

# **B.C. First Nations Studies Teacher's Guide**



**Kenneth Campbell**

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Developed for the B.C. Ministry of Education by Pacific Educational Press, Faculty of Education,  
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### **National Library of Canada Cataloguing in Publication Data**

Campbell, Kenneth, 1949–

B.C. First Nations studies teacher's guide

“This textbook was developed for the British Columbia Ministry of Education by Pacific Educational Press, Faculty of Education, University of British Columbia.”--p.

Includes bibliographical references: p.

ISBN 0-7726-4907-3

1. Native peoples – Study and teaching (Secondary) –

British Columbia. I. British Columbia. Ministry of Education. II. Title.

E78.B9C35 2003 971.1'00497'00712711 C2003-960022-X

Cover photographs: background image by Troy Hunter; Katzie Nation canoe launch by Erin Culhane; woman with baskets: RBCM (PN 6632); totem from Vancouver Aboriginal Friendship Centre, photograph by Barbara Kuhne.

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Funding for this teacher resource was provided by the British Columbia Ministry of Education. This resource was made possible through the support and contributions of the following: Sandy Anderson, Karla Gamble, Jane Gardiner, Elizabeth McAuley, Keith Regular, Lorna Williams, and the late David J. R. Williams.

Pilot schools: Caledonia Senior Secondary, SD 82 Coast Mountains; Carihi High School, SD 72 Campbell River; Elkford Secondary School, SD 5 Southeast Kootenays; Handsworth Secondary School, SD 44 North Vancouver; Mount Elizabeth Secondary, SD 82 Coast Mountains; Quesnel Secondary School, SD 28 Quesnel; Victoria High School, SD 61 Greater Victoria.

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# Teaching B.C. First Nations Studies

## Using this Teacher's Guide with the Student Book

This teacher resource guide has been created to assist teachers in using the student resource book, *B.C. First Nations Studies*. The student book and resource guide closely follow the thematic organization of the *B.C. First Nations Studies Integrated Resource Package* (IRP) and support all of the learning outcomes of the IRP.

Each chapter of the student book has a corresponding section in this teacher resource guide. Each section

- contains a summary of the chapter in the student book
- identifies the prescribed learning outcomes addressed in the chapter
- outlines the key concepts students will explore
- describes possible teaching strategies and activities
- lists resources and materials needed for the activities
- contains information about a critical challenge activity aimed at teaching critical thinking skills to students
- includes extension activities and additional resources that may be of use to teachers and students.

The resources suggested in the activities include Ministry-recommended materials from the BC First Nations Studies and Social Studies Grade Collections. Since the Ministry has a policy of continuous submission of learning resources, teachers should review the updated Grade Collections from time to time for the most current recommended titles. An extensive bibliography of print, video, and Internet resources is provided at the end of this guide, listing sources referred to in the student resource book and the suggested activities in this guide, augmented with a variety of other sources which may be useful for teacher background information and student research.

The student book is structured with an ongoing text, punctuated by a number of special features that will offer opportunities for structuring learning activities and

adding depth to student understanding of the key concepts. These include:

- First Nations Voices: quotations and excerpts that express First Nations and Métis peoples' views about the topics and issues discussed in the text.
- Profiles: biographical information about key First Nations individuals, past and present.
- Case Studies: more in-depth explorations of particular First Nations and Métis experiences. Students are encouraged to develop parallel case studies featuring the local First Nations.
- Original Documents: excerpts from historical and contemporary documents pertaining to First Nations and Métis.
- Vocabulary: definitions of concepts of importance to understanding the text.

In addition, each chapter opens with an introduction that points students towards the key ideas presented in the chapter and concludes with a reinforcing chapter summary. The student book also contains a glossary and an index.

This resource guide gives many suggestions for incorporating local content into the course, assisting teachers and students to analyze topics in the student resource as they relate to the local First Nations. The teaching strategies and activities offered in this guide are suggestions only; teachers may select strategies and activities based on the needs of the students in their particular classes. Suggested answers to questions appear in *italics*.

The student resource book forms the core of the learning resources, but this guide encourages students and teachers to use a variety of other resources as well. These may include resources available within the school, such as books, magazines, newspapers, videos, and web sites, and those beyond the school, such as Elders, First Nations role models, museums, local archives, Friendship Centres, Métis associations, and other community resources.

## The Goals of the Curriculum

The major goals of the curriculum are:

- to increase awareness and understanding of the richness and diversity of First Nations and Métis languages and cultures in British Columbia
  - to understand that First Nations and Métis people were significant to the development of British Columbia and Canada and continue to be
  - to understand the historical foundations of contemporary issues
  - to learn and use the skills of critical thinking
- a sense of individual responsibility to family, community, and nation
  - recognition of the importance of a continual pursuit of spiritual, emotional, physical, and intellectual balance
  - a respect for the relatedness of all things in the natural world

In the First Nations world view, First Nations people are integrated into the natural world, which is perceived to be a complete system made up of many interrelated elements. The *B.C. First Nations Studies* course described in this document is intended to document, recognize, and express this holistic perspective. It also provides an opportunity for students to examine the past, analyze the present, and consider possibilities for the future.

## Philosophy of *B.C. First Nations Studies*

The content of *B.C. First Nations Studies* is based on the following descriptors about Aboriginal peoples and their cultures, values, beliefs, traditions, history, languages, and land:

- Aboriginal peoples have complex, dynamic, evolving cultures that have adapted to changing world events and environments
- Aboriginal peoples' values and beliefs are diverse, durable, and relevant
- to comprehend Aboriginal issues, it is necessary to understand and appreciate that all contemporary events have their roots in both oral and written history
- language and land are the foundation of Aboriginal identity and culture
- Aboriginal views of knowledge and learning may differ from those of other societies
- the resilience and durability of Aboriginal cultures serve as a basis upon which Aboriginal peoples can build a brighter future
- Aboriginal culture and history have an integral place in the evolution of B.C. and Canadian society
- Aboriginal peoples play a key role in the determination of future prosperity for B.C., Canada, and the world
- Aboriginal peoples' long-established ways of life include:

## Preparing to Teach *B.C. First Nations Studies*

### Local Content in First Nations Studies

It is the intention of this course to have students achieve the learning outcomes through a focus on local content wherever possible. The student resource book presents generalized information about important themes relating to the many distinct and diverse cultures throughout the province. Students will apply the understandings and knowledge gained from studying the resource to the First Nations group or groups in whose traditional territory their school stands.

Local content includes a wide range of materials and knowledge. Some of it is best taught through experiential learning, including teaching respect, protocol, and history through such hands-on cultural activities as drum-making, carving, or weaving taught by experienced First Nations, Métis, and Inuit people. Other local content involves local perspectives on important Aboriginal topics such as land use. One of the best ways to gain an understanding and appreciation of Aboriginal perspectives is to invite guest speakers into the classroom. The Integrated Resource Package suggests that as much as 35 per cent of the course could involve guest speakers.

In applying local content in appropriate and relevant ways, the teacher has two important tasks in planning the course. First, teachers need to learn, understand, and follow acceptable protocols for accessing and respecting cultural knowledge (see below). Second, unique local resources need to be collected to provide learning materials. Students can be involved in this process.

## Respecting Cultural Protocols

It is important to understand the cultural protocols which exist in your local situation. In many First Nations communities cultural materials such as songs, dances, and narratives are owned by particular families or nations and there are strict rules about who has the right to perform them. In other cases, hereditary chiefs, band councils, or tribal councils may exercise a level of control over access to cultural materials to protect against their misuse or misappropriation. In all cases, it is necessary to consult with families, Elders, hereditary chiefs, or elected leaders to get permission for the use of First Nations cultural materials.

In urban settings where a number of Aboriginal people may be represented, First Nations protocol is followed with an emphasis on the traditions and customs of the First Nations who have traditionally occupied the land. In public gatherings this often includes recognizing and thanking the host Nation, or ensuring that representatives are provided the opportunity to welcome guests and are first to speak or perform. As well, their culture and language are given precedence in designing and delivering curriculum.

## Pronunciation Guide

In order to assist teachers and students with pronunciation of First Nations names and words used in the student book, we have included a pronunciation guide at the back of this book. The suggested pronunciations are as close as possible to those currently used by First Nations, but it would be best if you contacted the local First Nation for correct pronunciation of words in the local language. You may want to duplicate this pronunciation guide for students.

## Building a Support Network

Each teacher will find a unique situation depending on several factors:

- the policies of local First Nations and Métis organizations, band councils, and tribal councils
- the demographic composition of the community, school, and B.C. First Nations Studies class
- the presence of First Nations support staff such as school district First Nations coordinators, cultural teachers, language teachers, and home-school coordinators.

It will be important to draw upon the support of colleagues within the school district and educational leaders within the First Nations community. In some cases support networks will already be in place and protocols will have been established. Some districts offer role model programs which facilitate bringing Elders and other speakers into the classroom. In other cases, you may find it necessary to begin making connections with First Nations groups yourself.

## Making Connections Within the Community

Again, situations differ widely throughout the province. By working through your support network you will establish a relationship with First Nations Elders, band councils, and tribal councils. Follow the direction of First Nations educational leaders within your school district to determine with whom to make initial contact.

You may need to contact the local band council office to inquire about local protocols. Many band councils will have an education coordinator or public relations department. In some areas, especially in larger centres, there may not be a nearby band council but there could be a tribal council office which would have some jurisdiction over the territories of the local First Nations.

Many communities have Elders' groups who meet regularly. They are keen to encourage positive educational opportunities to pass on knowledge of their cultures and can offer excellent advice and support.

Other educational institutions can also provide avenues of contact. If there is a band-run school nearby,



the staff there may be able to offer support. Many bands also have local adult education centres whose staff and students may help. Some community colleges have First Nations liaison officers.

Many larger communities have Friendship Centres and local Métis associations that offer a variety of programs to support First Nations people living away from reserves.

### **Bringing Elders, Speakers, Storytellers, and Role Models into the Classroom**

Bringing Aboriginal speakers into the class is an important part of the curriculum. It enhances the self-esteem of students and promotes pride in their cultural heritage. It brings a variety of Aboriginal voices and perspectives into the classroom.

The support networks you have set up will help to identify qualified and willing speakers to visit your class. Follow the appropriate channels that have been set up in your school or district to set a date and time for the visit.

- Make sure that expectations are clearly laid out before the visit.
- Have clear goals for the lesson so that there is a meaningful context for the visit.
- Let the guests know how their visit fits into what the students are learning.
- Prepare the students for the visit. Make sure they know the person's name, the purpose for his or her visit, and what the students' involvement will be.
- Use an activity related to the topic prior to the visit to help set the stage.
- Inform the school administrator and office staff of the name of the visitor and the time and purpose of the visit.
- Follow school district and Aboriginal community protocols.

On the day of the visit, choose one or two students to greet the guest at the office and accompany them to the classroom. Remember that your visitor is not a school teacher. Be ready to handle class management issues that may arise during the session. If necessary, assist the guest

speaker to reach closure with the students. At the end of the presentation, have a student assigned to thank the guest.

As a sign of respect it is a good idea to present the speaker with a gift, if possible. Some school districts have budgets for a modest honorarium.

Follow up the session with a discussion and review of what the students learned. You may want your students to do further research based on the information the speaker presented. Guest speakers usually appreciate a letter of thanks following their visit.

### **Building a Local Resource Library**

Involve your students in collecting resources dealing with both local issues and topics and those with a broader scope. This might include newspaper and magazine articles, copies of materials such as photographs and documents gathered from museums and archives, and copies of students' research.

Try to build a gallery of photographs which depict local First Nations people and places. Local archives and First Nations societies or band councils may be able to assist. The B.C. Archives has an excellent photographic collection, much of it available for viewing on-line at [www.bcarchives.gov.bc.ca/cgi-bin/www2m](http://www.bcarchives.gov.bc.ca/cgi-bin/www2m). Other museums and archives are gradually adding photographs to on-line collections.

It is important to make sure people in photographs are identified by name. In many archival photographs, First Nations people are anonymous. Students can help to identify anonymous people in local pictures by seeking help from Elders in the community.

Consider building a special land claims file. There are many newsletters and press releases discussing on-going land claims negotiations. Collect local and provincial materials. Local tribal council offices will likely have information, as well as the B.C. Treaty Commission ([www.bctreaty.net](http://www.bctreaty.net)) and the British Columbia Treaty Negotiations Office ([www.prov.gov.bc.ca/tno](http://www.prov.gov.bc.ca/tno)). The Federal Treaty Negotiation Office publishes a quarterly publication, *Treaty News*, out of its Vancouver office. It includes updates on B.C. treaty negotiations, along with

news about interim measures First Nations are signing for economic and employment development. Copies of this publication can be obtained by calling the Vancouver office at 1-800-665-9320.

## Dealing with Controversial and Sensitive Topics

A controversial topic has two important characteristics:

- it contains one or more issues that have no clear resolution on which all parties can agree or for which there are no readily available resolutions;
- the issue(s) have public prominence and have received media attention over a period of time.

Before attempting to teach a controversial topic, teachers should conduct a self-reflection activity in which they identify their own biases, recognizing and listing them so that they are able to address them before and during teaching.

The following ground rules will also help to ensure that the topic is presented fairly and with sensitivity. Remember that:

- a classroom is not a platform;
- controversy is best taught through discussion rather than instruction;
- discussion should protect diverging views among participants;
- a teacher is responsible for ensuring exploration of the issue so the discussion promotes understanding and is not merely an exchange of intolerance;
- students can be encouraged to analyze any controversial issue by asking the following questions:
  - What is the issue about?
  - What are the arguments?
  - What is assumed?
  - How are the arguments manipulated?

Instruction related to a controversial topic should also include:

- ground rules for interaction and discussion (for example, respect and value what others have to offer; acknowledge discomfort);

- a clear division of tasks and responsibilities;
- time to deal with students' concerns and questions.

Before showing videos of or initiating instructional activities on sensitive and/or controversial topics, teachers should inform students that people who are most knowledgeable about the issues may have painful memories to share, and that while speakers who share difficult experiences may feel hurt or anger, they also have the strength to share their feelings with others in order to promote healing and understanding (for example, Aboriginal war veterans or people with residential school experiences).

It is important that the teacher be prepared to help students deal with the difficult emotions they may feel upon encountering certain aspects of Aboriginal history and current events. This may involve consulting with people who are knowledgeable about the issue and/or who are trained to counsel students (for example, members of the Aboriginal community or the school counselling staff). Conversely, teachers should also be prepared to follow up on the positive experiences that may emerge from such an exploration (by writing letters, further research, projects, and so on).

(This material has been adapted from the British Columbia Teacher's Federation video and discussion guide, *Shaking the Tree*, and the Facilitator's Package for the "Teaching Controversial Issues" workshop. The kit includes a section specifically for teaching Aboriginal topics and contains valuable information for all teachers. The materials are available from the BCTF.)

## Recognizing Bias and Stereotypes

Students should be encouraged to identify bias, both their own and in the materials they read or view. Teachers can help students develop this important skill by asking questions such as the following:

- Who is the author and what is her or his relationship to the person or topic being discussed? Does the person stand to benefit from presenting a "positive slant" or might she or he be in some danger by expressing a negative opinion?

- How well qualified are the presenters of the information and how reliable are their sources?
- Are claims made that cannot be supported? Are conclusions based on facts, opinions, or assumptions?
- Is there bias by omission? Whose perspective and experience is excluded?
- How is the bias shown?
- Is this resource still valuable in some way?

## Skills and Processes

The *B.C. First Nations Studies 12 IRP* includes four major learning outcomes that relate to skills and processes. These are overarching outcomes that will be integrated throughout the course.

It is expected that students will:

- demonstrate the ability to think critically, including the ability to
  - define an issue or problem
  - develop hypotheses and supporting arguments
  - gather relevant information from appropriate sources
  - assess the reliability, currency, and objectivity of evidence
  - assess the role of values, ethics, and beliefs
  - recognize cause and effect relationships and the implications of events
- demonstrate skills associated with active citizenship, including the ability to
  - collaborate and consult with others
  - respect and promote respect for the contributions of other team members
  - interact confidently
- design, implement, and assess detailed courses of action to address First Nations issues
- demonstrate appropriate research and oral and written presentation skills, including the ability to
  - access and interpret material from a wide variety of primary and secondary sources, including print sources, electronic sources, and First Nations oral traditions
  - present in oral and written form
  - design, construct, compose, and perform

- create and interpret maps
- present and interpret data in graphic form

A number of learning strategies can be applied to teach these skills and apply the processes. These include:

- using a critical approach to research materials
- incorporating critical thinking strategies
- keeping reflective journals

## A Note about Vocabulary

Not all culturally specific terms used in the text are included in the student book glossary. Therefore it is important to take the time to discuss and define words that have special significance in Aboriginal cultures (e.g., *matrilineal*, *shaman*, *colonial powers*). Some activities to build vocabulary are included in this guide; many other strategies are available in language arts resources.

## Using Resources Listed in this Guide

This course calls for the use of a wide variety of supplementary resources including some from local sources. Many of the learning resources listed in this guide are not on the ministry's provincially Recommended list and must be used according to local school board approval procedures. See the policy at: [http://www.bced.gov.bc.ca/policy/policies/prov\\_approval\\_of\\_lr.htm](http://www.bced.gov.bc.ca/policy/policies/prov_approval_of_lr.htm).

Annotations and purchasing information for the provincially Recommended BCFNS12 learning resources can be found at: <http://www.bced.gov.bc.ca/irp/bcfns12/apbtoc.htm>.

BC Learning Connection (BCLC) is the distribution agent for Provincially Recommended videos for which the Ministry has licensed duplication rights. In addition, BCLC is a distributor for some other videos listed in this teacher guide. See: <http://www.bclc.bc.ca/index.htm>.

Teachers should be aware of the provisions pertaining to copyright and video public performance rights, which can be found on page three of *Evaluating, Selecting and Managing Learning Resources: A Guide* (2002), available at: [http://www.bced.gov.bc.ca/irp\\_resources/lr\\_resource/res\\_main.htm](http://www.bced.gov.bc.ca/irp_resources/lr_resource/res_main.htm).

## Using Research Materials

It is important to have as many primary source materials on hand as possible. Contact your local band council, tribal council, treaty office, Friendship Centre, or Métis association for copies of archival materials relating to your local community.

Encourage students to approach documents with a critical eye. Who wrote it? What was their purpose? Discuss the difference between primary and secondary sources.

## Using Internet Resources

Some teachers have found that the internet (World Wide Web) is a useful source of learning resources. This guide offers some suggested on-line resources, but please note that none of the material from this source has been evaluated by the Ministry, in part because of the dynamic nature of the medium.

## Using the Report on the Royal Commission on Aboriginal Peoples

One of the most important documents for First Nations, Métis, and Inuit is the five-volume report published by the Royal Commission on Aboriginal Peoples in 1996. It details much of the history of Aboriginal peoples' experiences with colonization, and puts forward many recommendations for change. Although not currently available, when the document was first released it was sold and distributed, and you may find it in some libraries. Highlights are available on-line at [www.ainc-inac.gc.ca/ch/rcap/rpt/index\\_e.html](http://www.ainc-inac.gc.ca/ch/rcap/rpt/index_e.html).

## B.C. First Nations Studies Digital Video Project

Consider using digital video technology to help your students learn and incorporate local First Nations themes into videos. A pilot of the B.C. First Nations Studies Digital Video Project took place in five schools around the province, from which extensive teacher resource materials were developed. They are distributed on a CD-ROM

available in schools or from the Ministry of Education (order from Government Publication Services in Victoria).

## Using Reflective Journals

It is suggested that students use reflective journals to consolidate their learning as they progress through the course. Along with writing, illustration is also encouraged, as are oral presentations. Ideally, the journals will help students think about their understanding of and opinions about issues relating to First Nations.

Decide how you will use the journals as an assessment tool, and make sure students understand your expectations. How often will students be expected to write in their journals? How often will you read them?

Suggested topics for students to reflect on are provided in each chapter. You may use these topics or give students the following general guidelines:

1. Summarize what you have read in the text and other resource materials, or seen in a video.
2. Include one or two meaningful and thought-provoking quotes from the readings.
3. Describe your personal responses to the readings, discussions, or projects you are working on.
4. Illustrate (draw) your response to the readings and add a caption that explains your drawing.

## Incorporating Aboriginal Approaches to Teaching and Learning

Over time, Aboriginal peoples developed ways of teaching and learning that embody their unique world views and concomitant traditions. Participating in the traditions of the nation is the most important way to learn about the knowledge embedded in those traditions. Aboriginal knowledge and histories are embedded in songs, stories, dances, crests, house posts, petroglyphs, basketry, blankets, and paintings, to name a few. Aboriginal approaches to teaching and learning bring meaningful engagement for Aboriginal students in a contemporary classroom setting. Some of these characteristics and approaches are listed below:

1. Mastery, belonging, generosity, independence.
2. Modelling and observation.
3. Watching, then doing.
4. Respecting the learner and the choices the learner makes.
5. Teaching and speaking with a language of respect.
6. Accepting and honouring the contributions of all.
7. Building on the strengths of the learners.
8. Using reflective thinking.
9. Building on the ideas of others (as opposed to offering a critique).
10. Patience.
11. Humour.
12. Understanding that learning in a group context such as the family can transfer to the classroom situation.
13. Valuing the oral tradition and storytelling.
14. Encouraging harmony, acceptance, and understanding.
15. Connecting with each other in a close, caring relationship.
16. Incorporating hands-on experiences.
17. Recognizing that real, relevant experiential learning can occur outside the classroom.
18. Understanding that everything is connected and concepts cannot be isolated from other concepts.
19. Mentoring.
20. Using Talking Circles.

### Using Talking Circles as a Teaching Tool

The Talking Circle incorporates many of the Aboriginal approaches to teaching and learning outlined above. Note, however, that not all nations use Talking Circles. Follow the protocol of the local nation or of those participating in the circle.

1. Physically arrange classroom desks into a circle.
2. As the circle has no beginning and no end, students will recognize that they all have equal status with their peers as well as the teacher.
3. The teacher may use this opportunity to pose questions about the text or to have students reflect on a section of the text.
4. Use an object such as a stone or a feather to indicate

who will be speaking at any given time (pass it to the next person who wishes to speak).

5. Ground rules:
  - Bring only yourself and nothing else to the circle.
  - Have an object to indicate who will be speaking.
  - Only one person at a time has the right to speak and others are mindful and respectful.
  - Each person has the right to pass and not speak; your presence is appreciated regardless of whether your voice is heard or not.
  - There are no put-downs.
  - Respect personal space.
  - What is said in the circle stays in the circle.

## Incorporating Critical Thinking

The ability to think critically about issues and problems is an essential tool for everyone to acquire. In this book, we have adopted the critical thinking model developed by the Critical Thinking Consortium (TC<sup>2</sup>) and have incorporated it into the teaching strategy for the course by including “Critical Challenges” for each chapter.

The TC<sup>2</sup> model is a curriculum-embedded approach; that is, the intellectual tools that students need to think critically are intertwined with the content of the course; they are not just “add-on” skills that can be tacked on and separated from the course material itself. Indeed, the TC<sup>2</sup> model is a way of teaching the content, and student understanding of the key concepts is reached through thoughtful analysis of problems central to the subject matter.

Each Critical Challenge is presented in a similar way. A critical question or task related to the chapter content is formulated and an overview describing the lesson focus and main student activities is presented. Suggestions for evaluation criteria are included, as well as specific assessment rubrics for the Critical Challenge. Although a great deal of the contextual material students will need is included in the student book, additional material and assessment rubrics are presented in this guide in the form of Blackline Masters.

### **Five Principles of an Ethic of Critical Thinking**

1. Knowledge is not fixed, but always subject to re-examination and change.
2. There is no question which cannot, or should not, be asked.
3. Awareness of, and empathy for, alternative world views is essential.
4. There is a need of tolerance for ambiguity.
5. There is need of a skeptical attitude towards text.

Source: Sears, Alan, and Jim Parsons. 1999. "Principles of an Ethic of Critical Thinking," in *The Canadian Anthology of Social Studies*, Case, Roland and Penney Clark (eds.). Vancouver: Pacific Educational Press.

# The Voice of the Land Is Our Language

## Summary of the Student Text

This introduction to the book gives an overview of the world view of First Nations people, outlining central cultural values and beliefs that are shared by the Aboriginal people of British Columbia.

## Prescribed Learning Outcomes

It is expected that students will:

- relate First Nations concepts of land and resource ownership to spiritual and other cultural dimensions, including language

## Key Concepts

- All cultures have an evolving world view that includes widely accepted yet unstated assumptions and practices.

## Materials and Resources

- Traditional First Nations music on CDs or cassettes
- Photographs of cultural objects such as masks, feathers, drums
- Video: *In the Beginning* (BC Times video series)
- [www.puzzlemaker.com](http://www.puzzlemaker.com)
- Blackline Masters Intro-1 to Intro-6
- Blackline Master 4-1 (page 68)
- Blackline Master 4-2 (page 69)

## Teaching Strategies and Activities

### 1. Introducing the *B.C. First Nations Studies Course*

- Bring a range of photographs or items that represent First Nations and Métis cultures and ask students what they think their meanings are.
- *Cautionary note for the following activity: Some students do not live with their families and may not know their family background or customs. You may need to adapt this exercise to make it appropriate for your class.*

Identify the different cultures that students in the class come from. In small groups, have students discuss:

- Family background, holiday customs, and special occasions
- Customs, values, and beliefs

Have each group present to the entire class. Encourage students to identify similarities and differences among First Nations.

### 2. Introducing the *B.C. First Nations Studies Book*

- Have students look carefully at the photographs in the introduction and identify the cultural information that is represented or inferred in each image. They can record their answers on Blackline Master Intro-1 and then discuss them in small groups.
- As a class, have students discuss what the title of the introduction might mean.
- Select any number of vocabulary words in the introduction that may be unfamiliar to students and design an activity using them. A partial list of words includes: *extended family, oral history, hereditary, culturally appropriate, protocols, holistic, banished*. Some examples of activities are games such as Jeopardy,

word searches, and puzzles. Or use Blackline Master 4-1 (page 68) for the following activity:

- Working in pairs, have students find words in the introduction for which they need to confirm the meanings. Students can record the words and what they think the words mean on the worksheet, then change partners and review the definitions.
- Use the “Know-Wonder-Learn” strategy before students read the introduction.
  - While listening to traditional Aboriginal music, ask students to brainstorm some of the things they know about First Nations culture. Under the heading “What We Know,” ask students to write down their answers to the question, “What are some of the main characteristics of First Nations societies in B.C.?”
  - Ask students to generate questions about unclear or disputed ideas under the heading “What We Wonder.”
  - After reading the introduction, ask students to work in small groups to review the “Know” and “Wonder” responses and to record under the “What We Learned” column things they learned from the reading and what they still need to learn.
- In pairs, have students explain the key points in the introduction to a partner.
- In pairs, have students discuss open-ended questions such as the following:
  - Why are stories significant to First Nations cultures?
  - How does spirituality reflect First Nations values and beliefs?
  - What are some examples of cross-cultural protocols?
  - Identify some strategies for conflict resolution. Do you agree or disagree with each strategy?
  - What is the connection between the land and First Nations cultures?
- Drawing project: Have students choose two of the following six topics in the introduction:
  - Introduction to The Voice of the Land
  - Governance
  - Spirituality

- Cross-Cultural Protocols
- Conflict Resolution
- Stewardship of the Land

Using Blackline Master Intro-2, have students draw an image that represents each of their two chosen topics and write a caption that demonstrates their understanding of the concept.

- Using the topics from the introduction listed above, divide the class into groups and have students read the sections assigned to their group. Using a cooperative teaching model, have a student from each group teach his or her section to another group, using Blackline Master Intro-3 to record the key points.
- Have students read the narratives (in red type) on pages 8–15 of the student book introduction and identify the teachings by completing the chart on Blackline Master Intro-4. Some students may prefer to summarize their understanding of the teachings in paragraph form.

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## 2. World View

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Discuss the idea of world view. Expand on the information in the text by using the background information on Blackline Master Intro-5. You may want to make it into an overhead transparency.

- To make the idea of world view concrete, use an activity such as the ink blot activity to introduce the idea of world view. The *NESA Activities Handbook for Native and Multicultural Classrooms* has some detailed instructions for this activity. All three volumes in this series include a variety of activities that deal with world view and respecting diversity of cultures (as well as other topics).
  - Use Blackline Master 4-2 on page 69 to compare world views between Aboriginal and European people on first contact.
  - Discuss the term world view. Some points for discussion could include:
    1. We can have a personal world view and also share a cultural world view.
    2. Aspects of world views can change as a person or group has new or different experiences.



3. Our beliefs and values are so much a part of our lives that we do not normally think about our world view.
  - Discuss how world view can affect some specific aspects of culture, such as the following:
    1. Roles. (*Cultures often dictate roles people play in their society. Tremendous differences exist with respect to who takes on these roles and how they are enacted in different social groups. Gender roles may vary from one culture to another.*)
    2. Individual versus the collective. (*Some cultures value individualism, while others put the group first.*)
    3. Rituals or superstition? (*Important rituals in one culture may be seen as superstition by others.*)
    4. Social class and status. (*Distinctions that people make based on various markers of high and low status can differ from culture to culture.*)
    5. Work. (*Sometimes called the “work ethic,” who works and how much time people spend on work differ from culture to culture.*)
    6. Time. (*Different cultures have varying perceptions of time and the degree to which someone is tied to the clock.*)
- Have students brainstorm examples of problems that might arise due to ethnocentrism and cultural stereotyping.
- Have students read the poem by Scott Momaday, “A First American Views His Land,” reprinted on Blackline Master Intro-6. In small groups, have them discuss the world view presented in this poem.
- For further background information and activities on cultural sensitivity, see the unit “Assessing Early Anthropology,” Critical Challenge B in *Early Contact and Settlement in New France*. Included are activities for interpreting cultural practices.

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### 3. Predictions

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Discuss with the class the first sentence in the last paragraph of the introduction: “What happened next in our world has taken our people to places that were unexpected and at times unbelievable.” Elicit student responses to these questions:

- What did happen next? What events are being referred to?

Students’ responses will give you an understanding of their knowledge of the events of contact and its impact.

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### 4. Reflective Journals

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Introduce reflective journals. Discuss your expectations and the procedures to be used. (See page 12 of this guide.)

- Ask students to reflect on some major themes contained in the introduction. Point out that these themes will run through the course. Before writing in the journal, ask students to find examples in the text of the following:
  - Respect
  - Relationships with the land
  - Oral tradition
  - Spirituality

Note: Make sure students understand what is meant by spirituality. Discuss the section on page 10 in the student book introduction. Also refer to the definition on page 45 of the student book.

### Extension Activities

1. Here are some other activities you may want to try from the *NESA Activities Handbooks*:
  - “Universals of Culture” (Vol. 2, page 15). Purpose: To explore elements common to all cultures and to encourage reflection on the complexity of culture.
  - “Views of Man and Nature” (Vol. 3, page 75). Purpose: To examine First Nations’ and Western views of the world and man’s relationship to it.
2. As an introduction to this course, you may want to view the first video in the *BC Times* series, *In the Beginning*. It begins with the geography of the land and discusses First Nations societies, using the archaeological dig at Keatley Creek near Lillooet to illustrate the complexity of societies before European contact. This is followed by the history of the

arrival of the fur traders and their influence. (BC Learning Connection # SS0273.)

- After viewing the video, ask students to write in point form five things they learned from the video.

## Additional Resources

Sandwell, Ruth et al. (eds.) 2002. *Early Contact and Settlement in New France*. Richmond, B.C.: Richmond School District, The Critical Thinking Co-operative.

Sawyer, Don and Howard Green. 1984. *The NESAs Activities Handbook for Native and Multicultural Classrooms*. Vancouver: Tillacum Library.

Sawyer, Don and Art Napoleon. 1991. *The NESAs Activities Handbook for Native and Multicultural Classrooms*, Vol. 2. Vancouver: Tillacum Library.

Sawyer, Don and Wayne Lundeberg. 1993. *The NESAs Activities Handbook for Native and Multicultural Classrooms*, Vol. 3. Vancouver: Tillacum Library.

BLACKLINE MASTER INTRO-1

# Cultural Information from Photographs

Carefully view the photographs on pages 8–15 of the introduction and in note form identify the cultural information represented and inferred in each image.

Spindle whorls					
Copper					
Salmon					
Woman with basket					
House front					
Chilkat robe					
Stone carvings					
Haida poles					
<b>Teachings</b>	Spiritual beliefs	Environment: Natural features	Environment: Animals	Nation, community, and family	History

---

## BLACKLINE MASTER INTRO-2

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### Illustrating Concepts in the Introduction

Select any two topics from the headings in the introduction, draw an illustration that portrays each topic, and write a caption that explains your image.

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Topic 1

Topic 1

Caption: \_\_\_\_\_

Caption: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

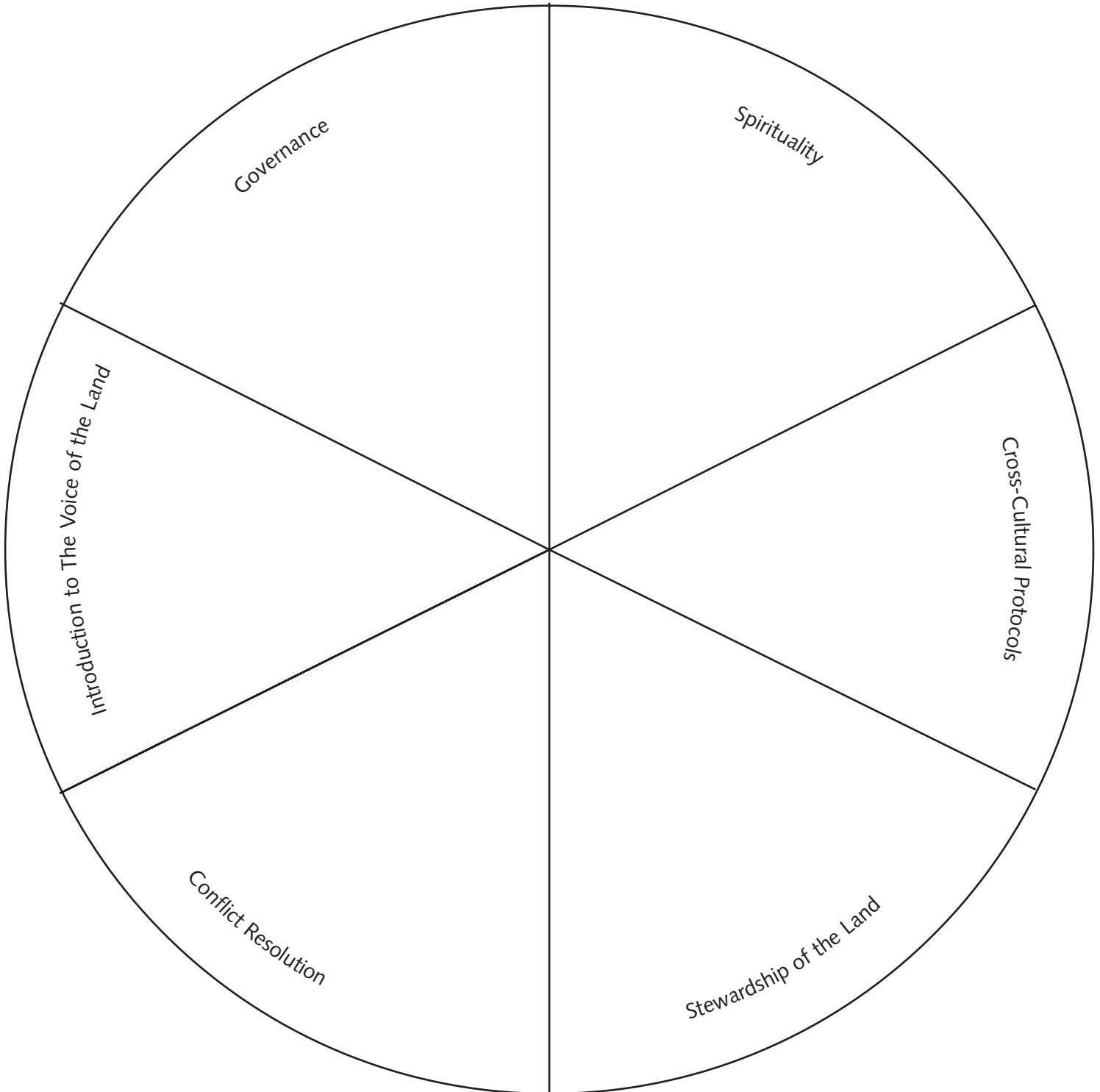
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BLACKLINE MASTER INTRO-3

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## Cooperative Teaching of Key Concepts



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**BLACKLINE MASTER INTRO-4**


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## Teachings from the Narratives

1. Read the narratives (in red type) on pages 8–15 of the student book. In note form, identify the values expressed in each narrative. All boxes in the chart will not be filled in.

<b>Teachings</b>	Agnes Edgar, Nuxalk	Aku, Dunne-za	Chief Walter Wright, Kitselas	Ruby Dunstan, Nlaka'pamux
Spiritual beliefs				
Environment: Natural features				
Environment: Animals				
Nation, community, family				
History				

---

## BLACKLINE MASTER INTRO-5

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### World View

How do we make sense of the world? Largely it is through our world view, the combination of personal and social understandings which we have of reality. World view is like an invisible set of rules, behaviours, and experiences that help us understand how the world works.

We learn much of our world view from the culture we live in, from our family and significant people in our communities. We build our attitudes, values, and norms of behaviour based on what we learn through things such as social interaction, languages, food, customs, gestures, rewards, and punishments.

Through the lens of our world view, we make judgements about people based on how they act and what they say. Even though we may not be aware of it, the meaning we get from what people do and say is culturally based. Cultural differences may cause us to misinterpret simple things like the nodding of a head, hand gestures, or making eye contact. In some cultures, direct eye contact when you are speaking to someone is a sign of honesty and openness, while in other societies it is seen as disrespectful. The context of cultural expressions is important in understanding them.

Often we make assumptions about other people based on our world view, but if our assumptions are wrong, misunderstandings may arise. Sometimes, if we do not take into account other viewpoints, we may act in a biased or prejudiced way.

Problems occur when people hold the mistaken belief that their world view is the only correct view, or that it is better than others. This is called ethnocentrism. Out of an ethnocentric viewpoint can grow cultural stereotyping, where we tend to look at people from other cultures in superficial and simplistic ways. Often, this develops into negative attitudes about people from other groups.

Throughout history, ethnocentrism and cultural stereotyping have been at the root of many conflicts between individuals and groups. By becoming aware of our own world view, and understanding the cultural context of people with other world views, we can learn to value the rich diversity of cultures.

## BLACKLINE MASTER INTRO-6

**Excerpt from "A First American Views His Land"**

By N. Scott Momaday

First Man  
 behold:  
 the earth  
 glitters  
 with leaves:  
 the sky  
 glistens  
 with rain.  
 Pollen  
 is borne  
 on winds  
 that low  
 and lean  
 upon  
 mountains.  
 Cedars  
 blacken  
 the slopes—  
 and pines.

At dawn  
 eagles  
 lie and  
 hover  
 above  
 the plain  
 where light  
 gathers  
 in pools.  
 Grasses  
 shimmer  
 and shine.  
 Shadows  
 withdraw  
 and lie  
 away  
 like smoke.

At noon  
 turtles  
 enter  
 slowly  
 into  
 the warm  
 dark loam.  
 Bees hold  
 the swarm.  
 Meadows  
 recede  
 through planes  
 of heat  
 and pure  
 distance.

At dusk  
 the gray  
 foxes  
 stiffen  
 in cold;  
 blackbirds  
 are fixed  
 in white  
 branches.  
 Rivers  
 follow  
 the moon,  
 the long  
 white track  
 of the  
 full moon.

Source: ©Momaday, N. Scott. 1998. Excerpt from "A First American Views His Land," in *The Man Made of Words*. New York: St. Martin's Press. Reprinted with permission of St. Martin's Press, LLC.



# The Land

## Summary of the Student Text

This chapter examines the land and the resources of different regions of British Columbia and gives a brief introduction to the First Nations people living in them. It highlights the diversity of habitats and First Nations societies, and shows how people have adapted their lifestyles to their physical environment.

## Prescribed Learning Outcomes

It is expected that students will:

- identify the traditional territories of the First Nations of British Columbia
- analyze the relationship of First Nations people with the natural world by relating the traditional settlement and lifestyle patterns of a local First Nation to the environment
- relate First Nations concepts of land and resource ownership to spiritual and other cultural dimensions, including language

## Key Concepts

- For First Nations people, their land, language, and culture define their identity.
- In the First Nations world view, people are integrated with the natural world, not separate from it.
- The mountainous geography of British Columbia has created a rich diversity of First Nations cultures.

## Vocabulary

Elders, extended family, First Nation, intertidal zone, muskeg, oolichan, patrilineally, resource-use unit, seasonal round, watershed

## Materials and Resources

- Video: *T'łina: The Rendering of Wealth* (NFB, 1999)
- A map of British Columbia
- A map of local area
- Research materials about the local First Nations
- Blackline Masters 1-1 to 1-5

## Teaching Strategies and Activities

### 1. *T'łina: The Rendering of Wealth*

Introduce the chapter with the video *T'łina: The Rendering of Wealth*. Directed by Kwakwaka'wakw filmmaker Barb Cranmer, it shows Kwakwaka'wakw people traveling to their oolichan fishing grounds at Dzawadi (Knight Inlet), and the respect still paid to the land and the resources. It is an excellent introduction to the course and this chapter. Most of the themes of the course are woven into this documentary. It is told by First Nations voices and shows a vital contemporary community practising traditional activities in a modern context. Family members of all ages are seen working together. Environmental issues which affect the resources today are also discussed.

- Prepare students for viewing by asking them to watch for the spiritual connections the people have when they visit Dzawadi.
- Discuss what “spiritual connection” might mean. (A sense of the sacred; a sense of respect; a strong emotional attachment; a sense of peace and happiness; a sense of connection with ancestors through the oral tradition.)

### 2. Video Discussion

After viewing the video, encourage students to relate their own experiences that may be similar to those of the

people in the video. (*Learning a traditional skill; spending time in a camp.*)

- Here are some sample questions for discussing the video:
  - What spiritual connections did you find the people had with Dzawadi? (*Feeling of home; purification and cleansing power of the falls; respecting the land and resources; “we belong to the river;” giving thanks; “everybody gives and shares with one heart.”*)
  - What are some of the skills and knowledge that are required to harvest and process oolichan? (*Timing; water temperature; observing environment and sky.*)
  - What oral traditions or stories were represented? (*Whale dance at potlatch; “when you come into Dzawadi there’s a man looking at you”; the cleansing power of the waterfall; stories connected with the mountains; a new song about the seagulls composed and performed by Elder Charlie Matailpi.*)
  - Compare the experiences of young people when they visit Dzawadi with those of the old people. (*Both share in the work; youth are learning and discovering the past; Elders recall their experiences in the past.*)

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### 3. Identifying First Nations Traditional Territories

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Discuss the meaning of “traditional territories” as it is used here. Each First Nation identifies its own traditional territories, lands which it has always occupied and had stewardship over. Most groups are organized collectively according to the language they speak.

- Referring to a map of B.C., ask students to find the traditional territories of the Kwakwaka’wakw Nation, then locate Alert Bay and Knight Inlet.
- Challenge students to see how many traditional territories of other First Nations of British Columbia they know.
- Give students Blackline Master 1-1, “Outline Map: First Nations of British Columbia” and Blackline Master 1-2, “First Nations of British Columbia” and have them identify the traditional territory of as many nations as possible on the map.

- Once students have finished what they can do, pool the class knowledge or use the map on page 17 in the student book to complete the outline map. An answer key is provided on Blackline Master 1-3.
- To familiarize students with the names of First Nations in a fun way, you may wish to create word puzzles by going to <http://puzzlemaker.school.discovery.com>. This web site gives permission to use the puzzles for classroom use provided the site is credited on the puzzles.

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### 4. The Regions of the Province

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- Ask students to read the text to learn about the four main cultural areas (Coast, Southern Interior, Northern Interior, Northeast) and to compare them under the following headings:
  - habitat, principal resources, settlement patterns, social organization.
- Have students draw the following on the map of B.C. provided on Blackline Master 1-4:
  - major rivers, lakes
  - major mountain ranges
  - other distinct topographical features

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### 5. Kwakwaka’wakw Case Study

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This study looks at one cultural group in some detail as a model for students to examine their own region.

- If students have already watched the video *T’lina: The Rendering of Wealth*, remind them that these are the people and landscape represented in this study.
- With reference to the case study, ask students to:
  - Summarize facts about the environment, including topography, climate, and main resources. (*Mountainous land; maritime environment with many islands, channels, rivers; temperate marine climate; cedar, salmon, oolichan, other seafood, rainforest plants.*)
  - Summarize settlement patterns. (*Resource camps in step with seasonal rounds, where small groups—numaym—lived separately most of the year; large winter villages where related numaym came together.*)
  - Discuss how lifestyle patterns were adapted to the

environment. (*The variety of resources and their seasonal availability in different areas meant moving from camp to camp; the mountainous land dictated canoes for most travel; abundance of resources led to complex social structures.*)

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## 6. Local Geography

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- Have students study the local geography around your school to see what kind of conditions the local First Nations people living there had to deal with in the past. What are the important features of the physical geography? What is the local climate?
- Have students work in groups to research and present information about the local geography in a visual way. This might be on posters, a video documentary, or an interactive multimedia project created on the computer.
- When students have researched their local geography, divide the class into three groups and have each group research one of the three other geographic regions of the province. Have each group summarize their findings, comparing the similarities and differences between the local region and the other region they researched. Presentations may be oral or written.

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## 7. Collecting Natural Objects Locally

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- Have students collect natural items (plants, rocks, shells, etc.) from around the school, their homes, or in nearby mountains or forests. Ask them to analyze the items to try to determine what meaning and usefulness they may have had in traditional living on the land. For example, a rock could be used in making tools for survival.

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## 8. Mapping the Local Territory

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Have an outline map of the traditional territories of the local First Nations available for students. Make sure students are clear about the source of the map and the boundaries it describes. For instance, is it from the official map submitted in land claims negotiations? Is it a

travel map with a general indication of the territories? This is a good place to begin building an awareness of the importance of knowing the source of information.

- A useful resource to have on hand is the book *A Traveller's Guide to Aboriginal BC*, by Cheryl Coull.
- Use maps in *A Stó:lō Coast Salish Historical Atlas* as models for mapping. See, for example, pages 47, 52, and 106.
- Discuss with the students any local knowledge they may have of their own region.
- Discuss any significant First Nations sites that can be identified, such as traditional village sites, present-day communities, geographical features with an oral tradition attached to them, or a contemporary tribute to the local First Nations people, such as a museum or a monument.
- On a different day, have students draw a sketch map of the local territory on a blank piece of paper. Include significant features. Discuss the results.
- Discuss how traditional territories have changed over time.

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## 9. Researching Local Resources

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- In groups, have students research the plant and animal resources of the local area. Ask them to be as comprehensive as possible. Break up the task of researching the resources by assigning students a small number of plants or animals to research. There are published resources available for some First Nations which list the plants and animals they traditionally used. Wherever possible, teach the name of the plants and animals in the local language as well as English.
- Have students begin to build a data bank of local resources. This could be in a loose-leaf binder or on a computer. They may record the name of the resource and where it grows or lives in the local region, and also the time of year that it can be harvested. This data bank will be used again in Chapter 2 when students will add information about the ways these resources were used.
- If feasible, take a field trip to one or more resource-

gathering places in your area. If possible invite an Elder or knowledgeable First Nations person to describe some of the ways the land was used in the past and how it is used in the present. Arrange for students to take photographs to record the trip and the land.

## Critical Challenge

### Holistic Relationship with the Land

Students will design a presentation that explains the deep-rooted and holistic relationship of First Nations with their land. They will work in groups to analyze the relationship of a local First Nation to its environment by studying the traditional settlement and lifestyle patterns. Ideally students will be able to study the First Nations people on whose traditional territory your school is located, building on Activities 6, 7, and 8 above.

- Features of the report:
  1. Written and visual depiction of the environment, including topography, climate, and resources.
  2. Settlement patterns identified, illustrated, and the causal relationship with the environment explained.
  3. Lifestyle patterns identified and illustrated, including food, clothing, transportation, spiritual beliefs, social organization, and resource management.
  4. Includes one example of an oral history that shows some aspect of the relationship with the land (if appropriate and available).
- Have students research ways that the local First Nations adapted their lifestyle to their environment, as outlined in the features above. Start with the information already gathered in this unit and add to it using published sources, Internet searches and, if possible, interviews with community members.
- Before students report their findings, discuss ways of presenting the information. It may be in the form of a booklet, poster, map, diorama, or oral presentation.
- Assess the report using the Assessment Rubric on

Blackline Master 1-5 or General Assessment Rubric 3 (Written Report), page 192.

## Reflective Journals

- Ask students to reflect on how their understanding of First Nations people's relationships with the land has changed after studying this chapter. Encourage them to consider this at the community and the personal level. Students could be asked to comment on the statement, "This land is our culture."

## Extension Activities

1. View the video *The Washing of Tears* (NFB, 55 min). This story of how the Mowachat revived their heritage through songs, dances, and revisiting their shrine touches on many of the themes of this chapter. After viewing it, ask students to choose topics they would like to discuss or research further.
2. View the video *This Sacred Earth* (10 min.). Using the text of Chief Seattle's famous speech, it conveys Aboriginal peoples' view of their relationship with the land. If you want students to study the text of Chief Seattle's speech, it is available on-line at [www.halcyon.com/arborts/chiefsea.html](http://www.halcyon.com/arborts/chiefsea.html).
3. Have students map traditional resource-gathering sites in the local territories. Ensure that proper protocols are followed before proceeding with this activity.
4. Have students create posters illustrating the seasonal rounds for the local First Nation or other First Nations.
5. Ask students to research stories in the oral tradition that involve local geographical locations.
6. Have the class collect current news articles that show First Nations relationships with the land. These might include articles about land claims, or protests over land use.
7. Have students choose a territory from another province and follow the activities outlined in the Critical Challenge above. Ask them to compare this region and the local region, noting how they are similar and different.

## Additional Resources

### Books

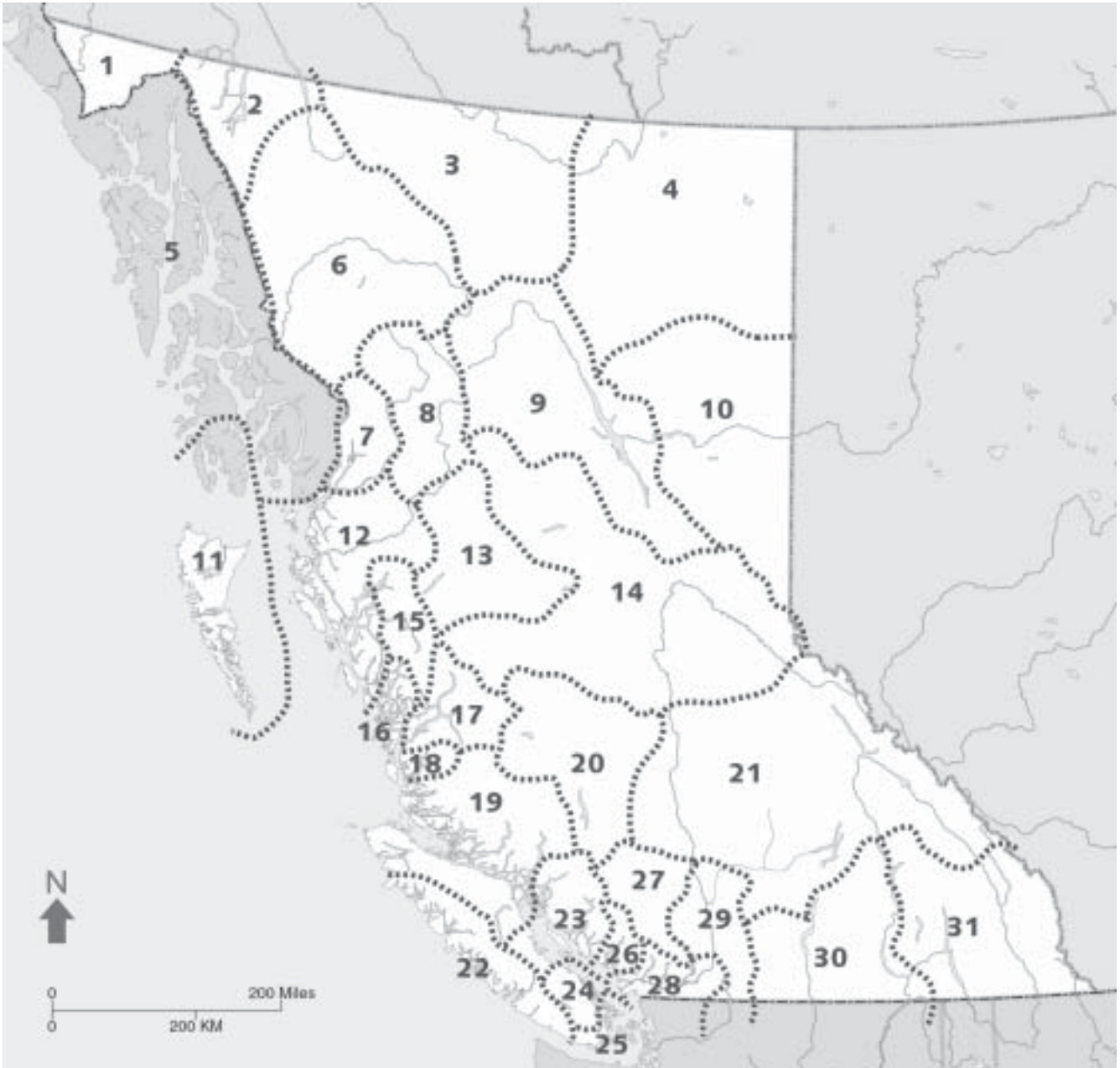
- Armstrong, Jeannette et al. (eds.) 1994. *We Get Our Living Like Milk From the Land*. Penticton: Theytus Books.
- Carlson, K.T. (ed.). 2001. *A Stó:lō-Coast Salish Historical Atlas*. Vancouver: Douglas & McIntyre.
- . 1997. *You Are Asked to Witness: The Stó:lō in Canada's Pacific Coast History*. Chilliwack: Stó:lō Heritage Trust.
- Coull, Cheryl. 1996. *A Traveller's Guide to Aboriginal B.C.* Vancouver: Whitecap Books.
- Turner, Nancy J. 1990. *Thompson Ethnobotany: Knowledge and Usage of Plants by the Thompson Indians of British Columbia*. Victoria: Royal British Columbia Museum.
- Turner, Nancy J. and Royal British Columbia Museum. 1998. *Plant Technology of First Peoples of British Columbia*. Vancouver: UBC Press.
- . 1997. *Food Plants of Interior First Peoples*. Vancouver: UBC Press.
- . 1995. *Food Plants of Coastal First Peoples*. Vancouver: UBC Press.

### Videos

- This Sacred Earth*. 1995. Kohl Productions. (Available from B.C. Learning Connections.)
- The Washing of Tears*. 1994. Nootka Sound and Picture Co. Inc. and NFB.

BLACKLINE MASTER 1-1

# Outline Map First Nations of British Columbia



## BLACKLINE MASTER 1-2

# First Nations of British Columbia

## Worksheet

- |                                    |   |
|------------------------------------|---|
| ___ Dakelh                         | ___ Okanagan                            |
| ___ Dene-thah                      | ___ Oweekeno                            |
| ___ Dunne-za                       | ___ Secwepemc                           |
| ___ Gitx̱san                       | ___ Sekani                              |
| ___ Haida                          | ___ Sliammon, Homalco, and Klahoose     |
| ___ Haisla                         | ___ Squamish and Tsleil Waututh         |
| ___ Heiltsuk                       | ___ St'at'imc (also spelled Stl'at'imc) |
| ___ Halq'emeylem, including Stó:lō | ___ Straits                             |
| ___ Hul'qumi'num                   | ___ Tagish                              |
| ___ Kaska                          | ___ Tahltan and Inland Tlingit          |
| ___ Ktunaxa and Kinbasket          | ___ Tlingit                             |
| ___ Kwakwaka'wakw                  | ___ Tsilhqot'in                         |
| ___ Nisga'a                        | ___ Tsimshian                           |
| ___ Nlaka'pamux                    | ___ Tutchone                            |
| ___ Nuu-chah-nulth                 | ___ Wet'suwet'en                        |
| ___ Nuxalk                         |   |

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**BLACKLINE MASTER 1-3**


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# First Nations of British Columbia

## Answer Key

By First Nation or group (alphabetical order)

14 Dakelh  
 4 Dene-thah  
 10 Dunne-za  
 8 Gitx̱san  
 11 Haida  
 15 Haisla  
 28 Halq'emeylem, including Stó:lō  
 16 Heiltsuk  
 24 Hul'qumi'num  
 3 Kaska  
 31 Ktunaxa and Kinbasket  
 19 Kwakw̱aka'wakw  
 7 Nisga'a  
 29 Nlaka'pamux  
 22 Nuuchahnulth  
 17 Nuxalk  
 30 Okanagan  
 18 Oweekeno  
 21 Secwepemc  
 9 Sekani  
 23 Sliammon, Homalco, and Klahoose  
 26 Squamish and Tsleil Waututh  
 27 St'at'imc (also spelled St'atl'imc)  
 25 Straits  
 2 Tagish  
 6 Tahltan and Inland Tlingit  
 5 Tlingit  
 20 Tsilhqot'in  
 12 Tsimshian  
 1 Tutchone  
 13 Wet'suwet'en

By reference number

1 Tutchone  
 2 Tagish  
 3 Kaska  
 4 Dene-thah  
 5 Tlingit  
 6 Tahltan and Inland Tlingit  
 7 Nisga'a  
 8 Gitx̱san  
 9 Sekani  
 10 Dunne-za  
 11 Haida  
 12 Tsimshian  
 13 Wet'suwet'en  
 14 Dakelh  
 15 Haisla  
 16 Heiltsuk  
 17 Nuxalk  
 18 Oweekeno  
 19 Kwakw̱aka'wakw  
 20 Tsilhqot'in  
 21 Secwepemc  
 22 Nuuchahnulth  
 23 Sliammon, Homalco, and Klahoose  
 24 Hul'qumi'num  
 25 Straits  
 26 Squamish and Tsleil Waututh  
 27 St'at'imc (also spelled St'atl'imc)  
 28 Halq'emeylem, including Stó:lō  
 29 Nlaka'pamux  
 30 Okanagan  
 31 Ktunaxa and Kinbasket



## BLACKLINE MASTER 1-4

## Map of British Columbia

Mark major rivers, lakes, channels, and mountain ranges in the province.



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**BLACKLINE MASTER 1-5**


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## Assessment Rubric

### Report on Holistic Relationship with the Land

Scale	Understanding	Performance
4	<p>Demonstrates a sophisticated understanding of the relationship and makes subtle connections. Explanations are advanced, going beyond the basic material.</p>	<p>The report is highly effective. All the features are covered in depth and in an engaging manner. The purpose of the report is clear, and the presentation of ideas is structured in an innovative way.</p>
3	<p>Demonstrates a substantial understanding of the relationship and makes appropriate connections. Explanations show some depth and there are no gaps or major misunderstandings.</p>	<p>The report is effective. All the features are fully covered in an interesting manner. The purpose of the report is clear, and the presentation of ideas is well-structured.</p>
2	<p>Demonstrates a limited understanding of the relationship and doesn't always make appropriate connections. Explanations are not always fully developed and there is evidence of some misunderstanding of important ideas.</p>	<p>The report is somewhat effective. Some of the features are covered in a superficial way. The purpose of the report is not fully clarified. The presentation of ideas lacks structure and is not fully organized.</p>
1	<p>Demonstrates very little apparent understanding of the relationship. The connections made are minimal and do not fully relate to the purpose. Few explanations are included and there is evidence of major misunderstandings of important ideas.</p>	<p>The report is not effective. Few of the features are dealt with in an organized manner. No attempt to consider the purpose of the report is evident. The report may be so unclear that the ideas are difficult to understand.</p>