

TEACHER'S GUIDE



Foreground: Mortuary House Pole (MOA ID# A50033 by Bill Reid and Doug Cranmer);
Background: Haida House Pole (MOA ID# Nb1.752 by Jim Hart).
Courtesy UBC Museum of Anthropology, Vancouver, Canada

CLB

7

Governance

Content Objectives

In this unit, students will:

- learn about the Royal Proclamation and historical treaties between the British government and Aboriginal people in Canada
- learn about the Indian Act and its effect on the lives of Aboriginal people
- learn about the reserve system and its impact on the lives of Aboriginal people
- learn about modern treaties between First Nations, the provincial government and the Canadian government and how these treaties might benefit Aboriginal people

Imagine

CLB Competency

Listening 7 – IV Understand short group interactions, discussions and meetings on generally familiar topics.

Speaking 7 – IV Give detailed information; express and qualify opinions and feelings; express reservations, approval, disapproval, possibilities and probabilities one-on-one and in small group discussions or meetings.

TWO DIFFERENT PERSPECTIVES

Before you read

Write short answers to the questions below. Then share your answers in a small group.

1. What does your hometown look like? Describe it in as much detail as you can.
2. What do you think your hometown looked like 300 years ago?
3. Why do you think people first settled in this region of your country?
4. Do you feel a special connection to this region? Why or why not?

Read

TWO DIFFERENT PERSPECTIVES

People Who Have Lived Here for Thousands of Years

Imagine a vast area of land with magnificent trees, crystal clear rivers and lakes, and diverse wildlife. This land is occupied by many different groups of people. Some of these groups have inhabited this territory for thousands of years, so they have an intimate understanding of the landscape, the climate and all of the creatures found here. They rely on the plants and animals to sustain them - to provide food, shelter and clothing. They view the water, the mountains, the air and all of the animals as sacred gifts that must be respected and protected. They have a strong emotional and spiritual bond to everything contained in this great ecosystem that they are a part of. They also have a strong cultural connection. Because these groups of people have lived on this land for so many generations, their cultures are filled with legends about it, and its climate and many of the species that exist here.

People Who Came Here More Recently

There are other groups that inhabit this territory as well. However, these groups have only been here for a short time, so they are less familiar with the landscape, the climate, the plants and the animals. Settling in this expanse of wildness has been challenging, yet they have found many vital resources that they can use for sustenance and shelter. In fact, as they explore more and more of this new terrain, they are continually astonished by the richness of this land and its waters. They have discovered numerous plants and animals here that are completely unlike the ones that exist in their homeland, and this means they could be extremely valuable. They are thrilled that they have discovered this new place and all of the treasures that it contains.

Think critically

How might these different groups of people answer the questions in the chart? Write brief answers from each point of view. Then share your answers in a small group.

Questions	People who have lived here for thousands of years	People who came here more recently
Why is this land important?	<ul style="list-style-type: none"> • It's a sacred gift. It provides everything we need to survive. • We have a strong emotional and spiritual bond to it. • Our culture has many stories about it. 	<ul style="list-style-type: none"> • It provides everything we need to survive. • It contains many valuable resources.
What should happen to the land, animals and water in the future?	<ul style="list-style-type: none"> • The land, animals and water should be respected and protected. 	<ul style="list-style-type: none"> • The land, animals and water should be used for survival and for profit. • Many things could be sold.
Who owns this land?	<ul style="list-style-type: none"> • No one. It is a sacred gift for all living creatures. 	<ul style="list-style-type: none"> • We do. We have discovered it.

Discuss

Now discuss the following questions with your group.

1. What are some conflicts that could arise between these groups in the future? Why?
2. What are some ways that these conflicts could be prevented?
3. How is this imagined situation related to the experiences of Canada's First Peoples?

Reflect

CLB Competency

Listening 7 – IV Understand short group interactions, discussions and meetings on generally familiar topics.

Speaking 7 – IV Give detailed information; express and qualify opinions and feelings; express reservations, approval, disapproval, possibilities and probabilities one-on-one and in small group discussions or meetings.

Teacher's note: *The following activity is meant to get students thinking about Canada's First Peoples and European settlement, and share what they know about this topic. This will allow teachers to assess what their students know, so they can choose appropriate activities from this unit to do with their class.*

Many of the statements included in this activity include time clauses, so instructors could use this activity to introduce/ review these.

What do you know?

How much do you know about BC's Aboriginal people and the history of European settlement in BC? Write T for true and F for false next to each statement below. If you don't know the answer, guess what you think it might be. Compare your answers with a partner.

1. T Before Europeans arrived in BC, there were many different groups of Aboriginal people living here.
2. T When Europeans arrived in BC, the Aboriginal people living here had very rich and complex cultures.
3. F Aboriginal people in BC didn't have any form of government until Europeans arrived.
4. F When Europeans came to BC, Aboriginal families owned large pieces of land.
5. T When they first arrived in BC, it was illegal for Europeans to own land without Aboriginal approval.
6. F After Europeans arrived in BC, many Aboriginal people sold their land to them.
7. F Today, Aboriginal people have their own laws that are different from Canadian laws.
8. F Today, all Aboriginal people in BC live on their traditional territory.

Consider

CLB Competency

Listening 7 – IV Understand short group interactions, discussions and meetings on generally familiar topics.

Speaking 7 – IV Give detailed information; express and qualify opinions and feelings; express reservations, approval, disapproval, possibilities and probabilities one-on-one and in small group discussions or meetings.

Reading 7 - IV Understand moderately complex extended descriptions, reports and narrations on familiar topics.

THE ROYAL PROCLAMATION, TREATIES & THE INDIAN ACT

Before you read

Look at the map, “Historic Treaties in Canada” and discuss the following questions with your partner.

1. What is a treaty?
2. What parts of Canada are included in the historic treaties?
3. What parts of Canada are not included?
4. Why do you think the treaties on the map were created?

Teacher's note: To have students practice identifying the organization of a text and the links between paragraphs, cut this reading up into separate paragraphs and have students work with a partner to read each paragraph and put them in the correct order. Then ask students to identify the clues in the text that helped them give the order. (See Appendix A for a version that can be cut up easily.)

Historic Treaties in Canada




**Douglas
Treaties**
(1850-1854)


**Numbered
Treaties**
(1871-1921)


**Robinson
Treaties**
(1850)


**Williams
Treaties**
(1923)


**Upper
Canada
Land
Surrenders**
(1781-1862)


***Peace &
Neutrality
Treaties**
(1701-1760)


**Maritime
Peace
and
Friendship
Treaties**
(1725-1779)

* Note: As there is no defined geographic extent for the Peace and Neutrality Treaties, they cannot be represented on a map.

Historic Treaties in Canada. Data referenced from map by Aboriginal Affairs and Northern Development Canada.

Read

THE ROYAL PROCLAMATION, TREATIES & THE INDIAN ACT

A. Before Europeans came to North America, many diverse Aboriginal nations had already been living here for thousands of years. There were a numerous distinct Aboriginal cultures and languages. In fact, in BC alone there were over 30 different Aboriginal languages spoken. Each Aboriginal culture had its own complex system of government, laws and traditions in much the same way that different countries today have differing political and social systems. These Aboriginal nations had a clear understanding of where their traditional territories were and what their rights and responsibilities to these territories were. They fished, hunted and gathered food, and used the abundant natural resources of this land to build their homes and communities. However, they also held a deep respect for this land, its resources and all its inhabitants, which they viewed as sacred. They understood that they were merely a small part of a much larger ecosystem and therefore all of their decisions about how the land and resources were used had to benefit all creatures of this land.

B. When Europeans came to North America, they found a vast land with ample natural resources. At the time, European explorers were travelling around the world looking for new territories and resources to claim for their countries, so the rich lands of North America were very appealing. At first, both the British and the French laid claim to parts of what is now Canada, but finally the British won control of the new territory. Of course, *this territory was not new to the thousands of Aboriginal people who were already living here. Fortunately, the king of England recognized this. In 1763, King George III issued a Royal Proclamation, which was an official statement that acknowledged the presence of the Aboriginal nations living here and their right to continue to live on and use the land and its resources as they had been doing for thousands of years.*

C. This proclamation *established an egalitarian nation-to-nation relationship between the British government and the various Aboriginal nations living here.* It outlined guidelines that European newcomers had to follow if they wanted to settle in Aboriginal territory. Specifically, it stated that only the British government could **negotiate** with Aboriginal nations to acquire land for Europeans to live on. This meant that settlers could not take land away from Aboriginal people or buy land from them directly. Instead, the British government and an Aboriginal nation had to sign a **treaty**, or a formal nation-to-nation agreement. These treaties outlined the areas that settlers could live on and the **compensation** that Aboriginal nations would receive for allowing settlers to share this land with them. For example, some Aboriginal nations received a certain amount of money and a guarantee that they could continue to fish or hunt in their traditional territories. Sometimes, certain areas of land were reserved specifically for Aboriginal use. Other times, a treaty required that the British government provide education for an Aboriginal community. This was important to many Aboriginal nations because, of course, the European settlers spoke different languages than they did. Aboriginal people knew that they needed to learn these languages so that they could communicate effectively with these newcomers. Healthcare was another important item that some Aboriginal nations negotiated for as compensation for sharing their land. Although Aboriginal people were very competent at making their own medicines from the natural resources found in their territory, Europeans had brought many new diseases such as influenza and smallpox that Aboriginal people had never been exposed to before. Therefore, hundreds of thousands

of Aboriginal people were dying from diseases that their bodies couldn't fight, so they needed access to European medicines.

D. Throughout Canada, different Aboriginal nations and the British government signed numerous treaties. However, in some areas, such as British Columbia, very few treaties were ever signed. This means that the Aboriginal nations who live in these areas never agreed to share their land with others and never received any payment or other **compensation** for it when Europeans began to settle here.

E. In 1867, the Dominion of Canada was formed, and the British government was no longer in charge of governing the people living in this country. Instead, a new Canadian government was created to govern the inhabitants of Canada, and this meant change was coming for the First Nations living here. Previously, the British government had signed many separate treaties with different First Nations throughout Canada, and often what was agreed upon in each treaty was unique to the needs of a particular First Nation or the land where they lived. *This meant that there were many different agreements that the new Canadian government had to follow when dealing with the many distinct Aboriginal nations. To try to simplify this, in 1876, the Canadian government created the Indian Act, an official legal document that outlines the rights of First Nations and individuals, and the laws that govern them. Many of these rights and laws came from the original treaty agreements;* however, there is a very important difference between the treaties signed by the British government and First Nations leaders and the Indian Act.

F. Specifically, *while the treaties were agreements signed between two equal nations – the British government and an Aboriginal nation, the Indian Act is federal legislation that was created by the Canadian government without any input from Aboriginal Peoples. Therefore, it is not a document that was agreed upon by two equal nations. It is a document that was created by one nation in order to govern the people of many other nations. In this way, it tries to put many unique Aboriginal nations under one set of laws. It is a document that gives Aboriginal people some rights, but also takes away many others. For example, it does not give Aboriginal people the freedom to govern themselves or make many of their own choices. This dramatically changed the relationship between Aboriginal nations and the non-Aboriginal nation with whom they were sharing their land. Instead of being an equal partner to each distinct First Nation, the Canadian government took on a paternalistic role. In other words, it became like a father to all of them.*

G. However, unlike parents who recognize and celebrate the uniqueness of each of their children, in the past, the Canadian government viewed all Aboriginal people as being the same and **inferior**. Canadian politicians did not understand or respect Aboriginal nations' systems of government, laws, languages, cultures or traditions. Instead, they wanted Aboriginal people to give these things up and **assimilate** into Euro-Canadian society. Therefore, they used the Indian Act to control many aspects of Aboriginal people's lives. For example, it was used to regulate where Aboriginal people lived, fished and hunted. It also controlled where and how they were educated, and which cultural practices and traditions they could participate in. At one time, it even controlled which clothes they could wear. Today, it still defines who is a "status Indian"—a legal term created by the government—and therefore, who has access to the rights outlined in the Indian Act. Although the Indian Act has been updated over the years and many of the **discriminatory** elements have been removed, it does still exist, and it still controls and limits the lives of many First Nations people in Canada.

Did you know...

Ninety-five percent of the land in BC is unceded territory. This means that the Aboriginal nations here never signed a treaty agreement stating they would share the land with others.

Comprehension

Write short answers for the following questions. Then check your answers with a partner.

Teacher's note: *See coloured italic in the text above for answers to these questions.*

1. What is the Royal Proclamation? Why was it created?
2. What is the Indian Act? Why was it created?
3. What is an important difference between treaties and the Indian Act?
4. How has the Indian Act affected the relationship between Aboriginal people and the Canadian government?

Vocabulary in context

Find the following words in the article. Read the sentence that contains the word and the sentences before and after it. Use the context to match the word to its synonyms. Circle the correct letters. (There may be more than one answer.)

1. ample (adj.)

- a. **plenty**
- b. **sufficient**
- c. limited
- d. abundant

4. assimilate (v.)

- a. **integrate**
- b. **adapt**
- c. exclude
- d. conform

7. compensation (n.)

- a. **payment**
- b. penalty
- c. **reimbursement**
- d. benefit

2. competent (adj.)

- a. **capable**
- b. knowledgeable
- c. weak
- d. skilled

5. discriminatory (adj.)

- a. **biased**
- b. fair
- c. impartial
- d. **prejudiced**

8. egalitarian (adj.)

- a. democratic
- b. changing
- c. free
- d. **equal**

3. inferior (adj.)

- a. **lesser**
- b. **lower**
- c. substandard
- d. necessary

6. negotiate (v.)

- a. agree
- b. **discuss**
- c. consult
- d. deny

9. sacred (adj.)

- a. **revered**
- b. plain
- c. **cherished**
- d. important

Building vocabulary

When we learn a new word, it is helpful to compare it with words that have a similar meaning so that we know how to use the word correctly. Work with a partner. Discuss the differences in meaning and use for each group of words. Use your dictionary for help.

1. assimilate, integrate, adapt
2. compensation, payment, benefit
3. competent, knowledgeable, skilled
4. discriminatory, biased, prejudiced
5. negotiate, discuss, debate

Teacher's note: *It may be helpful for students to write the definitions and example sentences from the dictionary in their notebooks for each word, so they better understand and remember the differences in meaning and use. They could also write the other parts of speech for each word.*

Modals – Permission & Obligation

Work with a partner. Read the sentences below. What is the difference in meaning between the sentences?

- A. In Canada, First Nations people sign treaties.
- B. In Canada, First Nations people can sign treaties.
- C. In Canada, First Nations people must sign treaties.

Which of the above sentences are true? Circle the letter next to the true sentences.

Teacher's note: *The following activity is included, so that teachers can assess how much students know about negative and past tense forms of these modals before moving on to the grammar boxes.*

Write the sentences in the **negative**.

- A. In Canada, First Nations people don't sign treaties.
- B. In Canada, First Nations people can't sign treaties.
- C. In Canada, First Nations people mustn't sign treaties.

Write the sentences in the **past tense**.

- A. In Canada, First Nations people signed treaties.
- B. In Canada, First Nations people could sign treaties.
- C. In Canada, First Nations people had to sign treaties.

Permission

We use *can*, *may*, *be permitted to* and *be allowed to* for permission. We use these words to show permission from a legal authority such as the police or the government and from a person in authority such as a parent, teacher or boss.

- **Parent to child:** You are *not allowed to* play video games all night.
- **Employer to employee:** Employees are *permitted to* take a one-hour lunch break.

To talk about situations in the past, we use *could*, *were permitted to* and *were allowed to*. We don't use *may* to talk about past situations of permission.

- **In the past, Aboriginal people** *couldn't* wear ceremonial clothing.
- **Settlers weren't** *permitted to* take land from Aboriginal people.

Necessity, Obligation

We use *must* and *have to* for situations that are necessary.

Not have to versus *must not*

In affirmative sentences *have to* and *must* are very similar in meaning. However, in negative sentences, the meaning is very different. *Must not* shows that something is not allowed to happen. *Not have to* means that something is not necessary.

Students *must not* cheat on tests.

This is a practice test. Students *don't have to* hide their answers from their partner.

We don't use *must* to talk about necessity or obligation in the past. We only use *had to* for these situations.

Practice

Write the correct modal or phrase in each blank. Use the information from the reading “The Royal Proclamation, Treaties & the Indian Act” to help you choose the correct answer. More than one answer is sometimes possible.

1. Aboriginal people know that all their decisions about the land and resources ___ **must / have to** _____ benefit every living thing.
2. European newcomers _____ **had to** _____ follow certain rules if they wanted to settle in Aboriginal territory.
3. Only the British government ___ **could/was permitted to/was allowed to** _____ negotiate with Aboriginal nations.
4. Settlers __ **were not allowed to/couldn't/weren't permitted to** _____ take land away from Aboriginal people or buy land from them directly.
5. Settlers ___ **could/were permitted to/were allowed to** __ live on certain areas of land after a treaty was signed.
6. Many treaties guaranteed that Aboriginal people ___ **could/were permitted to/were allowed to** ___ continue to fish or hunt in their traditional territories.
7. The new Canadian government _____ **had to** ___ follow the agreements set out in the original treaties.
8. Because of the Indian Act Aboriginal people ___ **couldn't/weren't permitted to/weren't allowed to** ___ participate in some of their cultural traditions or wear ceremonial clothes.

Teacher's note: Have students read the sentences again and circle the main verb in each sentence to notice the use of base forms after each modal and phrase.

Critical thinking

Work in a small group. Discuss the following questions.

1. Why is the Royal Proclamation still an important document to First Nations in BC today?
The Royal Proclamation may be helpful to First Nations that never signed a treaty and wish to make a legal claim to their unceded traditional territory.
2. Who wrote the historic treaties?
The agreements were written by colonial government representatives.
3. What language do you think they were written in?
English
4. What did this mean for the Aboriginal leaders who signed them?
Aboriginal leaders could not read what the agreements said and had to trust that the government agents were being honest. They often signed these agreements with only an "X."
5. In Canada today, do people ever have to sign legal documents that are written in an unfamiliar language? Explain.
6. Have you signed a legal document that was written in a language other than your first language? How did you feel?

The Facts

CLB Competency

Listening 7 – IV Understand extended descriptive or narrative monologues or presentations about personal experiences, general knowledge or familiar work-related topics, even when some information is presented out of sequence.

Speaking 7 – IV Give detailed information; express and qualify opinions and feelings; express reservations, approval, disapproval, possibilities and probabilities one-on-one and in small group discussions or meetings.

Reading 7 – IV Access, locate and integrate information from online reference sources.

Teacher's note: See Appendix B for optional speaking activity related to reserves and the Indian Act. This activity can be done before or after the following listening.

RESERVES – A DIFFERENT WAY OF LIFE

Before you listen

Work with a partner. Discuss the following questions.

1. What is a reserve?
2. Why do some Aboriginal people live on reserves?
3. What are some of the challenges of living on a reserve?
4. What are some of the benefits of living on a reserve?

Listen

Listen and circle T for true and F for false for each statement below.



Reserves, A Different Way of Life: <http://youtu.be/O8xPNZlxiIg>

1. T / F Today, there are very few reserves left in Canada.
2. T / F All reserves are found in the countryside.
3. T / F A reserve is an area of land set aside for Aboriginal people to use.
4. T / F Reserves are part of the Indian Act.
5. T / F Aboriginal people created reserves for their communities to live on.
6. T / F Aboriginal people and European settlers had the same point of view about how land should be used.
7. T / F Reserves today are the same size they were when they were first created.
8. T / F Aboriginal communities own reserve land.
9. T / F In the past, it was difficult for Aboriginal people to live off-reserve.
10. T / F Today, there are high rates of poverty on reserves.

Teacher's note: After Ss circle true or false, ask them to work with a partner and write the true sentence for each false statement. Then have students listen again and check their answers.

Listen for details

Circle the correct answer for each of the following questions. There is more than one answer for each question.

1. **Reserves were created because:**
 - a. Aboriginal people wanted to live on reserves.
 - b. the Canadian government wanted to reduce the conflict between Aboriginal people and European settlers.**
 - c. the Canadian government wanted Aboriginal people to adopt a more Euro-Canadian lifestyle.**
 - d. Aboriginal people wanted to farm.
 - e. the Canadian government wanted to help Aboriginal people maintain their cultures, languages and lifestyles.

2. **Some reserves have changed in size because:**
 - a. Aboriginal people didn't want so much land.
 - b. Aboriginal people didn't need so much land because they didn't want to farm.
 - c. the government took away pieces of reserve land.**
 - d. the government purchased pieces of reserve land from First Nations.
 - e. the government needed land for highways, railways and power lines.**

3. **Today, Aboriginal people live on reserves because:**
 - a. they are not allowed to live off-reserve.
 - b. they want to be close to their families and communities.**
 - c. there is discrimination against Aboriginal people in cities.**
 - d. there are many jobs on reserves for Aboriginal people.
 - e. they can learn and practice cultural traditions on reserves.**

Did you know...

Many Aboriginal people have tried to oppose the laws of the Indian Act that control and limit their lives. They have tried to take their concerns to the government to get these laws changed. However, in the past it was illegal for Aboriginal people to organize politically or hire lawyers to help them fight against these unfair laws. Also, until as recently as 1960, Aboriginal people were not permitted to vote in federal elections, so they had no way of holding the government accountable.

Teacher's note: *The following mapping tool offers an excellent visual to show how, over a period of 100 years, an Aboriginal reserve in False Creek was fragmented and completely sold off. Today, only a small piece of the original territory has been reclaimed.*

UBC Indigenous Foundations

Mapping Tool: Kitsilano Reserve

<http://indigenousfoundations.arts.ubc.ca/home/land-rights/mapping-tool-kitsilano-reserve.html>

If the link is broken, please type "Mapping tool: Kitsilano reserve" in the search bar.

Research

Work with a partner. Complete the T-chart with information from the listening. Then find 2-3 online news reports about reserves in BC. Quickly scan each report for information related to the advantages and disadvantages of living on a reserve. Add any new information you find in these reports to the chart. Share your findings with your classmates.

Teacher's note: *It is very important that teachers remind students that not all reserves are the same, so they should not generalize their findings from the news reports. It is important they know which reserve is being discussed in the report and where that reserve is so that they understand the context. Students could be encouraged to try to find 3-4 similarities and 3-4 differences between 2 or more reserves in their area while they are doing this research activity. They could also be asked to find out the reasons behind poor living conditions on reserves. For example, unlike public schools in cities and towns which receive funding from the provincial government, schools on reserve receive their funding from the federal government. According to the Assembly of First Nations, federal funding is much less than provincial funding. For example, each student who attends school on-reserve receives \$2000/year less than children who go to public schools.*

Advantages of Living on a Reserve	Drawbacks of Living on a Reserve
<ul style="list-style-type: none"> • live close to/with family • have support of family and community • can continue cultural practices and traditional lifestyle • if reserve is on or near traditional territory, can maintain connection to traditional land • can learn/maintain heritage language more easily • (other information/ideas may be found in online news reports) 	<ul style="list-style-type: none"> • high rates of poverty • few employment opportunities • unable to own home • few opportunities to build credit rating <p>From news reports: (only examples)</p> <ul style="list-style-type: none"> • high rates of alcoholism and drug addiction • high suicide rates • limited educational opportunities • poor infrastructure, such as drinking water

AUDIO SCRIPT: RESERVES – A DIFFERENT WAY OF LIFE

Have you ever heard of an Indian reserve? Do you know what an Indian reserve is? Do you know who lives on an Indian reserve or why these reserves exist in Canada? Even though there are 3100 reserves across Canada, and many right in the middle of urban areas such as Vancouver, Calgary and Montreal, many people living in Canada don't know much about them.

According to the Indian Act, a reserve is an area of land that has been set aside, or reserved, by the government for the use of a First Nation community, or as it is referred to in the Indian Act, a band. The Indian Act defines what a reserve is, who can live on a reserve, and how it can be governed. The community that lives on a reserve is governed by a band council, which is a group of elected community members, and a band chief. However, this council must follow the rules included in the Indian Act when making decisions about their community.

So why were reserves created?

Well, when Europeans started arriving in large numbers in what is now Canada, they needed land to settle on. Sometimes they tried to settle on land that was part of the traditional territory of an Aboriginal nation. You see, these nations didn't always occupy this land all year round because they followed the migration of the animals they hunted for food and they moved to fishing camps along rivers when the salmon returned to spawn. This meant that sometimes, the land did not look like it was occupied, but in fact it was, and when the Aboriginal people returned to this territory, they sometimes found European settlers had taken it over. Of course, this led to land disputes between settlers and Aboriginal people, so, in order to prevent these conflicts and free up more land for the newcomers, the Canadian government created reserves.

But this actually wasn't the only reason. Reserves were also created as a way to encourage or force Aboriginal people to adopt a more Euro-Canadian lifestyle. At the time, Europeans thought that using land productively meant agriculture and extracting minerals and other resources in order to make money. They thought that travelling around to hunt, fish and gather food was a primitive way to live, so they wanted Aboriginal people to settle in one place, farm, grow crops and raise livestock. They also strongly believed in the importance of land ownership and private property. However, traditionally Aboriginal people had a completely opposite perspective. They believed that the land and resources couldn't be owned by anyone because they were put here by the Creator for the use of all living creatures. They understood that their lifestyle was controlled by the rhythms of nature. Unfortunately, Euro-Canadians didn't understand or agree with this, so reserves were created and Aboriginal people were forced to live on them.

Sometimes these reserves were areas of land that had been part of previous treaty agreements between First Nations and the British government. Other times they were new plots of land that were reserved for Aboriginal use. Sometimes, reserves were placed along rivers or on the coast of an ocean because these areas were essential for fishing and the survival of the band. However, in other cases, the reserves were nowhere near the traditional territory, so the community that moved there didn't know the land at all. Sometimes, the First Nation had a say in where the reserve was; but, other times, the Canadian government made that decision on its own without consulting the Aboriginal community.

When this happened the reserves were much smaller than the traditional territory of the nation and they often didn't include important hunting, fishing or ceremonial areas. Also, although the Canadian government claimed that it wanted Aboriginal people to farm, it often gave them pieces of land that had very poor soil, so it was almost impossible to grow any crops.

Another challenge that Aboriginal people faced was that their reserves were often reduced in size quite dramatically over time. In some cases, entire reserves completely disappeared. Sometimes, the government decided that the band didn't actually need so much land because they weren't using it properly; or, in other words, they weren't farming. In other cases, the government took away reserve land to build railways, highways and power lines. Unfortunately, in some situations, these right-of-ways as they were called ran right through the middle of a reserve, so a community was split in two.

So you may be wondering why did the First Nations let the government take away their land?

Well, according to the Indian Act, the land is not actually owned by the band. It is still owned and controlled by the government. The band members are permitted to live there, but they are not permitted to own any of the property. In the past, this meant that government officials were able to take pieces of reserve land away for other purposes. Today, the government is less likely to take away land without consulting the First Nation. However, there are still limits to how the land can be used. For example, the resources such as the lumber and minerals on a reserve are not owned by the First Nation, so they can't be sold by the community. The Indian Act also states that it is illegal for First Nations people to sell any of the crops or livestock that they raise on a reserve. They are also not permitted to sell any of the fish that they catch. And, because the land is owned by the government, the Aboriginal people who live on reserves don't actually own their homes. All of these restrictions can make it quite difficult for Aboriginal people who live on reserves to earn a living or build their credit. And of course, this has led to high poverty rates on many reserves.

So why do Aboriginal people stay on reserves? Why don't they just move and live in towns and cities like other Canadians?

In the past, Aboriginal people were not permitted to leave their reserve. Later, when this law was changed, they were allowed to move to towns and cities, but they experienced a lot of discrimination. They often could not find work or places to live because they were "Indian." Also, at that time, if an Aboriginal person left the reserve, he lost his government Indian status. This meant that he lost his right to live on the reserve with his community members and he could no longer take advantage of the rights outlined in the Indian Act such as the right to fish and hunt. Today, many Aboriginal families have chosen to live in cities and towns away from their community's reserves and their traditional territories. However, living far from the reserve, can mean living far from one's community and one's cultural heritage. In the city, many Aboriginal people are not able to access the community support or cultural ceremonies and events that they get by living on reserve.

Although the reserve system was developed to eliminate, or get rid of, Aboriginal culture, in fact, in many ways it has done just the opposite. Communities living on reserves that were located on or near their traditional territory were able to maintain a close connection to their land. And even though the Indian Act tried to ban many cultural practices, people who were living together on reserves were able to keep these important traditions and pass them on to their children. In this way, a reserve can be a place of comfort and tradition for many Aboriginal people, so even though there are challenges with living there, it can be very hard to leave.

Stories

CLB Competency

Listening 7 – IV Understand extended descriptive or narrative monologues or presentations about personal experiences, general knowledge or familiar work-related topics, even when some information is presented out of sequence.

Speaking 7 – IV Give detailed information; express and qualify opinions and feelings; express reservations, approval, disapproval, possibilities and probabilities one-on-one and in small group discussions or meetings.

Writing 6 – IV Write 1 or 2 connected paragraphs to relate a familiar sequence of events, a story, a detailed description, or a comparison of people, things, routines or simple procedures.

Writing 7 – II Reduce short oral discourse (such as live or recorded phone messages, pre-recorded public information, podcasts or short presentations) to notes

SHARING OUR EXPERIENCE

Teacher's Note: The video for this activity can found at the following link. If the link is broken, please type "Sharing our Stories + BC Treaty Commission" in the search bar. The video is 22 minutes long. However, the answers to the questions and outline are given in the first 6:40.

"Sharing Our Experience" – Video from BC Treaty Commission

<http://www.bctreaty.net/files/videos.php#prettyPhoto/3/>

Before you listen

Work in a small group. Discuss the following questions.

1. What is a "modern treaty?"
2. Why do you think a First Nation might want to sign a modern treaty?
3. Why do you think the BC government might want to sign a modern treaty?
4. What type of rights and responsibilities might be included in a modern treaty?

Vocabulary

The speakers in the video use the following vocabulary. Match the words to their meanings. Write the correct letter on the line. Use a dictionary for unfamiliar words.

- | | |
|-------------------------|--|
| 1. __C__ aspire | a. permission for someone to do something; to allow something to happen |
| 2. __F__ blame | b. things that will happen in the future |
| 3. __A__ consent | c. to want to have or achieve more |
| 4. __D__ constitution | d. official rules about what should be done or how things should be done |
| 5. __B__ destiny | e. being confident in your own ability; able to take care of yourself without help from others |
| 6. __J__ disparity | f. to say or believe that something or someone is the cause of something bad that has happened |
| 7. __H__ policy | g. the ability for something to continue or last for a long time |
| 8. __E__ self-reliance | h. the system of laws and beliefs that govern a nation or society |
| 9. __G__ sustainability | i. an idea or goal for the future |
| 10. __I__ vision | j. a noticeable difference between people or groups that is not fair |

Watch and Listen for the Gist

Watch the video and answer the following questions. You may circle more than one answer.

- Who are the speakers in the video?
 - teachers
 - politicians**
 - business people
 - Aboriginal leaders**
- What is the purpose of this video?
 - to give a warning
 - to offer help
 - to share information**
 - to give a suggestion

3. What are some of the topics discussed in this video?
 - a. benefits of the Indian Act
 - b. **problems with the Indian Act**
 - c. **reasons to sign a treaty**
 - d. problems with treaties
 - e. benefits of living on a reserve
 - f. **current problems in First Nations communities**
 - g. steps to signing a treaty

Note-taking

When you take notes in an academic or professional setting, it's helpful to only write key words and use abbreviations (shortened version of a word). This is because writing down every word that someone says during a lecture, a presentation or a meeting is almost impossible. The notes below are from the video. With a partner, read through these notes and guess what the abbreviations stand for. Ask your teacher about any abbreviations or symbols you don't understand. Then, watch the video again and complete the notes. Use short phrases, abbreviations and symbols rather than writing full sentences. Afterwards compare your completed outline with your partner.

Intro: quotes

2000 - 1st mod. treaty in BC

BC, Can, _____ **Nisga'a Nation** _____

2003 - agr. in princ. w. 4 Nations

1. Lheidli-T'enneh

2. _____ **Sliammon** _____

3. _____ **Maa-nulth** _____

4. Tsawwassen

- negotiation = _____ **10 years** _____

Sharing the Exp.

I. Benefits of treaty

A. Dr. Joseph Gosnell (Nisga'a)

1. right to govern ourselves

2. X need ask advice/consent from Ottawa/Vanc.

3. _____ **control of own destiny** _____

II. Steps for treaty

A. Tom Molloy (Fed. negotiator)

1. trust & resp. between gov't & FN

2. get over bad history

3. FN - develop _____ **vision** _____

4. Gov't - develop _____ **acceptable policies** _____

Toward Self-Reliance

I. Probs in FN comms today

A. George Watts

1. Ab. comms too dep. on gov't

B. Kim Baird

1. poverty
2. _____ **poor health** _____

II. Reasons for treaty

A. George Watts (Maa-nulth)

1. have own constitution
2. _____ **cannot blame anyone else** _____
3. control of own comms

B. Chief Barry Seymour (Lheidli-T'enneh)

1. _____ **define relationship w/other governments** _____
2. treaty = tools to ach. pres. & future goals

C. Kim Baird (Tsawwassen)

1. econ, social, cultural sustainability
2. increase income
3. improve _____ **community's condition** _____
4. adv. comm interests w/o losing _____ **identity** _____
5. comm. can aspire to be more
6. meaningful, pos. impact on _____ **quality of life of comm** _____

Write a Summary

Use the notes above to write a short summary of the information in the video. Use your own words as much as possible.

Write a paragraph

Based on the information in the outline and your own ideas, write a short composition (1–2 paragraphs) to answer the following question.

HOW DOES SIGNING A MODERN TREATY BENEFIT A FIRST NATION COMMUNITY?

Understand idioms

Discuss the following questions with a partner.

In the video, one of the speakers says, “I’m not painting it with a paint brush here, like there’s different kinds of people, but when you look at the statistics, a large portion of all Aboriginal communities in Canada are dependent on government.”

1. What do you think the expression “paint everyone with the same paintbrush” means?
2. In what ways do Canadians sometimes paint Aboriginal people with the same paintbrush?
3. Do you think that Canadians ever paint newcomers with the same paintbrush? Give some examples to support your answer.

Research

In 2003, four First Nation communities signed Agreements in Principle with the BC and federal governments. However, these agreements must be voted on and approved by the First Nation community members before an actual treaty can be signed. Do you know what happened with each of these nations? Work in a small group. Research one of the nations mentioned in the video to find out where this nation is and whether or not their treaty was ratified (approved) by the community members. Then present your findings to the rest of your class.

Your brief presentation should include the following:

- the location of the First Nation you are researching (show it on a map of BC), and;
- whether or not a treaty was signed.

Yes.

When was the treaty ratified?

Have there been any changes to the community since then?

No.

Why wasn’t the treaty ratified?

Share your opinion

When we express our opinions, it is important to use appropriate language so we do not offend the people we are talking to. It is also important to explain our ideas clearly by using specific examples. When we are discussing an issue, we should also ask the other people in the group for their ideas and opinions. Here are some phrases and expressions that you can use when you are sharing or discussing your opinions with others.

<p>Giving opinions</p> <p>I think that... / I believe that...</p> <p>I don't think/believe that...</p> <p>In my opinion,...</p> <p>It seems to me that...</p>	<p>Asking for opinions</p> <p>What do you think?</p> <p>What's your opinion?</p> <p>What are your ideas?</p> <p>How do you feel about...?</p>	<p>Supporting opinions</p> <p>For example... / For instance...</p>
<p>Asking for support or examples</p> <p>Why do you think that?</p> <p>What makes you say that?</p> <p>What do you mean?</p> <p>Can you give me an example?</p>	<p>Agreeing</p> <p>I agree.</p> <p>I completely agree.</p> <p>Yes, exactly.</p> <p>That's what I was going to say.</p>	<p>Disagreeing</p> <p>I'm not sure I agree.</p> <p>I see what you mean, but...</p> <p>I see your point, but...</p>

Discuss

Work in a small group. Use the above expressions to discuss 2-3 of the following questions. Give specific reasons for your answers.

1. Do you think the federal government should continue to follow the Indian Act? Why or why not?
2. Do you think more First Nations in BC should sign treaties with the provincial and federal governments? Why or why not?
3. What do you think the federal government and the First Nations should do to improve the quality of life of people living on reserves?
4. Do you think it is important for people in general to own land or property? Why or why not?

Create

CLB Competency

Listening 7 – IV Understand extended descriptive or narrative monologues or presentations about personal experiences, general knowledge or familiar work-related topics, even when some information is presented out of sequence.

Listening 7 – IV Understand short group interactions, discussions and meetings on generally familiar topics.

Speaking 7 – IV Give detailed information; express and qualify opinions and feelings; express reservations, approval, disapproval, possibilities and probabilities one-on-one and in small group discussions or meetings.

Create a Proclamation/Declaration for Newcomers

Work in a small group. Discuss and write answers to the questions below. Then choose the top 5 rights and the top 5 responsibilities to create an Official Proclamation/Declaration for Newcomers. Neatly, write your proclamation on the scroll on the following page or on poster paper. Share your proclamation with the rest of the class. Explain why you chose those particular rights and responsibilities.

1. What rights should all newcomers have? List as many as you can.
2. Rank these newcomer rights from most important to least important. Give reasons for your answers.
3. What responsibilities should all newcomers have? List as many as you can.
4. Rank these newcomer responsibilities from most important to least important. Give reasons for your answers.

My Perspective

CLB Competency

Speaking 6 – IV Give detailed presentations about sequences of events; incidents in the past, present or future; simple processes; or to describe or compare things such as people and places.

Listening 7 – IV Understand extended descriptive or narrative monologues or presentations about personal experiences, general knowledge or familiar work-related topics, even when some information is presented out of sequence. (Presentations are informal, with the use of visuals and up to about 15 minutes.)

Projects & Assignments

These projects and assignments give you a chance to share your ideas and perspective on the topics included in this unit.

Teacher's note: *The following tasks are meant to give students a chance to reflect on the information they've learned in this unit and apply some of the ideas to their own lives. Teachers should use their discretion when choosing which and/or how many activities to do with their class.*

The Multiculturalism Project

Canada has always been a multicultural place. Before European settlers arrived, many different Aboriginal Peoples lived here, so there was a diverse range of cultures and languages. When European settlers began to arrive they brought their own languages and ways of life. Today, people from all over the world are immigrating to Canada to make it home. This rich diversity is one of the things that makes this country so distinct from other nations. It is also the reason that Canadians have the unique opportunity to learn about a number of different cultures and languages without having to leave home.

Prepare a short presentation on your culture and language to share with your class. Your presentation might include information about the following:

- the people
- the system of government
- important historical events
- the language (perhaps you can teach 2–3 words or phrases)
- the celebrations or festivals
- the art
- the food
- the music
- any other topic related to your culture that you would like to share

Sharing and Connecting

CLB Competency

Speaking 7 – IV Give detailed information; express and qualify opinions and feelings; express reservations, approval, disapproval, possibilities and probabilities one-on-one and in small group discussions or meetings.

Reading 7 - IV Understand moderately complex extended descriptions, reports and narrations on familiar topics.

Reading 6 – IV Access, locate and compare 2 or 3 pieces of information from online reference sources.

Projects & Assignments

These projects and assignments give you a chance to learn more about this topic and/or share what you have learned with others.

1. Land Claims in the News Project

Find 2-3 short news reports on a recent story about a modern treaty or a land claim. Compare how each report describes the issue and the people involved. Try to answer the following questions:

- What is happening?
- When did it start?
- Who are the people involved?
- What is going to happen next?
- How might this affect other people?
- Why did you choose this story?

Share your information with your classmates.

2. Local First Nations Reserves

Learn more about the First Nations reserves that are located near/in your city.

- How many reserves are there in your area?
- Which First Nations live on these reserves?
- What are the populations of these nations?
- What languages do these nations speak?
- Are there any cultural centres located on these reserves?
- Have any of these nations signed a treaty or an Agreement in Principle?

Appendix A

THE ROYAL PROCLAMATION, TREATIES & THE INDIAN ACT

Before Europeans came to North America, many diverse Aboriginal nations had already been living here for thousands of years. There were a numerous distinct Aboriginal cultures and languages. In fact, in BC alone there were over 30 different Aboriginal languages spoken. Each Aboriginal culture had its own complex system of government, laws and traditions in much the same way that different countries today have differing political and social systems. These Aboriginal nations had a clear understanding of where their traditional territories were and what their rights and responsibilities to these territories were. They fished, hunted and gathered food, and used the abundant natural resources of this land to build their homes and communities. However, they also held a deep respect for this land, its resources and all its inhabitants, which they viewed as sacred. They understood that they were merely a small part of a much larger ecosystem and therefore all of their decisions about how the land and resources were used had to benefit all creatures of this land.

When Europeans came to North America, they found a vast land with ample natural resources. At the time, European explorers were travelling around the world looking for new territories and resources to claim for their countries, so the rich lands of North America were very appealing. At first, both the British and the French laid claim to parts of what is now Canada, but finally the British won control of the new territory. Of course, this territory was not new to the thousands of Aboriginal people who were already living here, and the king of England recognized this. In 1763, King George III issued a Royal Proclamation, which was an official statement that acknowledged the presence of the Aboriginal nations living here and their right to continue to live on and use the land and its resources as they had been doing for thousands of years.

This proclamation established an egalitarian nation-to-nation relationship between the British government and the various Aboriginal nations living here. It outlined guidelines that European newcomers had to follow if they wanted to settle in Aboriginal territory. Specifically, it stated that only the British government could negotiate with Aboriginal nations to acquire land for Europeans to live on. This meant that settlers could not take land away from Aboriginal people or buy land from them directly. Instead, the British government and an Aboriginal nation had to sign a treaty, or a formal nation-to-nation agreement. These treaties outlined which areas settlers could live on and what the Aboriginal nations would receive for allowing settlers to share this land with them. For example, some Aboriginal nations received a certain amount of money and a guarantee that they could continue to fish or hunt in their traditional territories. Sometimes, certain areas of land were reserved specifically for Aboriginal use. Other times, a treaty required that the British government provide education for an Aboriginal community. This was important to many Aboriginal nations because, of course, the European settlers spoke different languages than they did. Aboriginal people knew that they needed to learn these languages so

that they could communicate effectively with these newcomers. Healthcare was another important item that some Aboriginal nations negotiated for as compensation for sharing their land. Although Aboriginal people were very competent at making their own medicines from the natural resources found in their territory, Europeans had brought many new diseases such as influenza and smallpox that Aboriginal people had never been exposed to before. Therefore, hundreds of thousands of Aboriginal people were dying from diseases that their bodies couldn't fight, so they needed access to European medicines.

Throughout Canada, different Aboriginal nations and the British government signed numerous treaties. However, in some areas, such as British Columbia, very few treaties were ever signed. This means that the Aboriginal nations who live in these areas never agreed to share their land with others and never received any payment or other compensation for it when Europeans began to settle here.

In 1867, the Dominion of Canada was formed, and the British government was no longer in charge of governing the people living in this country. Instead, a new Canadian government was created to govern the inhabitants of Canada, and this meant changes were coming for the First Nations living here. Previously, the British government had signed many separate treaties with different First Nations throughout Canada, and often what was agreed upon in each treaty was unique to the needs of a particular First Nation or the land where they lived. This meant that there were many different agreements that the new Canadian government had to follow when dealing with the many distinct Aboriginal nations. To try to simplify this, in 1876, the Canadian government created the Indian Act, which is an official legal document that outlines the rights of Aboriginal nations and individuals, and the laws that govern them. Many of these rights and laws came from the original treaty agreements; however, there is a very important difference between the treaties signed by the British government and the First Nations and the Indian Act, which was created by the newly formed Canadian government.

Specifically, while the treaties were agreements signed between two equal nations—the British government and an Aboriginal nation, the Indian Act is a list of rights and laws that was created by the Canadian government without any input from Aboriginal Peoples. It is not a document that was agreed upon by two equal nations. It is a document that was created by one nation so that it could rule the people of many other nations. In this way, it tries to put many unique Aboriginal nations under one law. It is a document that gives Aboriginal people some rights, but also takes away many other rights. For example, it does not give Aboriginal people the freedom to govern themselves or make many of their own choices. This dramatically changed the relationship between Aboriginal nations and the non-Aboriginal nation with whom they were sharing their land. Instead of being an equal partner to each distinct First Nation, the Canadian government took on a paternalistic role. In other words, it became like a parent to all of them.

However, unlike parents who recognize and celebrate the uniqueness of each of their children, the Canadian government viewed all Aboriginal people as being the same, and as being inferior. Canadian politicians did not understand or respect Aboriginal nations' systems of government, laws, languages, cultures or traditions. Instead, they wanted Aboriginal people to give these things up and assimilate into Euro-Canadian society. Therefore, they used the Indian Act to control many aspects of Aboriginal people's lives. For example, it was used to regulate, or control, where Aboriginal people lived, fished and hunted. It also controlled where and how they were educated, and which cultural practices and traditions they could participate in. At one time, it even controlled which clothes they could wear. Today, it still defines who is a "status Indian" – a legal term created by the government – and therefore, who has access to the rights outlined in the Indian Act. Although the Indian Act has been updated over the years and many of the discriminatory elements have been removed, it does still exist, and it does still control and limit the lives of First Nations people in Canada.

Appendix B

Teacher's note: *This activity is meant to help students better understand the ways that the Indian Act and the reserve system have impacted the lives of Aboriginal people. All of the situations included in the situation cards are based on laws that were at one time included in the Indian Act. However, it is important to note that although the Indian Act does still exist and does still have a strong influence over the lives of Canada's Aboriginal people, some of the laws included in these cards (specifically, # 8, 9, 10) no longer apply.*

Suggested procedure:

1. Make enough copies of situation cards so that there is one set for every group of 3-4 students. Using a different colour for each set will help keep cards organized for future use.
2. Cut cards up and stack them face down in order starting with card #10 on the bottom and finishing with card #1 on the top.
3. Put students into groups of 3-4.
4. Place one stack of cards face down on each table.
5. Students take turns turning over one card at a time, reading the situation to the group and discussing what should be done. Encourage students to use modals (possibility, recommendations) while working through this activity.
6. After students have discussed the first card, they move on to the next situation and so on until they have discussed all of the situations. There are 10 situations in total, which may be a lot to get through, so teachers may prefer to use fewer cards for this activity.
7. For some situations, students may not be able to come up with a suggestion of what to do. This is fine as it will help them understand the impossible situations that the Indian Act created for many Aboriginal communities.
8. After students have discussed all of the cards, teachers can elicit from students which situations were the most difficult to solve and/or the laws that they think were most harmful and why.
9. At the end of the activity, teachers should explain to students that all of these laws have been included in the Indian Act at one point in time, so these are situations that Aboriginal people have faced. They may also ask them to brainstorm the ways that these laws may still be affecting Aboriginal people who live on reserves.

Advice

We use *should* + base form verbs to give advice, a recommendation or a suggestion for a present or future situation.

- Students *should* study hard before an exam.
- Canadians *shouldn't* forget about the history of Aboriginal people in this country.

To talk about a situation that happened in the past, we use *should have* + past participles.

- I *should have* studied harder for the exam. I don't think I did very well.
- (should have = I didn't do something in the past. I wish had done it.)
- I *shouldn't have* eaten all of that cake. Now I have a stomachache.
- (shouldn't have = I did something in the past. I wish I had not done it.)

1

There is a new government in your land, and this government has created a new set of laws that your people must follow. One of the laws is that your community must now live on a small piece of land rather than having access to the large territory that your people have enjoyed for thousands of years.

What should your community do?

2

The new government says that they have reserved this land for your people and you may continue to hunt and fish in your traditional ways.

However, this reserve land doesn't include all of the places where your people hunt and fish for food. It also doesn't include the fields where your community gets berries every summer. It will be very difficult for your community to find enough food to eat if you can only hunt, fish and gather berries on this small piece of land.

What should your community do?

3

The government has suggested that you should change your lifestyle and farm the land instead of hunting and fishing for food. Many of the newcomers who now live in your traditional territory grow crops and raise livestock such as pigs, cows and chickens. They believe that this is a better way to live.

Unfortunately, the reserve that your community must now live on is on a mountainside and doesn't have good soil for farming, so it is very difficult to grow any food. The part of your traditional territory that has rich soil has been given to newcomers.

What should your community do?

4

Because your community is not "making good use of the land," which means growing crops and raising livestock, the government has decided to take some of it away. It says that your community does not need so much land since you are not using it properly.

What should your community do?

5

As a way to feed your community and earn some income so you can buy goods, your community has decided to try to raise livestock. You plan to sell any extra livestock that your community doesn't need to people who do not live on your reserve.

However, now the government tells you that it is illegal to sell any produce or livestock that has been produced on a reserve.

What should your community do?

6

You have discovered that on your reserve there may be some minerals and resources such as gold, copper and oil that are valuable to the newcomers. Your community might be able to sell these minerals and resources to earn some money.

However, the government has now just told you that it has "subsoil rights" on your reserve. This means that your community does not own the minerals or oil found below the soil, so you cannot sell them.

What should your community do?

7

The government has just informed you that it needs to take away another piece of your reserve land to build a new railway. It explains that there is a new law that gives the government the right to take away pieces of your reserve if they are needed for "public utilities right-of-ways" such as railways and highways. The piece of land that the government wants is in the middle of your reserve, so it will cut your community in two.

What should your community do?

8

Some of your community members have decided that in order to earn enough money to make a living, they need to get a good education. They want to go to high school and university, but your reserve has neither. Perhaps they can go to school off-reserve.

Unfortunately, they learn that there is a law that states if an adult man in your community can read and write fluently in English, or has a university degree, he can no longer live in your community. This is because if he has this education, he will automatically lose his legal status as a member of your community. Only people with this legal status can live on the reserve.

What should your community do?

9

A young couple in your community is going to get married next week. In your culture, when there is an important occasion such as a wedding or a funeral it is tradition for community members to gather together for a large feast that may last for several days. During this feast, some people wear ceremonial clothes that show their status, or rank, in the community. Many traditional songs, dances and stories are shared at these gatherings, and many valuable items are displayed. These gatherings are very important for teaching important cultural practices to the children in your community.

Unfortunately, the government has made it illegal for members of your community to wear ceremonial clothes, display ceremonial items or perform traditional songs and dances. If anyone in your community does this, they may be arrested and sent to jail and all of their ceremonial items may be confiscated, or taken away.

What should your community do?

10

The members of your community are very upset about all of the laws that limit where and how they can live. They have decided that a group of people from your community should tell the government about these concerns and demand that the laws be changed. They have decided to hire a lawyer to help them.

Unfortunately, now the government has made it illegal for your community members to hire lawyers. It is also illegal for more than a few community members to gather together at one time.

What should your community do?

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