while some children had good homes, others were subjected to abuse. They were placed in predominantly non-Indigenous homes, resulting in a loss of cultural identity. Most children did not learn about their culture and identity until later in life, resulting in long lasting effects.

The Millennium Scoop refers to the continued overrepresentation of Indigenous children in the Canadian foster care system. Like the Sixties Scoop, Indigenous children who go through government systems are often cut off from their families and culture. This continued pattern indicates the need for a change in how governments in Canada address and resolve Indigenous child welfare issues.

Violence against Indigenous Women, Girls, and Two-Spirit People

Missing and Murdered Indigenous Women, Girls, and Two Spirit People: Ongoing and deliberate rights violations and abuses are the root cause behind the high rate of violence against Indigenous women, girls and two spirit people. There is intergenerational trauma and marginalization, and specific colonial and patriarchal policies that displaced women and two-spirit people from their traditional roles and diminished their status in society, leaving them vulnerable to violence. As an example, violence inflicted upon Indigenous women, girls and two-spirit people can be a result of domestic situations, homelessness, involvement in the sex trade, and bias in the community including from law enforcement.

There is a need to transform the systemic and societal values that maintain colonial violence, poverty, insecure housing or homelessness, and barriers to education, employment, health care and cultural support.

The Province's (Ministry of Forests) Commitment to Reconciliation with Indigenous Peoples

A reconciliation approach to building and sustaining respectful and equitable relationships between non-Indigenous and Indigenous peoples can address how non-Indigenous historical settlement have had very serious consequences for Indigenous cultures, languages, lands, families, and communities. To help right historical and ongoing wrongs committed against Indigenous Peoples in BC, the Province is deeply committed to moving forward towards true and lasting reconciliation with Indigenous Peoples. The following paragraphs provide an overview of what reconciliation can mean and specific actions that are being taken to work towards this goal.

Reconciliation is an ongoing process to shift the status quo with the goal of renewed government-to-government relationships with Indigenous Peoples based on respect, recognition of rights, co-operation, and partnership to help address the consequences of colonial policies and practices that continue to have lasting effects on Indigenous Peoples. Success will be when Indigenous Peoples are self-governing, self-reliant, and self-determining.



United Nations Declaration on the Rights of Indigenous Peoples is being fully adopted and implemented by the province. The [UN Declaration](#) defines human rights of Indigenous Peoples such as culture, identity, religion, language, health, education, and community. The UN Declaration protects the rights that “constitute the minimum standards of survival, dignity and well-being of the Indigenous Peoples of the world” ([Article 43 of UN Declaration](#)).



Truth and Reconciliation Commission of Canada's Calls to Action (TRC) are being adopted and implemented by the province. The [TRC](#) was a component of the Indian Residential Schools Settlement Agreement. In 2015, the final report was published detailing the experiences and impacts of the residential school system. The document detailed 94 calls to action to address the ongoing impacts of residential schools on the survivors and their families.



The Declaration on the Rights of Indigenous Peoples Act was passed on November 19, 2019, and recognizes Indigenous Peoples' human rights in BC law. The Declaration Act is a foundation for the path forward that respects reconciliation in BC. It brings Indigenous Peoples to the table for decisions that affect them, and it creates more opportunities for Indigenous Peoples to be partners in the economy. For more information, please refer to [the Declaration Act](#), the [Declaration Act Action Plan 2022](#) and [BC Declaration Act Forestry Factsheet](#).



The Honourable Bruce Ralston’s 2024 [Mandate Letter](#) includes a continued commitment to true and meaningful reconciliation by supporting opportunities for Indigenous Peoples to be full partners in the inclusive and sustainable province we are building together. The current government is also committed to delivering on the mandate British Columbians gave us in 2020, [Working for You](#). The **[Ministry of Forests](#)** is taking action to expand opportunities for First Nations to participate and collaborate in forest planning, shared decision-making, and realize benefits from forestry and the forest economy. The objects are outlined in Goal 2 of the [2024/25 - 2026/27 Ministry of Forests Service Plan](#).



[Principles that Guide the Province’s Relationship with Indigenous Peoples](#) is a tool for building positive (renewed) relationships with Indigenous Peoples based on respect and reconciliation. This document has information on how to better understand the province’s commitment to building better relationships with Indigenous Peoples and furthering reconciliation. For more information, please refer to the [10 Draft Principles](#) and the [Q and A - 10 Principles](#).



[Modernizing Forest Policy in British Columbia](#) is an initiative to help meet current challenges and opportunities in BC’s Forest Sector. Part of this initiative is to work government-to-government with Indigenous governing bodies to increase Indigenous peoples’ role in the forest sector and sustainable forest management. Current policy and legislation limit the province’s ability to support this and to provide further opportunities for shared decision-making agreements. For more information, refer to [Modernizing BC’s Forest Sector](#). The province has also increased **[Shared Forestry Revenues](#)** to provide meaningful benefits for forestry taking place in First Nations’ territories and to enhance relationships in accordance with the UN Declaration. For more information: [Forest Revenue Sharing](#)



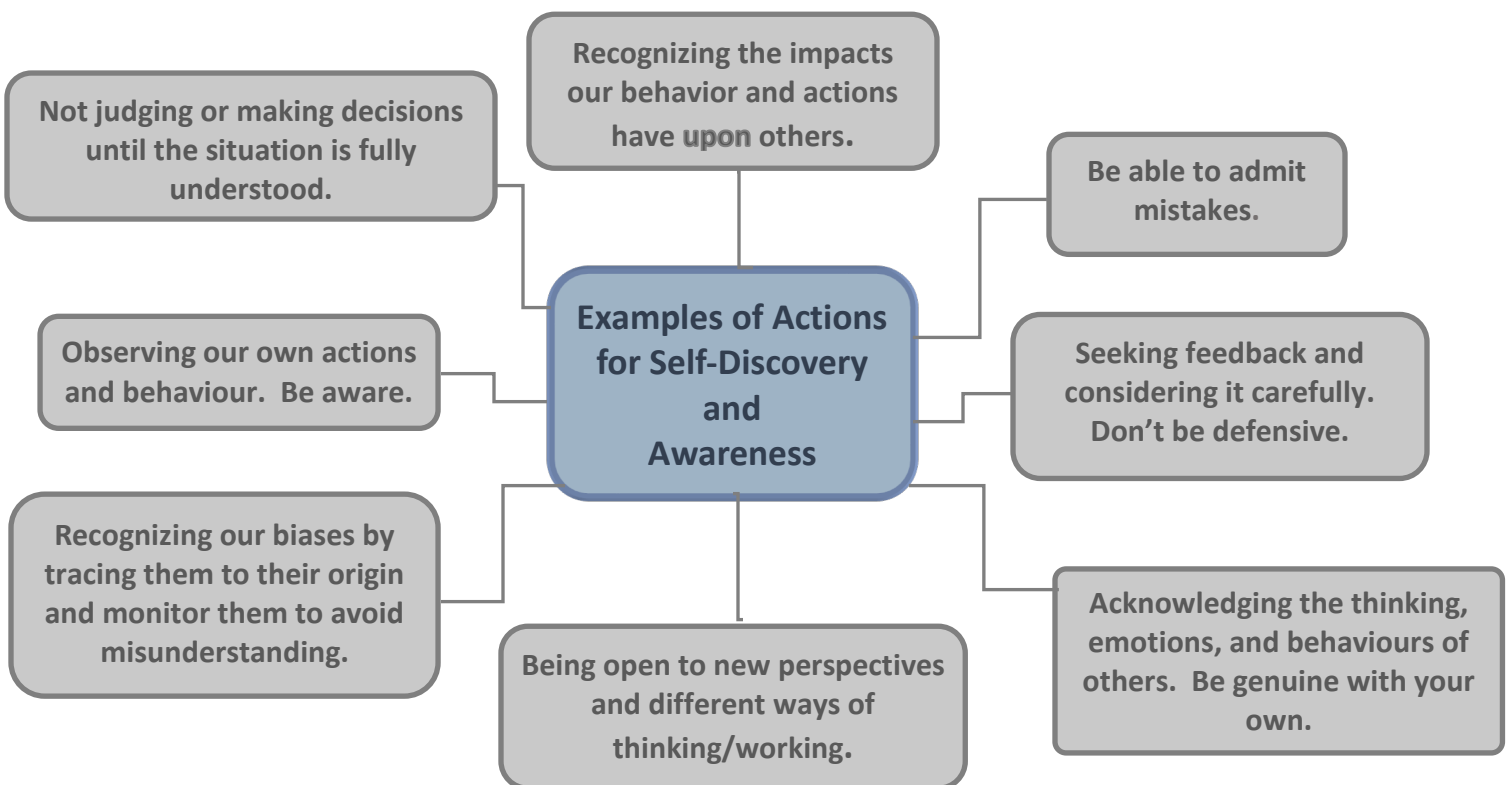
[BC Timber Sales’ Commitment to Reconciliation with Indigenous Peoples](#) is an integral part of BCTS’ mandate and a program goal (including forest sector safety and sustainable forest management). BCTS is actively entering partnerships with First Nations to increase their participation in the management of the natural resource sector. This commitment will continue to ensure the success of the BCTS program. For more information, please refer to the [BC Timber Sales Business Plan](#).



Building Respectful Relationships

To strengthen our relationships at work, in our communities and personal lives; self-discovery and awareness are two competencies that help us to understand our thoughts, feelings, values and lived experience, and how they impact the quality of our interactions, relationships, and/or our work. Active self-discovery and awareness enable us to recognize our biases (pre-judged for or against) so we can understand how we could think and act in ways that strengthen our relationships. The following are some actions we can take to improve our personal effectiveness through self-discovery and awareness:

How to Improve Communication - Self-discovery and Awareness



When we choose to embrace new ways of thinking and acting in situations that are difficult, uncertain, and/or urgent we can begin to build stronger and more resilient relationships with Indigenous Peoples. To do this, we can intentionally choose behaviours that positively impact our interactions and relationships. We need to ensure our personal perspectives are sensitive and responsive to the needs and interests of Indigenous Peoples. This process starts with cultural awareness which is the acknowledgement of differences and respecting cultural protocols and traditions.

Understanding Cultural Safety, Humility, and Agility

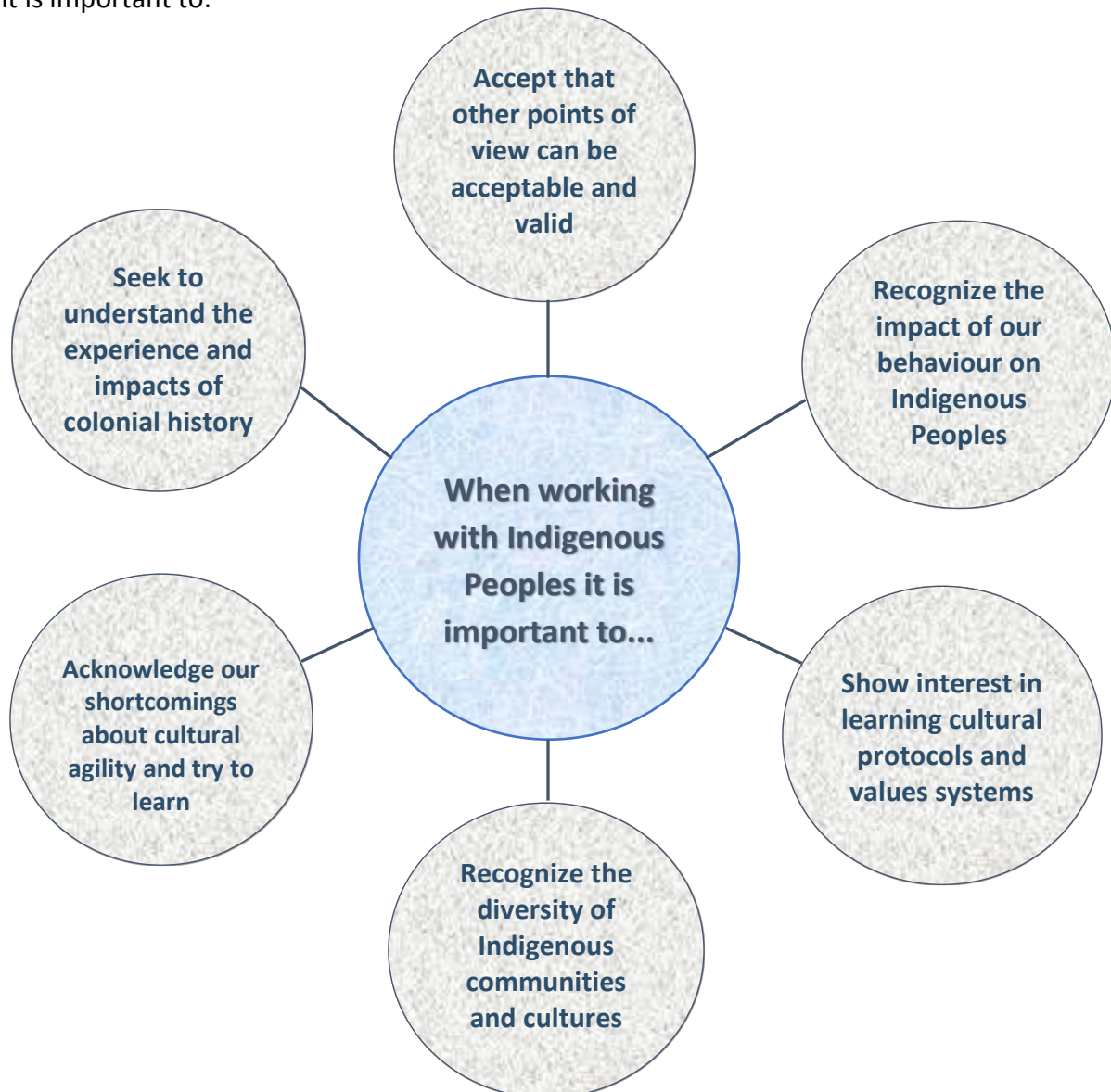
One step towards healing relationships with Indigenous Peoples is creating an environment of cultural safety and humility.

Cultural humility is a process of self-reflection to understand personal and systemic biases, and to develop and maintain respectful processes and relationships based on mutual trust. Cultural humility involves acknowledging oneself as a learner and trying to understand another person’s experience.

Cultural safety within an Indigenous context is an outcome based on respectful engagement that recognizes and strives to address power imbalances and includes self-reflection on how our own culture (including colonial thinking) impacts Indigenous Peoples. The result of cultural safety is an environment free of racism and discrimination, where people feel safe when interacting with others.

An environment of cultural safety recognizes the unique experiences of Indigenous Peoples and ensures that no actions demean, diminish, or disempower the well-being and cultural identity of individuals. Cultural safety and humility are how we can understand our personal and systemic biases and learning together to develop and maintain respectful relationships based on mutual trust.

Cultural Agility is the ability to work respectfully, knowledgeably, and effectively with people of different cultures to create a sense of safety. In action it is being open to unfamiliar experience and transforming feelings of nervousness or anxiety into curiosity and appreciation. When working with Indigenous Peoples, for example, it is important to:



Building Respectful Relationships - Dealing with Conflict

Understanding how we can use self-awareness and discovery when interacting with people can aid in building respectful relationships. When working with Indigenous Peoples, creating an environment of cultural safety and humility will further a respectful relationship based on trust. Having the knowledge of cultural agility will also make it easier to build relationships with Indigenous Peoples. Further, there is a need for all parties to understand each other's interests but there will be times when this will not happen in the short term and will result in conflict. The following are some tips on how to deal with conflict:

Ask Questions – conflict can arise due to miscommunication. Asking questions increases understanding of what individuals are trying to say and what was intended from the conversation.

Understand Expectations – often conflict results from unmet expectations on one side and this may cause the conversation to be negative and closed. If the conversation seems to be going to a negative place, work together to understand why this is happening.

Recognize Differing Perspectives - during interactions individuals will see things differently. Different backgrounds, culture, or points of view can lead to differing opinions. It is easy to believe that we all see things the same way but if this is not the case, further conversations may be required.

Identify Mistakes – there is nothing wrong with admitting a mistake has been made as most mistakes are honest and unintended.

Watch Out for Emotional Triggers – be aware of emotions. Fear, real or perceived anger, and excitement can result in unintended conflict which may result in the interaction going down an unintended and unproductive path.

Focus on Preventing Escalation – conflict resolution always starts with one individual making an honest attempt to avoid further escalation.

Take Action to Control the Situation – to avoid escalation there may be a need to walk away and return to the conversation at a different time, change the location of the discussion, and/or show empathy for the other involved.

Commit to Working It Out - take charge of the situation by committing to reach a resolution. This tends to calm individuals down.

De-escalate the Conflict – this can be accomplished with a joint statement of the facts and eliminating personality conflicts, exaggerations, and embellishments.

Stay Calm – this is very important. Staying cool will prevent most escalating conflicts. If you stay calm, it will be easier for others to refocus on the conversation and task at hand.

In stressful situations, there is a higher probability of mistakes or distractions during work which may result in safety issues. If a conflict occurs because of an operational issue, please contact your BCTS contract coordinator or harvest monitor.

Conclusion - Building Relationships and Working Together with Indigenous People

Building respectful relationships create a foundation for collaboration. While this can take effort and commitment, our willingness to participate in open exchanges of experiences and cultures with a genuine, non-controlling approach can demonstrate our commitment to integrity and transparency.

The provincial government, including BCTS, are working towards true and lasting reconciliation with Indigenous Peoples. By working together with Indigenous Peoples, we can build respectful relationships that will benefit everyone.

Appendix 1 - Educational Videos

Subject	Description	Duration	Link (Ctrl + Left Click to Open)
<i>Impacts of Colonialism on Indigenous Peoples</i>	A short-animated film on how colonialism impacted Indigenous Peoples in Australia, but this also applies to BC and Canada	4 mins	<u>Intergenerational Trauma (Indigenous Australia)</u>
<i>Everything is Connected a Dialogue Between MMIWG and Sixties Scoop</i>	This documentary connects intergenerational trauma, cultural loss from government programs/policies, and missing and murdered women and children	55 mins	<u>Everything is Connected</u>
<i>Doctrine of Discovery</i>	This video provides education on Indigenous Peoples' way of life, colonialists and how colonialism impacted Indigenous Peoples and the ongoing effects that are still seen today	60 mins	<u>Doctrine of Discovery - Stolen Lands, Strong Hearts</u>
<i>Indigenous Guardians – Caring for the Land</i>	The Importance of the land for Indigenous people	3 mins	<u>Indigenous Guardians</u>

<p><i>The Royal Proclamation</i></p>	<p>Background On October 7, 1763, George III, King of England, signed the <i>Royal Proclamation</i> for the administration of British territories in North America. This proclamation is a foundational document in the relationship between Indigenous Peoples and the Crown and it gave ownership over North America to King George. The Royal Proclamation declared that Aboriginal title exists and that all land would be considered Indigenous land until ceded by treaty. The proclamation forbade colonialists from claiming land from the Indigenous occupants unless it has been first bought by the Crown and then sold to the settlers. However, the government used the proclamation to restrict Aboriginal rights. The TRC calls upon the federal government to further this proclamation as part of reconciliation and reaffirm the nation-to-nation relationship between Indigenous Peoples and the Crown.</p>		<p>See links below</p>
<p><i>The Royal Proclamation</i></p>	<p>This video provides information on the Royal Proclamation of 1763 and the “love-hate” relationship Indigenous Peoples have with the proclamation.</p>	<p>30 mins</p>	<p><u>Chief Justice Murray Sinclair and the Royal Proclamation of 1763</u></p>
<p><i>The Royal Proclamation</i></p>	<p>This video speaks to how the Royal Proclamation recognizes Aboriginal rights, Indigenous Peoples not conquered, and formed the foundation of modern government-to-government negotiations</p>	<p>5 mins</p>	<p><u>Bob Joseph on the Royal Proclamation of 1763</u></p>
<p><i>Misconceptions of Colonialism</i></p>	<p>This video speaks to the misconceptions regarding colonialism</p>	<p>11 mins</p>	<p><u>8th Fire Part 1 - What Went Wrong?</u></p>
<p><i>Canada's Shared History - Assimilation and Residential Schools</i></p>	<p>This video speaks to relationships with Indigenous Peoples, assimilation, and ongoing impacts of colonialism.</p>	<p>4 mins</p>	<p><u>Canada's Shared History - Assimilation of Indigenous Peoples</u></p>

<i>Residential Schools in Canada</i>	This video provides information on the history of residential schools.	5 mins	<u>Residential Schools in Canada: A Timeline</u>
<i>Misconceptions regarding Indigenous Peoples</i>	This video speaks to misconceptions and stereotypes regarding Indigenous Peoples.	43 mins	<u>8th Fire: Indigenous in the City</u>
<i>Land Claims</i>	This video speaks to views regarding land in Canada.	43 mins	<u>8th Fire - Whose Land Is It Anyway?</u>
<i>Cultural Safety</i>	This video provides information on what is cultural safety.	5 mins	<u>Northern Health Indigenous Health Cultural Safety: Respect and Dignity in Relationships Video</u>
<i>What Does Being Indigenous Mean?</i>	Indigenous people providing their thoughts on what it means to be Indigenous.	3 mins	<u>What does being Indigenous mean?</u>

Appendix 2 - References

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