CapU CTE Indigenizing the Curriculum: A Guide to.....

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A guide for Indigenization of post-secondary institutions.

Matthew Michaud

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Artist Statement

This guide is meant to inspire learning and Indigenization on our campuses. To include Indigenous knowledge, approaches, views, voices, principles, scholars, and students; thus, imparting Indigenous ways of knowing and history into curricula and physical spaces is crucial for our university. Inclusivity of Indigenous pedagogical practices create multi-layered curricula and research that over time is developed and nurtured until Indigenization becomes a vital component of the university. Cultural competence, with regards to Indigenization, is a way in which both Indigenous and non-Indigenous allies can share and learn from open and honest exchanges. Building general awareness, throughout the university community, can share and learn from open and honest exchanges. Building this general awareness, throughout the university community, can instill a greater sense of community and inclusivity for all.

Adaptation Statement

CapU CTE Indigenizing the Curriculum was adapted by Matthew Michaud from Kory Wilson's textbook, *Pulling Together: Foundations Guide* and from Bruce Allan, Amy Perreault, John Chenoweth, Dianne Biin, Sharon Hobenshield, Todd Ormiston, Shirley Anne Hardman, Louise Lacerte, Lucas Wright, and Justin Wilson's textbook, *Guide for Teachers and Instructors*. For information about what was changed in this adaptation, refer to the Copyright statement at

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All examples have been changed to Canadian references, and information throughout the book, as applicable, has been revised to reflect Canadian content. One or more interactive Excel spreadsheets have been added to each of the eight chapters in this textbook as instructional tools.

The following additions have been made to these chapters:

Part 1

Section 2

- National Day for Truth and Reconciliation
-

Part 2

- simple linear regression modeghkgkgkkl
-

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Overview

Purpose of this guide

The Capilano University – Indigenizing the Curriculum Guide is a modified version of the *Foundations Guide and A Guide for Teachers and Instructors*, which was the result of the Indigenization Project, a collaboration between BCcampus and the Ministry of Advanced Education, Skills and Training. The project was supported by a steering committee of Indigenous education leaders from BC universities, colleges, and institutes, the First Nations Education Steering Committee, the Indigenous Adult and Higher Learning Association, and Métis Nation BC.

This guide is intended to support the systemic change occurring across post-secondary institutions through Indigenization, decolonization, and reconciliation. A guiding principle from the Truth and Reconciliation Commission of Canada process states why this change is happening.

> Reconciliation requires constructive action on

> addressing the ongoing legacies of colonialism that have had destructive impacts on Aboriginal peoples' education, cultures and languages, health, child welfare, the administration of justice, and economic opportunities and prosperity. (2015, p. 3)

We all have a role to play. As noted by Universities Canada, "[h]igher education offers great potential for reconciliation and a renewed relationship between Indigenous and non-Indigenous people in Canada." (2015) Similarly, Colleges and Institutions Canada notes that "Indigenous education will strengthen colleges' and institutes' contribution to improving the lives of learners and communities." (2015) These guides provide a way for all faculty and staff to Indigenize their practice in post-secondary education.



Fig 0.1: Pulling Together: A Canoe Journey

In Indigenous methodology, stories emphasize our relationships

with our environment, our communities, and with each other. To stay on course, we are guided by the stars in the sky, with each star a project principle: deliver holistically, learn from one another, work together, share strengths, value collaboration, deepen the learning, engage respectfully, and learn to work in discomfort. As we look ahead, we do not forget our past.

The canoe holds Indigenous Peoples and the key people in post-secondary education whose roles support, lead, and build Indigenization. Our combined strengths give us balance and the ability to steer and paddle in unison as we sit side by side. The paddles are the open resources. As we learn to pull together, we understand that our shared knowledge makes us stronger and makes us one.

The perpetual motion and depth of water reflects the evolving process of Indigenization. Indigenization is relational and collaborative and involves various levels of transformation, from inclusion and integration to infusion of Indigenous perspectives and approaches in education. As we learn together, we ask new questions, so we continue our journey with curiosity and optimism, always looking for new stories to share.

How to use and adapt this guide

The***Capilano University – Indigenizing the Curriculum Guide*** is made up of two parts. **Part 1, *Foundations,*** explores Indigenous-Canadian relationships from contact to the present. This guide looks at the diversity of

Indigenous Peoples and the historical and contemporary realities since contact.

You can use the guide to:

- increase your awareness of Indigenous People, our histories, decolonization, and reconciliation
- enhance your knowledge of how Indigenous history and realities in Canada affect relationships and how this may influence how you work with Indigenous people and colleagues in post-secondary education

Note: For a technical description of how to adapt this guide please see Appendix D.

Part 2, ***Guide for Teachers and Instructors,*** explores how to Indigenize one's practice by building new relationships with Indigenous pedagogy and knowledge.

Essentially, this guide mirrors the structure of curriculum design and pedagogical processes to support learning by focusing on three processes – content, context, and application. Content acts as prior knowledge bridges and explores how we got here today. Context grounds you to recognize, respect and honour Indigenous worldviews and suggests ways to invite into your classroom and practice. Application encourages movement forward by providing tangible ideas and next steps for Indigenization.

The ***Capilano University – Indigenizing the Curriculum Guide*** is not a definitive resource, since First

Nation, Métis and Inuit perspectives and approaches are diverse across the province. We invite you to augment it with your own stories and examples, and, where possible, include Indigenous voice and perspectives from your area in the materials. Contact the Kéxwusm-áyakn Student Centre and the Centre for Teaching Excellence for more information. **(once site is up, link to here)*****

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Fig 0.1: Pulling Together: A Canoe Journey, Teachers/ Instructors emphasis by Dianne Biin is used under a CC BY 4.0 International Licence.

Introduction

Part 1 – Restoring the relationship – Foundations

It is commonly claimed that Canada has two founding Nations, the French and the English. However, before contact, Indigenous Peoples were living and thriving here in complex societies. The "original people" still exist and live all over Canada, from their traditional territories to urban centres. Indigenous Peoples have made, and continue to make, enormous contributions to Canadian society – politically, economically, and culturally.

Sadly, too many Canadians are unaware of this, and this lack of awareness is a barrier to improving relationships between all Canadians, whether Indigenous or non-Indigenous.

The relationship between non-Indigenous and Indigenous people has not been an easy one, as you will learn throughout this guide, but it is vital that this relationship continue to improve. The strength of a good relationship is that everyone understands and knows the truth about past and contemporary realities. This is especially important in regard to Indigenous Peoples. By

learning the truth about the past, confronting it, and acknowledging its consequences, we can move toward an inclusive future.

Learning Goals

- This guide will introduce you to the Indigenous Peoples of Canada and to the historical relationship between Indigenous and non-Indigenous people in Canada.
- You will learn about the past and the contemporary realities of Indigenous Peoples. This is an often misunderstood history, but we believe that it is only through an understanding of the past that we can create a better future.
- Whether you are Indigenous or non-Indigenous, we hope this guide will increase your understanding of Indigenous Peoples in Canada.

Turtle Island

Turtle Island is the name the Lenape, Iroquois, Anishinaabe, and other Woodland Nations gave to North America. The name comes from the story about Sky Woman, who fell to Earth through a hole in the sky. The earth at this time was covered with water. The animals saw her predicament and tried to help her. Muskrat swam to the bottom of the ocean to collect dirt

to create land. Turtle offered to carry this dirt on his back, and the collected dirt grew into the land we call North America. The term Turtle Island is now used today for North America by many Indigenous people, Indigenous rights activists, and environmental activists.

> Let's imagine a society, maybe Canada; we'll call it "northern Turtle Island."
>
> Imagine when people came off the airplane they were met by Indigenous people, not a customs person. When we look at traditional ways of entering up here on the coast, there was a whole protocol of ceremony and approach. What is your intent in coming? Are you coming for war? Are you coming for peace? If the newly arrived say, "I'm coming here for my family. My family is struggling, we need to help make money for them," Indigenous people would welcome them. They'd help them get a job and help them get what they need. They would teach them about the real name of this continent, Turtle Island, and about the territory they've entered.
>
> – Curtis Clearsky, Blackfoot and Anishnaabe First Nations, Our Roots: Stories from Grandview Woodland, Vancouver Dialogues, 2012

Part 2-Restoring the relationship – Guide for Teachers and Instructors (change this to Indigenizing the Academy etc.)**********

Stop walking through the world looking for confirmation that

you don't belong. You will always find it because you've made that your mission. Stop scouring people's faces for evidence that you're not enough. You will always find it because you've made that your goal. True belonging and self-worth are not goods; we don't negotiate their value in the world. The truth about who we are lives in our hearts. Our call to courage is to protect our wild heart against constant evaluation, especially our own. No one belongs here more than you….

True belonging is the spiritual practice of believing in and belonging to yourself so deeply that you can share your most authentic self with the world and find sacredness in both being a part of something and standing alone in the wilderness. True belonging doesn't require you to change who you are; it requires you to be who you are.

– Brown (2017, p. 158)

Brené Brown's words resonate with many of the anxieties that non-Indigenous faculty and teachers have expressed to their Indigenous colleagues and others in the hallways and outside the classroom. We often hear, perhaps less eloquently stated, that people are afraid they will make mistakes, say the wrong thing, and offend people, and they question the validity and purpose of their voice in the conversation about Indigenization. From this place of fear, people often want to know "the right way" to teach or wanting to have the checklist or know the best practice that will ensure a smooth delivery of Indigenous content.

Corrine Michel, Secwepemc faculty, and Janice Simcoe, an Anishinaabe educational leader, both at Camosun College, have

said (personal communications, 2017), “Indigenization of teaching practice is an ongoing process rather than a start-to-end project. Thus, we need to think in terms of flow and ongoing learning rather than hoping to have a checklist that will guide the process to a finale.” A checklist may function as a life jacket, as it may be a way to stay afloat, but this approach does not provide you with the skills to grow and manoeuvre with this growth. In some ways, the checklist or life jacket is a comfortable safety device that could result in people “starting to drift back to normal practice, a sort of impermanent transformation.”

As Brené Brown calls for us to “share our most sacred self by both being part of something and standing alone in the wilderness,” we are inviting you to come along for this journey by standing beside us but also entering into unfamiliar territory. Along the way and throughout this guide there will be points where you will reflect on difficult moments and choppy waters; however, we hope that this guide will provide you with tools, like a paddle, to navigate through it all and strengthen your approach as educators who are part of the team on this canoe journey.

Part 1 - Section 1: Introduction to Indigenous Peoples



Carver Ray Natraoro hosts a log blessing ceremony on Monday, Feb. 25, 2019. Natraoro has been commissioned to carve a canoe to celebrate Capilano University's 50th anniversary.



Fig 1.1: Log blessing ceremony

Attributions

Fig 1.1: Carver Ray Natraoro hosts a log blessing ceremony on Monday, Feb. 25, 2019. Natraoro has been commissioned to carve a canoe to celebrate Capilano University's 50th anniversary. This photo is used under a CC BY 2.0 Generic Licence

Introduction

Section 1 will introduce you to the Indigenous Peoples in Canada, their histories, and their cultures. It will also answer some of the questions that people often ask about Indigenous Peoples and debunk some of the common myths and misconceptions.

It should take around an hour to complete Section 1. Please complete the Locate Yourself activity first.

Topics

In Section 1 you will learn about:

- Aboriginal or Indigenous?
- Indigenous Peoples in Canada
- First Nations
- Métis
- Inuit

- Urban Indigenous peoples
- Demographics
- Acknowledging traditional territories

Activity

Activity 1: Locate Yourself (10 min)

Reflect on the area, city, or town where you live.

1. Whose traditional First Nations territory do you currently live, work and play?
2. How do you know?
3. If you don't know, spend some time researching this online.

Knowledge Check

Answer the following questions to assess your current knowledge of Indigenous Peoples in Canada. Once you have completed a question, click on the arrow to see the next one. As you go through the remainder of Section 1, think about these questions.

[h5p id="6"]

Note: If you are not using the online version of the *Foundations*

Guide, you can find the Knowledge Check questions and answers in Appendix A.

Aboriginal or Indigenous?

Section 35 (2) of the Constitution Act, 1982, defined "Aboriginal peoples in Canada" as including "the Indian, Inuit and Métis peoples of Canada."

These terms will be explained as we progress through the guide. Some of them have changed or are changing.

For example, ***Indian*** is now considered offensive and has been replaced by *First Nations*. And we are hearing the term *Indigenous* more and more in Canada. It is being used synonymously with ***Aboriginal***, and in many cases it is the preferred term as the collective noun for **First Nations**, **Métis**, and **Inuit**. There are many reasons for this shift. One reason is that the prefix *ab* means "away from" or "not," so *aboriginal* actually means "not original." *Indigenous* comes from the Latin word *indigena*, which means "sprung from the land; native." And Indigenous Peoples recognizes that, rather than a single group of people there are many separate and unique Nations (Ward, 2017).

Wherever possible, though, you should use the specific names of the Nations and communities, especially if you are acknowledging territory and identity.

First Nations

In Canada, the accepted term for people who are Indigenous and who do not identify as Inuit or Métis is *First Nations*. In the past, these people were referred to as "Indians." Today, *Indian* is considered an offensive colonial term and should not be used.

First Nations people have lived and thrived since time immemorial on this land now called Canada. They have many different languages, cultures, traditions, and spiritual beliefs. Historically, First Nations managed their lands and resources with their own governments, laws, policies, and practices. Their societies were very complex and included systems for trade and commerce, building relationships, managing resources, and spirituality.

Today, there are around 630 different First Nation communities across Canada – about half of which are in British Columbia and Ontario. According to the 2016 Census,[1] there are over 70 distinct Indigenous languages recognized across the country, and

1. Census in brief. The Aboriginal languages of First Nations people, Métis and Inuit: http://www12.statcan.gc.ca/census-recensement/2016/as-sa/98-200-x/2016022/98-200-x2016022-eng.cfm

UNESCO's world atlas of languages in danger recognizes over 80 distinct Indigenous languages in Canada, including those that no longer have speakers.[2]

Frequently asked questions about First Nations

How many First Nations people are there?

First Nations make up the largest group of Indigenous Peoples in Canada. In 2016, there were 977,230 First Nations people in Canada.

Where do First Nations people live?

First Nations people live in every province and territory. The largest First Nations populations are in Ontario, British Columbia, and Alberta. However, while First Nations people living in these provinces accounted for less than 4 per cent of the total provincial populations in 2011, they represent almost one-third of the total population of the Northwest Territories and almost one-fifth of the total population of Yukon.

Do all First Nations people live on reserves?

No. Many First Nations people live off reserve. In 2011, only about half (49.3 per cent) of the 637,660 First Nations people in Canada who reported being **Status Indians** lived on a reserve. The numbers vary widely by province, with Quebec having the

2. UNESCO Atlas of the World's Languages in Danger: http://www.unesco.org/languages-atlas/index.php

highest proportion of First Nations people living on reserve, at nearly three-quarters.

Is it okay to use the word Indian to describe First Nations people?

The term *Indian* refers to the legal identity of a First Nations person who is registered under the **Indian Act**. *Indian* should be used only when referring to a First Nations person with status under the Indian Act, and only within a legal context. Otherwise, the use of the term *Indian* in Canada is considered outdated and offensive.

You may notice that the terms *American Indian* and *Native Indian* are still in current and common usage in the United States. Some First Nations people in Canada will also refer to themselves as "Indians," and the federal legislation is still called the Indian Act. But *Indian* is still not a term you should use.

What does Status Indian mean?

A person who is recognized by the federal government as being registered under the Indian Act is referred to as a "Status Indian." Status Indians may be entitled to certain programs and services offered by federal agencies and provincial governments.

There have been many rules for deciding who is eligible for registration as an Indian under the Indian Act. Significant changes were made to the legislation in 1951, 1985 and again in 2011.

People who identify themselves as Indians but who are not entitled to registration on the Indian Register under the Indian

Act are referred to as "**non-Status Indians**." Some of them may be members of a First Nation even though the federal government does not recognize them as Status Indians.

Do First Nations people pay taxes?

It is a common misconception that First Nations people in Canada do not pay federal or provincial taxes.

Under certain circumstances, Status Indians can be exempted from paying tax. For example, income earned on a reserve can be tax exempt, and any goods or services purchased by a Status Indian on a reserve or delivered to them on a reserve are sales-tax exempt.

So there are limited situations where Status Indians may not have to pay income tax or sales tax. However, non-Status Indians, Métis people, and Inuit are not eligible for any tax exemptions.

Do First Nations people get free housing?

No.

There are two main categories of housing on reserve: market-based housing and non-profit social housing. Market-based housing refers to households paying the full costs associated with purchasing or renting their housing. This is not free housing!

The Canadian Mortgage and Housing Agency delivers housing

programs and services to all Canadians across the country under the National Housing Act.

Do First Nations students get free post-secondary education?

Some students will and some students will not get funding for post-secondary education. It depends on the First Nation to which the student belongs and whether the First Nation has funding for the student. The demand for funding is often greater than the funds available, and some communities are in states of crisis in which they must focus their resources on other areas.

First Nations culture

Culture is an expression of a community's worldview and unique relationship with the land. Indigenous cultures across Canada are diverse, but there are commonalities among them. Traditionally their societies have been communal, every member had roles and responsibilities, there was equality between men and women, nature was valued, and life was cyclical.

You will learn more below about other significant characteristics of First Nation cultures.

Education

Traditional Indigenous education is different from European-style education. Children learn with their families and immediate community. Learning is ongoing and does not take place at specific times. Children learn how to live, survive, participate in, and contribute to their community. They are encouraged to take

part in everyday activities alongside adults to watch and listen, and then eventually practise what they have learned.

Education is a lifelong process, continuing as people grow into different roles – child, youth, adult, and Elder.

Community

Indigenous cultures are traditionally inclusive. Lynda Gray (2011), from the Tsimshian First Nation, writes: "Everyone had a place in the community despite their gender, physical or mental ability, sexual orientation, or age. Women, Elders, Two-spirit, children, and youth were an integral part of a healthy and vibrant community" (p. 32).

Elders



Elder Latash Nahanee and Elder Ernie George, with the First Nations Student Centre, lead a welcome and blessing for Truth & Reconciliation Week at Capilano University on Monday, Sept. 18, 2017.

In Indigenous cultures, Elders are cherished and respected. An Elder is not simply an older or elderly person, but is usually someone who is very knowledgeable about the history, values, and teachings of his or her culture. He or she lives according to these values and teachings. Each Indigenous community determines who are respected Elders.

For their knowledge, wisdom, and behaviour, Elders are valuable role models and teachers for all members of the community. Elders play an important role in maintaining the tradition of passing along oral histories.

Oral traditions

First Nations pass along values and family and community histories through oral storytelling. Oral histories and stories have been passed down from generation to generation and are essential to maintaining Indigenous identity and culture. People repeat stories to keep information alive over generations. Particular people within each First Nation have memorized oral histories with great care. Indigenous cultures also tell stories and histories through symbolic objects. Carved totem poles and house posts are a good example of this kind of visual language, with a long history on the West Coast.

Ownership

Each Indigenous culture, community, and even family has its own historical and traditional stories, songs, or dances. Different cultures have different rules about ownership. Some songs, names, symbols, and dances belong only to some people or families and cannot be used, retold, danced, or sung without permission. Sometimes they are given to someone in a ceremony. Other songs and dances are openly shared.

The Potlatch

The Potlatch is the cultural, political, economic, and educational

heart of First Nations along the Northwest Coast. A Potlatch may be held to celebrate births, marriages, or deaths; settle disputes; raise totem poles; or pass on names, songs, dances, or other responsibilities. Potlatches are large events that can last several days. They often include two important aspects: the host giving away gifts, and the recording, in oral history, of the events and arrangements included in the ceremony.

The Canadian government used the Indian Act to ban the Potlatch from 1884 to 1951. The government took away cultural items used in the Potlatch, such as drums, blankets, and masks. In spite of the ban, many communities continued to hold Potlatches in secret. The Potlatch continues today.

The cedar tree



The cedar tree is a well-known symbol among First Nation cultures along the northwest coast and is sometimes referred to as the “tree of life.” There are two kinds of indigenous cedars on the coast: red cedar and yellow cedar. The roots, boughs, bark, and trunk of the red and yellow cedar are sustainably harvested and used for cultural and practical purposes.

Some practices are shared by Indigenous cultures along the northwest coast, but each culture has its own specific traditions,

uses, ceremony, and etiquette for collecting and using cedar. The people who collect cedar are careful to make sure that they do not take too much and that the tree as a species will survive. Traditionally, before a tree is cut down, the woodcutters say a prayer to thank the tree's spirit for providing a great benefit to the people who are about to use it.

Fig 1.2: Curved cedar?? tree 2018.06.20_campus_15 https://www.flickr.com/photos/capilanouniversity/42876198962/in/album-72157692077852664/

Attributions

Fig 1.2: "Culturally Modified Tree" by the US Forest Service has been designated to the Public Domain (CC0).

Métis

In the 17th and 18th centuries, many French and Scottish men migrated to Canada to work in the fur trade with the Hudson's Bay Company or the North West Company, or as independent traders. Some had children with First Nations women and formed new communities. The French mixed families and their descendants were most often referred to as "Métis" (from the French word for "to mix"). The Scottish mixed families and their descendants were referred to as "half-breeds." Today the term *half-breed* is considered offensive and is no longer used.

Frequently asked questions about the Métis

Who are the Métis?

The Métis are one of the "aboriginal peoples of Canada" identified in Section 35 of the Constitution Act of 1982. The Métis are people who are Indigenous and do not identify as First Nations or Inuit. The Métis National Council defines "Métis" as a person who "self-identifies as Métis, is distinct from other

Indigenous peoples, is of historic Métis Nation Ancestry and who is accepted by the Métis Nation."

Chris Anderson, professor of Native Studies at the University of Alberta, writes:

> I'm Métis because I belong (and claim allegiance) to a set of Métis memories, territories, and leaders who challenged and continue to challenge colonial authorities' unitary claims to land and society. What's your excuse for recognizing me – for recognizing us – in any terms other than those of the Métis nationhood produced in these struggles?
>
> (2011)

What is the "Métis Nation"?

The Métis Nation comprises contemporary Métis Citizens who descend from the historic Métis Homeland. The Métis National Council has represented the Métis Nation on both the national and international stages since 1983. Métis Nation British Columbia, Métis Nation Alberta, Métis Nation Saskatchewan, Manitoba Métis Federation, and Métis Nation of Ontario are regional governing members of the national council.

Can anyone be a Métis Citizen?

No.

Self-identification is one of four criteria that each Métis Citizen must meet to register with the Nation. This concept of Métis identity is complicated by those who self-identify as Métis

because of their longing to belong to one of the Constitutional Aboriginal groups in Section 35 (1) but cannot claim Indian Status or assert their Inuit ancestry. Many of these individuals believe their mixed ancestry justifies their claim to be Métis. As we have seen in the definition of who is Métis, there are individuals who are not in turn accepted by the Métis Nation because they have no connection to the historic Métis Homeland and no ancestral ties are not Métis.

What does "Métis Citizen" mean?

The Supreme Court of Canada in R. v. Powley (2003) further defined the s. 35 term of Métis. The Powley Story[1]The Powley Story: http://www.metisnation.org/harvesting/the-powley-storyexplains the importance of this case for Métis citizenry.

The Supreme Court further clarified the definition of Métis, stating:

> "Métis" does not encompass all individuals with mixed Indian and European heritage; rather, it refers to distinctive peoples who, in addition to their mixed ancestry, developed their own customs, way of life, and recognizable group identity separate from their Indian or Inuit and European forebears. Métis communities evolved and flourished prior to the entrenchment of European control, when the influence of European settlers and political institutions became pre-eminent.

Following the Powley decision, Métis Nation British Columbia

1. Métis Nation Ontario's

(MNBC) implemented the Métis Identification Registry[2] in 2005.

How many Métis are there?

In 2016, 587,545 people identified as Métis, representing 32.3% of the total Indigenous population and 1.4% of the total Canadian population.

Do Métis people pay taxes?

Métis Citizens are not exempt from paying Provincial Sales Tax (PST) or Goods and Services Tax (GST). Métis people in Canada contribute over a billion dollars in taxes each year.

Do Métis people get free post-secondary education?

Métis students are not eligible for funding through the federal government's Post-Secondary Student Support program; only status First Nations and Inuit students are eligible for funding through that program. Métis students in BC can apply to MNBC for post-secondary funding through the MNBC Indigenous Skills and Employment Training program, which is funded by Employment and Social Development Canada. Other options for Métis students include student aid, scholarships and bursaries.

Métis culture

Métis culture is very different from First Nations and Inuit

2. MNBC Identification Registry: https://www.mnbc.ca/directory/view/301-metis-citizenship-registry

cultures. The red Voyageur sash is recognized as a part of the distinct Métis culture. It was part of the clothing worn by Métis people every day and had many uses such as a holder, washcloth, bridle or saddle blanket. The sash is worn by Métis people today in celebration of their culture and identity.

The Métis flag[3] has a blue background with a white infinity symbol and depicts the joining of two cultures and the existence of a people forever.

Métis traditional clothing styles are a mixture of European and First Nation styles. The main decorating method was the flower beadwork or embroidery that the Métis are famous for. The traditional dance of the Métis includes the waltz Quadrille, the square dance, Drops of Brandy, the Duck Dance, la Double Gigue, and the Red River Jig, which is the most widely known of the dances. The main musical instrument of the Métis is the fiddle, which the Métis traditionally made from maple wood and birch bark. Unlike other traditional styles of music, the Métis style of fiddle music is not contained in a bar structure, and this creates a bounce to the tune that is unique to the Métis.

The Métis were also known by many other names, including the "buffalo hunters." During the late 1700s and early 1800s, the Métis were established as the foremost processors and suppliers of pemmican to the new world. The Métis Nation's gross national product from this source was larger than the total revenues of other economies during that time.

3. Collection of videos showing the raising of the Métis flag: https://www.mnbc.ca/mnbc-media/press-video-gallery

Métis language

One of the factors that makes the Métis culture distinct is the creation of a language that is syncretic, meaning it is not classifiable as belonging to just one language family. Much like the double ancestry of the Métis, the **Michif** language has grammatical and lexical features of both Indigenous (Cree, Dene, and Ojibwa) and French (Indo-European language). Verbs, sounds, and nouns from the Saulteaux language have also been absorbed. This creates a language that is very unique among languages around the globe, as no other languages show mixed nouns from one language and verbs from another in the manner that Michif does.

Métis spirituality

A common misconception is that the Métis practised only the religion of their fathers (Catholic or Protestant). The reality is a spiritual mixture is as complex as Métis people. Métis children learned from both their father's and mother's religious background and traditional teachings. Métis learned to live with both worlds, with First Nations' and Settler spiritual beliefs.

Kinship connections

Métis Nation British Columbia (MNBC) is a self-governing Nation. The governance structure includes seven geographic regions and 37 Métis chartered communities. Each of the Métis Citizens is directly connected to the historic Métis Homeland through kinship connections. All Métis Citizens in British Columbia have this same connection. They have an

understanding of who they are through the well-documented experience of their ancestors that connect them to the historic Métis Homeland and the founders of the first Métis Nation who had settled in British Columbia, Alberta, Manitoba, Saskatchewan, and Ontario.

Inuit

Inuit are Indigenous Peoples living in the Arctic regions of Canada, Greenland, Alaska, and Russia.[1] Inuit have lived and thrived in the Arctic for thousands of years. Traditionally they lived off the resources of the land, hunting whales, seals, caribou, fish, and birds, and many Inuit continue to harvest these resources today. Inuit existed prior to contact and Inuit is the accepted term for people who are Indigenous and do not identify as First Nations or Métis.

The Inuit way of life and culture changed when Inuit made contact with European missionaries, whalers, and explorers and later began participating in the fur trade. It changed again between about 1950 and 1970, when the Government of Canada moved many Inuit communities away from their traditional "hunting and gathering" or mobile way of life on the land and into permanent, centralized settlements.

Historically Inuit were referred to as "**Eskimos**" or

1. Please note that this section has not been vetted by Inuit writers and the information is based on current Nunavut government information.

"Esquimaux," but this term is neither accurate nor respectful and should not be used. The word **Inuit** (singular Inuk) means "the people" in the **Inuktitut** language.

Frequently asked questions about Inuit

Where do Inuit live?

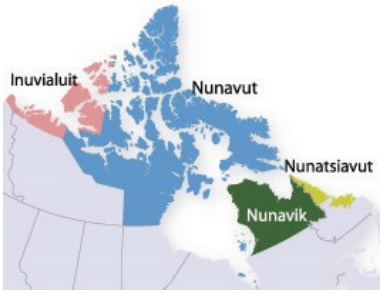


Fig 1.4: Inuit Regions in Canada

Many Inuit live in 53 communities across the northern regions of Canada, mostly along the Arctic coast, in Inuit Nunangat, which means "the place where Inuit live." Inuit Nunangat consists of four regions: the Northwest Territories and Yukon (Inuvialuit), Nunavut, Northern Quebec (Nunavik), and the northeastern coast of Newfoundland and Labrador (Nunatsiavut).

How many Inuit are there?

Approximately 65,000 Inuit live in Canada, according to the 2016 Census. The majority live in Nunavut, with smaller numbers in the other three regions of Inuit Nunangat, as well as a small number living in urban centres in southern Canada.

Are Inuit First Nations?

Canada's Constitution (s. 35) recognizes three groups of

Indigenous peoples – First Nations, Métis, and Inuit. These are three separate peoples with unique heritages, languages, cultural practices, and spiritual beliefs. Inuit are distinct from First Nation and Métis groups.

What language do Inuit speak?

Inuit have one language, called Inuktitut. It is spoken in the Northwest Territories, Nunavut, Northern Quebec, and Nunatsiavut (Labrador). Each region has its own dialect.

Do Inuit live on reserves?

Inuit do not live on reserves, but in contemporary communities.

Do Inuit live in igloos?

Inuit do not live in igloos, unless they are sleeping overnight on the land.

Do Inuit have land claims?

Yes, land claim agreements have been signed in all four Inuit regions:

- Nunavik (as part of the James Bay and Northern Quebec Agreement) in 1975
- Inuvialuit in 1984
- Nunavut in 1993
- Nunatsiavut in 2005

Under their respective land claim agreements, Inuit were granted

title to certain blocks of land. These four land claim regions cover about 40 per cent of Canada's land mass.

Do Inuit pay taxes?

Yes, Inuit are tax-paying citizens of Canada.

Who are Innu?

Innu are a First Nation in eastern Canada. They are not Inuit.

Inuit culture

Inuit have lived on Nunangat (the land, water, and ice) since time immemorial and continue to do so today. Cultural and oral traditions are based on sharing, co-operation, and respect for the land, the animals, fish, and peoples.

Government and communities

Once the comprehensive land agreements were signed, governing organizations were formed to manage land claim implementation: Nunatsiavut Government, Makivik Corporation, Nunavut Tunngavik Incorporated, and the Inuvialut Regional Corporation. The national organization, Inuit Tapiriit Kanatami (which means "Inuit are united in Canada"), holds permanent seats for Inuit Circumpolar Council, Pauktuutit Inuit women of Canada, and the national Inuit youth council.

Most of the 53 Inuit communities across these regions operate as municipalities. The capital of Inuvialuit is Inuvik; the capital of Nunavut is Iqaluit; the capital of Nunavik is Kuujjuaq; and

the capital of Nunatsiavut is Nain. This interactive Google map[2] provides population density and images for each community.

Elders

Regarded and respected as the knowledge keepers and advisors, Inuit Elders have seen their roles change since contact.

As advisors, Elders ensured that everybody's voice was heard in decision making to ensure survival. Today, since contact and relocation, Elders now see themselves as the holders and teachers of their language and values, as they only form about 2 per cent of the Inuit population. They also have a voice in research, as they have seen the rapid climatic changes to the land and animals.

Knowledge of the land, importance and continuance of family structures, and rites of passage is just one of the contributions Elders make to maintaining Inuit communities today, using an oral tradition.

2. Interactive Google map: https://goo.gl/8Tvs2A

Knowledge of the land – sila

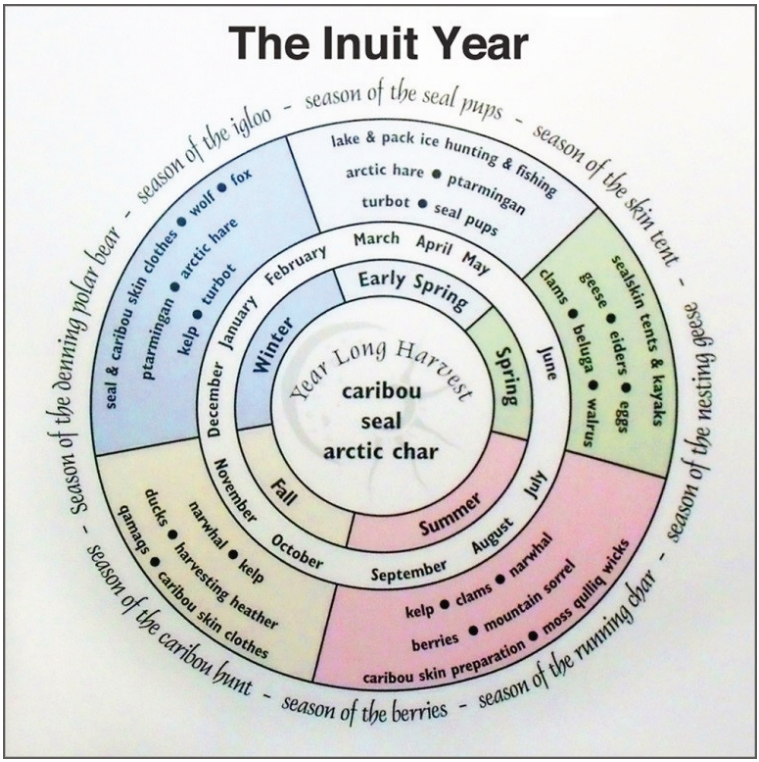


Fig 1.5: Inuit Grocery List

This diagram highlights Inuit knowledge (sila) of the movement of resources and changes to the land and sea. This knowledge is passed on through oral traditions and time spent on the land. With the resettlement of Inuit to different areas of the Arctic in the 1950s, this knowledge was disrupted. Research on and revitalization of knowledge and traditions are ongoing. For instance, the Inuit Quajisarvingat Knowledge Centre took 15 years to relearn the trail systems across Nunangat, from Lake Winnipeg to the tip of Ellesmere Island. The resulting Pan Inuit

Trails[3] is an interactive atlas that is a knowledge repository and an assertion of Inuit sovereignty.

Language

There are numerous dialects of Inuktitut, with varying levels of speaker fluency. Dialects are nuances in a language that reflect a specific location and community. Today, each regional governance organization supports language learning in schools and communities to continue the use of the language in everyday life.

There are two styles of Inuktitut writing: syllabics and Roman orthography. Syllabics use symbols to represent sounds rather than letters. Roman orthography uses the English alphabet to sound out the words.

Attributions

Fig 1.4: Inuit Regions in Canada by Inuit Tapiriit Kanatami is used under a CC BY 1.0 Generic Licence.

Fig 1.5: Inuit Grocery List by Mike Beauregard is used under a CC BY 2.0 Generic Licence.

3. Pan Inuit Trail Atlas Module: http://www.paninuittrails.org/index.html?module=module.about

Urban Indigenous Peoples

In 2016, almost 900,000 Indigenous people lived in urban areas (towns and cities with a population of 30,000 or more), accounting for more than half of Indigenous people in Canada. They are often referred to as “Urban Indigenous peoples.” The largest Urban Indigenous populations are in Winnipeg, Edmonton, Vancouver, Calgary, and Toronto.

Many Indigenous people move to cities seeking employment or educational opportunities. Some have lived in cities for generations, while for others the transition from rural areas or reserves to urban settings is still very new. Many Canadian cities occupy the traditional territories and reserves of First Nations. For example, Vancouver lies on the traditional territory of the Musqueam, Squamish, and Tsleil-Waututh Nations.

Most Urban Indigenous peoples consider the city they live in to be their “home.” However, for many it is also important to keep a close connection to the Indigenous community of their family’s origin. This could be the place where they were born or where their parents or grandparents lived. Connection to

these communities helps many people retain their traditional and contemporary Indigenous culture.

Urban Indigenous peoples in Vancouver

The Urban Indigenous peoples in Vancouver are an important and visible part of the city's life. However, the majority believe they are viewed in negative ways. Despite this, according to the Urban Indigenous Peoples Study (2010), among Indigenous people in Vancouver:

- 83 per cent are "very proud" of their Indigenous identity
- 52 per cent are "very proud" of being Canadian
- 44 per cent are not concerned about losing their cultural identity; they feel it is strong enough to continue and that they can protect it
- 70 per cent think Indigenous culture has become stronger in the last five years
- 18 per cent hope that young people from the next generation will stay connected to their cultural community, and 17 per cent hope their young people will experience life without racism and discrimination.

Demographics

In 2016, there were more than 1.67 million Indigenous people in Canada, representing 4.9 per cent of the total population, up from 3.8 per cent in 2006.

Canadian and Indigenous Peoples population, 2016 Census

Table 1.1 Canadian and Indigenous Peoples Population[1]

Group	Population*	Percentage of total Indigenous population	Percentage of total* Canadian population	Percentage increase since 2006
Total Canadians	35,151,728	–		
Total Indigenous Peoples	1,673,785	–	4.9%	42.5%
First Nations	977,230	58.4%	2.8%	39.3%
Métis	587,545	35.1%	1.7%	51.2%
Inuit	65,025	3.9%	0.2%	29.1%

In 2016, almost 900,000 Indigenous people lived in urban areas with a population of 30,000 or more, accounting for more than half (51.8 per cent) of Indigenous people in Canada.

Where Indigenous Peoples in Canada live

The largest First Nations population is in Ontario (236,680), followed by British Columbia (172,520) and Alberta (136,585).

According to the 2011 Census, First Nations people living in Ontario, British Columbia, and Alberta accounted for less than 4 per cent of the total provincial populations. However, First

1. http://www.statcan.gc.ca/daily-quotidien/171025/dq171025a-eng.htm

Nations people accounted for 32.7 per cent of the total population of the Northwest Territories, 19.8 per cent of the total population of Yukon, and about 10 per cent of the population of Manitoba and that of Saskatchewan. In Nunavut, First Nations people account for 0.34 per cent of the population.

In Quebec, nearly three-quarters (72.0 per cent) of First Nations people with registered Indian status lived on reserve, the highest proportion among the provinces. This was followed by New Brunswick (68.8 per cent) and Nova Scotia (68.0) per cent). In Ontario, 37.0 per cent of First Nations people with registered Indian status lived on a reserve, the second lowest proportion among the provinces after Newfoundland and Labrador (35.1 per cent).

Métis people live in every province and territory in the country, but in 2016 the majority lived in Ontario (120,585) and the western provinces (351,020). But the Métis population is growing fastest in Quebec and the Atlantic provinces.

The majority of Inuit live in Nunavut (30,135), followed by Nunavik (11,800), Inuvialuit (3,110), and Nunatsiavut (2,285). Another 17,690 Inuit live outside of Inuit Nunangat, many in urban centres in southern Canada, including Ottawa, Edmonton, and Montreal. Ottawa-Gatineau had the largest Inuit population.

Where Urban Indigenous peoples live

In 2016, Winnipeg had the largest Urban Indigenous population, followed by Edmonton and Vancouver. But Indigenous people account for a much larger proportion (around 35 per cent in the

2006 Census) of the population of several smaller cities in the western provinces, including Prince Rupert, Prince Albert, and Thompson.

Table 1.2 Urban Indigenous Populations, 2016 Census

City	First Nations	Métis	Inuit	Total
Winnipeg	38,700	52,130	315	91,145
Edmonton	33,880	39,435	1,115	74,430
Vancouver	35,770	23,425	405	59,600
Toronto	27,805	15,245	690	43,740
Calgary	17,955	22,220	440	40,615
Ottawa-Gatineau	17,790	17,155	1,280	36,225
Montreal	16,130	15,455	975	32,560

Acknowledging Traditional Territories

Ninety-five percent of British Columbia, including Vancouver, is on unceded traditional First Nations territory. **Unceded** means that First Nations people never ceded or legally signed away their lands to the Crown or to Canada. A **traditional territory** is the geographic area identified by a First Nation as the land they and/or their ancestors traditionally occupied and used.

Before beginning an event, meeting, or conference, it is proper protocol to acknowledge the host nation, its people and its land. You may hear someone begin an event by saying something like this:

> "Before we begin, I would like to acknowledge that we are meeting today on the traditional territories of the _____ people (or Nation). We thank them for allowing us to meet and learn together on their territory."



Fig 1.1: Fern on Cedar Bark, Capilano University.

Attributions

Fig 1.1: Fern on Cedar Bark, Capilano University, 2018 is used under a CC BY 2.0 Generic Licence

Conclusion

You have reached the end of Section 1 of the *Foundations Guide*. You should now have an understanding of the Indigenous Peoples of Canada, their histories and their cultures. You should have also debunked some of the common myths and misconceptions about Indigenous peoples.

Knowledge Check

Now that you have completed Section 1, answer the Knowledge Check questions again.

[h5p id=”6″]

Note: If you are not using the online version of the *Foundations Guide*, you can find the Knowledge Check questions and answers in Appendix A.

Section 2: Colonization



Fig 2.1: Interactive Blanket Exercise

Attributions

Fig 2.1:Interactive blanket exercise. Clay Little and Joel Cardinal lead students and employees in an interactive blanket exercise reflecting on the historic and contemporary relationship between Indigenous and non-Indigenous peoples in Canada, 2017 by Capilano University is used under a CC BY 2.0 Generic Licence.

Introduction

Section 2 will examine the role of colonization and how it continues to affect Indigenous Peoples in Canada and define the relationship between Indigenous and non-Indigenous people today.

Topics

In Section 2, you will learn about:

- Colonization
- Treaties
- Laws and Acts of Parliament
- The Reserve System
- Residential Schools
- Truth and Reconciliation

It should take you up to three hours to complete Section 2,

including watching the recommended videos. Please complete the Locate Yourself activity and the Knowledge Check first.

Activity

Activity 1: Locate Yourself (10 min)

Reflect on the following questions.

1. Have you ever experienced being stereotyped or discriminated against?
2. If yes, what were the short-term consequences? What were the long-term consequences?

Knowledge Check

Answer the questions below as a way to assess your understanding of decolonization and reconciliation.

Note: If you not using the online version of the *Foundations Guide*, you can find the Knowledge Check questions and answers in Appendix A.

[h5p id=”2″]

Colonization

Before the arrival of European explorers and traders, North America was occupied by Indigenous Peoples living and thriving with their own distinct cultures, languages, and ways of knowing. Today, while many Indigenous people are very successful in business, law, medicine, arts, and sports, Indigenous Peoples as a group are at the negative end of every socio-economic indicator. How did this happen?

The short answer is ***colonization***.

What is colonization?

In Canada, colonization occurred when a new group of people migrated to North America, took over and began to control Indigenous Peoples. Colonizers impose their own cultural values, religions, and laws, make policies that do not favour the Indigenous Peoples. They seize land and control the access to resources and trade. As a result, the Indigenous people become dependent on colonizers.

Today many Indigenous people still struggle, but it is a testament to the strength of their ancestors that Indigenous People are still here and are fighting to right the wrongs of the past.

> Go forth, nor bend to greed of white men's hands,
> By right, by birth we Indians own these lands.
>
> – Emily Pauline Johnson (Tekahionwake, 1861–1913; Mohawk/English poet and performer), from "A Cry from an Indian Wife".

Before the arrival of European explorers and traders, Indigenous Peoples were organized into complex, self-governing nations throughout what is now called North America. In its early days, the relationship between European traders and Indigenous Peoples was mutually beneficial. Indigenous Peoples were able to help traders adjust to the new land and could share their knowledge and expertise. In return, the traders offered useful materials and goods, such as horses, guns, metal knives, and kettles to the Indigenous Peoples. However, as time went by and more European settlers arrived, the relationship between the two peoples became much more challenging.

The myth of terra nullius

European map-makers drew unexplored landscapes as blank spaces. Instead of interpreting these blank spaces as areas yet to be mapped, they saw them as empty land waiting to be settled. When settlers arrived in North America, they regarded it as terra nullius, or "nobody's land." They simply ignored the fact that Indigenous Peoples had been living on these lands for thousands

of years, with their own cultures and civilizations. For the settlers, the land was theirs to colonize. As time went on, more and more settlers took over the traditional territories of Indigenous Peoples.

Changing names and rewriting history

The settlers began to give their own names and descriptions to the land they had "discovered." For example, Vancouver and Vancouver Island are named after Captain George Vancouver, who was born in England in 1757, and not after a hereditary Chief of the territory, whose family had lived in the area since the beginning of time. The land, landmarks, bodies of water and mountain ranges already had names, given to them by Indigenous Peoples. Settlers did not learn these names and made their own names for landmarks, mountains, bodies of water and regions instead. This was one of the ways in history was rewritten to excluded Indigenous Peoples contributions and presence.

Competing priorities and worldviews

Initially, the relationship was mutually beneficial for settlers and Indigenous Peoples,but this relationship did not last Each group had their competing priorities based on fundamentally different values such as:

- the role and place of women
- ownership and use of land

- who should govern and run the society
- education and child-rearing

Colonizers used their numbers, laws, policies, and powers to gain control of Indigenous Peoples, thus leading Indigenous Peoples to be dependent on colonizers.

The colonizers' worldview

The British and French were fighting for control of North America, which they viewed as a rich source of raw materials. In their worldview, the natural environment was a resource that could be exploited for individual gain. Individuals and companies could become very wealthy by controlling the resources of this "New World." The colonizer worldview valued competition, individualism and male-superiority.

The Indigenous worldview

In contrast, Indigenous Peoples value the group or the collective more than the individual. Each person has their role, and each contributed to the success of the group. Extended families were large and included aunts, uncles, cousins, and so on.

Indigenous Peoples viewed women as being equal to men. Women were supported, honoured, and respected for their role as the givers of life.

In the Indigenous worldview, everything has a spirit and deserves to be respected. The natural world was not simply a resource to control or conquer.

Justifying colonization

The colonizers thought they were superior to all those of non-European descent, and some did not consider Indigenous Peoples to be "people" at all. They did not consider Indigenous laws, governments, medicines, cultures, beliefs, or relationships to be legitimate. They believed that they had the right and moral obligation to make decisions affecting everybody, without consultation with Indigenous Peoples. These beliefs and prejudices were used to justify the acts and laws that came into being as part of the process of colonization.

The impact of disease

When the Europeans arrived, they brought smallpox and other diseases that were previously unknown in North America. The Indigenous population had no immunity because, unlike the Europeans, they did not have centuries of exposure to these diseases. It has been estimated that as many as 90%–95% of the Indigenous population died from these introduced diseases.

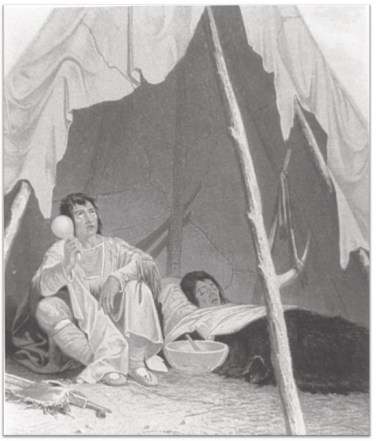


Fig 2.2: A medicine man caring for an ill person.

A punishment from God?

These deadly epidemics happened before either the settlers or Indigenous Peoples properly understood the causes of disease. Christian missionaries told Indigenous people that one of the reasons for their sickness was the fact that they did not believe in the Christian God and did not attend church. Indigenous people saw that the settlers were not as badly affected by disease, and many were persuaded to abandon their traditional beliefs and convert to Christianity.

Attributions

Fig 2.2: A medicine man caring for an ill person by National Library of Medicine is used under a CC 0 Licence.

The Tools of Colonization

In the rest of Section 2, we will look at the ways in which the Europeans colonized the country. The process of colonization and gaining control over the land, now called Canada, was a multifaceted action. We will consider four tools of colonization:

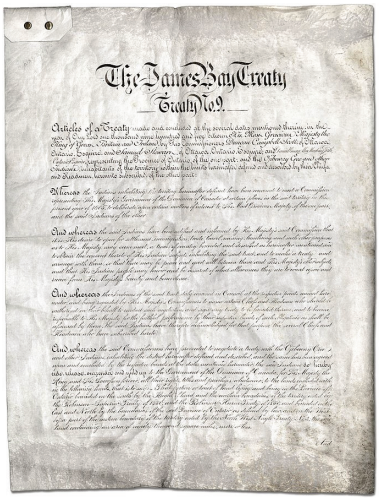
- Treaties
- Laws and acts of Parliament
- The reserve system
- Residential schools

One of the tools was the creation and signing of treaties, which the settlers viewed as a process that transferred title and control of First Nations' land to non-Indigenous people and governments. These treaties were obtained through unequal negotiations and the purpose, meaning, and long term significance of the signed treaties were understood differently by each signatory body. The British government, and then the Canadian government (after 1867), viewed the treaties as the completion of the transfer and control of land title to the

"Crown." First Nations viewed themselves as equal partners (a Nation) when they signed the treaties, and as such they would still have access to their way of life and their traditional territories for their people, much like two governments working in parallel.

Treaties: Who gains?

In theory, both parties to a treaty should gain something by signing, and each party also has obligations to the other. However, this was not the case for First Nations.


The James Bay Treaty

Treaty No. 9

Fig 2.3: James Bay Treaty (Treaty 9)

First Nations Peoples entered into these treaties in good faith. They saw them as an alternative to conflict and a way to forge a better relationship. Besides, no one can really "own the land", so they assumed the land would still be available for their use.

The actual negotiations of the treaties were fraught with trickery, as many First Nations were not fully informed of the real content and meaning of the treaties. They were written in English, which they often could not read, and oral translations were not always accurate. First Nation leaders often had no real way of verifying

what they were signing and assumed that the oral agreement surrounding the paper treaty was just as important. An oral agreement is honoured and is often witnessed by others present. These witnesses key task is to then remember and share what they heard in the agreement between parties.

Attributions

Fig 2.3: James Bay Treaty (Treaty 9) is in the public domain in Canada because its copyright has expired.

Types of Treaties

There were many types of treaties, each signed with different goals in mind. Treaty types include:

- Historic treaties
- Peace and Friendship Treaties (1725–1779)
- Douglas Treaties (1850–1854)
- Numbered Treaties (1871–1921)
- Modern treaties

Prior to 1960, the treaties signed in Canada covered all of the country except for most of Yukon, British Columbia, and Nunavut.

Historic treaties

Historic treaties are those treaties signed by First Nations and the British and Canadian governments between 1701 and 1923. The British and Canadian governments wanted to sign treaties

with First Nations in order to reduce the possibility of conflict and to support European immigration and land settlement, agriculture, natural resource use, trade, and other economic developments.

Peace and Friendship Treaties (1725–1779)

The **Peace and Friendship Treaties**, signed in the Maritimes in pre-Confederation Canada, were intended to end hostilities and encourage co-operation between the British and Mi'kmaq and Maliseet First Nations. Unlike later treaties signed in other parts of Canada, the Peace and Friendship Treaties did not involve First Nations surrendering rights to the lands and the resources they had traditionally used and occupied. In modern times, the Supreme Court of Canada has confirmed that Mi'kmaq and Maliseet First Nations continue to enjoy their treaty rights to hunt, fish, and gather.

The Douglas Treaties (1850–1854)

James Douglas was the Chief Factor of the Hudson's Bay Company in 1849, when its western headquarters was moved from Vancouver, Washington, to Victoria in the new British colony of Vancouver Island. Douglas became governor of the colony and began to encourage British settlement on First Nations lands. Over a period of four years, he made a series of 14 land purchases, known today as the **Douglas Treaties**. These treaties applied to territories on Vancouver Island and covered small tracts of land around Victoria, Nanaimo, and Port Hardy.

The Numbered Treaties (1871–1921)

Eleven **Numbered Treaties** were signed by the First Nations in Canada and the reigning monarchs of Canada (Victoria, Edward VII, or George V) between 1871 and 1921. The treaties provided the government with large tracts of land in exchange for promises made to the First Nations of the area. The specific terms differed with each treaty.



Fig 2.4: Numbered Treaties Map

The First Nations leadership and the Canadian government had different goals in signing the Numbered Treaties.

The First Nations' goals were to:

- secure the survival of their people (who had been seriously affected by disease and starvation)
- establish a peaceful relationship with the settler

government

- ensure their cultural and spiritual survival as separate and distinct nations by keeping their own form of government and institutions
- begin to transition from a hunter-gatherer society to an economy based on agriculture and animal husbandry

The Canadian government's goals were to:

- advance colonization across the Prairie regions
- complete the Canada Pacific Railway
- extract the resources from the area

Modern treaties

Many modern treaties are being negotiated today. The Government of Canada officially calls modern treaties Comprehensive Land Claims. As of May 2017, 65 First Nations in British Columbia were participating in the treaty process. Six First Nations have completed a treaty. These negotiations are "tri-partite," meaning that three levels of government are involved: the First Nation, the Government of Canada, and the Province of British Columbia. The first modern treaty in British Columbia was completed in 1999 with the Nisga'a First Nation[1] although this treaty was negotiated outside of the B.C. treaty process.

1. Nisga'a First Nation Understanding the Treaty: http://www.nisgaanation.ca/understanding-treaty

There are many barriers to First Nations achieving a treaty today. Some First Nations have been working for decades to get treaties for their people. The process is very slow and expensive. Also, for many years the Government of Canada tried to stop First Nations from organizing a treaty process. From 1927 to 1951, the Indian Act made it illegal to meet or raise funds for Indigenous rights and lands claims issues.

For these and other reasons, some First Nations in British Columbia do not agree with the treaty process. Union of BC Indian Chiefs[2] has described why these agreements are not fair or equal:

- The Government of Canada gets recognition of its sovereignty, but First Nations do not. First Nations get limited recognition of their right to a piece of land that is always much smaller than their traditional territory. They have to co-manage that land with the government.
- First Nations may achieve self-government, but they have to obey Canadian and provincial laws. Canada does not have to obey any First Nations laws.
- Modern treaties are the "full and final settlement" between First Nations and the federal and provincial governments. The First Nation agrees it will not make any legal claims against Canada or B.C. to right historical wrongs. For example, it will not seek compensation for any past extraction of resources or destroyed habitat.

2. Union of BC Indian Chiefs: https://www.ubcic.bc.ca/

Attributions

Fig 2.4: Number Treaties Map by Yug has been modified (Numbers added) and is used under a CC BY-SA 2.5 Canada Licence.

Laws and Acts of Parliament

> We are not your slaves. These lakes, these woods and mountains were left to us by
> our ancestors. They are our inheritance; and we will part with them to none.
>
> – Pontiac or Obwandiyag (c. 1720–1769; Odawa chief, French ally, and resistor of British occupation)

A second tool of colonization used to exert colonial power was through making laws and passing acts of Parliament. Prior to Canada becoming a country in 1867, many laws and acts were made and passed either in the British Parliament or by the colonial governments in North America. In both cases, these laws and acts were made without consultation with the Indigenous Peoples whom they affected. After 1867, the federal and provincial governments of Canada passed acts and laws that were designed to encourage settlement on Indigenous land and to assimilate Indigenous Peoples – encouraging them or coercing them to abandon their culture, languages, and lifeways and to adopt settler culture.

Royal Proclamation, 1763

An important early legal document was the Royal Proclamation issued by George III in 1763. It formally ceded North America to Britain from France. According to the Royal Proclamation, British colonists were forbidden to settle on Indigenous lands, and settler officials were forbidden to grant lands without royal approval. It further stated that Indigenous lands could only be ceded to the Crown and that they could not be sold to the settlers. The Royal Proclamation is significant in law, and it is referenced by the Supreme Court of Canada.

Gradual Civilization Act, 1857

In 1857, the pre-confederation Parliament of the Province of Canada passed the Gradual Civilization Act. It was created with the purpose of terminating First Nations men's Indian identity and enfranchising them to become British subjects. It was assumed that First Nations men would willingly surrender their legal and ancestral identities for the "privilege" of becoming British. Individuals or entire bands could enfranchise. If a man enfranchised, his wife and children were automatically enfranchised. This contributed to the marginalization of First Nations women.

Under the Gradual Civilization Act, enfranchised men were entitled to "a piece of land not exceeding fifty acres out of the lands reserved or set apart for the use of his tribe." This land and money would become their property, but by accepting it they would give up "all claim to any further share in the lands or

moneys then belonging to or reserved for the use of their tribe, and cease to have a voice in the proceedings thereof." Often the promises of enfranchisement were not honoured and the First Nation man would not receive what was promised.

Enfranchisement was to remain an important aim of the government after Canada came into existence in 1867. Enfranchisement could occur involuntarily if a First Nations man wanted to go to university, enlist, was "of good moral character," or spoke English.

Other pre-Confederation laws

During the same period, the Province of Canada introduced other laws that treated First Nations people differently, including:

- consumption laws (banning First Nations people from consuming liquor)
- taxation (exempting some First Nations people from paying certain taxes)
- commercial laws (First Nations people could only sell their land to the Crown)
- different treatment of First Nations men and First Nations women

The Indian Act

Indian Act, 1876

The most important single act affecting First Nations is the Indian Act, passed by the federal government of the new Dominion of Canada in 1876 and still in existence today. The Indian Act was another attempt to assimilate First Nations people into Canadian society as quickly as possible. Under section 91(24) of the British North America Act (1867), the federal government was given jurisdiction or control over "Indians and Lands reserved for Indians," providing exclusive authority over Indian affairs. You can read the complete Indian Act online.[1]

Who is an "Indian"?

In the Indian Act, the Government of Canada defines who is an "Indian." If the government defines you as an "Indian," you are said to have "Status." For this reason, "Indian" is a legal word,

1. Indian Act (R.S.C., 1985, c. I-5): http://laws-lois.justice.gc.ca/eng/acts/i-5/

but not one that many Indigenous people are comfortable using to describe themselves.

Not all people who identify as First Nations are Status Indian under the Indian Act. Over time there have been many different laws defining who is and who is not eligible for status. Defining who is and who is not an "Indian" is challenging and complicated. "Indians" are the only group of people where the Government of Canada decides who belongs and who does not.

Status and non-Status

Historically, the Indian Act applied only to Indigenous Peoples that the Crown recognized as "Indians." It excluded Métis and Inuit, and created a group of people who were not entitled to Indian status, referred to as "non-Status Indians." "Status" determines who the government considers to be entitled to rights that apply to some, but not all, First Nation Peoples in Canada, including:

- the granting of reserves and the rights associated with them
- an extended hunting season
- a less restricted right to bear arms
- some medical coverage
- more freedom in the management of gaming and tobacco

Enfranchisement

The Indian Act made enfranchisement legally compulsory. Under the Indian Act from 1876 until 1955, Status Indians would lose their legal and ancestral identities (or Indian Status) for a variety of reasons, especially if they were women. Enfranchisement was offered to men (although if they were married, their wives and children would be considered enfranchised too).

Until as recently as 1982, the legal status of First Nations women was affected by who they married. First Nation women with Status lost their Indian Status when they married a non-Status man. First Nations women also lost their Indian Status when they married Métis or non-Indigenous men. All the children in these marriages would not be entitled to Indian Status.

Women also lost their status if their husbands died or abandoned them, in which case the woman would:

- lose the right to live on reserve land and have access to band resources,
- not necessarily become a member of her previous band again,
- be involuntarily enfranchised, losing her legal Indian status rights; her children could also be involuntarily enfranchised as a result.

Further discrimination against women

Under the Indian Act, First Nations women were also banned

from voting and running in Chief and Council elections. The oppression of First Nations women under the Indian Act resulted in long-term poverty, marginalization and violence, which they are still trying to overcome today.

Inuit and Métis women were also oppressed and discriminated against, and prevented from:

- serving in the Canadian armed forces
- getting a college or university degree
- leaving their communities for long periods (e.g., for employment)
- becoming an ordained minister
- becoming a professional (e.g., a doctor or lawyer)

Impacts of the Indian Act: A timeline

Over the years, the Indian Act has legislated extreme changes in the lives of Indigenous Peoples. Navigate the timeline below to view some of these impacts.

[h5p id=”5″]

Note: If you are not using the online version of this guide, you can find the timeline in Appendix B.

Amendments to the Indian Act

> The problem is we, as Indigenous peoples, have not been dealt with fairly, and also the governments have not dealt with the Indigenous issues the way we would like them to have.
>
> – Elijah Harper (1949–2013; Oji-Cree; Canadian politician, first Treaty Indian elected as a provincial politician, Chief of the Red Sucker Lake community, recipient of the Order of Manitoba and the Stanley Knowles Humanitarian Award, and a key player in the rejection of the Meech Lake Accord)

1951

Amendments to the Indian Act in 1951 made it no longer illegal for First Nations people to:

- gather in groups of more than three
- leave the reserve without a pass
- hire a lawyer
- own property
- practise their culture

But many of the more harmful provisions still remained, including:

- the definition of who is an “Indian”
- the reserve system
- residential school policies

- an imposed system of government

As of 2017, all of these provisions still remain, except residential schools.

1985

In 1985, Bill C-31 was passed, amending the Indian Act to bring it into line with gender equality under the Canadian Charter of Rights and Freedoms. There were three major goals:

- to address gender discrimination in the Indian Act
- to restore Indian status to those who had been forcibly enfranchised
- to allow First Nations to control their own membership as a step toward self-government

The Indian Act today

The Indian Act is still in force, which is a major reason why the use of the offensive term "Indian" persists today.

Note: The Indian Act uses the terms "Indian" and "White" as these were the terms used at the time. These are not terms that you should use in your conversations.

The Reserve System

> We the Original Peoples of this land know the Creator put us here. The Creator gave us laws that govern all our relationships to live in harmony with nature and mankind.
>
> The Laws of the Creator defined our rights and responsibilities. The Creator gave us our spiritual beliefs, our languages, our culture, and a place on Mother Earth which provided us with all our needs.
>
> We have maintained our Freedom, our Languages, and our Traditions from time immemorial. We continue to exercise the rights and fulfill the responsibilities and obligations given to us by the Creator for the land upon which we were placed.
>
> The Creator has given us the right to govern ourselves and the right to self-determination. The rights and responsibilities given to us by the creator cannot be altered or taken away by any other Nation.
>
> – A Declaration of First Nations from the Assembly of First Nations

Before colonizers arrived, First Nations people and Inuit had

the use of all the land and water in what is now Canada. Their traditional territories were (and are) very large. When Europeans arrived, they and the First Nations people and Inuit came into conflict over who would control these lands and resources.

The creation of reserves

Under the Indian Act, the Canadian government defined a reserve as land that has been set aside (not apart) by the government for the use and benefit of an Indian band. Reserve land is still classified as federal land, and First Nations do not have title to reserve land. Reserves were often created on less valuable land and sometimes located outside the traditional territory of the particular First Nation. If the First Nation had lived traditionally by hunting and gathering in a particularly rich area, confinement to a small, uninhabitable place was a very difficult transition. Allotted reserves were always small compared to the First Nations' traditional territory.

Reserves in the 20th century

In the early 20th century, there was a rapid increase in poverty on reserves due to imposed laws and policies. Canadian laws made it illegal for First Nations people to use traditional means of resource distribution and limited their ability to fish and hunt. An amendment to the Indian Act in 1927 also made it illegal for them to challenge their situation in court. Many First Nations people living on reserves found that they could not sustain themselves or their families. However, leaving the

reserve meant facing discrimination and assimilation in the cities and giving up their rights as Status Indians.

The reserve system: Important facts

It is important to know the following facts:

- First Nations people were not consulted when reserves were created. They did not give consent.
- They were not compensated for the lands that were taken from them.
- Since their creation, reserves have been moved and reduced and their resources have been taken – all without compensation for First Nations.
- Until as recently as 1958, people living on reserve needed written permission from the Indian Agent in order to leave the reserve for any reason.

The reserve system today

Many First Nations people continue to live on small reserves, which the government still controls. This is a source of much of the conflict between First Nations and the government, at both provincial and federal levels.

Today, First Nations people still live with the problems created by the reserve system:

- There is often not enough land for all members to have housing.
- Some services are provided only to people living on reserve, so people living off reserve do not get the same services.
- Many reserves are very isolated and do not have basic services, such as electricity or running water.

Despite the hardships caused by the reserve system, reserves, as communities, are also a place of cultural survival, where Indigenous languages are spoken and taught in schools and cultural practices are thriving.

Residential Schools

> For roughly seven generations nearly every Indigenous child in Canada was sent to a residential school. They were taken from their families, tribes and communities, and forced to live in those institutions of assimilation. The results while unintended have been devastating. We witness it first in the loss of Indigenous languages and traditional beliefs. We see it more tragically in the loss of parenting skills, and, ironically, in unacceptably poor education results. We see the despair that results in runaway rates of suicide, family violence, substance abuse, high rates of incarceration, street gang influence, child welfare apprehensions, homelessness, poverty, and family breakdowns. Yet while the government achieved such unintended devastation, it failed in its intended result. Indians never assimilated.
>
> – Honourable Justice Murray Sinclair (Mizanay Gheezhik; Ojibway; first Indigenous judge in Manitoba, superior court judge, adjunct professor, and chair of the Truth and Reconciliation Commission), speech to the United Nations, 2010

One of the most infamous consequences of the Indian Act was

the promotion of residential schools. Duncan Campbell Scott, Head of Indian Affairs from 1913 to 1932, famously said in 1920 that "the goal of the Indian Residential School is to 'kill the Indian in the child.'" Sadly, in many cases, this goal was accomplished. Children were not allowed to speak their language and had to give up their cultural practices, beliefs, and any connection to their Indigenous way of life.

Today, Indigenous Peoples are still living with the legacy of residential schools in the form of post-traumatic stress and **intergenerational trauma**.

The legacy of the residential school system is still with us today, and it is important that all people understand its history and legacy. Only when we understand the true history of Canada and its relationship with Indigenous Peoples can reconciliation begin. We can create a Canada that is inclusive of Indigenous Peoples and where Indigenous Peoples are self-determining in a nation-to-nation relationship.

The residential school system

The residential school system consisted of 140 schools across the country, funded by the federal government and run by churches. More than 150,000 Indigenous children attended the schools.

The first government-funded residential schools were opened in the 1870s. The last federally funded residential school closed in 1996 in Saskatchewan. In British Columbia, the first residential school was started in Mission in 1861. It was run by the Catholic

Church. This residential school was the last to close in the province, shutting down in 1984.

Day schools and residential schools were made mandatory for Indigenous children between the ages of 7 and 15 in 1884. Parents could no longer choose between sending their children to the schools and keeping them at home, and they could be fined or even sent to prison if they tried to keep their children at home.

The government wanted to assimilate Indigenous Peoples into Canadian society, which meant they would have to give up their languages, spiritual beliefs, and cultural practices. Indigenous children were removed from their parents, family, and all cultural influences and traditions. They lived at residential schools for months or years at a time rather than going home every day after class. Many of these children did not see their families for very long periods of time.

Since the intent of the government and churches was to erase Indigenous culture in the children – "kill the Indian in the child" and stop the transmission of culture from one generation to another – many people think the residential schools were a form of cultural genocide.

The residential school experience

On the children's arrival at the residential schools, the staff took away their clothes and cultural belongings. Their hair was cut and they were required to wear Euro-Canadian uniforms. They were forbidden to speak their language, practise their cultural traditions, or spend time with children of the opposite sex,

including their brothers and sisters, and were physically punished if they did. They were required to practise Christianity.

Children usually attended school in the morning and the boys worked as farm labourers in the afternoon while the girls did domestic chores and cleaned. They often received only a Grade 5 education, as it was expected that they would be low-paid workers in Canadian society.

The government paid the church a certain amount of money for each student. The more students at the school, the more money the church would receive. The children did not get enough food and lived in buildings that were hot in the summer and cold in the winter. Overcrowding and poor diet meant that diseases spread rapidly, and many students died in the schools.

Disconnection from their families, communities, languages, and cultures led to great suffering for the children. Many also experienced neglect and abuse – physical, psychological, and sexual – at the schools. Some committed suicide. Some died trying to escape. Indigenous children are the only children in Canadian history to be taken from their families and required by law to live in institutions because of their race and culture.

For most Indigenous people, the memories of residential school are negative and life-altering. They remember feeling lonely, hungry, and scared. They remember being told that Indigenous culture is strange and inferior, that Indigenous beliefs and practices are wrong, and that they would never be successful.

The continuing legacy of the residential school system

Canada's residential school system had and continues to have serious consequences for Indigenous Peoples. It is important to understand this history so it is not repeated, and to work toward righting the wrongs of the past so Indigenous and non-Indigenous people can move forward in a spirit of nation-to-nation relationship based on respect, transparency, and accountability.

Loss of confidence and culture

Many of the people who attended residential schools left with very little education and a belief that it is shameful to be an "Indian." Many were unable to speak their language, so they could not communicate with their family members and particularly their grandparents, who in many communities would have been important sources of knowledge for them. Many also found it hard to fit into Canadian society. They had a low level of education and faced racism and discrimination when they tried to find work. Unable to fit into community life and not accepted in mainstream society, some felt that they did not belong anywhere.

Psychological effects

Many people who attended residential schools experienced a variety of psychological effects, including:

- post-traumatic stress disorder (PTSD) – terror, nightmares, and flashbacks that develop after a

terrifying experience

- survivor syndrome– guilt felt by people who have survived a threatening situation that others did not survive

Sadly, the effects of residential school are not only felt by those who attended residential schools. Intergenerational trauma are the effects of traumatic experiences passed on to the next generations. For example, the children and grandchildren of residential school survivors grow up feeling something is wrong, but they do not know what because parents and relatives live with the pain and grief of their experiences in silence.

Effects on communities

Traditionally, Indigenous histories, traditions, beliefs, and values were passed from one generation to the next through experiential learning and oral storytelling. With the children away at school, there was no one left to receive this knowledge. Many Indigenous languages that were spoken in Canada are now gone. Many cultural and spiritual practices have been lost.

The loss of culture is a loss for both Indigenous Peoples and non-Indigenous people in Canada. Families suffered from the separation for many years. Because they were removed from their families, many students grew up without the knowledge and skills to raise their own families. It prevented children from learning from their Elders and growing into a role in their community and having a healthy self-esteem and identity.

Apologies and reparations

In the 1990s, groups of residential school survivors sued the Canadian government and the churches that ran the schools. One of the largest class action suits in Canadian history was settled in 2007. It resulted in the establishment of the Indian Residential Schools Settlement Agreement and payment of $1.9 billion. This settlement made several promises. It gave more funds to the Indigenous Healing Foundation (now closed) for healing programs in communities, and offered payments to survivors as reparation. Reparation payments are compensation for past wrongs endured by the victims.

The official apology

On June 11, 2008, the Government of Canada issued a formal apology. You can view a video of the apology [1] online. Here is part of the text of the apology:

> The treatment of children in Indian Residential Schools is a sad chapter in our history.… Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions, and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Indigenous cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child." Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country…. To the approximately 80,000 living former

1. Official Apology video: https://youtu.be/-ryC74bbrEE

> students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.…

Healing

Many Indigenous families and communities have organized formally and informally to heal from residential school legacies, and many survivors are now Elders. The Indian Residential School Survivors Society (IRSSS) grew out of a committee of survivors in 1994. It has centres in B.C. cities, including Vancouver. Its many projects include providing crisis counselling, court support, workshops, conferences, information and referrals, and media announcements. The society researches the history and effects of residential schools. The IRSSS also advocates for justice and healing in traditional and non-Indigenous ways.

Truth and Reconciliation

> We must be honest about the real two solitudes in this country, that between Indigenous and non-Indigenous citizens, and commit to doing tangible things to close the divide in awareness, understanding and relationships.… We can no longer afford to be strangers to each other in this country that we now share. We could actually come to know each other not just as labels or hyphenated Canadians but rather as neighbors and as friends, as people that we care about.
>
> – Dr. Marie Wilson (award-winning print, radio, and television journalist; university lecturer; commissioner, Truth and Reconciliation Commission)

Like other policies under the Indian Act, the negative effects of residential schools were passed from generation to generation. Indigenous Peoples have been working hard to overcome the legacy of residential schools and to change the realities for themselves, their families, and their Nations. The federal government established the Truth and Reconciliation Commission of Canada (TRC) to deal with the legacy of residential schools. Its mandate was to accumulate, document,

and commemorate the experiences of the 80,000 survivors of the residential school system in Canada, so the survivors could begin to heal from the trauma of these experiences.

The TRC had two overarching goals:

- to document the experiences of all survivors, families, and communities personally affected by residential schools – including First Nations, Inuit, and Métis former residential school students and their families and communities, the churches, former school employees, government, and other Canadians
- to teach all Canadians about what happened in residential schools

The TRC pursued truth by gathering people's stories and statements, researching government records, and providing public education. The TRC saw reconciliation as an ongoing individual and collective process.

The TRC's 94 Calls to Action

The TRC built on the Government of Canada's "Statement of Reconciliation" dated January 7, 1998. The commission completed its work on December 18, 2015. However, the journey of Truth and Reconciliation is far from over.

The TRC produced several reports based on the histories and stories of residential school survivors. One of the most significant reports is the *Truth and Reconciliation Commission of Canada: Calls to Action*, which proposes 94 specific calls to

action aimed at redressing the legacy of residential schools and advancing the process of Canadian reconciliation. You can read more at the Reconciliation Canada website.[1]

The work of the TRC was not just about documenting a particularly difficult part of Indigenous history in Canada. It was rooted in the belief that telling the truth about our common history gives us a much better starting point in building a better future. By ending the silences under which Indigenous Peoples have suffered for many decades, the TRC opened the possibility that we may all come to see each other and our different histories more clearly and be able to work together in a better way to resolve issues that have long divided us. It is the beginning of a new kind of hope.

National Day for Truth and Reconciliation

Starting in 2019, on September 30th, a new statutory holiday focusing on reconciliation with Indigenous Canadians will happen. The holiday, *National Day for Truth and Reconciliation*, which is currently known as Orange Shirt Day, as it refers specifically to the experience of one former student named Phyllis Webstad, whose shiny orange shirt — given to her by her grandmother — was taken away from her on her first day at a residential school.

1. Reconciliation Canada website: http://reconciliationcanada.ca/



First Nations Student Services holds a drumming session to commemorate Orange Shirt Day on Friday, Sept. 29, 2017. Orange Shirt Day honours those who survived, and remember those who did not survive, residential schools.

Activities

Activity 1: Stolen Children: Voices (30 min)

This 20 minute CBC mini-documentary *Stolen Children: Voices*[2] shares stories from survivors and the effects of residential school on their culture, community, and families.

Reflect on *Stolen Children*

- What was the most shocking part of the

2. Stolen Children: Voices: https://youtu.be/vdR9HcmiXLA

video? What was the hardest part to understand or accept?

- What would have happened to you as a child if you had been taken away from your family?
- How do you think the impacts of these schools might still be affecting Indigenous Peoples today?

Activity 2: Tons of stuff you need to know

In this book, First Nations 101: tons of stuff you need to know about First Nations peoples,[3] Tsimshian author Lynda Gray discusses and debunks many stereotypes and misinformation about First Nations people. Read this book to learn more, and then share this book with others.

3. First Nations 101: tons of stuff you need to know about First Nations peoples: http://www.firstnations101.com/

Conclusion

You have reached the end of the Section 2 of the *Foundations Guide*. You should now have an understanding of what colonization means and how the history of colonization has affected, and continues to affect, Indigenous Peoples today.

Knowledge Check

Now that you have completed Section 2, answer the Knowledge Check questions again.

[h5p id=”2″]

Note: If you are not using the online version of the *Foundations Guide*, you can find the Knowledge Check questions and answers in Appendix A.

Section 3: Decolonization



Fig 3.1.: Employees and students take part in the Walk for Reconciliation on Sunday, Sept. 24, 2017.

Attributions

Fig 3.1: Employees and students take part in the Walk for

Reconciliation on Sunday, Sept. 24, 2017. By Capilano University

Introduction

> Each day that Indigenous rights are not honoured or fulfilled, inequality between Indigenous peoples and the settler society grows.
>
> – *Idle No More*, "The Story"

In Canada, we are still dealing with the legacy of colonization. Media, institutions, and ordinary people still perpetuate harmful stereotypes and beliefs about Indigenous Peoples. This creates a society that continues to discriminate against Indigenous Peoples.

Decolonization is the "undoing" of colonization and a process by which Indigenous Peoples are regaining their rightful place in Canada and are thriving.

In Section 3, we will address some of the challenges that exist because of centuries of institutionalized racism.

It should take you about 1 hour to complete Section 3. Please complete the Locate Yourself activity first.

Topics

In Section 3, you will learn about:

- Stereotypes
- Microaggressions
- Cultural appropriation
- Taking back control
- Indigenous rights, title, self-determination, and government
- Decolonization
- Reconciliation

Activity

Activity 1: Locate yourself (15 min)

Reflect on the following questions

1. Have you ever experienced being stereotyped or discriminated against?
2. If yes, what were the short-term consequences? What were the long-term consequences?

Knowledge Check

Answer the questions below as a way to assess your understanding of decolonization and reconciliation.

Note: If you not using the online version of the *Foundations Guide*, you can find the Knowledge Check questions and answers in Appendix A.

[h5p id=”1″]

Myths, Stereotypes, and Racism

Read the following 9 statements about Indigenous Peoples, and select “Myth” or “Fact.” As you go through the remainder of Section 3, think about these myths.

Note: If you are not using the online version of the *Foundations Guide*, you can find the Myth or Fact questions and answers in Appendix C.

[h5p id=”3″]

Where do the myths come from?

Although the situation is improving, far too many Canadians do not know the histories, cultures, or current issues facing Indigenous Peoples. There are many reasons for this:

- Years of government policies have worked to assimilate Indigenous Peoples into mainstream Canadian society.
- Reserves have isolated First Nations people from

Canadian society.

- Very little is taught about the true history of Canada and Indigenous Peoples.
- Film, television, and media often perpetuate Indigenous stereotypes.

Stereotypes

In order to ensure that there is understanding, respect, and appreciation between Indigenous and non-Indigenous peoples, both need to meet, work together, and learn about each other. Otherwise, non-Indigenous people may learn about Indigenous Peoples only from the news and other sources. Usually what people know, or think they know, comes from the images and characters they see or read about in movies, TV shows, magazines, books, and news reports.

Stereotypes do great harm. Whether you are Indigenous or non-Indigenous, you will often hear negative stereotypes about Indigenous Peoples, but you might not always have enough information to see past the stereotypes and see past the racism to find the truth.

The Canadian school system has contributed to these stereotypes, as very little is taught about Indigenous Peoples and their real history. This is changing. For example, the Province of British Columbia has mandated the incorporation of Indigenous knowledge and history across the K–12 curriculum.

Indigenous stories and histories in the mainstream media have

normally been told from a non-Indigenous point of view. This can lead to misunderstandings that can harm the relationship between Indigenous and non-Indigenous people.

The Hollywood film industry has made millions from telling stories about "cowboys and Indians." In TV shows and movies, Indigenous characters are often played by non-Indigenous people and the representations of Indigenous Peoples are rarely accurate. Instead, filmmakers use stereotypes of Indigenous Peoples.

Negative stereotypes of Indigenous Peoples are still widespread in sports, though there is a growing movement to replace team names and mascots that perpetuate the stereotypes.

Overcoming the stereotypes

Indigenous people work in the media – in newspapers, radio, book publishing, film, web journalism, and television. The Aboriginal Peoples Television Network (APTN) is a cable television network in Canada that produces and broadcasts programs by and for Indigenous Peoples. These films and TV shows can help break down some of the negative stereotypes.

For non-Indigenous Canadians, the visible and positive presence of Indigenous Peoples in the media is a real alternative to stereotypes. Real people, places, and cultures are much more complex than stereotypes.

Getting to know Indigenous Peoples and learning about their real history and contemporary reality will help to break down negative stereotypes and can heal some of the damage. Many

people are now working to ensure that future generations of children in Canada will receive more complete and accurate views of Indigenous Peoples and a more truthful account of Canadian history in their education.

Microaggressions

The term ***microaggressions*** is sometimes used to describe the insults, dismissals, or casual degradations a dominant culture inflicts on a marginalized group of people. Often they are a form of unintended discrimination, but one that has the same effect as willful discrimination. Usually perpetrators intend no offence and are unaware they are causing harm. Generally, they are well-meaning and consider themselves to be unprejudiced.

Many Indigenous people experience microaggressions on a regular basis. They are often statements that:

- repeat or affirm stereotypes about Indigenous Peoples or subtly demean them
- position the dominant non-Indigenous culture as normal and the Indigenous culture as abnormal
- express disapproval of or discomfort with Indigenous Peoples
- assume all Indigenous Peoples are the same
- minimize the existence of discrimination against Indigenous Peoples
- deny the perpetrator’s own bias toward Indigenous Peoples

- minimize real conflict between the Indigenous Peoples and the dominant non-Indigenous culture

People who experience microaggressions may feel anger, frustration, or exhaustion from feeling that they must "represent" their group or suppress their own cultural expression and beliefs.

Cultural appropriation

Cultural appropriation is the adoption or use of culturally significant items by someone from another culture. During this process the original meaning is usually lost or distorted.

Pop culture has a history of using Indigenous symbols to sell fashion. Traditional Indigenous clothing with deep spiritual significance is marketed as "cute," "sexy," or "cool."

Cultural appropriation is offensive when someone from a dominant culture exploits the cultural and intellectual property of a marginalized group of people, and even more so when the dominant culture has outlawed many of the cultural items that are now being marketed.

Taking Back Control

> … [A] man cannot be educated unless he lives and works in a community which is culturally and socially vibrant. He needs his traditional way of life as a backdrop and as a basis upon which to grow. Combined with this is the need for other tools, such as Native languages and traditional institutions, which are essential for proper development and growth.
>
> – Billy Diamond, “The Cree experience”

As we have seen, in the past the Government of Canada has unilaterally enacted laws and policies that have adversely affected Indigenous Peoples. This continues to happen. However, Indigenous Peoples have been pursuing recognition of their “rights and title” and self-government. Some have done this through treaties, the courts, and negotiations. Increasingly, Indigenous Peoples are taking back control over the decisions that affect them.

Indigenous resistance

Although they have had serious consequences, the laws and policies stemming from the Indian Act did not succeed in destroying all Indigenous traditions. Indigenous Peoples have always fought against the Indian Act and for their rights.

Indigenous Peoples have continued to practice their culture underground and have found new ways to avoid persecution. They organized against residential schools and won court victories and an official apology from the Government of Canada.

Indigenous Peoples have continued to raise their children to be proud of their cultures and identities and to resist assimilation in their everyday lives.

Idle No More

A well-known recent response to colonization was the Idle No More movement. The movement began in November 2012 when four Saskatchewan women, Jessica Gordon (Cree), Sylvia McAdam (Cree), Nina Wilson (Nakota/Plains Cree), and Sheelah McLean (Canadian) responded to the government's omnibus Bill C-45, which challenged First Nations sovereignty and weakened environmental protections throughout Canada. Using Facebook and Twitter, #IdleNoMore was created to promote a series of "teach-ins" on the impacts of Bill C-45.

The Idle No More movement inspired more than 100 protests, flash mobs, and round dances in shopping malls and in the

streets. Support for Idle No More spread outside of Canada, with solidarity protests in the U.S., Sweden, U.K., Germany, New Zealand, and Egypt.

Indigenous rights, title, self-determination, and government

Key terms

Indigenous rights, title, self-determination, and government

Indigenous rights are collective rights that flow from the fact that Indigenous Peoples continuously occupied the land that is now called Canada. They are inherent rights, which Indigenous peoples have practised and enjoyed since before settler contact. In Canadian law, Indigenous title and rights are different from the rights of non-Indigenous Canadian citizens. Indigenous title and rights do not come from the Canadian government, although they are recognized by it. They are rights that come from Indigenous Peoples' relationships with their territories and land, even before Canada became a country, and from Indigenous social, political, economic, and legal systems that have been in place for a long time.

Aboriginal title is the inherent right of Indigenous Peoples to their lands and waters. It is recognized by common law. This inherent right comes from the long

history Indigenous Peoples have had with the land. *Inherent* means nobody can take the right away.

The United Nations Declaration on the Rights of Indigenous Peoples includes the right to **self-determination**. The Assembly of First Nations describes self-determination as a Nation's right to choose its own government and decide on its own economic, social, and cultural development. Today, Indigenous Peoples are exercising their Indigenous rights and title for self-determination and benefiting from the wealth and resources of this land that is now called Canada.

Self-government means First Nations can take control of and responsibility for decisions affecting them. Self-government can take many forms. It can include making laws and deciding how to spend money or raise money through taxation, deliver programs, and build economic opportunities. First Nations governed themselves for thousands of years before the arrival of settlers. Their governments were organized to meet their economic, social, and geographic conditions and needs, and were shaped by their cultures and beliefs. First Nations governments were weakened by policies that imposed settler laws and forms of government. Under the Indian Act, the Canadian government created Indian Bands and Councils to administer and provide services to their memberships and made aspects of traditional Indigenous government illegal. First Nations are in the process of nation-rebuilding and asserting self-government.

Decolonization

> We know there are no boats waiting in the harbour to take all of the non-Natives back someplace. We know people are not going to get on planes and say, "Oh well, we didn't get this country so we will go somewhere else." The non-Natives are all going to be here after negotiations. And so are we. What I want to leave behind is the injustice. I wish that we could start again.
>
> – Steven Lewis Point (Xwĕ lī qwĕl tĕl, Stó:lō, former lieutenant governor of British Columbia, former provincial court judge, former Chief of the Skowkale First Nation, chair of advisory committee for Missing Women Commission of Inquiry), Foreword to *A Stó:lō-Coast Salish Historical Atlas* (2001)

Decolonization is every Canadian's responsibility

A common misunderstanding is that decolonization is an attempt to re-establish the conditions of a pre-colonial North America and would require a mass departure of all non-Indigenous people from the continent. That is not the goal. As Canadians, we can all

take part in building a genuine decolonization movement. This movement would respect the land on which we are all living and the people to whom it inherently belongs.

What would decolonization look like?

Decolonization would mark a fundamental change in the relationship between Indigenous and non-Indigenous people. It would bring an end to the settler effects on Indigenous Peoples with respect to their:

- governments
- ideologies
- religions
- education systems
- cultures

Decolonization requires an understanding of Indigenous history and acceptance and acknowledgement of the truth and consequences of that history. The process of decolonization must include non-Indigenous people and Indigenous Peoples working toward a future that includes all.

Canadian citizens must acknowledge that the Canada we know today was built on the legacy of colonization and the displacement of Indigenous Peoples. Decolonization must continue until Indigenous Peoples are no longer at the negative end of socio-economic indicators or over-represented in areas such as the criminal justice or child welfare system.

For Indigenous Peoples, decolonization begins with learning about who they are and recovering their culture and self-determination.

Many Indigenous people may have difficulty understanding different aspects of, or perspectives on, Indigenous knowledge. This process can be difficult for all of the reasons we have already discussed, and it will take time to overcome the difficulties. It must occur on many levels: as an individual, a member of a family, a community, and a Nation. It requires perseverance, support, and knowledge of culture.

The process of decolonization is a process of healing and moving away from a place of anger, loss, and grief toward a place where Indigenous Peoples can thrive. This can be overwhelming and seemingly impossible for some. It must be acknowledged that not all Indigenous Peoples are in the same place on this "decolonization journey," but together Indigenous Peoples and non-Indigenous peoples can succeed.

Continuous reinforcement and rediscovery of Indigenous language, cultural, and spiritual practices empowers people to move forward in their growth as proud Indigenous citizens.

Reconciliation

Reconciliation is an important part of the process of decolonization. Reconciliation requires that Indigenous people tell their stories and that they are heard. It requires a shared understanding of our common past and a shared vision of the future.

An important step on the road to reconciliation was the Truth and Reconciliation Commission of Canada (TRC), created in 2007 as part of the Indian Residential Schools Settlement Agreement.

The TRC was inspired by the Truth and Reconciliation Commission of South Africa.

What you can do

People ask, “What can be done?” or “What can I do?” or they are uncertain or uncomfortable about getting involved. It can feel daunting, and both responses are normal. The fact that you have taken the time to finish all of the sections in this guide

has made a difference already, and if you can share what you learned with those around you, then you will make a difference. As we saw, many stereotypes and problems occur when people do not know the truth or even any information about Indigenous Peoples. Increasing awareness is very important.

If you would like to learn more, we encourage you to seek out information:

- Read the "Calls to Action."
- Visit a Friendship Centre.
- Read books by Indigenous authors.
- Take a course or workshop on Indigenous Peoples history and culture.
- Form a group within your work team to talk about Indigenous issues.
- Participate in events such as the Walk for Reconciliation and National Indigenous Day activities.

It is important to note that Indigenous Peoples need allies and not people to tell them what to do, or to direct and benefit from Indigenous issues and challenges. We need to work together and support each other to make a place where all people are valued and included. Reconciliation is a very personal journey and one in which all Canadians must play a part.

Conclusion

You have reached the end of Section 3 of the *Foundations Guide*. In this section, you explored the complexity of identifying and deconstructing falsehoods and misinformation that have been perpetuated through media and policy. You should now have an understanding of what colonization means and how the history of colonization has affected, and continues to affect, Indigenous Peoples today. You should be able to recognize how centuries of institutionalized racism has created stereotypes of and hostility toward Indigenous Peoples. You should also be aware of ways you can support decolonization and reconciliation.

The work of deconstructing and reconstructing is a shared process and not solely one for First Nations, Métis, and Inuit peoples to tackle. It is a shared responsibility to rebuild relationships and create lasting partnerships and alliances.

The writers of the *Foundations Guide* and the Indigenization Project steering committee hope you have started your path to Indigenization and reconciliation with the information

highlighted in this guide. As stated at the beginning of the guide, this is not a definitive resource; it is a start for lifelong learning and positioning yourself within Indigenous-Canadian relations. Thank you for taking this journey with us.

Knowledge Check

Now that you have completed Section 3, answer the Knowledge Check questions again.

Note: If you are not using the online version of the *Foundations Guide*, you can find the questions and answers in Appendix A.

[h5p id=”1″]

Part 2 - Section 1: Inform – Locating Self and Practice



Attributions

Fig 1.1: Log blessing ceremony

Fig 1.1: Truth and Reconciliation ChatLive. Elder Ernie…. Aboriginal math/english camp by Simon Fraser University is used under a CC BY 2.0 Generic Licence.https://www.flickr.com/photos/capilanouniversity/44234392004/in/album-72157700124253961/

Introduction

In this section, you will reflect on your own identity within the histories of colonization in Canada and acknowledge the perpetuation of these histories. You'll also reflect on ways to engage in decolonization, by recognizing and addressing privilege and power imbalances in contemporary realities.

Purpose of this section

In this section you will locate yourself, your educational experiences, and your practice in relation to Indigenous Peoples, communities, and knowledge systems. Key topics in this section:

- Colonization framework in Canada
- How racism maintains inequity and colonization
- How Indigenous Peoples are reconnecting
- Knowing yourself in relation to

Indigenous Peoples

- The need for Indigenizing
- Holding space and humility for other ways of knowing and being

This section should take you 3 (individual) to 11 hours (group) to complete.

> Indigenous peoples throughout the world have sustained their unique worldviews and associated knowledge systems for millennia, even while undergoing major social upheavals as a result of transformative forces beyond their control. Many of the core values, beliefs and practices associated with those worldviews have survived and are beginning to be recognized as having an adaptive integrity that is as valid for today's generations as it was for generations past. The depth of indigenous knowledge rooted in the long inhabitation of a particular place offers lessons that can benefit everyone, from educator to scientist, as we search for a more satisfying and sustainable way to live on this planet.
>
> – Barnhardt and Kawagley (2005, p. 9)

We cannot have a conversation about Indigenous Peoples in Canada without drawing on the work of the Truth and Reconciliation Commission of Canada. This work involved Indian residential school survivors having the courage to tell the truth of what occurred in the schools and how it harmed

their adult lives, families, and communities. The process used in the hearings also provided a way for non-Indigenous people to bear witness to the stories. The regional sessions and hearings enabled survivors to come together, to be spiritually and emotionally supported, to offer their testimonies, and to hear one another. The stories of survival, resistance, and healing are now housed in the National Centre for Truth and Reconciliation[1] at the University of Manitoba and the west coast affiliate centre at the University of British Columbia (Indian Residential School History and Dialogue Centre[2]).

This dialogue must continue in order to ensure that we do not perpetuate othering. As survivors continue their healing process and reconnection with their communities, culture, and identity, Canadians can educate themselves about how assimilative policies and cultural genocide causes and perpetuates power and privilege imbalances and systemic racism across the country.

1. National Centre for Truth and Reconciliation: https://nctr.ca/map.php
2. Indian Residential School History and Dialogue Centre: http://aboriginal.ubc.ca/indian-residential-school-centre/

Colonization Framework in Canada

Not only has colonization been purposefully omitted from Canadian history, but it continues today. Indigenous scholarship and educational reform resulting from the reports of the 1996 Royal Commission on Aboriginal Peoples and the 2015 Truth and Reconciliation Commission of Canada are only now providing a foundation on which these truths can be brought forward. For instance, the *Foundations Guide* and UBC's Indigenous Foundations website[1] explore and build awareness of the tools used to form and perpetuate disparity and privilege, such as:

- the spreading of disease to wipe out a healthy and thriving population and gain access to a land base
- the stripping of First Nations, Métis, and Inuit rights through policies and legislation, such as the Indian Act, historic treaties, the Scrip policy[2] in Manitoba,

1. Indigenous Foundations website: https://indigenousfoundations.arts.ubc.ca/home/

and High Arctic relocation[3]

- assimilation and cultural genocide through the forcing of numerous generations of Indigenous children into the residential school system
- the reserve system, which has affected relationships, consultation, and governance

The effects of colonization on Indigenous communities continue today, as the Indian Act and reserve system still exist. The harm caused by these processes and laws, however, has not extinguished Indigenous Peoples. Rather, the opposite has occurred:

- Indigenous Peoples are among the youngest and fastest-growing populations in the country.
- The apologies for the residential school policy and system and the release of the 94 Calls to Action [PDF][4] from the Truth and Reconciliation Commission are pathways to truth-telling and reconciliation.
- Indigenous land rights and title are being reaffirmed through landmark court decisions, international declarations, and tripartite treaty negotiations.
- First Nation, Métis, and Inuit communities are revitalizing traditions and language and building

2. Collections Canada Scrip Policy: https://www.collectionscanada.gc.ca/metis-scrip/index-e.html
3. High Artic relocation article: http://www.cbc.ca/news/canada/north/inuit-get-federal-apology-for-forced-relocation-1.897468
4. TRC Calls to Action: http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

capacity for self-determination.

These paths of resiliency, resistance, reclaiming, and revitalization despite the processes of colonization in this country are becoming more apparent through Indigenous scholarship and engagement with Indigenous activists, knowledge keepers, and leadership.

> …who will listen to the trees, the animals and birds, the voices of the places of the land? As the long forgotten people of the respective continents rise and begin to reclaim their ancient heritage, they will discover the meaning of the lands of their ancestors.
>
> – Deloria (1973, p. 300–301)

How Racism Maintains Inequity and Colonization

> Racism remains the theory, while intolerance, prejudice, and discrimination remain its integral practice. Although race is a false category, theories of racial superiority and discrimination continue to circulate, and critical cultural studies are only one of the many ways disciplinary knowledges are unpacking, acknowledging, and hopefully terminating racism.
>
> – Battiste (2013, p. 132)

Colonization was built on racism. Superiority and inferiority were concepts incorporated into Canadian policy, legislation, and practice, where Indigenous peoples were identified as savages and wards of the state. As settlers came and governments were built, Indigenous Peoples' presence and resistance to assimilation created an "Indian problem" that

worked against normalizing a story of Canada as a champion of human rights and a progressive nation. The government's ongoing need to "fix the problem" continues to have far-reaching effects on identity, belonging, and meaningful participation.

For example, the chief and council system imposed by the Indian Act is based on a Western patriarchal model that disregards traditional forms of governance and community wellness. It is a foreign system that conflicts with the Indigenous place-based value of traditional territory and pits families against families. The system is also largely responsible for the lateral violence or intolerance witnessed in Indigenous communities. The "Crabs in the Bucket"[1] metaphor is one way to describe lateral violence – as resentment and hostility toward self-determination and success.

Another example of the disruption of families and communities through racist policy is the Indian Act's definition of who is a "Status Indian." Status could be lost by enfranchisement, which included enrolling in and attending university, serving in the military, voting in federal and provincial elections, owning land, and marriage between Indigenous women and non-Indigenous men. These and other forms of enfranchisement applied from 1857 until 1985, when they were finally dropped from the Indian Act. Indigenous women and first-generation children had to prove Indigenous ancestry to regain status. Identity as "status" and "non-status" is still disruptive today and limits access to such things as the ability to live on reserve and to receive health

1. Crabs in the Bucket article: http://www.trueactivist.com/crabs-in-a-bucket-as-an-analogy-for-modern-human-society/

care. “Status” students can seek educational funding support from their registered community, while “non-status” students cannot. Educational attainment data[2] show that women make up the highest percentage of Indigenous graduates (55%) and over half of all Indigenous graduates are “non-status” and live off reserve (Statistics Canada, 2011). There are multiple stories and factors behind these statistics that demonstrate the inequity of the Indian Act.

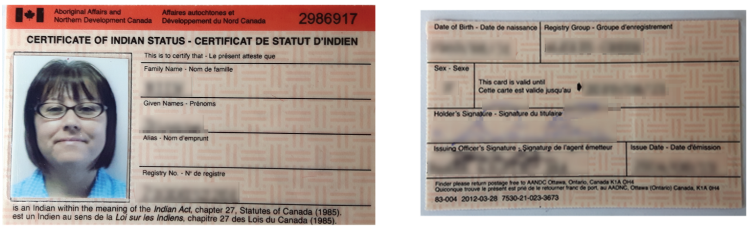


Fig 1.2: Status identity card.

Attributions

Fig 1.2: Status Identity Card by Dianne Biin is under a CC BY-NC 4.0 International Licence.

2. Statscan educational attainment data: http://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-012-x/99-012-x2011003_3-eng.cfm

How Indigenous Peoples are Reconnecting

> I'm speaking for Okanagan Indigenous peoples in terms of the way we think about land. We never have ever thought of it, I don't think, as anything static. As anything physical. We've always thought about it as a process of interactions, a process of changes and a process that's ongoing … And so a lot of things that we think about as Okanagan people is how those systems should inform us, in terms of our interactions and the principles that we need to think about and adhere to. In the process of learning in our society, one of the things that we have come to understand is that there always needs to be that connection to and from the individual, and the connection of the family, and the connection to community, and how that intersects to the natural world.
>
> – Jeanette Armstrong (as quoted by First Nations Studies Program, 2009)

In Indigenous epistemologies, interconnections with every living being and with place (the land) provide power and self-determination. They are remembered and passed on through language and stories. Indigenous ways of knowing, being, doing, and relating (epistemology, axiology, and pedagogy) are reaffirmed through resilience of spirit, resilience of knowledge retention, and the ability to share and transfer these gifts to subsequent generations.

These knowledge systems are now being brought into post-secondary education through experiential and on-the-land courses and programs. Course design and delivery rest with the partner Indigenous communities, and the institution creates a space within its programming to enable learning in a different way. Here are two examples of courses that support reconnection with the land:

- Camosun College – IST 250: QĆÁSET Indigenous Cultural Camp[1]: QĆÁSET is a SENĆOŦEN word meaning “spiritual renewal.” This course brings Indigenous and non-Indigenous students together to operate within an Indigenous experiential learning praxis cycle: experiencing (engagement in “real-life” learning experiences), reflecting (internalization of the experience), making meaning (analysis of the experience), and acting (application of experience to other “real-life” situations). This course brings together Indigenous and non-Indigenous students and provides the opportunity to engage with Indigenous

1. QĆÁSET Indigenous Cultural Camp: http://camosun.ca/learn/calendar/current/web/ist.html

knowledge systems.

- University of Northern British Columbia – First Nations Studies Program (FNST) experiential learning courses[2] (winter, spring, summer semesters): The FNST offers a variety of 100- to 400-level courses, designed and delivered in co-operation with various Dakelh communities. Each year a different element of Indigenous epistemology is explored, from traditional technologies to environmental stewardship. This four-minute video explores the pedagogy and transformational learning during the first offering in 2013: Experiential UNBC Course Leads to Cultural Milestone for Northern BC First Nation.[3]

However, Indigenization is more than including courses in programs and content in curriculum. To appreciate why Indigenization is important in education, we need to acknowledge some important political and societal shifts.

2. Experiential learning courses: https://www.unbc.ca/first-nations-studies/experiential-learning-courses
3. Experiential UNBC Course Leads to Cultural Milestone for Northern BC First Nation: https://youtu.be/KDRa_QRhgfE

The Need to Indigenize

> We maintain, however, that recognition of the distinct place of Aboriginal nations in the Canadian federation and accommodation of Aboriginal culture and identity should be regarded as a core responsibility of public institutions rather than as a special project to be undertaken after other obligations are met. Educational institutions have a pivotal role in transforming the relationship between Aboriginal peoples and Canadian society.
>
> – Royal Commission on Aboriginal Peoples: Final Report, Volume 3: Gathering Strength (1996, p. 477)

British Columbia is the only province that does not have historic treaties within its provincial boundaries, with the exception of Treaty 8 in the northeast of the province. The first modern-day treaties, such as the Nisga'a Treaty and the Tsawwassen Final Agreement, are changing the responsibilities of public organizations, including educational organizations. As public post-secondary teachers and instructors, we have a responsibility

to ensure that students have the knowledge and skills necessary to work with and build relationships with Indigenous Peoples and communities. This includes a working knowledge of the changing political and social landscape and emerging and re-establishment of rights and title of First Nations, Métis, Inuit organizations and communities. It also includes incorporating the principles of the United Nations Declaration on the Rights of Indigenous Peoples. Indigenous issues can no longer be considered a fringe concern; instead, Indigenous views, perspectives, and self-determination form part of the learning landscape in our institutions.

Knowing Yourself in Relation to Indigenous Peoples

Working through unlearning and relearning the collective histories of Canada is an emotional journey. Non-Indigenous teachers and instructors often feel anger, guilt, and shame for not having known about the atrocities levelled against a population in this country. As well, teachers exploring ways to include Indigenous content have to explore and identify their own perceptions of Indigenous identity, along with their personal biases and prejudices. Susan Dion, a Lenapte and Potawatami educational scholar from York University, spent time with non-Indigenous teachers to explore ways to weave Indigenous and Western knowledge systems in a participatory, transformative way (the Braiding Histories project). During her research, Susan realized that teachers' personal biases and prejudices were hindering the way they used or referred to Indigenous pedagogies, such as storytelling:

> When teachers take up the task of teaching about Aboriginal people, they are enacting historically structured social forms that organize, regulate, and legitimate specific ways of thinking and communicating. The discourse of the romantic, mythical Other is enacted through the teachers. How and what teachers communicate about Aboriginal people is based not on an arbitrary decision but is established on a long history of how Aboriginal people have been positioned in relationship to non-Aboriginal people. Aware that the discourse of the romanticized, mythical Other is embedded in a teacher's understanding of what it means to teach First Nations subject materials but simultaneously holding a somewhat contradictory faith in the transformative power of education, I realize that accomplishing change calls for a project that will interrupt the dominant discourse and offer teacher and students alternative ways of knowing. (2009, p. 64)

The teacher's understanding therefore positions the Indigenous person as the "perfect stranger," and generates a hands-off relationship with Indigenous Peoples, where Indigenous content is used in a contributive or additive approach (Goulet & Goulet, 2014, p. 20). This understanding perpetuates a dominant view of Indigenous Peoples and disables the ability to respectfully engage and acknowledge Indigenous worldviews in transformational learning. It is not only historical omissions that non-Indigenous teachers have to understand, but also how they hold themselves in relationships and interactions with Indigenous Peoples, knowledge systems, and perspectives. Susan Dion explains:

> The fear of offending, the fear of introducing controversial subject material, the fear of introducing content that challenges students' understanding of the dominant stories of Canadian history all support the claim for the position of perfect stranger. Dominant stories that position Aboriginal people as, for example, romanticised, mythical, victimised, or militant Other, enable non-Aboriginal people to position themselves as respectful admirer, moral helper, protector of law and order. (2007, p. 331)

Indigenization can become misguided if educators and instructors are unaware of the ways in which values and beliefs can perpetuate the "perfect stranger" and thus affect meaningful engagement with Indigenous knowledge systems and perspectives in content and practice.

Holding Space and Humility for Other Ways of Knowing and Being

The education system that many of us have been a part of and participated in has created a rewards system for knowing the right answer and being the expert. As Indigenous and non-Indigenous educators begin to collaborate and build spaces for decolonizing and Indigenizing content, practice, and perspectives, an important core competency is humility. The work of Indigenizing post-secondary education requires accepting that there are ways of holding and sharing knowledge and learning and engaging all parts of the human being (spiritual, intellectual, emotional, physical), thus moving beyond seeking a singular right answer. The complexity of Indigenization is realizing that there are multiple truths and no single clear answer; so as educators, we need to trust the unlearning and relearning process and be humble while engaging in the process.

We invite you in as a learner, and in doing so we ask you to walk lightly. By walking lightly, you are not only aware of yourself in this learning process, but you are aware of others as well. Here are some ways that you can bring humility into your practice:

- Ask your questions with the understanding that some of the work required to answer them is yours.
- Ask whose truths are valued and represented in your curriculum and discipline, what counts as knowledge, and why this is.
- Be aware of the space you take and the space you give. “Make space, take space” (Janey Lew, personal communication, 2017) entails giving yourself time to explore and appreciate Indigenous worldviews and taking the time to understand and disrupt beliefs and misconceptions.

Professional humility is being aware that we cannot know everything. It opens up our minds and hearts to accepting other ways of doing, knowing, and being so that we naturally create a shared learning space.

Summary

In this section, you have looked at how the history of colonization and its continued effects today affect our professional practice. The final report of the Truth and Reconciliation Commission report speaks to the gaps in our collective knowledge as Canadians of how we treated and harmed significant portions of the population. It takes time to decolonize our attitudes, beliefs, and knowledge to a place where we can accept other knowledges as valid, authentic, and meaningful. Accept this as a learning journey and be humble as you acquire this knowledge, as it will strengthen your teaching practice.

Activities
Activity 1: Discussing Indigenous-Canadian relationships **Time**: 1-4 hours

Type: Group

Explore the CBC 8th Fire series[1] and hold discussion groups.

Activity 2: Working through the "perfect stranger" feelings of guilt

Time: 30 minutes

Type: Individual

Watch Susan Dion's seven-minute video The perfect stranger: Considering the role of emotions in disrupting the "perfect stranger" position in teacher education programs.[2]

- What resonates for you in this video?
- What is your self-care strategy when working through the emotions of colonization?

Activity 3: Reframing the effects of colonization

Time: 30 minutes

Type: Individual

Watch the four-minute interview with Leanne Simpson[3] on how colonization contributes to violence

1. CBC 8th Fire Series: http://www.cbc.ca/8thfire/index.html
2. The perfect stranger: Considering the role of emotions in disrupting the "perfect stranger" position in teacher education programs video: https://vimeo.com/59543959
3. Interview with Leanne Simpson: https://youtu.be/IiFIgF_OHlM

against Indigenous women and recognition of traditional territories.

- What are some ways in which traditional territories strengthen Indigenous identity?
- How does this view affect your approach to traditional territorial acknowledgements?

Activity 4: Locating yourself within the settler story

Time: 1-2 hours

Type: Individual

Recount and reflect on your family's experiences in Canada:

- Recount your family history in relation to when and how your ancestors came to Canada; if you are Indigenous, describe your Indigenous lineage and traditional place.
- What struggles and opportunities did your family experience?
- What privileges and disadvantages did your family experience?
- How has your lived experience been informed by your family identity?

Activity 5: Exploring Indian residential school history in

person

Time: 2-4 hours

Type: Group

Visit UBC's Indian Residential School History and Dialogue Centre (in person or online[4]). As you go through the exhibits and experience the interactive displays, consider and discuss:

- Were you aware of this history? To what extent?
- Reflect on your relationship(s) with Indigenous peoples. Do you talk about Canada's colonial history? What did you hear that changed your attitude and belief?

4. UBC Indian Residential School Centre: http://aboriginal.ubc.ca/indian-residential-school-centre/

Section 2: Include – Exploring Indigenous Worldviews and Pedagogies



Carver Ray Natraoro hosts a log blessing ceremony on Monday, Feb. 25, 2019. Natraoro has been commissioned to carve a canoe to celebrate Capilano University's 50th anniversary.

Fig 2.1: Indigenous graduate reception



Attributions

Fig 2.1: Indigenous_Graduate_Reception_2017-115 by University of the Fraser Valley is used under a CC BY 2.0 Generic Licence.

Introduction

Giving yourself time and space to explore Indigenous epistemologies in comparison with your own requires holistic engagement. Some Indigenous core values and principles are shared in this section. They are shared as foundational and not finite; as you work with the Indigenous Peoples in your institution and region, these values and principles will vary.

Purpose of this section

In this section, you will acknowledge and explore how Indigenous worldviews and pedagogy can play a role in your professional practice. Key topics in this section:

- Respectfully opening your mind and heart to Indigenization
- Relevance of Indigenous worldviews
- Responsively creating space for

Indigenous knowledge from Elders and other knowledge keepers/authorities

- Reciprocity and multiple ways of "listening" in oral traditions

This section should take you two hours to complete.

Respectfully Opening Your Heart and Mind to Indigenization

> A university professor went to visit a famous Zen master. While the master quietly served tea, the professor talked about Zen. The master poured the visitor's cup to the brim, and then kept pouring. The professor watched the overflowing cup until he could no longer restrain himself.
>
> "It's full! No more will go in!" the professor blurted.
>
> "This is you," the master replied. "How can I show you Zen unless you first empty your cup?"
>
> – Suler (2013)

Two processes are guiding Indigenization in post-secondary institutions:

- Since the 1990s, the provincial government has implemented frameworks and action plans [PDF][1] to

increase Indigenous student success in public post-secondary institutions.

- Indigenous voice and activism in post-secondary institutions have supported the development of principles and protocols, such as the Universities Canada Principles on Indigenous Education[2].

These processes have become more prominent since the release of the Truth and Reconciliation Commission's final report and the 94 Calls to Action. Many of these processes and principles express the need for teachers and educators to unlearn and relearn, as Indigenous history, culture, and current realities are basically unknown and are generally not "seen" (Bopp, Brown & Robb, 2017). It is hard to come to an understanding if you are not willing to "empty your cup" and accept new ways of engaging and relationship building.

Indigenization requires that equitable space for Indigenous knowledges and perspectives be held and explored in the classroom. Many institutions have defined Indigenization on the basis of current, authentic relationships, and there are nuances and different approaches to Indigenization. What a teacher needs to be mindful of is that Indigenizing one's practice is an emotional journey as well as an intellectual examination of how systems of knowledge can complement and coexist in any field of study.

1. BC government action plan: https://www2.gov.bc.ca/assets/gov/education/post-secondary-education/aboriginal-education-training/aboriginal_action_plan.pdf
2. Universities Canada Principles on Indigenous Education: https://www.univcan.ca/media-room/media-releases/universities-canada-principles-on-indigenous-education/

Relevance of Indigenous Worldviews

A realm that most Indigenous worldviews recognize and affirm is the circles of influence of individual well-being. Through interactions and connections with the world, community or nation, and family, an individual gains strength to form a healthy identity and a place within culture. Indigenous worldviews recognize that the strength of and support for an individual contribute to the wellness of communities, nations, and the land. For educators, a strengths-based approach acknowledges interconnections and intersections of knowledge and practice:

> In addition to knowing their students as individuals and configuring instruction to connect with their interests and build on their strengths, teachers who espouse a learner-centred approach typically adopt an outlook characterized by: a willingness to see themselves as facilitators of students' learning rather

> than autonomous classroom managers; a focus on "setting the bar ever higher" with respect to what students can do rather than on magnifying their awareness of what they cannot yet do (i.e., a deficit focus); an emphasis on promoting student self-regulation and student initiative with respect to their own learning; the more extensive and frequent use of student self-assessment activities; and the ability to nurture reflective learning (including the use of student-generated criteria for assessment).
>
> – Province of British Columbia (2015, p. 48)

While the above quote relates to the role of teachers in K–12 education, it applies to post-secondary education as well. Indigenous worldviews should not only be part of the content that is taught, but be part of a relevant and responsive assessment process as well.

Responsively Creating Space for Indigenous Knowledge from Elders and Other Knowledge Keepers/Authorities

Elders are recognized for their cultural knowledge and wisdom. Their “credentials” are not determined by a university or other institution; their credibility is built on trust gained from community and other knowledge holders, expertise from lived experience and oral transmission of knowledge, and their practice of generosity.

There are Indigenous knowledge keepers who may not yet be recognized as “Elders” but who nevertheless carry teachings and practices and are recognized for their expertise. This includes youth who are fluent speakers, cultural practitioners, and teachers of song, dance, stories, art, and environmental stewardship. Learning from Elders, these knowledge keepers

are continuing the transmission, retention, and sharing of Indigenous knowledge systems.

In recent years, post-secondary institutions have been privileged to work with Elders and other Indigenous knowledge keepers in the classroom. For students, having Elders in their classroom creates a place where living knowledge and presence remind them to receive teachings in a loving, caring way. Elders and other knowledge keepers come with a breadth of wellness and cultural connections that aid in transformational learning. Non-Indigenous teachers can facilitate knowledge, but could not and would not necessarily be accepted to shape relevant cultural teachings and Indigenous self-determination themselves.

Bringing Elders and other knowledge keepers into the classroom requires considerable preparatory work, and you will need to be aware of the procedures for working with Elders in your institution. The following protocols and procedures can guide your work with Elders and other knowledge keepers:

- The *Guide for Curriculum Developers*,[1] another guide in the Indigenization learning series, shares procedures from Royal Roads University's Working with Elders (see Appendix F of that guide).
- If you want to interview an Elder for a program or course, you need to accommodate the protection of knowledge systems and practise respectful behaviour. The National Aboriginal Health Organization's Interviewing Elders [PDF][2] provides practical tips.

1. *Pulling Together: A Guide for Curriculum Developers*: https://opentextbc.ca/indigenizationcurriculumdevelopers/

Below, the College of the Rockies describes its relationship with Elders in the classroom and how the knowledge shared across the institution with students, staff, and teachers is respected.

"From coffee mugs to compensation": Promising practice from College of the Rockies

College of the Rockies currently employs more than 20 Ktunaxa Nation members on a part-time basis as Ktunaxa Knowledge Holders and Elders. The resident Elders have been paid employees for many years, but we have only recently begun providing financial compensation to other Ktunaxa Elders and experts in cultural knowledge. While the college has always recognized the valuable contributions brought to classrooms and to students by Ktunaxa community members, we wanted to reflect that appreciation through more tangible means. This vision was brought to action in partnership with Ktunaxa Nation Council's Traditional Knowledge and Language Sector through the development of Ktunaxa 100: Introduction to Ktunaxa Peoples.

"These Ktunaxa community representatives provide integral support to our Indigenous Education Services, engaging in consultations with faculty members along with our resident Elders on how to bring Ktunaxa knowledge and worldviews into courses and programs," says College of the Rockies' Indigenous Education Coordinator, Avery Hulbert.

2. UVic Interviewing Elders: http://icwrn.uvic.ca/wp-content/uploads/2013/10/InterviewingElders-FINAL.pdf

"I feel that Ktunaxa Elder involvement is important because it provides voice for our people and youth can see us in their courses and they want to be here," adds Ktunaxa Elder k¢ika‡i pa‡ki (Kay Shottanana).

"There are many ways that College of the Rockies and the Ktunaxa Nation work together to support our students," says Darrell Bethune, College of the Rockies Dean, Business and University Studies. "Welcoming members of the Nation into our classrooms to share their knowledge and history is one way that we live our values and build an appreciation of people, land and culture. I'm pleased that we are now able to recognize the value of their contributions in a more concrete way."

During the fall 2017 semester, Ktunaxa community members participated in 16 College of the Rockies programs, including hairstyling, nursing, English, and biology.

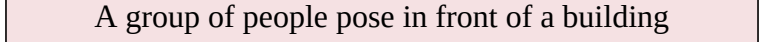

A group of people pose in front of a building

Fig 2.2: Front row (Left to right): Roberta Gravelle, Laura Birdstone, Kay Shottanana, Pete Sanchez, Dorothy Alpine. Middle row: Amelia Danyluck, Mary Mahseelah, Elizabeth Ignatius, Avery Hulbert (Coordinator), Christopher Horsethief (Indigenous Scholar), Shaunee Murphy (Assistant). Back row: Marie Nicholas, Darrell Bethune (Dean, Business and University Studies), Leeanna Gravelle (Staff, Traditional Knowledge and Language), Marguerite Cooper, Anne Jimmie, Fudge Alexander, Don Sam (Director, Traditional Knowledge and Language).

Carver Ray Natraoro hosts a log blessing ceremony on Monday, Feb. 25, 2019. Natraoro has been commissioned to carve a canoe to celebrate Capilano University's 50th anniversary.

Attributions

Fig 2.2: Elders by College of the Rockies, 2017. Permission granted to use and share openly. https://www.flickr.com/photos/capilanouniversity/32279139377/in/album-72157706988998785/

Reciprocity and Multiple Ways of "Listening" in Oral Traditions

Elder Terry P'ulsemet Prest at University of the Fraser Valley teaches students that we have to "learn to listen so we can listen to learn." Often the elder will go on and explain that over time we learn to make the connection between the heat and the mind, the mind and the heart. He also tells students that sometimes this is the longest journey, from the heart to the mind. He tells his students – who are very often faculty instructors on campus – this because he recognizes that education has not necessarily prepared us to be "good listeners."

> As an educator I am often reminded that listening with our whole self is not necessarily practised in the academy. I learned this the hard way. One of my instructors in my graduate program pointed out to me that I rarely "spoke up" in class. I reflected upon this feedback and thought of all the times that I was

> eager to participate in the classroom dialogue, only to be "beaten to the punch" by classmates who either spoke up as soon as one had finished speaking or who seemingly dominated the classroom dialogue (almost always!). This self-reflection led me to understand the different ways I, as an Indigenous person, listen in comparison to many of my non-Indigenous counterparts. I began to recognize that oftentimes people would be preparing what they were going to say while the other person was still talking. While I on the other hand listened, completely listened, and only when one finishes speaking do I think about how I might respond. This is true, I came to learn, for many of the Indigenous students in my classes and at our university.
>
> – Shirley Hardman (personal communication, 2017)

The longest journey you can take in Indigenizing your teaching practice is listening from your heart rather than your mind. Affective listening takes patience, practice, and kindness. In this lecture, Otto Scharmer on the four levels of listening[1] describes listening from the head to heart as: downloading ("I and me"), factual ("I and it"), empathetic ("I and you"), and generative or emergent ("I and now"). However, these ways of listening happen while information is being shared, so the meaning behind and within that instance of sharing can be lost if it is not wholly acknowledged or filtered by stereotypes and biased judgment. We need to practise silence after receiving knowledge so the meaning can be constructed.

The concept of "listening to hear" is explored in allyship

1. Otto Scharmer on the four levels of listening video: https://youtu.be/eLfXpRkVZaI

scholarship (McGloin, 2015). When teachers and students hear stories and different perspectives on racism and colonization, they have to consider how their own perpetuation of colonization affects what is heard, and learning stops if they become paralyzed by guilt and shame:

> A productive pedagogical approach therefore is to build into courses a methodology that reminds students – and teachers – that dis-ease can be a valuable starting point for a more healthy alliance with Indigenous people…[L]istening – or hearing – what the "other" has to say, in fact, must be a risk-taking venture in order for a change in thought, perception and action to occur. If we are only to hear what is safe or familiar, there will be no conflict, no "poles of contradiction", no impetus or motivation for transformation. (p. 276-277)

Listening to hear requires that you hold the information that has been shared in order for multiple meanings to come forward, rather than immediately responding or reacting. What you are hearing are your values, beliefs, and perceptions sifting through the shared information.

Summary

In this section, you have explored ways to move from an additive approach to Indigenous knowledge systems and perspectives to a strength-based, transformative learning approach. Unlearning and relearning ways to listen helps build a respectful space to bring Indigenous knowledge systems into your classroom. The nuances of carrying and holding knowledge systems alongside, rather than competing, is also a key component of Indigenization. There are times when you, as the teacher, are not the expert. Learning can be a reciprocal process with Indigenous knowledge keepers.

Activties

Activity 1: Incorporating Indigenous worldviews

Time: Ongoing

Type: Group

Form a small peer group of instructors and discuss ways in which you could incorporate Indigenous worldviews in your teaching practice. How are you using relational, experiential, student-centred, narrative, intergenerational, land-based, or other pedagogical constructs from Indigenous worldviews in your classrooms?

Activity 2: Creating space for Indigenous knowledge from Elders and other knowledge keepers/authorities

Time: 25 minutes

Type: Individual

Are there processes and protocols in your institution for hiring Indigenous Elders and knowledge keepers to deliver content? What are they?

Activity 3: Creating space for Indigenous knowledge

Time: Ongoing

Type: Group

Discuss processes and protocols used in your institution to support the inclusion of Elders and knowledge keepers to share perspectives. Take this one step further and determine ways in which Indigenous knowledge and perspectives can become part of course assessment.

Activity 4: Listening and hearing

Time: 30 minutes

Type: Individual

Reciprocity and multiple ways of "listening" in oral traditions: Elder Terry P'ulsemet Prest at University of the Fraser Valley teaches students that we have to "learn to listen so we can listen to learn."

Watch Susan Dion's video, The Listening Stone.[1] Consider the concept of actually listening and hearing. Reflect on a moment in your teaching when you haven't actually listened and what the impact of this was. Think of an activity or strategy in the classroom that will facilitate not only listening but hearing in both you and your students.

Activity 5: Practising silence

Time: 15 minutes

Type: Individual

Listening and silence are often part of oral tradition. Take 10 minutes out of your day and practise silence. What do you observe? What do you notice? What might silence mean for your teaching practice?

1. The Listening Stone video: https://vimeo.com/112712253

Section 3: Integrate – Ethical Approach and Relational Protocols



Attributions

Elder Latash Maurice Nahanee leads a drum circle as part of Truth and Reconciliation Week on Tuesday, Sept. 19, 2017.

Fig 3.1: Dr. Jo-Ann Episkenew by University of the Fraser Valley is used under a CC BY 2.0 Generic Licence.

Introduction

In this section, you will look at ways to facilitate and nurture relationships as an ally of Indigenous knowledge and pedagogy, in order to transform learning for all students.

Purpose of this section

In this section, you will look at ethical practice through the four R's (Respect, Relevance, Reciprocal relationships, Responsibility) and see the importance of holistic learning. Key topics in this section:

- Living in a good way with Indigenous values and beliefs
- Ethical practice in transformational learning
- Understanding territorial acknowledgement as a respectful relationship

This section should take you two hours to complete.

Living in a Good Way with Indigenous Values and Beliefs

More Indigenous people are accessing public post-secondary institutions. They are doing this for reasons that are both similar to and different from those of other students. On the one hand, there is a desire to obtain better-paying jobs or to meet market economy demands. On the other, there is a unique and important part of the journey, which is the need to build on the capability of Indigenous Peoples and to improve the socio-economic conditions of Indigenous communities. As Verna Kirkness and Ray Barhardt (2001) assert, Indigenous students and communities are seeking an education that will also address their communal need for "capacity-building" to advance themselves as a distinct and self-determining society, not just as individuals. In this context, a "job" may be important, but more as a means to an end than as an end in itself (p. 6).

Kirkness and Barnhardt (2001) shared a series of relational

protocols for engaging with Indigenous students, with cultural integrity, in post-secondary learning:

Respect for First Nations cultural integrity:

- There is not one knowledge – this requires that we move away from normalizing a Western approach to knowledge acquisition to accepting and respecting that other knowledges are part of the learning experience (pp. 7–8). This diversity helps all learners.

Relevance to First Nations perspectives and experience:

- Not all knowledge is literate – this requires that we create a space for different ways of learning knowledge in orality and "culturally [accommodating] … how knowledge is constructed and passed on to others" (p. 9).

Reciprocal relationships:

- Learning is not a passive process of receiving knowledge from the expert or "sage on stage." Learning and teaching is a two-way process, between the student and teacher, of exploring other levels of understanding. Learning is "sense-making and skill-building through active participation in the world around them" (p. 11).

Responsibility through participation:

- This requires that we shift our practice to working

> with Indigenous Peoples and communities to facilitate a "more hospitable environment" (p. 13) across the institution, across programs, and in the classroom.

Facilitating and nurturing relationships weaves these protocols together. For educators, relationships with Indigenous communities and lands are an essential part of walking with Indigenous Peoples. As Lorna Williams (interviewed in Ormiston, 2012), Líl̓wat scholar, states:

> The relationship is not only the relationship that we have person to person between the people who are leading the class and receiving teachings in the class, but the relationship amongst the members of that immediate community. As well, what is emergent in a relationship that people find themselves within the space within which they find themselves. And the space is, in this case, not just the university but the land that we're on and the community that we're a part of.

Ethical Practice in Transformational Learning

As you begin to Indigenize your practice, you will hear people sharing their story as a way of introducing themselves, authentically identifying who they are and their connections through kinship ties, and acknowledging their relations and their connection to homelands and the land they may now be on as a guest. This is an approach, a practice, and a protocol for setting up the space in a good way to listen, share, and get to know one another.

Sharing this aspect of who we are and where we are rather than what we do draws attention to how we will approach our work and frame the knowledge we are sharing. Setting up space in a good way for listening and hearing models Indigenous values of kinship ties, land connections, **positionality** in history, and roles in present relations.

In post-secondary classrooms there is often little space in which to know each other in this way. The precedent for this is often

overshadowed by what seems like immovable factors, such as too many students, too much to teach, not enough time, and so on. In these classrooms, a student can spend the entire semester sitting behind the same person and never really know them.

Through the process of Indigenizing the spaces we teach in, we are shaped not only by the content that is brought into the classroom but also by the way we interact with one another and share what we know and what we may still need to learn. We need to do this with humility. This is transformative learning.

The work to create these spaces cannot be done solely by Indigenous teachers, Elders, or knowledge keepers invited into your classroom. The richness of the overall learning experience comes through a collaborative and reciprocal effort by everyone in these spaces. Here are some considerations to keep in mind:

- Create an atmosphere where Indigenous land and traditional territories are known about and acknowledged. Conversations about positionality are invited and modelled, and there are opportunities to share what you know and acknowledge what you do not know, openly and respectfully.
- Reflect on how you honour Indigenous perspectives in your classroom. How will you set up the space prior to a visit from an Elder or Indigenous knowledge keeper? How will you maintain this relationship after their visit? Consider ways to reciprocate something of yourself in this visit. How will you give back and reinforce this relationship with

Indigenous knowledge systems? Be a mentor and model for students to show how an Indigenous way of being can build good relationships.

- Participate in acts of generosity. Set up the classroom space so that not only are you and students receiving knowledge but you are also thinking about ways to share what you are learning. One way to do this is to ask, what are the responsibilities that we have as a class after a guest visit? Another way is to ask students, what is one thing you have contributed to the class, and what is one thing you will take away with you?
- Model humility. When you create a culturally safe space in which to discuss Indigenous perspectives on contemporary realities, you also create a "brave space" where opposing views can be shared "with honesty, sensitivity, and respect" (Arao & Clemens, 2013, p. 135). This is a vulnerable space for you as the teacher, because you co-create shared learnings based on multiple viewpoints and truths.
- Accept teachings. In a learning relationship, accept your mistakes and be open to receiving guidance from Indigenous colleagues and community educational partners. Guidance can be subtle and may arise as a gentle reminder or kind correction.
- Ensure that Indigenous knowledge systems are included in a way that does not cause appropriation and harm. Appreciating, rather than appropriating,

Indigenous knowledge systems "is characterized by a meaningful and informed engagement that includes acknowledgement and permission" (Brant, 2017). This also means positioning Indigenous knowledge systems; so when sharing Indigenous scholarship and stories, state the cultural location – for example:

- "Micmaq scholar, Marie Battiste, describes cognitive imperialism as …"
- "Ojibwe writer, Richard Wagamese, in his book Indian Horse explores the …"
- "In this Big Thinking talk, Dr. Leroy Littlebear, Blackfoot philosopher and scholar, discusses how Cree metaphysics …"

Working with Indigenous perspectives and voice in your course and program also involves the inclusion of authentic resources. The *Guide for Curriculum Developers*[1] explores appropriate use of Indigenous knowledge through use of appropriate textual resources. Another resource is the provincial First Nations Education Steering Committee and First Nations Schools Association's (2016) Authentic First Peoples Resources [PDF][2] for K–9 educators. The annotated handbook provides the following definition for authentic texts:

1. *A Guide for Curriculum Developers*: https://opentextbc.ca/indigenizationcurriculumdevelopers/chapter/appropriate-use-of-indigenous-content/
2. Authentic First Peoples Resources for K-9 Educators: http://www.fnesc.ca/wp/wp-content/uploads/2016/08/PUBLICATION-61460-FNESC-Authentic-Resources-Guide-2016-08-26.pdf

Authentic First Peoples texts are historical or contemporary texts that:

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

When you are including **authentic resources**, please connect with Indigenous colleagues and the teaching and learning centre at your institution to ensure that the materials you want to use have included Indigenous voice and perspectives and are themselves not appropriated writings and knowledge.

Understanding Territorial Acknowledgement as a Respectful Relationship

> As an Indigenous scholar, ethical practice is rooted in cultural protocols and in this I acknowledge that I have experienced many transformative approaches which reflect teachings from these lands. Therefore, I acknowledge the territories for facilitating and assisting in the development of Indigenous leadership, pedagogies and transformation within academia. The relationships we develop within these territories can assist in spiritual, emotional, physical and mental well-being for students, administrators and faculty. I also acknowledge that it is a form of respect, wherever we live, to find out whose traditional territory we are on because every part of what is now known as Canada is someone's Indigenous traditional territory.
>
> – Todd Ormiston (personal communication, 2017)

Territorial acknowledgements are now being made in many post-secondary institutions across the country. The Canadian Association of University Teachers has developed a living resource called Guide to Acknowledging First Peoples and Traditional Territory,[1] which shows how institutions are identifying the traditional First Nation and Inuit territories they reside upon. As an educator, you play a part in modelling and sharing this learning with students. Meaningful territorial acknowledgements develop a closer relationship with the land and stewards of the place by recognizing the living history and connections of ourselves with other communities. Providing a territorial acknowledgement is protocol. In this Vancouver Island University welcome video[2], Snuneymuxw Elder Gary Manson speaks to the importance of protocol when doing a territorial acknowledgement. Acknowledging territory is political, an act of alliance, and a practice for reconciliation.

Learning to do a territorial acknowledgement takes time. You can learn from other leaders and colleagues. As you build connections with the land, you also build connections with and belonging to Indigenous community; it enables you to engage with education and community in the classroom, together. Modelling a territorial acknowledgement for students creates space to talk about systemic change. In his blog, Liberated Yet?, Sḵwx̱wú7mesh-Kwakwa̱ka̱’wakw educator and artist Khelsilem (2015) shares five tips for acknowledging territory:

1. Elevate Indigenous polity (society, governance, and

1. Guide to Acknowledging First Peoples and Traditional Territory: https://www.caut.ca/content/guide-acknowledging-first-peoples-traditional-territory
2. Vancouver Island University Welcome video: https://aboriginal.viu.ca/

jurisdiction)

2. Practise unceded territory, don't just talk about it
3. Move the yardstick – centre yourself and your role in the acknowledgement
4. Don't insert yourself into internal politics by only sharing one perspective
5. Make mistakes so you can learn

By providing a meaningful territorial acknowledgment, you are deepening your understanding and incorporation of Indigenous knowledge systems and perspectives in your practice.

Place names tour: Promising practice from the University of the Fraser Valley

Knowing traditional place names is important in building relationships with the places we live and teach from. The University of the Fraser Valley (UFV), in partnership with the Stō:lo Nation, has developed a day-long guided tour for staff, administrators, and faculty to take after they have spent time learning about Indigenous-Canadian relationships and history. The place names tour teaches them what is important in the Stō:lo worldview.

Dr. Sonny Naxaxahats'i leads the tour and sets the tone by sharing a key Stō:lo worldview through a

greeting stated at the start of an all-Chiefs meeting by Elder Tillie Gutierrez:

S'olh tmexw te ikw'elo. Xolhemet te mekw'stam it kwelat
(We have to take care of everything that belongs to us)

It reaffirms that Stō:lo People accept responsibility for "everything" living and flowing through the traditional territory.

In the tour, participants learn that some of the English names in the area are translations of the Halq'emeylem names; for example, Chilliwack is Ch-ihl-kway-uhk and Chehalis is Sts'ailes. They also learn that some places describe a geological phenomenon; for instance, Mount Baker is called Kulshan because it refers to the "bleeding wound" at the top of the mountain. (Mount Baker was so named in 1798 by Captain Vancouver. Joseph Baker, Captain Vancouver reported, was the first of his crew, in 1792, to see the mountain.) Understanding traditional place names heightens the meaning and relevance of the traditional territory for UFV staff, deepening their relationship to place and peoples. Shirley Ann Hardman (personal communication, 2017) has said, "I like faculty, staff, and administrators to take the Stō:lo place names tour because it provides critical insights into what is valued by the Stō:lo peoples. It helps people to know that there was a whole world here before the farmers, before Costco and the freeway."

Summary

In this section, you have explored the four R's – Respect, Relevance, Reciprocity, and Responsibility – in relation to creating space for Indigenous knowledge systems and perspectives in your classroom and informing and guiding your practice of Indigenization, decolonization, and reconciliation.

Activities

Activity 1: Do you practice reciprocity?

Time: 20 minutes

Type: Individual

"Reciprocity is achieved when the faculty member makes an effort to understand and build upon the cultural background of the students, and the students are able to gain access to the inner-workings of the culture (and the institution) to which they are being introduced" (Kirkness & Barnhardt, 2001).

Reflect on the following questions:

- What role does reciprocity currently have in your assignments, teaching, and relationships with students?
- How might you make teaching and learning more of a two-way process?

Activity 2: Territorial acknowledgement protocols

Time: 1 hour

Type: Individual

Reflect on the following questions:

- Why are territorial acknowledgements important?
- In what ways are territorial acknowledgements a political act?
- Why is there more to making a territorial acknowledgement than just getting the wording right?

Research the protocols for territorial acknowledgement at your institution, organization, or anywhere else where you will be presenting.

Activity 3: Who should teach Indigenous perspectives?

Time: 30 minutes-1 hour

Type: Individual

Read Erica Violet Lee's blog post: "Indigenizing the academy" without Indigenous people: Who can teach our stories?[1]

Reflect on the following questions:

- What unsettles you about this experience?
- What are some ways in which you can recognize this pattern of colonization, and what would you do to disrupt it?
- How do you bring authentic Indigenous voice and perspectives into your classroom? Is there just one way in which you do this, or do you include multiple methods and materials? How do you transfer this learning to your students?

1. Erica Violet Lee's blog post: "Indigenizing the academy" without Indigenous people: Who can teach our stories?: https://moontimewarrior.com/2015/11/09/who-can-teach-indigenous-philosophy/

Section 4: Infuse – Building an Indigenized Practice



Fig 4.1: Traditional Nisga’a house in New Ayanish.

Attributions

Fig 4.1: Traditional Nisga’a house in New Ayanish by Hans-Jürgen Hübner is used under a CC BY-SA 3.0 Unported Licence.

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First Nations Students Services Room name?



Introduction

In this section, you'll see how allies and post-secondary institutions are supporting Indigenization in practice and reciprocal relationships. This is also an opportunity to address your fears about and the challenges of Indigenization.

Purpose of this section

In this section, you will see examples of Indigenization of teaching practice, and you can explore how to be an ally with a good heart and mind. Key topics in this section:

- Exploring institutional and relational supports
- Navigating the levels of Indigenization
- Reciprocal exchanges as an ally, advocate, and supporter

This section won't take you long to read, but the suggested activities are lifelong activities.

Exploring Institutional and Relational Supports

The BCcampus Indigenization project included an environmental scan [PDF][1] of training offered in post-secondary institutions across the province; it revealed over 40 training events and programs ranging from Indigenous speaker series to blended courses. Almost all training offered some background on historical relationships, and there were a few that delved deeper into ways to support systemic change by using Indigenous pedagogy in teaching practice. Here are some examples:

- Towards Indigenizing Higher Education video series,[2] facilitated by Thompson Rivers University – Teachers and students share their experiences with Indigenized course content and practice.

1. BCcampus environmental scan: http://solr.bccampus.ca:8001/bcc/file/c0a932f4-8d79-4d3d-a5d4-3f8c128c0236/1/BCcampusIndigenizationSummary.pdf
2. Towards Indigenizing Higher Education video series: https://towards-indigenizing.trubox.ca/session-videos/

- Reconciliation through Indigenous Education: Massive Open Online Course,[3] facilitated by the University of British Columbia – This six-week online course explores Indigenization, decolonization, and reconciliation practices of teachers across the province and around the world.
- Situating Yourself to Indigenize Curriculum program, facilitated by Indigenous educators and curriculum developers at Camosun College – Faculty explore the Circle of Courage model [PDF][4] (developed by Lakota scholar and theologian, Dr. Martin Brokenleg) as an Indigenous pedagogical technique to build learning resiliency. The transformative learning model looks at ways of building belonging for students so they can see themselves contributing and learning from one another.

To find out about the supports and learning communities at your institution, start networking with colleagues and attend events. Indigenizing your practice is professional development.

3. Reconciliation through Indigenous Education: Massive Open Online Course: http://pdce.educ.ubc.ca/reconciliation/
4. Circle of Courage model: https://www.edu.gov.mb.ca/k12/cur/cardev/gr9_found/courage_poster.pdf

Navigating the Levels of Indigenization

If you are at a point of Indigenizing your practice, you may still have to face fears and concerns. When developing the framework for the Indigenization project, the project steering committee considered the statements and instances where systemic change is not supported. The committee members then situated them in “levels of Indigenization.” These levels progress from fears to control and then rejection of Indigenization processes. They are not progressive levels, but they show that there are various levels of resistance and barriers to Indigenizing practice, field of study, and institutions.



Fig 4.2: Levels of Indigenization. [Long Description]

Here are some strategies to keep in mind to help you overcome these challenges and barriers:

"I'm afraid to make a mistake"

- Do the emotional labour instead of being politically correct.
- Listen deeply.
- Trust that there are Indigenous people who have the skills to share with you and that you are willing to learn.
- Prepare yourself to conduct the appropriate protocols in their entirety and seek guidance.

- Include appropriate gestures/language of the land.
- Be kind to yourself.
- Ask yourself: What was the first or biggest mistake I made in the classroom? What were the consequences? What did I do?
- Approach with a "good mind and good heart"; be intentional to avoid tokenism.

"I am not Indigenous. Isn't it appropriation?"

- Are you appropriating or being appropriate?
- Acknowledge (in your delivery) that others know much more than you; practise humility.
- Always ensure that you acknowledge and properly recognize the sources of your information.
- Be open to being "corrected" and willing to do more research.
- Use guest speakers.
- Practise reciprocity by being a guest speaker for Indigenous faculty you invite into your classroom.
- Ensure that the information and resources you use are authentic.

"I'll do it if the university/college/institute gives me a course release"

- Indigenous perspectives and content are related to the original course outline.
- Indigenous and non-Indigenous students deserve to be taught this information to allow them to become respected citizens and understand their lived realities.
- In this era of reconciliation, Indigenizing is responsible practice and part of staying current.
- Indigenizing your course content and practice can go into your teaching portfolio, thus contributing to professional practice and tenure.

"I have 13 weeks to deliver all content and can't include anything else"

- Start small; set some goals and objectives for your course to include Indigenous ways of learning, such as making a territorial acknowledgement and sharing why this is important to you with students.
- Identify some topics that could include local Indigenous communities and adapt your course to include local knowledge.
- Inter-culturalize your "lesson planning"; once you create the space it becomes a natural part of your course delivery.

- Ask yourself: What is my understanding of "Indigenizing"?
- It will take our very best thinking, but we are in the best position to do this thinking/creating.

"I can't do this myself"

- Take personal responsibility for your teaching practice.
- Devote more professional development time to engaging with Indigenous content and perspectives.
- Meaningfully involve "authentic" scholars who devote their life to inclusive and generous learning.
- Be inclusive of all stakeholders in the area.
- Develop curriculum and policies together.
- You are not alone; you are supported by policy, colleagues, Indigenous people, and educators.
- Look for allies!
- Have a cup of coffee with an Elder or Indigenous instructor to develop a relationship as a start to Indigenize your course
- Read Indigenous Peoples' writings in your discipline
- Attend Indigenous sections at discipline conferences

Long Descriptions

Fig 4.2 long description: Levels of resistance to Indigenization:

- Fear of the unknown: People saying, “I don’t know what I don’t know,” or “I don’t want to appropriate.”
- Fear of change: People saying, “Yes… but,” or “I don’t know who to talk to…,” or “I don’t have time.”
- Fear of losing control and power: Racism of lower expectations and people saying, “I know, but I don’t care.”
- Resisting process: Overworking Indigenous staff and people taking the “We don’t have enough resources” approach.
- Rejecting and asserting control: Demand constant validation of identity and Indigeneity and saying, “There are limitations to…”

[Return to Fig 4.2]

Attributions

Fig 4.2: Levels of Indigenization by Indigenization Project Steering Committee is used under a CC BY 2.0 Generic Licence.

Reciprocal Exchanges as an Ally, Advocate, and Supporter

> As Indigenous People, it is not our responsibility to do all the education. However, our allies need to be kind to themselves, take care of themselves, and receive support, so that they too can continue their important work of helping to educate others.
>
> – Baskin (2016, p. 111)

Throughout this guide we talk about connecting and building relationships; this also applies within your institution and field of study as you examine ways to Indigenize and decolonize and reconcile histories, perspectives, and pedagogies. One of the most powerful Indigenous pedagogies to engage with is storytelling:

> In the forward to *Potlatch* [1969], George Clutesi tells us: “This narrative is not meant to be documentary. In fact it is meant to evade documents. It is meant for the reader to feel and to say I was there and indeed I saw.” The power of the storyteller to make the listeners/readers visualize events and feel like they are part of the story is a principle that I have heard from others … Mr. Clutesi was a very respected orator, artist, and educator. His legacy of knowledge, wisdom, and philosophy has been left to those who take the time and effort to learn from his teachings.
>
> – Archibald (2008, p. 21)

Drawing meaning from and connecting the story with yourself transforms the way you see and respond to past events. Indigenous storytelling places us in a timeframe through which we can experience with clarity. Where settler narrative is absent or lost, Indigenous narrative provides another way of looking at our shared history.

A recent example of holding both narratives together is the “rediscovery” of the Franklin expedition ships. Inuit historian Louie Kamookak worked for 30 years gathering and remembering the oral history based on a story he heard as a youth (O’Connor, 2018). Inuit oral history recounted where the ships and crew were last seen, and these accounts stretch back to the time of the expedition in 1845. “If you take Inuit oral history and combine it with modern science, that’s when the breakthrough comes” (Worrell, 2017). Archaeologists, historians, and the Royal Canadian Geographic Society combined their knowledge with Inuit oral history to locate the

ships. While the reasons for the expedition were political, the relationships developed were genuine.

Summary

One of the most proactive approaches you can take as an educator is to have an open mind, kind heart, and willingness to continually learn. In this section, you explored examples of Indigenization of practice supported at post-secondary institutions. Indigenization is looking at ways to walk perspectives and knowledges alongside one another. Knowledge systems coexist and create ways for students to engage in content in various ways and at various levels of learning. You are encouraged to always ask, listen deeply, and try to use informed teaching methods in your course/program.

Activities

Activity 1: Creating learning communities

Time: Ongoing

Type: Group

Connect with other faculty across the institution who are exploring ways to Indigenize content and practice. Seek guidance from an Indigenous curriculum expert and network with one another through the semester, term, or year. Share successes and learn from failures. Explore Indigenous pedagogies, such as circle learning, land-based and experiential learning, storytelling, and holistic engagement

Activity 2: Staying connected

Time: Ongoing

Type: Individual

Teaching can be an isolated profession. Taking risks and engaging in different ways of learning requires support. Seek out advice and share your successes with others.

This is where you can add appendices or other back matter.

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Glossary of Terms

Aboriginal: an English word that actually means “not original.” In the Indian Act Aboriginal includes the First Nations, Inuit, and Métis peoples of Canada. In many cases the preferred term is Indigenous.

authentic resources: historical or contemporary texts that are created by or with substantial contributions of Indigenous Peoples, address themes and issues of importance within Indigenous cultures, and incorporate Indigenous storytelling techniques and features (adapted from First Nations Education Steering Committee and First Nations Schools Association, 2016).

Colonization: occurs when a new group of people migrates into a territory and then takes over and begins to control the Indigenous group. The settlers impose their own cultural values, religions, and laws, seizing land and controlling access to resources and trade. As a result, the Indigenous people become dependent on the settlers.

Comprehensive Land Claims: the Government of Canada's term for modern treaties.

cultural appropriation: the adoption or use of culturally significant items by someone from another culture. Usually, during this process the original meaning is lost or distorted.

Douglas Treaties: 14 land purchase completed between 1850 and 1854 by James Douglas, governor of the British colony of Vancouver Island. They applied to territories on Vancouver Island and covered small tracts of land around Victoria, Nanaimo, and Port Hardy.

Eskimo/Esquimaux: a settler term historically used to refer to Inuit. It is neither accurate nor respectful and should not be used.

First Nations: the accepted term for people who are Indigenous and who do not identify as Inuit or Métis. Today there are around 630 First Nations in Canada.

Historic treaties: treaties signed by First Nations and the British and Canadian governments between 1701 and 1923.

Indian: refers to the legal identity of a First Nations person who is registered under the Indian Act. It should be used only within this legal context, and is otherwise considered an offensive term.

Indian Act: legislation passed by the federal government of the Dominion of Canada in 1876, and still in existence today, giving it jurisdiction or control over "Indians and Lands reserved for Indians."

Indigenization: a relational and collaborative process that involves various levels of transformation, from inclusion and integration to infusion of Indigenous perspectives and approaches in education.

Indigenous Peoples: from the Latin indigena, meaning "sprung from the land; native." Indigenous is being used synonymously with Aboriginal, and in many cases is the preferred term. It includes the First Nations, Inuit, and Métis peoples of Canada.

intergenerational trauma: where the effects of traumatic experiences are passed on to the next generations.

Inuktitut: the Inuit language.

Inuit (singluar **Inuk)**: an Indigenous group living in the Arctic regions of Canada, Greenland, Alaska, and Russia. Historically they were referred to in Canada as "Eskimos" or "Esquimaux," but this term is neither accurate nor respectful and should not be used.

Innu: a First Nation in eastern Canada. They are not Inuit.

Métis: a distinct Indigenous group with formal recognition equal to that of the First Nations and Inuit. Their ancestors were French and Scottish men who migrated to Canada in the 17th and 18th centuries to work in the fur trade and who had children with First Nations women and then formed new communities. The families and their descendants were most often referred to as Métis (from the French for "to mix").

micro-aggressions: a term sometimes used to describe the

insults, dismissals, or casual degradations a dominant culture inflicts on a marginalized group of people. Often they are a form of unintended discrimination, but one that has the same effect as willful discrimination. Usually perpetrators intend no offence and are unaware they are causing harm. Generally, they are well-meaning and consider themselves to be unprejudiced.

Michif: a language historically spoken by Métis people, mixing words from French, Cree, and Dene.

modern treaties: treaties being negotiated today in B.C. through tri-partite negotiations with three levels of government: the First Nation, the Government of Canada, and the Province of British Columbia. The first modern treaty in B.C. was completed in 1999 with the Nisga'a First Nation. Some First Nations in B.C. do not agree with the treaty process.

non-Status Indian: a person who identifies as Indian but who is not entitled to registration under the Indian Act. Some non-Status Indians may be members of a First Nation.

Numbered Treaties: 11 treaties signed by the First Nations peoples and the reigning monarchs of Canada between 1871 and 1921, providing the settler government with large tracts of land in exchange for promises that varied by treaty.

Peace and Friendship Treaties: treaties signed in the Maritimes between 1725 and 1779 intended to end hostilities and encourage co-operation between the British and Mi'kmaq and Maliseet First Nations.

Positionality: "the notion that personal values, views, and

location in time and space influence how one understands the world. In this context, gender, race, class, and other aspects of identities are indicators of social and spatial positions and are not fixed, given qualities. Positions act on the knowledge a person has about things, both material and abstract. Consequently, knowledge is the product of a specific position that reflects particular places and spaces." (Sanchez, 2010)

Status Indian: a person who is recognized by the federal government as being registered under the Indian Act. Status Indians may be entitled to certain programs and services offered by federal agencies and provincial governments.

terra nullius: "nobody's land" – unexplored landscapes drawn by European map-makers as blank spaces representing empty land waiting to be settled, rather than territories occupied by Indigenous Peoples for thousands of years.

traditional territory: the geographic area identified by a **First** Nation as the land they and their ancestors traditionally occupied and used.

treaty: a document viewed by settlers and settler governments as transferring and surrendering title and control of Indigenous Peoples' land to them.

Turtle Island: the name the Lenape, Iroquois, Anishnaabe, and other Woodland Nations gave to North America. The name comes from a story about Sky Woman. Many Indigenous people, Indigenous rights activists, and environmental activists now use the term for North America.

unceded lands: lands that First Nations people never ceded/surrendered or legally signed away to the Crown or to Canada.

Appendix A: Knowledge Check Questions and Answers (Part 1)

Note: The same questions are used in the Knowledge Check at both the beginning and end of each section.

Section 1: Introduction to Indigenous Peoples

Questions

1. How many First Nations are there in Canada?
    a. Fewer than 100
    b. More than 100 but fewer than 500
    c. More than 500
2. The terms *First Nations* and *Indigenous Peoples* have the same meaning.
    a. True
    b. False

3. The three First Nations in Vancouver are the Musqueam, Squamish, and Tsleil-Waututh.
    a. True
    b. False
4. To be recognized as a Métis citizen in BC, one must:
    a. Self-identify as Métis
    b. Have a direct ancestral connection to the historic Métis community
    c. Be accepted by a contemporary Métis community
    d. All of the above

Answers

1. How many First Nations are there in Canada?
    a. Fewer than 100 – Sorry, that's not right. You will learn how many different First Nations there are in Canada today in this section.
    b. More than 100 but fewer than 500 – Sorry, that's not right. You will learn how many different First Nations there are in Canada today in this section.
    c. **More than 500** – That's right! The exact number can vary, but there are around 630 First Nations in Canada.

2. The terms *First Nations* and Indigenous Peoples have the same meaning.

    a. True – Sorry, that's not right. You'll learn the difference between these terms in this section.

    b. **False** – That's right! First Nations are one of the three groups of Indigenous Peoples in Canada, but not all Indigenous people are First Nations.

3. The three First Nations in Vancouver are the Musqueam, Squamish, and Tsleil-Waututh.

    a. **True** – That's right! The three First Nations in Vancouver are Musqueam, Squamish, and Tsleil-Waututh.

    b. False – Sorry, that's not right. You will learn about the First Nations of Vancouver in this section.

4. To be recognized as a Métis citizen in BC, one must:

    a. Self-identify as Métis – Sorry, you are partially right. You will learn more about Métis peoples in this section.

    b. Have a direct ancestral connection to the historic Métis community – Sorry, you are partially right. You will learn more about Métis peoples in this section.

    c. Be accepted by a contemporary Métis community – Sorry, you are partially right.

You will learn more about Métis peoples in this section.

d. **All of the above** – That's right! All conditions must be met to be recognized as a Métis citizen in BC

Section 2: Colonization

Questions

1. Who decides whether someone is "officially" a Status Indian?
    a. The federal government
    b. The Assembly of First Nations
    c. Anyone can decide to be a Status Indian
2. First Nations people still have laws and policies applied to them that are different from those applied to non-First Nations people.
    a. True
    b. False

Answers

1. Who decides whether someone is "officially" a Status Indian?
    a. **The federal government** – That's right! The federal government decides who is a

"Status Indian." There are no other ethnic groups in Canada for which the government decides membership. Further, there is only an Indian Act, and not an Italian or Irish Act.

b. The Assembly of First Nations – Sorry, that's not right. You will learn about the laws and policies that apply only to Indigenous Peoples in this section.

c. Anyone can decide to be a Status Indian. – Sorry, that's not right. You will learn about the laws and policies that apply only to Indigenous Peoples in this section.

2. First Nations people still have laws and policies applied to them that are different from those applied to non-First Nations people. (True/False)

    a. **True** – That's right! The Indian Act still exists and status Indians are still governed by it. There are many areas where Aboriginal people are treated differently with different laws and policies.

    b. False – Sorry, that's not right. You will learn more about status in this section.

Section 3: Decolonization

Questions

1. _____ is when someone takes an image, symbol, idea, song, dance, and so on from a group of people that they are not part of and uses it or claims it as their own or to advance themselves or their product. It is done without permission from or respect for the group.
    a. Microagression
    b. Cultural appropriation
    c. Stereotyping
2. Which of the following statements about Aboriginal rights is true?
    a. Aboriginal rights are rights that Indigenous people have by virtue of the fact that they are Indigenous.
    b. They are rights that have been protected in the Constitution Act, 1982.
    c. The Canadian courts continue to define the extent of these rights.
    d. Indigenous people view Aboriginal rights as expansive and inclusive of both their traditional and contemporary ways of knowing and being.
    e. All of these are true

3. What was established on June 2, 2008, and completed in December 2015, with the overarching goal of documenting and acknowledging the experiences of residential school survivors while working toward reconciliation between Indigenous and non-Indigenous people?

    a. The Indian Act

    b. The Truth and Reconciliation Commission

    c. The Canada 150+ Commission

4. _____ is a process by which Indigenous Peoples are reclaiming their identities, land, and ways of being and knowing.

    a. Decolonization

    b. Reconciliation

    c. The treaty process

Answers

1. _____ is when someone takes an image, symbol, idea, song, dance, and so on from a group of people that they are not part of, and uses it or claims it as their own or to advance themselves or their product. It is done without permission from or respect for the group.

    a. Microagression – Sorry, that's not right. You will learn about cultural appropriation in this section.

b. **Cultural appropriation** – That's right! Cultural appropriation is when someone takes an image, symbol, idea, song, dance, and so on from a group of people that they are not part of, and uses it or claims it as their own or to advance themselves or their product. It is done without permission from or respect for the group.

c. Stereotyping – Sorry, that's not right. You will learn about cultural appropriation in this section.

2. Which of the following statements about Aboriginal rights is true?

    a. Aboriginal rights are rights that Indigenous people have by virtue of the fact that they are Indigenous. – Sorry, that's not right. You will learn about Aboriginal rights in this section.

    b. They are rights that have been protected in the Constitution Act, 1982. – Sorry, that's not right. You will learn about Aboriginal rights in this section.

    c. The Canadian courts continue to define the extent of these rights. – Sorry, that's not right. You will learn about Aboriginal rights in this section.

    d. Indigenous people view Aboriginal rights as expansive and inclusive of both their

traditional and contemporary ways of knowing and being. – Sorry, that's not right. You will learn about Aboriginal rights in this section.

e. **All of these are true** – That's right! All of these are true.

3. What was established on June 2, 2008, and completed in December 2015, with the overarching goal of documenting and acknowledging the experiences of residential school survivors while working toward reconciliation between Indigenous and non-Indigenous people?

    a. The Indian Act – Sorry, that's not right. You will learn about the Truth and Reconciliation Commission in this section.

    b. **The Truth and Reconciliation Commission** – That's right! The Truth and Reconciliation Commission of Canada was established on June 2, 2008, and was completed in December 2015. One of the final documents to come from the TRC is the 94 "Calls to Action" that were released June 2015 with the goal of redressing "the legacy of residential schools and advance the process of Canadian reconciliation. There is much more to the TRC and the legacy of residential schools, so we encourage you to learn more by doing your

own research online.

c. The Canada 150+ Commission – Sorry, that's not right. You will learn about the Truth and Reconciliation Commission in this section.

4. _____ is a process by which Indigenous Peoples are reclaiming their identities, land, and ways of being and knowing.

    a. **Decolonization** – That's right! Decolonization is the "undoing" of all that colonization did to Indigenous Peoples. It is the changing of laws and policies that have been used to oppress and control Indigenous Peoples. It is the court cases and land claims settlements that have been fought for to ensure that Indigenous Peoples are benefiting from the land and have a future of self-government and self-determination. It is the righting of the wrongs of the past and changing the socio-economic indicators so that Indigenous Peoples are at or are moving toward the positive end.

    b. Reconciliation – Sorry, that's not right. You will learn about decolonization in this section.

    c. The treaty process – Sorry, that's not right. You will learn about decolonization in this

section.

Appendix B: Indian Act Timeline

Timeline: The Impact of the Indian Act

Over the years, the Indian Act has legislated extreme changes in the lives of Indigenous Peoples. The timeline below provides some examples.

1867

Federal government assumes responsibility for all “Indians and lands reserved for Indians”

Canada became a country with the passing of the British North America Act. In Section 91(24) the federal government (Canadian government) was assigned responsibility for all “Indians and lands reserved for Indians.”

1876

Indian Act becomes law

The Indian Act became law, and Indigenous governance systems

were replaced with elected or appointed Band Councils. Women were not allowed to participate.

1879

Residential schools become official policy

Residential schools became the official government policy for educating First Nations children. Residential schools forcibly removed First Nations children from their families and communities to attend distant schools, where many died and many more suffered abuse.

1884–1951

Ceremonies banned

The Indian Act banned ceremonies such as the potlatch, ghost dance, and sun dance. People were arrested for performing them and their ceremonial materials were taken away by the government. The effects of this prohibition are still felt today.

1911–1951

Reserve land taken from bands without consent

The government could take reserve land from bands without their consent and (between 1918 and 1951) could also lease reserve land to settlers without the band's agreement.

1914–1951

Traditional and ceremonial clothing banned

It was illegal for Indigenous Peoples to wear their traditional and ceremonial clothing.

1927–1951

Status Indians barred from seeking legal advice, fundraising, or meeting in groups

It was illegal for Status Indians to hire lawyers or seek legal advice, fundraise for land claims, or meet in groups. Many had to stop organizing, but others continued to do so secretly to fight for their rights.

1951

Political organizing and cultural activities legalized

It was no longer illegal for Indigenous Peoples to organize politically to fight for their rights. And performing cultural activities was no longer illegal.

1985

First Nations people no longer forced to give up their “status”

It was no longer possible for the government to force people to give up their “Indian status” and lose their Indigenous rights. In the past, First Nations people could lose their Indian status through marriage, for example. And before 1960, a person had to give up his or her Indian status in order to vote federally.

Appendix C: Myth or Fact?

1. **Indigenous Peoples never had a written language.** That's a myth! European and Asian writing systems are one way of transmitting information in visual symbols, but there are others. Indigenous Peoples have used symbols and a variety of markings to communicate and tell a story. Totem poles, petroglyphs, and pictographs are examples of visual language.
2. **Indigenous Peoples do not pay any taxes.** That's a myth! All Indigenous Peoples are required to pay taxes like all other Canadians. This includes all income, federal, provincial, and municipal taxes, as well as taxes for goods and services bought off reserve.The only exceptions are for people recognized by the federal government as "Status Indians." They do not have to pay:
    a. income tax if they earn 60 per cent of their income on a reserve

   b. provincial or federal sales tax if they purchase goods or services on reserve or have them delivered to the reserve

3. **Everything that happened to Indigenous Peoples "happened so long ago that they should just get over it."** That's a myth! Indigenous Peoples are still dealing with the effects of colonization. Considering that Indigenous Peoples were almost eliminated by introduced diseases from settlers, those who were resilient and survived now experience ongoing impacts on their quality of life, identity, cultural expression, and traditional practice. For example, the Indian Act still controls many aspects of First Nations people's lives and limits the ability for First Nation communities to self-govern. Until 1951, it was illegal for First Nations people to gather in groups of more than three, leave a reserve without a pass, hire a lawyer, own property, or practise their culture. It has only been since 1982, with the amendment to the Constitution, that the legal status of First Nations women was no longer decided by who they married. The last residential school in B.C. closed in 1984, so even those who did not attend the schools still suffer from the ongoing legacy of pain, loss, and racism.

4. **Indigenous Peoples are all the same.**That's a myth! Indigenous Peoples and communities across Canada are very diverse in language, culture, and traditions. There are over 200 First Nation communities across B.C. They speak more than 36 distinct languages. In

the 2016 Census, 270,000 people in B.C. self-identified as First Nation, Métis, or Inuit. This number does not include First Nations people on reserve, as many reserves were not included in the census. Depending on where you are in the province, cultural practices and traditions will differ from one another.

5. **Indigenous cultures were very primitive.** That's a myth! Indigenous Peoples have complex cultures and systems of governance, commerce, trade, and agriculture that thrived for thousands of years before settler contact. Even though numerous peace treaties were established in eastern and central Canada, the settler government would not recognize or validate these strong systems and approaches. For instance, B.C.'s Governor James Douglas negotiated agreements with First Nation communities on Vancouver Island, but subsequent governors nullified these agreements.
6. **Indigenous Peoples get free university education and free housing.** That's a myth! Some First Nations people are eligible for post-secondary education funds, if they are a Status Indian and if their First Nation community has enough federally allocated money to fund all or part of their post-secondary education. Many Indigenous people receive no help from their communities or the government when pursuing post-secondary education. As for free housing, each First Nation negotiates with the federal

government to access funding to build homes on reserve, and the First Nation then secures mortgages for the homes. Tenants make payments to the First Nation to repay the mortgage. If a tenant does get subsidized help with their housing, this is because they have a special low-income status. Even if a tenant pays off the mortgage, the house is not in their name and they cannot sell it.

7. **Indigenous Peoples have more problems with addiction and crime than other people.** That's a myth! As a population, Indigenous people are more likely to face addictions and are over-represented in the criminal justice system, but this is not because they are more criminally inclined or because their bodies are more susceptible to addictions (though this was thought to be the case by scientists and many people for decades). The reasons for the increased likelihood of addictions and over-representation in the criminal justice system are multiple and result from a combination of influences related to colonization. These include lack of recognition of their cultures, traditions, and languages; government policies; racism, discrimination, and stereotyping; breakdown in family structure; poverty; isolation; and residential schools, cycles of dysfunction, and intergenerational trauma. In large cities, there are more police officers in poor neighbourhoods. If Indigenous people are poorer than most Canadians (and statistically they are), then they are more likely

to come into contact with police officers or the criminal justice system. In addition, once in the criminal system, Indigenous people face further discrimination as a result of lack of understanding and cultural differences that lead to institutional bias and racism. They are therefore more likely to be convicted and given longer sentences.

8. **Indigenous youth were not affected by residential schools or colonization.** That's a myth! Colonization has had a lasting effect on Indigenous communities, including breakdown of the family structure, poverty, depression, addictions, intergenerational trauma, and post-traumatic stress disorder. Indigenous youth must overcome many social and economic barriers in order to break this harmful cycle. Many Indigenous people continue to experience racism – sometimes direct and intentional and sometimes in the form of uninformed opinions, misunderstandings, and prejudice. This affects their ability to live healthy and productive lives.

9. **Indigenous Peoples don't want to get along with the government and be a part of Canada.** That's a myth! Indigenous Peoples are already part of Canada and want the federal government to recognize their autonomy and rights as distinct peoples, as stated in the Constitution. Indigenous Peoples have been unfairly treated in Canada – from having their lands and territories unlawfully taken to government decisions made on their behalf without consultation.

Appendix D: Adapting this Guide

What is Pressbooks?

Pressbooks is a web-based authoring tool based on the WordPress authoring platform. If you've created a website using WordPress, you'll find some similarities working with Pressbooks. Pressbooks allows you to create content once and publish it in many different formats. These export formats enable the resource to be easily imported and edited in different platforms such as WordPress, Wikis and even learning management systems. The formats appear at the bottom of the web version of the resource to allow other users to easily export and adapt the resource. These features will allow the resources we are developing to be used, adapted, contextualized and localized by different institutions and communities. Pressbooks will make the resource more available to different users by giving them the option of accessing it on the web, on their mobile devices or print it out as a PDF document. By designing each part of the resource as a standalone guide institutions will be able to select and adapt the sections to use,

edit and adapt for their context. These features will allow the resources we are developing to be used, adapted, contextualized and localized by different institutions and communities.

Export formats

Print PDF	Allows documents to be easily shared while retaining the same has a static layout. Print PDF optimized for printing
Digital PDF	For digital PDF distribution
xHTML	This format allows the resource to used and edited in different
WordPress XML	These files can be imported into WordPress and the resources website.
EPUB	EPUB files are designed for portability. These files are used for point of these files is not to provide editing capability, but to de contains all elements of a book including text and images — lik reading.
MOBI	For Kindle eReader

Ways that I can adapt this guide

Pressbooks is available to staff and faculty at all post-secondary institutions in B.C. on the BC Pressbook site.[1] This allows each institution program or course to copy this guide into your own instance of Pressbooks and adapt it to include local content, context, and resources. You can then export the guide you have created into any of the different formats above. You can also import this guide into your local instance and revise it, localize and adapt it there. This will also enable you to add multimedia or even interactive components.

1. BC Pressbooks: https://pressbooks.bccampus.ca/

Conclusion

Connections, intersections, and relationships are the strengths of Indigenization. This guide has focused on ways in which non-Indigenous teachers and educators can expand their teaching practice and personal development. Each section of this guide has addressed a realm of Indigenizing:

Inform: Decolonizing one's beliefs takes time; colonization continues today, and truth telling, such as was done through the Truth and Reconciliation process, is the way to overcome intolerance and discrimination.

Include: The other side of unlearning is relearning. Indigenous worldview and knowledge systems are about relationships with the natural world, communities, and families. Educating yourself about Indigenous ways of doing and being involves inviting knowledge systems into the classroom and listening to the generosity of those who share their expertise in multiple ways.

Integrate: To work in a good way with a good heart and mind

goes beyond intention. It involves recognizing your responsibility to include authentic information, to carry yourself in a respectful way with other pedagogical practices, and to accept teachings in a non-traditional way. Instead of adding information to your course content, you are now looking at ethical ways of transforming the learning paradigm.

Infuse: We are working in a time when systemic changes in curriculum support and legitimize Indigenous epistemologies and perspectives in higher education. The collaborations, partnerships, and supports are there for you to try, learn from, and use to augment your teaching practice, so that Indigenization becomes a natural way to teach and learn.

This guide is a beginning point; the nuances, beauty, and strengths of local Indigenous knowledge systems and perspectives will transform your practice. You are not alone in the wilderness; there are others who can walk alongside you. Thank you for using this guide. We encourage you to adopt, adapt, and redistribute promising practices to other institutions. Be the change.

Back of book

