First Economies

Film Summary: Referencing the pre-existing economy prior to colonization, this film powerfully places in context the significant role that BC First Nations played in the establishment and prosperity of British Columbia.

Curriculum Application

- Social Studies 5 (with adaptations)
- Social Studies 9
- Social Justice 12
- BC First Nations 12

The Essential Question:
Assess the role of Aboriginal Peoples in the economic development of early British Columbia?

Summary of the Lesson Activities

1. Students should have some previous teaching about the first contact with Europeans, the fur trade, and colonization of British Columbia.
2. Focus questions for the vignette provide a short lesson option. (15 minutes)
3. Interpreting photographs exercise (small group activity)
4. Reading exercise of supplemental materials
5. Focused writing exercise to wrap up the lesson
6. Students can engage in a role playing/simulation exercise on the First Nations economies and experience in early British Columbia

Learning Standards

1. To critically examine the portrayals of First Nations workers in early British Columbia, and to explore aspects of their lives. (**Ethical Judgement**)
2. To explore the community and social meanings of these portrayals while questioning preconceived stereotypes of First Nations people, and the nature of their roles as workers. (**Perspective**)
3. To examine the changing power roles of these workers overtime from skilled independence to become disempowered employees. (**Continuity and Change)**
4. Assess the effects of colonialism on the First Nations people. (**Causes and Consequence**)

Materials and Resources Provided

- *The First Economies* Episode 1. Working People : A History of Labour in British Columbia
- Activity Master: Interpreting Photographs (Document 1)
- The Four Photographs of Aboriginal Workers (Document 2)
- The Circle Exercise (Document 3)
- Appendix A: The First Nations
- Appendix B: The Europeans

Additional Suggested Materials

- The Labour Movement in British Columbia 1840-2013
- Edge of the World- the Salmon People 00:54-03:02
- On the Line: A History of the British Columbia Labour Movement, pages 4-11 Print version from the Library or web version from know.bc.com (password required from school library)
- Indigenous Workers in the Early History of British Columbia

Vignette Questions

Prior to viewing the vignette ensure that the students understand the term **economy**.

1. Brainstorm/think-pair-share or write out their definitions and share them with the class. Students should have the following key terms in their definition "the production, distribution and consumption of goods and services"
2. Before European contact what were the 3 main features in the economy of BC's Indigenous (Aboriginal) People?
3. What kind of economic activities did Aboriginal Peoples contribute to the early economy of British Columbia after European contact?
4. What other kinds of activity did Aboriginal Peoples make to the European economic development of British Columbia that is not mentioned in the vignette?
5. Go back to your definition of "economy" in question 1. Make a chart of the economic contributions of Aboriginal peoples to the economy of British Columbia before and after European contact. In pairs or in small groups write a summary statement that reflects the content of this chart.

Lesson Activities

1. Introduce the handout "Interpreting Photographs" (Document 1). Distribute it, and use as a discussion example any generally well established photo type. For example, a CLASS PHOTO or SCHOOL TEAM PHOTO. Use "Part 1: General questions to consider" to practice the process.
2. Once the class has analyzed these general questions, do "Part 2: Detailed Observation". Show the class how their background knowledge has informed their observation (eg/ What a class is? How a team is structured?
3. Model the more complex process of "Subjective Reactions" and "Inferences" with regard to the Class Photo or Team Photo.
4. Distribute the Four Photographs of Aboriginal Workers (Document 2). They may be given to five groups (one picture per six student group), or have ten groups of three, each with an image.
5. Have the groups record their interpretation, and then report out to the class their conclusions. The image could be projected for the class to observe while they report out.
6. Show the Knowledge Network Vignette, "The First Economies". Has the video changed your interpretation of the photos? Explain. The teacher then reveals the missing information from the four images.
7. Alternate or additional lesson activity, the **First Nations Economies in early British Columbia- The Circles Exercise** (Document 3 and Appendix A&B)
8. Have the students write a multi paragraph response to the Essential Question for evaluation.

Credit: Teaching Activities and Lesson Plan developed by Gavin Hainsworth and Janet Nicol

Document 1: Photographic Analysis Sheet

Interpreting Photographs

Like political cartoons, photographs must be carefully analyzed. Many people think that photographs have no bias because the image is a snapshot of an exact moment in time. However, there are many factors to consider when analyzing photographs. The photographer has bias, and can influence the outcome of the snapshot. It is important to remember that a photographer can influence, mislead, misrepresent, or dramatize; just as other artists can, using their distinct medium.

General questions to consider

- Who took the picture?
- What was the purpose of the photograph?
- Why did the photographer take a picture of this image?
- What were the photographer's point of view and what message was being conveyed?
- Was it 'staged' for effect or was this a spontaneous (candid) shot?
- Was there an interest group who paid to have the image taken?
- Was it created for propaganda, as a record of family history, or even as a joke?
- What is missing, or was omitted?
- What lies outside the frame of the photograph?
- Is there a caption, and, if so, does this influence your reaction to and meaning of the photograph?

Part 2: Detailed Observation

Now that you have thought about the photographer and the purpose of the photograph, it is time to observe the images themselves. This may be organized into four main categories: background knowledge, objective observations, subjective reactions, and inferences.

b. Background Knowledge:

To obtain a deeper understanding of a photograph, the observer must have some background knowledge of the historical context of the times. This is to be able to understand the political, social, and economic issues within the image.

- **What is your knowledge of the snapshot, based on your background knowledge, studies, and experiences?**

- **Can you surmise the geographical location of the image or the date or era in which it was created?**

Note: 'Grounding' the photograph in a place and space can aid in the understanding of the picture.

c. Objective Observations:

Next, describe your 'objective observations' of the images. Avoid personal feelings, and instead concentrate on the objects, structures, people, facial expressions, clothing, etc.

- **Is there an event taking place? Describe, but do not interpret, what you see.**

c. Subjective Reactions:

After this step, it is time to interpret your objective observations.

- **How does the visual make you feel? Describe your personal feelings and judgments about the image, based on what you have seen.**

d. Inferences:

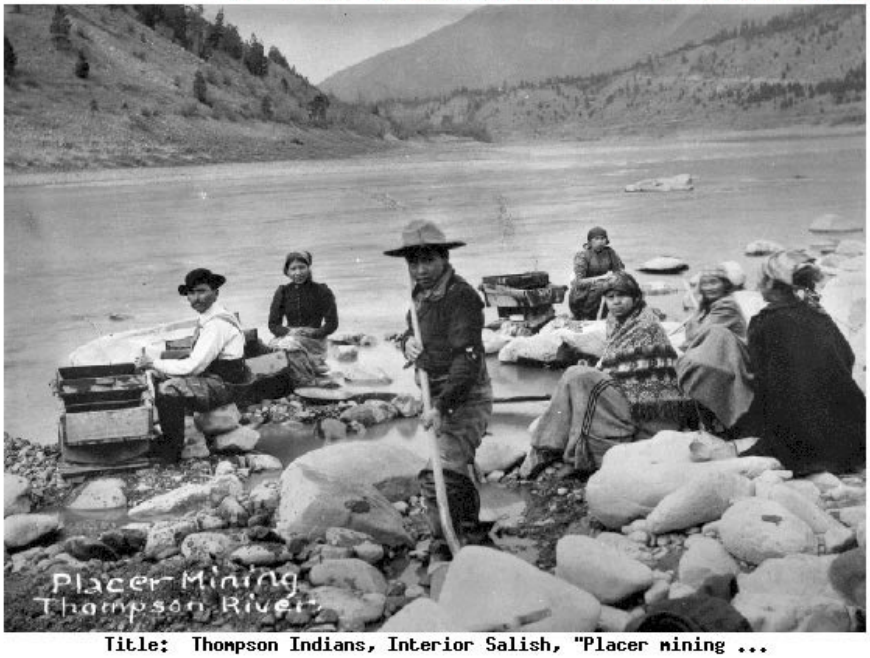
Lastly, once you have studied the historical context of the image, and analyzed it objectively and subjectively, it is time to write down your conclusions.

- **What can you infer about the photograph now that you have analyzed it?**

Document 2-Photos of Aboriginal Workers First Economies

Title: Wilson's Pack Train; Near Quesnel.

Figure 1



Title: Thompson Indians, Interior Salish, "Placer mining ...

Figure 2 vA Nlaka'pamux family placer mining on the Thompson River ca. 1890. The couple on the left are Antinie McHalsie (Meshk N'xetsi) and Catherine McHalsie. The woman in the background is Mary Smith, sister to Catherine. The Photographer is unknown.

Title: A First Nations woman spinning wool.

Figure 3

Figure 4 CVA-In P29-Indian canoes at foot of Richards St-1891-NIS copy

Document 3

First Nations Economies in Early British Columbia – The Circles Exercise

This lesson can be used for: SS9, SS10, SS11, SJ12 and BCFN12

Objectives:

- to deepen understanding around First People economies
- To create awareness about government policies designed to oppress indigenous peoples
- To examine the contributions of First Nations people in the context of the BC labour movement

The author wishes to acknowledge and thank Kairos (Canadian Ecumenical Justice Initiatives) for permission to adapt "The Blanket Exercise."

Materials:

A narrator/teacher's script, 30 "scrolls" (or scripts) **Appendix A & B** for students, a blanket and a feather.

Preparation

Push desks to the side in a large open room. Set up chairs to form a wide circle.

The teacher is the narrator and holds a copy of the entire script, which includes speaking roles for 30 students. (Note: If there are fewer than 30 students, each can have more than one role.)

Students sit on chairs in the circle before the exercise begins and the teacher asks four guiding questions:

What is a **treaty**? (an agreement between two parties; treaties between the Crown and Indigenous people were solemn agreements that set out promises, obligations and benefits for both parties)

What does **assimilation** mean? (The process in which one cultural group is absorbed into another, typically dominant culture)

Who are **Canada's Indigenous peoples**? (They comprise the First Nations, Inuit and Metis people)

What is meant by **self-government**? (The right of a people to govern themselves in ways that they determine, including having a say in how resources in the traditional territory are used and being able to derive economic benefit from the resources.)

(Note: In the past, Indian was a common but incorrect identifier—but still used in the Indian Act--as students will observe in the script.)

Ask 17 students to stand up and form a circle. These students represent the First Nations people in early British Columbia. *Distribute a scroll with a number on it to each student. (If there are fewer than 17 students, each student will receive additional scroll(s), to ensure all scrolls are distributed.)*

The other 13 students stand and form another circle **outside** the inner circle. These students represent the settlers in early British Columbia. *Distribute a scroll with a letter of the alphabet on* it. (A to M) If there are fewer than 13 students, they can receive additional scroll(s) to ensure all scrolls are distributed.

Place a large blanket **in the centre of the inner circle**. This blanket represents the land.

The narrator reads from the full script and directs students to read according to the number/letter on their script.

Before proceeding, the **narrator** says: We wish to acknowledge we stand on unceded land founded on the traditional territory(ies)of the _____First Nations(s).

For example, Vancouver schools would fill in the blank with Squamish, Tsleil Waututh and Musqueam Nations. To learn about the territories, go to

http://www.bcafn.ca/first-nations-bc/interactive-map

The Circles Exercise

Narrator: This blanket represents Turtle Island or what we now know as North America, before the arrival of Europeans. You in this inner circle represent the Indigenous peoples, the people who have been here for at least 10,000 years. Long before the arrival of Europeans, Turtle Island was home to millions of people living in hundreds of nations. Each community had its own language, culture, traditions, law and government. These communities worked together and cooperated with one another.

When gold was discovered in colonial British Columbia, thousands of newcomers arrived. By the early 1860s, mining, forestry and fishing replaced the fur trade. First Nations people applied their traditional skills to gain jobs in these industries. No longer valued fur-trading partners, they were seen as low-status workers. Instead of working for the benefit of their own communities, they laboured for private employers. Without ever ceding their Indigenous title, First Nations' resources were appropriated as the BC economy expanded, and their traditional way of life threatened.

First Nations student reads Scroll 1 - The land is very important to us. All of our needs—food, clothing, shelter, culture, our spirituality—are taken care of by the land, which is represented here by this blanket. In return, we take very seriously our responsibility to take care of the land.

Narrator: When the Europeans first arrived on Turtle Island there were many more Indigenous people than Europeans. You in the outer circle represent these newcomers, who depended on the First Nations people for your survival. You, the First Nations people, helped the newcomers to understand how you did things – how you taught your children, how you took care of people who were sick, how you lived off the land, and how your governments worked. These economies were well established, complex and diverse.

(*Narrator gives directions*) - All Europeans will now move around the inner circle and shake hands with First Nations people and then return to your own circle.

First Nations - Scroll 2: In the beginning there was lots of cooperation and support between us, the First Peoples, and the settlers. The settlers and their leaders recognized us as having our own governments, laws and territories. They recognized us as independent nations. They made agreements or treaties with us. These treaties explained how we were going to share the land and the water, the animals and the plants.

Narrator: These treaties were very important because they were agreements between you, the First Peoples, and the kings and queens of countries in Europe. They made these agreements with you because you were here first, the land belonged to you, and you had your own governments. The treaties officially recognized your power and independence as nations.

The Europeans understood they could not force their laws or way of life on the people who were here long before they ever arrived. They understood that you had rights.

European student reads Scroll A: In the Royal Proclamation of 1763, King George the Third said the Indigenous nations own their lands. The King said that the only legal way newcomers could gain control of those lands was by making treaties between the two nations. The year 2013 marks the 250th anniversary of the Royal Proclamation.

Narrator: Later on, the Government of Canada was formed, and the Royal Proclamation became part of Canadian law. For you, the Indigenous peoples, the treaties were very special and sacred agreements. They were statements of peace, friendship and sharing and they were based on respect and honesty.

First Nations - Scroll 3: Treaties explained how the land and waters would be shared and tried to make sure there would be peace between us, the original peoples and the newcomers. Sharing was very important to us. The hunters shared their food with everyone. And the families helped one another raise the children. In the treaties, we tried to help the Europeans understand what we meant by sharing.

Narrator: In British Columbia, settlement began with the establishment of Fort Victoria in 1843. First Nations people represented 30 nations and spoke 26 languages when the colonies on Vancouver Island and the mainland were formed. They had complex economies, developed over more than 10,000 years. There were almost no treaties and to this day most British Columbians live on unceded territory.

European – Scroll B: This was written by a European long ago in a journal at a fur trading post in BC: "The few hands available at this Post in Fort St. James are insufficient for the duties of the fall of 1853 and without the assistance of the Indians we could not get through with the work."

First Nations – Scroll 4: We worked at the Hudson's Bay Company fur posts around the province as employees and as trappers, bringing in pelts to be sold.

Narrator: The settlers and First Nations people co-operated as respected partners in the fur trade.

European – Scroll C - James Douglas, the Governor of Vancouver Island, sent a dispatch to England in 1856. He wrote: "...the object of the Indians in visiting this place is not to make War upon the White man, but to benefit by his presence, by selling their Furs and other commodities."

Narrator: First Nations people were the majority population in these early years. Only 30 years before the first train arrived in Vancouver, there were 1,000 settlers compared to 62,000 indigenous people.

First Nations – Scroll 5 --The settlers hired us to clear the land for farming. We were herders, sheep shears and ploughmen. Our families worked together on the farms in the Fraser Valley, picking berries and hops.

Narrator: Owners of large hops plantations depended on First Nations workers starting in the 1870s. The flowers of the hop plant, used in the making of beer, ripened in late August. Women and children picked the hop flowers, while the men took care of the plants, transported the full sacks and operated the kilns where the hops were processed. Pickers earned up to $3.00 day. Hundreds of First Nations families came together to work with people from many different nations. They traded food, shared news and held competitions. By the 1940s, mechanization replaced the need for their labour.

First Nations – Scroll 6 -- Many indigenous men worked in the lumber mills and logging camps. Charley Nowell of the Kwakwaka'wakw was working in North Vancouver in 1895. He remembers:

...(I) asked the manager if he could give me a job. He told me I could be a fireman in the sawmill. I says, 'I never did it before but I will try and do my best.' He says there is another Indian who has been working there for two years and will tell me what to do."

Narrator: Sawmills were established all over BC including the northwest corner where people of the Tsimshian nation lived. Besides working at saw mills, many First Nations families in this area worked independently, harvesting timber for the mills. The men did the actual falling while the women trimmed the logs, made the boom, drove the boat and gathered and prepared food for the loggers. This family-based work continued to the 1950s, when large logging companies took over.

European – Scroll D - On Vancouver Island, indigenous men showed settlers where coal seams could be mined and many of us worked as surface miners. The Victoria Gazette newspaper reported in 1858:

...."there are some thirty or fifty miners, mostly Indians, constantly employed in getting out the coal" and "Hundreds of natives, mostly women, (were) employed who conveyed the coal alongside the ships in canoes...."

Narrator: First Nations people mined for gold too on the Thompson River and worked at packing supplies for the flood of prospectors and merchants during the gold rush on the Fraser River in 1858. The First Peoples also helped build roads, including the Cariboo Road through the Fraser Canyon and along the Thompson River.

European – Scroll E - James Moore wrote in 1858: "whole tribe of Yale Indians moved down from Yale and camped on Hill's Bar, about three hundred men, women and children, and they also commenced to wash for gold."

European – Scroll F - Edgar Dewdney, a gold prospector, hired First Nations people to pack supplies. He wrote: "I picked out 18, some women. The old Indians were quite as good, if not better than the young ones."

First Nations – Scroll 7 - We built city streets and helped lay out the railway tracks alongside Chinese and other workers. We did the rough work of making bricks in Victoria too.

European – Scroll G - Colonel Wolfendon watched First Nations people building roads in the city of Victoria wrote:

"...a gang of Indians—it may be one hundred, under Grizzly Morris, a contractor...with pick, shovel and wheelbarrow making Belleville Street along the water."

European – Scroll H - The British Colonist newspaper stated in 1860: "There are several kilns in the vicinity of Victoria, now busily engaged in burning bricks....Labourers' in the yards are paid $30 per month and board. Most of the rough work however, is performed by Indians, who receive $20 per month."

First Nations – Scroll 8 - We crewed river steamers at a time when boats were crucial for people living in the interior of the province to connect with other communities.

European – Scroll I - Superintendent Powell wrote in 1884, "...the river steamers all prefer Indian crews, from the fact that the natives are found to be the most willing and active."

First Nations – Scroll 9 - "We dominated the longshore work, loading timber and other goods on to ships. In 1906 we formed our own union in North Vancouver and adopted the name, "Bows and Arrows." We fought racial prejudice on the waterfront and asserted our rights, alongside Chinese, English, Hawaiian and Chilean union members.

First Nations – Scroll 10 - In the salmon canneries all up and down the west coast, our women and children were employed in the thousands, processing salmon supplied by First Nations and other fishers.

European – Scroll J - A BC Fisheries officer said of the canneries at Skeena River, in 1884"...but the much greater part of the work is now done by Indians. The men enter into contract to supply salmon and the women and the children are handy workers and most useful in the various steps necessary to prepare fish for market."

First Nations – Scroll 11 - Albert (Sonny) McHalsie of the Sto:lo nation said: "The commercial fishery started at Fort Langley and our fishermen supplied all the salmon...They were entrepreneurs, that's exactly what they were. Once they saw a need for labour they just stepped in and gladly did it."

First Nations – Scroll 12– In the Fraser River fishers' strike of 1900 we united with white and Japanese workers to form the Fishermen's Union and sent a message to cannery owners that they had to share their profits. In 1931 some of these union leaders would help form the Native Brotherhood of BC, broadening the struggle for First Nations' rights.

First Nations – Scroll 13 - We were also entrepreneurs, buying and re-selling goods and artwork, running small sawmills and canneries.

European – Scroll K - Judge Mathew Begbie was in Hope, BC in 1860, and wrote that the First Nations people made essential contributions to the trading activities in the town.

Narrator: By 1885, the First Nations peoples' population had decreased because of the impact of government policies and would continue to decline for many years.

First Nations people resisted the taking of the land in many cases. But Europeans now had a different view of treaties. They say land as something to be bought and sold. As the fur trade dried up, the European newcomers turned more and more to farming and started looking for more land.

*(**Narrator directs two European students**):* These two Europeans will now begin to slowly fold the blanket in half.

Before too long, there were more Europeans than Indigenous peoples. One reason for this was the diseases the Europeans brought with them: diseases such as smallpox, measles and tuberculosis. You, the Indigenous peoples, suffered badly from these diseases because you had never had them in your communities before. Millions of you died. In fact, there are some people who believe that half the Indigenous people alive at the time died from these diseases. In some communities, nine out of ten people died.

*(**Narrator directs four First Nations students**)* - "Four people must now leave the circle and sit down. You represent the many Indigenous people who died from small pox after having come into contact with such blankets."

Narrator: Please be silent for a moment to remember those who died from the diseases.

*(**Narrator directs two First Nations students**.)* Two more First Nations people representing those who died of hunger and forced off your original land and away from your hunting grounds, will leave the circle and sit down.

Europeans started ignoring or changing their laws to make it easier for them to take your land. Some land was taken in war. Some land was taken after you died.

First Nations - scroll 14: As Indigenous peoples, we lost more than just land. Because the land is so important to us, when it was taken away some of us also lost our way of living, our culture and in some cases, our reason to live.

First Nations – Scroll 15 – Chief Johnny Chillihitzia speaking at a Special Joint Committee into Claims of the Allied Indian Tribes in 1926 said:

I want to speak to you about grazing. Long ago the Indians already started to have cattle, horses and everything and they had the use of the range and the Indians succeeded in getting large stock for themselves and at the time they had big use of the range; it was not under control then and they had a lot of stock, and it increased because there was range for the Indians at that time. Now the white people sell it between themselves, and they are all taken up, and the Indians have no more land, and finally the Indians' cattle diminished because they were short of land.

Narrator: In 1867 the Canadian constitution put "Indians and Lands reserved for Indians" under the control of the federal government. In 1876 all the laws dealing with Indigenous people were gathered together and put into the Indian Act.

European - Scroll L: Now hear this! According to the Indian Act of 1876 and the British North American Act of 1867, you and all of your territories are now under the direct control of the Canadian federal government. You will now be placed on reserves. (***Directs one First Nations student***) - Please fold the blanket until it is just large enough to stand on.

Narrator: The Indian Act completely changed your lives as Indigenous peoples. As long as your cultures were strong, it was difficult for the government to take your land. So the government used the Indian Act to attack who you were as peoples. Hunting and fishing was now limited. Your spiritual ceremonies, such as the potlatch, were now against the law. This didn't change until the 1950s.

You went from being strong, independent First Nations, with your own governments, to isolated "bands" that depended on the government. You were treated as second-class citizens.

You became the responsibility of the federal government. Through the Indian Act, the federal government continues to this day to deny you your basic rights. These rights are things that most Canadians take for granted, such as healthy schools, proper housing and clean running water. But it got even worse.

European – Scroll M (***Walks around the outside of the First Nations circle***)

You may not leave your reserve without a permit. You may not vote. You may not get together to talk about your rights. You may not practice your spirituality or your traditional forms of government. If you do any of these things, you may be put in jail.

Narrator: The Indian Act also tried to stop Indigenous peoples from fighting for their land. Under federal policy, all First Nations people who became doctors, teachers, or lawyers lost their legal status.

First Nations – Scroll 16 - The idea was that Indigenous people had to become more like the Europeans. We had to give up our status rights and become like other Canadians. We had to farm like them, go to residential schools where we were separated from our families for ten years and pray in the same churches, even though we weren't' and aren't' Europeans.

Narrator: From 1820 to the 1970s, the federal government took First Nations, Inuit and Metis children from our homes and communities and put them in boarding schools that were run by churches. Your parents didn't have a choice about this and neither did you. Sometimes the police arrived to take you away. These schools were often very far from your homes and you had to stay at them all or most of the year. Mostly you were not allowed to speak your own language and you were punished if you did. Often children weren't given enough food. The last Indian residential school closed in 1996.

(***Narrator directs four First Nations students):*** These four people represent these children of residential schools and must now leave the circle and sit down.

You represent those who were taken out of your communities and placed in residential schools far from your homes. While some students say they had positive experiences at the schools, most of you say that you suffered from very bad conditions and from different kinds of abuse. Many of you lost family connections and didn't learn your language, culture and traditions. Because you grew up in the schools and rarely went home, many of you never learned parenting skills. Some students died at the schools. Many of you never returned home, or were treated badly if you did.

Please be silent for another moment to honour those who died or were shunned because of residential schools.

(*Narrator gives directions to all those students who have sat down)* – In honor of all the First Nations people enduring and resisting over centuries and for a future of reconciliation

and justice, would the students now sitting down re-join their circle. Would one representative from the two circles slowly unfold the blanket?

Narrator: History does not stop here. You are encouraged to learn more about First Nations people, yesterday and today. How do Canada's policies and economies impact on First Nations' peoples' lives? Why are First Nations' essential contributions to early BC—and early Canada—invisible in our history books?

Closure Activity

All students return to the chairs. The teacher holds a feather (or other symbolic object) and tells students to share one idea/fact they learned from the exercise. (Give students a few minutes to think about their answer).

Before the teacher begins passing the feather, the basic idea of the "sharing circle" is discussed. This includes: (1) Everyone in the circle is equal. (2) While the person holding the feather talks, everyone must listen respectfully.

Extension activities

***** Bring in a guest speaker – a residential school survivor or another First Nations member of the local community.

* Ask students to research one of the following topics:

* The federal government apology for the residential schools system, which was given by Prime Minister Stephen Harper in Parliament in 2008 and began: "To the approximately 80,000 living former students and all family members and communities, the Government of Canada now recognized that it was wrong to forcibly remove children from their homes and we apologize for having done this."

*The Truth and Reconciliation Commission

* Shannen Koostachine from the Attawapiskat Cree Nation in Northern Ontario who had a dream about proper education for indigenous youth in the 21st century

*A present-day treaty in British Columbia

*The UN adopted the Declaration on the Rights of Indigenous Peoples. List five key rights in the declaration. Why was Canada one of four countries who originally refused to endorse the declaration in 2007? (Note: Canada has since endorsed the Treaty.)

*Violence against Indigenous women across Canada

*One account of First Nations resistance to government policies in the 1800s, 1900s and 2000s

Sources:

The Blanket Exercise, Kairos: Canadian Ecumenical Justice Initiatives, Third edition, revised August 2013.

Makuk: A New History of Aboriginal-White Relations, by John Sutton Lutz, UBC Press, Vancouver, 2008. (pp. 163-193)

BC First Nations Studies, (grade 12 textbook) Kenneth Campbell, Charles Menzies, Brent Peacock, BC Ministry of Education, Victoria, BC, 2003

Many thanks to Bertha Lansdowne, Aboriginal Education Co-ordinator, New Westminster for demonstrating Kairos' 'The Blanket Exercise' to my grade 12 students at Killarney Secondary School and Gail Stromquist, Aboriginal Education Co-ordinator at the BC Teachers' Federation along with the Aboriginal Education Advisory Committee and Chas Desjarlais for their feedback and assistance.

-Janet Nicol

Appendix A The Circles Exercise- The First Nations

First Nations -Scroll 1 - The land is very important to us. All of our needs—food, clothing, shelter, culture, our spirituality—are taken care of by the land, which is represented here by this blanket. In return, we take very seriously our responsibility to take care of the land.

First Nations - Scroll 2: In the beginning there was lots of cooperation and support between us, the First Peoples, and the settlers. The settlers and their leaders recognized us as having our own governments, laws and territories. They recognized us as independent nations. They made agreements or treaties with us. These treaties explained how we were going to share the land and the water, the animals and the plants.

First Nations - Scroll 3: Treaties explained how the land and waters would be shared and tried to make sure there would be peace between us, the original peoples and the newcomers. Sharing was very important to us. The hunters shared their food with everyone. And the families helped one another raise the children. In the treaties, we tried to help the Europeans understand what we meant by sharing.

First Nations – Scroll 4: We worked at the Hudson's Bay Company fur posts around the province as employees and as trappers, bringing in pelts to be sold.

First Nations – Scroll 5 --The settlers hired us to clear the land for farming. We were herders, sheep shears and ploughmen. Our families worked together on the farms in the Fraser Valley, picking berries and hops.

First Nations – Scroll 6 -- Many indigenous men worked in the lumber mills and logging camps. Charley Nowell of the Kwakwaka'wakw was working in North Vancouver in 1895. He remembers:

...(I) asked the manager if he could give me a job. He told me I could be a fireman in the sawmill. I says, 'I never did it before but I will try and do my best.' He says there is another Indian who has been working there for two years and will tell me what to do."

First Nations – Scroll 7 - We built city streets and helped lay out the railway tracks alongside Chinese and other workers. We did the rough work of making bricks in Victoria too.

First Nations – Scroll 8 - We crewed river steamers at a time when boats were crucial for people living in the interior of the province to connect with other communities.

First Nations – Scroll 9 - We dominated the longshore work, loading timber and other goods on to ships. In 1906 we formed our own union in North Vancouver and adopted the name, "Bows and Arrows." We fought racial prejudice on the waterfront and asserted our rights, alongside Chinese, English, Hawaiian and Chilean union members.

First Nations – Scroll 10 - In the salmon canneries all up and down the west coast, our women and children were employed in the thousands, processing salmon supplied by First Nations and other fishers.

First Nations – Scroll 11 - Albert (Sonny) McHalsie of the Sto:lo nation said: "The commercial fishery started at Fort Langley and our fishermen supplied all the salmon...They were entrepreneurs, that's exactly what they were. Once they saw a need for labour they just stepped in and gladly did it."

First Nations – Scroll 12– In the Fraser River fishers' strike of 1900 we united with white and Japanese workers to form the Fishermen's Union and sent a message to cannery owners that they had to share their profits. In 1931 some of these union leaders would help form the Native Brotherhood of BC, broadening the struggle for First Nations' rights.

First Nations – Scroll 13 - We were also entrepreneurs, buying and re-selling goods and artwork, running small sawmills and canneries.

First Nations - scroll 14: As Indigenous peoples, we lost more than just land. Because the land is so important to us, when it was taken away some of us also lost our way of living, our culture and in some cases, our reason to live.

First Nations – Scroll 15 – Chief Johnny Chillihitzia speaking at a Special Joint Committee into Claims of the Allied Indian Tribes in 1926 said: "I want to speak to you about grazing. Long ago the Indians already started to have cattle, horses and everything and they had the use of the range and the Indians succeeded in getting large stock for themselves and at the time they had big use of the range; it was not under control then and they had a lot of stock, and it increased because there was range for the Indians at that time. Now the white people sell it between themselves, and they are all taken up, and the Indians have no more land, and finally the Indians' cattle diminished because they were short of land."

First Nations – Scroll 16 – The idea was that Indigenous people had to become more like the Europeans. We had to give up our status rights and become like other Canadians. We had to farm like them, go to residential schools where we were separated from our families for ten years and pray in the same churches, even though we weren't and aren't Europeans.

Appendix B The Circles Exercise-The Europeans

European student Scroll A: In the Royal Proclamation of 1763, King George the Third said the Indigenous nations own their lands. The King said that the only legal way newcomers could gain control of those lands was by making treaties between the two nations. The year 2013 marks the 250th anniversary of the Royal Proclamation.

European – Scroll B: This was written by a European long ago in a journal at a fur trading post in BC: "The few hands available at this Post in Fort St. James are insufficient for the duties of the fall of 1853 and without the assistance of the Indians we could not get through with the work."

European – Scroll C - James Douglas, the Governor of Vancouver Island, sent a dispatch to England in 1856. He wrote: "...the object of the Indians in visiting this place is not to make War upon the White man, but to benefit by his presence, by selling their Furs and other commodities."

European – Scroll D - On Vancouver Island, indigenous men showed settlers where coal seams could be mined and many of us worked as surface miners. The Victoria Gazette newspaper reported in 1858:

...."there are some thirty or fifty miners, mostly Indians, constantly employed in getting out the coal" and "Hundreds of natives, mostly women, (were) employed who conveyed the coal alongside the ships in canoes...."

European – Scroll E - James Moore wrote in 1858: "whole tribe of Yale Indians moved down from Yale and camped on Hill's Bar, about three hundred men, women and children, and they also commenced to wash for gold."

European – Scroll F - Edgar Dewdney, a gold prospector, hired First Nations people to pack supplies. He wrote: "I picked out 18, some women. The old Indians were quite as good, if not better than the young ones."

European – Scroll G - Colonel Wolfendon watched First Nations people building roads in the city of Victoria wrote:
"...a gang of Indians—it may be one hundred, under Grizzly Morris, a contractor...with pick, shovel and wheelbarrow making Belleville Street along the water."

European – Scroll H - The British Colonist newspaper stated in 1860:
"There are several kilns in the vicinity of Victoria, now busily engaged in burning bricks....Labourers' in the yards are paid $30 per month and board. Most of the rough work however, is performed by Indians, who receive $20 per month."

European – Scroll I - Superintendent Powell wrote in 1884,
"...the river steamers all prefer Indian crews, from the fact that the natives are found to be the most willing and active."

European – Scroll J - A BC Fisheries officer said of the canneries at Skeena River, in 1884"...but the much greater part of the work is now done by Indians. The men enter into contract to supply salmon and the women and the children are handy workers and most useful in the various steps necessary to prepare fish for market."

European – Scroll K - Judge Mathew Begbie was in Hope, BC in 1860, and wrote that the First Nations people made essential contributions to the trading activities in the town.

European - Scroll L: Now hear this! According to the Indian Act of 1876 and the British North American Act of 1867, you and all of your territories are now under the direct control of the Canadian federal government. You will now be placed on reserves. (***Directs one First Nations student***) - Please fold the blanket until it is just large enough to stand on.

European – Scroll M (***Walks around the outside of the First Nations circle*****)**
You may not leave your reserve without a permit. You may not vote. You may not get together to talk about your rights. You may not practice your spirituality or your traditional forms of government. If you do any of these things, you may be put in jail.