

## PART 2

# Indigenous Research and Inquiry

Ideally students of BC First Peoples 12 will have the opportunity to carry out independent research and inquiry, with the appropriate levels of support they require. This section provides some background for students and teachers, with suggestions for undertaking independent projects.

It is organized in five parts:

1. Indigenous Research Methodologies
2. Developing Inquiry Projects
3. Inquiry Project Ideas
4. Assessing Primary and Secondary Sources
5. Guide to Historical Research

## 1. Indigenous Research Methodologies

For well over a century First Peoples have been “studied” by outsiders, with little or no attention paid to Cultural Protocols, and little or no benefit being reciprocated to the communities who shared their knowledge.

This excerpt from the Assembly of First Nations document *First Nations Ethics Guide on Research and Aboriginal Traditional Knowledge* summarizes some of the challenges First Peoples have encountered with researchers:

Researchers who are unfamiliar with Aboriginal Knowledge may not follow proper protocols or traditional laws in accessing, using, or interpreting the knowledge. Most First Nations consider improper access, collection, use, or interpretation of Aboriginal Knowledge an act of theft. First Nations have also experienced difficulties working with researchers who fail to understand that not all knowledge can be shared or disseminated. In the past, researchers have devalued Aboriginal Knowledge as biased, subjective, and non-empirical. Many researchers approach First Nations as research subjects instead of partners, which adds further difficulties when designing respectful research methods. Questions regarding ownership frequently arise since Aboriginal Knowledge is legally ambiguous.\*

Indigenous Research Methodologies are generally applied at universities, government agencies and other institutions that conduct research with or involving Indigenous communities. However, the underlying principles of these methodologies can be applied by secondary school students to provide guidelines for their research and inquiry projects.

\* *First Nations Ethics Guide on Research and Aboriginal Traditional Knowledge*. Assembly of First Nations. [https://www.afn.ca/uploads/files/fn\\_ethics\\_guide\\_on\\_research\\_and\\_atk.pdf](https://www.afn.ca/uploads/files/fn_ethics_guide_on_research_and_atk.pdf)

# Indigenous Research and Inquiry


## Introducing Indigenous Research Methodologies

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Students can begin to understand some of the features of Indigenous Research Methodologies by viewing three short videos which look at the topic from different perspectives.

The suggested videos are:

- *Indigenous Research Methodology*. beetherizzad, 2017. 5:11. <https://youtu.be/e7A0iLeOO30>
    - Little Grey Horse, Rodney McLeod, an Indigenous university student in Edmonton, gives his personal perspectives on Indigenous Research Methodologies in this creatively-produced video.
  - *Indigenous Research as Storytelling*. RED Talks, 2017. 7:50 min. <https://youtu.be/4kcrXNurZfY>
    - Abigail Echo-Hawk, an Indigenous researcher from Alaska, discusses the importance of Indigenous research methods from the perspective of health administration. Students will be engaged with the story she begins her talk with.
  - *Decolonizing Methodologies: Can relational research be a basis for renewed relationships?* Concordia University, 2016. 5:03 min. <https://youtu.be/rqYiCrZKm0M>
    - Two professors from Concordia University in Montreal discuss the role of research in colonialism, and how new types of research can renew relationships.
- Give students an opportunity to view at least one of the videos. You could show them all to the class, or have groups view one of the videos and report their responses to the rest of the class.
  - Students can discuss the ideas on Line Master IRI-1, page 44, *Indigenous Research Methodologies*, to learn about what Indigenous Research Methodologies involve.

 Line Master IRI-1,  
page 44, *Indigenous  
Research Methodologies*

### Key Features of Indigenous Research Methodologies

1. Responsibility of researchers
  - Relationships: Indigenous research is about building relationships between researchers and Indigenous communities. They build relationships with the topic, the people involved, the knowledge shared, and their audience.
  - Reciprocity: giving back, making sure the knowledge you have gained is shared with others.
  - Protocols: It is the responsibility of the researchers to understand and follow Protocols of the community that is sharing its knowledge.
2. Holistic approach
  - Indigenous research uses many sources of knowledge, including knowledge from the land, Traditional Stories, traditional teachings, spirituality, ceremonies, and dreams, as well as academic knowledge.
  - It involves all aspects of being human: mental, physical, emotional and spiritual.
3. Making personal connections with the topic
  - “Writing yourself into the project.” Interpreting what you learn through your own experiences. This involves reciprocity and relationships, giving back by sharing something of yourself as you contribute to the research.

## Indigenous Research and Inquiry

### Using Indigenous Research Methodologies in Secondary School

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- Students can work in groups to brainstorm ways that these methods could be applied in their research and inquiry projects.
- Students can consider a hypothetical research topic and suggest how the research would look using Indigenous Research Methodologies, and how it would look without using them – that is, a standard research approach.
- Ask students to think about the 7E Model for Inquiry that is discussed on page 36. Ask students to suggest what features of Indigenous Research Methodologies it includes. Ask students to identify aspects of the methodologies that are missing. (For example, the reciprocity piece.)
- As a class, decide on the key features of Indigenous Research Methodologies that they can apply in their research and inquiry projects.

## 2. Developing Inquiry Projects

Inquiry-based learning fits well with a First Peoples' pedagogical approach and First Peoples Principles of Learning.

Suggestions for inquiry activities occur throughout this teacher resource guide. Each Investigation begins with Questions for Inquiry which can be used to guide your lesson planning.

### Attributes of Inquiry

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Inquiry-based learning:

- **is student driven to varying degrees, depending on the type or level of inquiry:** students make decisions and take responsibility for their learning connected to the curriculum; the teacher's role is to provide structure and support as needed
- **is authentic:** students are provided with opportunities to explore real-life experiences based on curricular expectations
- **involves some direct instruction:** this occurs as needed, primarily when students require specific information or skills to move forward
- **encourages reflection on learning:** students discuss daily why, how, and what they are learning
- **requires patience and time:** students are given the time needed to explore their ideas and thinking
- **needs modelling:** teachers model curiosity, how to create questions, engage with texts, and reflect
- **requires teacher support:** teachers intervene at appropriate moments to make sure students understand the concepts and processes, and are engaged in learning

### Levels of Inquiry

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Independent inquiry involves using a variety of skills. It is essential that students are given opportunities to learn and practice these skills before taking on an independent inquiry project.

## Indigenous Research and Inquiry

Inquiry-based approaches range from teacher-directed to student-directed. Approaching a topic from different levels of inquiry can help with customizing activities to students' needs.

- **Structured Inquiry:**  
Students investigate a teacher-presented question through a prescribed process.
- **Guided Inquiry:**  
Students investigate a teacher-presented question using student designed or chosen processes. Students develop processes for inquiry, synthesize, and communicate the learning independently. Teacher is a guide, providing ongoing feedback and posing further questions.
- **Open or Independent Inquiry:**  
Students participate in an activity in which they generate the questions based on an area being studied, design the processes for inquiry, synthesize, and communicate the learning independently.

### Inquiry Processes

There are a variety of processes and frameworks that can be used to guide student inquiry. Some are outlined below.

#### 1. Know-Wonder-Learn

You may want to start small using the K-W-L strategy with students who are unfamiliar with inquiry, or to introduce a short investigation on a topic.

- **K:** What do I know about the topic? What do I think I know?
- **W:** What do I wonder about the topic? What do I want to find out? What questions do I have?
- **L:** What have I learned about the topic from my research?

#### 2. 7E Model


The 7E model came about during the development of the *Science First Peoples Teacher Resource Guide 5-9* (FNESC/FNSA 2016. <http://www.fnesc.ca/science-first-peoples/>). It was based on the 5E model used by teachers to develop experiential learning activities (Engage, Explore, Explain, Elaborate, Evaluate) with the addition of two components that include Indigenous Knowledge: Environment and Elders.

- **Environment.** Situate the lessons in the local land and environment. This builds an appreciation for the concept that everything is connected to everything else and taps into a sense of Place.
  - Environment also includes creating a classroom environment that encourages students to be curious, take risks and reflect on their journeys.
- **Engage.** Capture students attention and curiosity. Raise relevant questions. Connect what students know with a new question or idea. Ask a question, show something interesting, pose a problem.
- **Explore.** Experiential activities for students to observe, record, connect ideas, ask questions, usually in groups. Teachers are coaches and facilitators.

## Indigenous Research and Inquiry

- **Elder.** Elders, Knowledge Keepers, and other knowledgeable community members represent the Traditional Knowledge and Wisdom held by the community. Where Elders or other Knowledge Keepers are not available, students may consult other authentic and appropriate cultural resources such as video, print and online sources.
- **Explain.** Describe observations and come up with explanations. Develop vocabulary, apply and interpret evidence. Students reflect on their processes, thinking and conclusions. Teachers guide students with questions and suggest additional resources.
- **Elaborate.** Use information to extend learning to new situations. Make connections to their personal lives and to society. Teachers help students broaden understanding.
- **Evaluate.** Students demonstrate their understanding of concepts and skills learned. Teachers ask open-ended questions and encourage students to self-assess their learning.

Students can use Line Master IRI-2, page 45, *7E Model for Inquiry*, to guide their use of the framework in their inquiries.

 Line Master IRI-2, page 45, *7E Model for Inquiry*

### 3. Six Thinking Hats

Apply Edward de Bono's 6 Thinking Hats to an inquiry by exploring a topic from different perspectives.

- Engage
- Question
- Investigate
- Communicate
- Reflect

For more information see <http://www.edwarddebonofoundation.com/Creative-Thinking-Techniques/Six-Thinking-Hats.html>

### Additional Suggestions

- Give students opportunities to use multiple formats for presenting their learning, such as song, weaving, podcasts, song-writing, visual journals/ essays, mind maps, oral presentations, artwork, poetry collections.
- **Community Collaboration: Developing Community Based Projects**  
In some local contexts students may be able to develop a project in connection with a First Nations community or Indigenous group. This could be with a department of the First Nation government, an Elders or senior's group, a Friendship Centre, an Indigenous business, or other urban or community organization.
- Possibly opportunities could be provided for students to learn through mentoring.

### 3. Inquiry Project Ideas

While the Theme Units provide suggestions for inquiries, there are many other significant topics that are not covered there. The following are some possible topics that may inspire students and classes to develop their own inquiries.

#### BC First Peoples Research Topics

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1. Indigenous Research Methodologists  
How are Indigenous Research Methodologies and Reconciliation connected?
2. Internet Stories  
How can the Internet and digital technologies be respectfully used for Indigenous Storytelling?
3. Indigenous Knowledge on the Internet  
Who controls it? Can it be controlled?  
What should go on the Internet and what should not?
4. Decolonization  
Is decolonization possible? Is it necessary?
5. Indigenous Veterans  
How have Indigenous soldiers been treated in the past, and how are they treated now?
6. Water in First Nations Communities  
Why has access to clean water been such a struggle for many First Nations?
7. Technology innovation through Indigenous perspectives and worldview  
How can Indigenous perspectives impact the development of technology?
8. Art – modern art, fashion design, dance  
What are some ways that contemporary Indigenous artists are achieving success?
9. Music- overlap of traditional and modern mediums  
How are Indigenous musicians merging the traditional and contemporary?
10. Language revitalization  
In what ways are First Peoples protecting and relearning their traditional languages?
11. Environmental stewardship  
In what ways are First Peoples Traditional Knowledge supporting environmental stewardship in BC?

## Indigenous Research and Inquiry

12. Disease and Depopulation  
What are some of the long term impacts of disease on First Peoples in BC?
13. Repatriation of cultural artifacts  
Why should museums return cultural artifacts to their original homes?
14. Impacts of climate change on communities, migration routes, etc.  
In what ways in climate change impacting local First Nations communities?
15. Reconciliation  
Is reconciliation possible?
16. Indigenous Representation in Mainstream Media  
Is the way Indigenous people are represented in the media changing?
17. Progress on TRC Calls to Action  
What progress has been made on the TRC Calls to Action?
18. Progress on Murdered and Missing Indigenous Women and Girls report.  
What progress has been made on the Murdered and Missing Indigenous Women and Girls report?

### 4. Assessing Primary and Secondary Sources

This section gives suggestions for students to analyse primary and secondary resource materials for bias, reliability and validity.

#### Evaluating Authentic Resources

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To help become aware of Indigenous resources that are available to them, students can evaluate resources for authenticity.

- Students or groups can choose a resource, evaluate it for authenticity and share out with the class.
  - It could be a physical resource such as a book, or an online or digital resource.
- Students can use the authentic First Peoples resources criteria to evaluate the resource:

#### *Criteria for Authentic First Peoples Resources*

- Authentic First Peoples resources are historical or contemporary books or other information sources that present authentic First Peoples voices. That is, they are created by First Peoples or through the substantial contributions of First Peoples.
  - They depict themes and issues that are important within First Peoples cultures.
  - They incorporate First Peoples story-telling techniques and features as applicable (for example, circular structure, repetition, weaving in of spirituality, humour).
- Ask questions about the resource, such as
    - Who is telling the story?
    - Why is the story being told? Is its purpose, for example, informational, memoir, entertainment, or arguing a position?
    - Is anyone profiting from this information?
    - What acknowledgements are, or are not included?
    - How is the author an authority on the subject?
    - Has anyone given this author permission to share their ideas connected to culture outside of personal experience?
  - For further discussion see the article “Check the tag on that ‘Indian’ story: How to find authentic Indigenous stories.” Chelsea Vowell, *Indigenous Writes*, pages 92-99.

#### Primary Source Documents

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Primary sources are the only evidence we have of the past. But they are often just snippets or snapshots of history. They are often incomplete and have little context. That is why we need to use critical thinking when we analyse a primary source document. The questions we ask about the documents are just as important as the information they contain.



## Indigenous Research and Inquiry

### Finding First Peoples Voices

The Oral Traditions of First Peoples are primary sources with incredible richness. However, they are not always available to students, or they may not deal with some of the major historical topics that are being studied.

When researching primary sources that are written, it can be difficult to find Indigenous voices. Historical documents were predominately created by Euro-Canadians. Sometimes, such as in government documents, it is possible to find First Peoples voices in items such as correspondence, petitions and recorded speeches.

### Analysing documents

- The first step is to contextualize the document by understanding the time period and the document's intended purpose.
- Examine the source
  - Bias
  - Point of view
  - Frame of reference
  - Validity
  - Reliability
  - Time and place
- Students can work together to develop a checklist of points to look for when analysing primary source documents, or a list of questions to think about.
- Give students some sample primary source documents to test out their checklist or questions. For example, students can use the documents found in *Indian Residential Schools and Reconciliation, Grade 10*
  - Case Study 1, Student Protests – Running Away. See pages 71 to 78.

### Secondary Source Documents

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- Ask students to suggest how secondary source documents are different from primary sources.
- Discuss how we can tell if a secondary source is trustworthy. What do we need to know about the source?
- Discuss some differences between published sources and digital sources on the Internet. Ask, do we have to approach these sources differently?
- Students can visit some selected website to assess their reliability.
- In groups list questions to ask about a secondary source when doing research. The class could compile a list and it can be posted as an anchor chart.

### 5. Guide to Historical Research

Wherever possible, students can include research using primary source materials in their projects. There is a wealth of archival materials relating to the First Peoples in BC available on line. Following are some of the main historical sources for researching First Peoples in BC.

#### Contemporary sources

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- Local and community resources
  - people (Elders, leaders, family members)
  - institutions (First Nations governments, museums)
  - websites
- Libraries
  - school and community libraries, using inter-library loan
  - using both fiction and non-fiction
  - identifying recently published books by First Peoples

#### Online Archives

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There was a time that researchers had to go to libraries and archives to study historical documents, but today more and more documents are available online. These are some of the useful archival sources that hold historical information about First Peoples and colonization.

#### National Centre for Truth and Reconciliation

- Main site: Includes links to each BC residential school. <https://nctr.ca>
- The NCTR Archives page has links to find many other documents: <https://nctr.ca/records/view-your-records/archives/>

#### Library and Archives Canada

- Department of Indian Affairs Annual Reports, 1864-1990. Go to the Library and Archives Canada website (<https://library-archives.canada.ca>) and search for “Indian Affairs Annual Reports.”

#### Union of BC Indian Chiefs

The UBCIC has a large online archives of documents. See the website at <https://www.ubcic.bc.ca/library>.

Of particular note is their website *Our Homes are Bleeding*. Digital Collection Teachers Guide at <https://tinyurl.com/fnesc952>. It focuses on documents related to the McKenna-McBride Commission.

#### Historical Newspapers

Newspapers can be a good source of primary source material, although they usually give the mainstream point of view. First Peoples’ voices are relatively rare. All these newspapers are free to access online. (Other papers may be available through digital resources of local libraries.)

- *British Colonist* (1858-1980)  
This newspaper from Victoria covers 1858 to 1980, making it an accessible public record of many events of early colonization throughout BC.  
<http://www.britishcolonist.ca/>

## Indigenous Research and Inquiry

- *Victoria Daily Times*. (1884-1944) Using this Victoria newspaper gives students an opportunity to read about certain events from another perspective. <https://archive.org/details/victoriadailytimes>
- *Prince Rupert Daily News*. (1911-1954) News about Prince Rupert and the North Coast, Skeena River and Haida Gwaii regions. <https://prnewspaperarchives.ca/>
- Prince George Newspapers  
This collection has digitized several newspapers from the early days of Fort George to Prince George in more recent times. Dates from about 1909 to 1960. <http://pgnewspapers.pgpl.ca/>
- BC Historical Newspapers  
Digitized versions of historical papers from around the province. The titles, which range from the Abbotsford Post to the Ymir Mirror, date from 1859 to 1995. The home page has a map so students can determine if there are any early newspapers from your area.
  - <https://open.library.ubc.ca/collections/bcnewspapers>

### Vancouver First Nations history in Vancouver Archives

- In the early 20th century, Vancouver City Archivist J. S. Matthews interviewed many Indigenous and non-Indigenous people to record the city's early history. His records are available online and provide information about many topics, including First Nations places and names around Vancouver. Go to the Internet Archive at <https://archive.org>. Search for "Matthews Early Vancouver." There are 7 volumes.
- One of the principal people who shared their knowledge with Matthews was August Jack Khahtsahlano (Kitsilano). Matthews collected those conversations in its own book. See *Conversations with Khahtsahlano, 1932-1954*. [https://archive.org/details/ConversationsWithKhahtsahlano1932-1954\\_346](https://archive.org/details/ConversationsWithKhahtsahlano1932-1954_346)

### Internet Archive

This online library at <https://archive.org/> has a vast number of digitized books, including many out-of-print books relating to First Peoples in BC. Students can search for titles or keywords in out-of-print books.

### Photograph Research

Many local and provincial archives and museums have uploaded their photograph collections, which often contain images relevant to First Peoples. Note that different libraries use different terms to identify Indigenous content, so students should use a number of search terms, including First Nations, Indigenous, native and Indian. When searching for specific First Nations or communities, they will need to use historical as well as contemporary terms.

These are some large collections that cover many areas of the province:

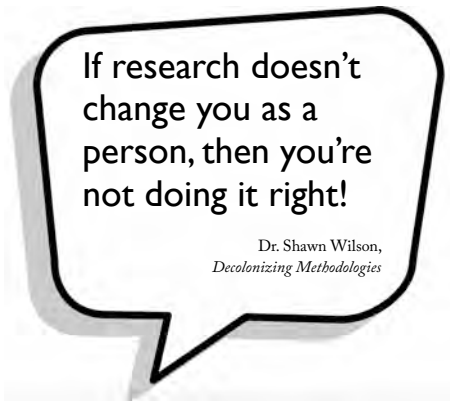
- BC Archives. <https://search-bcarchives.royalbcmuseum.bc.ca/>
- City of Vancouver Archives. <https://searcharchives.vancouver.ca/>
- Vancouver Public Library <https://www.vpl.ca/historicalphotos>
- Simon Fraser Digitized Collections. <https://digital.lib.sfu.ca/>
- University of Northern BC, Northern BC Archives. <https://libguides.unbc.ca/archives/home>

# Indigenous Research Methodologies

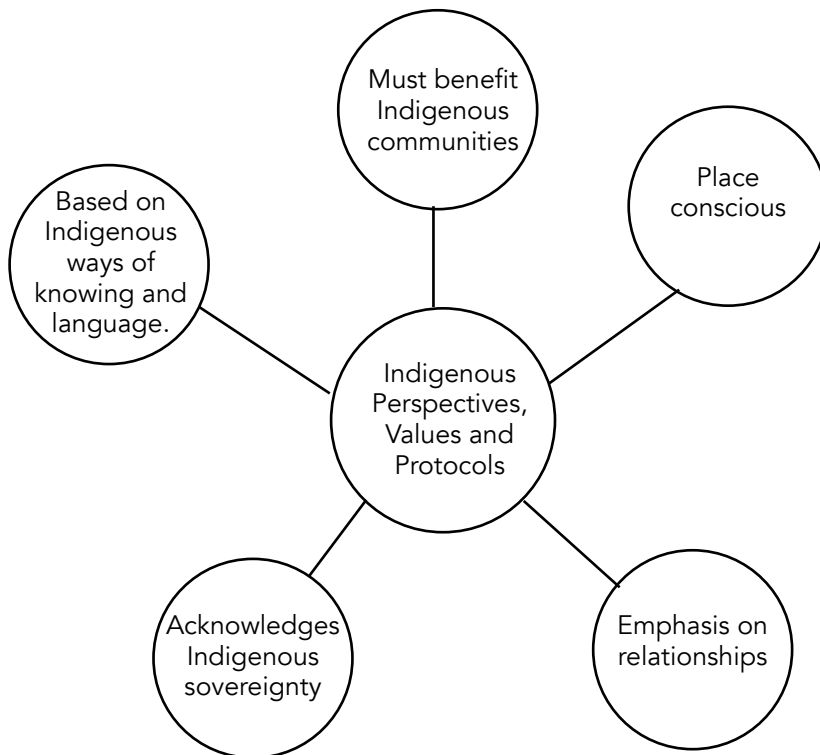
To me an Indigenous methodology means talking about relational accountability. As a researcher you are answering to *all your relations* when you are doing research. You are not answering questions of validity or reliability or making judgments of better or worse. Instead you should be fulfilling your relationships with the world around you.

So your methodology has to ask different questions: rather than asking about validity or reliability, you are asking how am I fulfilling my role in this relationship? The axiology or morals need to be an integral part of the methodology so that when I am gaining knowledge, I am not just gaining in some abstract pursuit; I am gaining knowledge in order to fulfill my end of the research relationship. This becomes my methodology, an Indigenous methodology, by looking at relational accountability or being accountable to *all my relations*.

Source: What Is Indigenous Research Methodology? Shawn Wilson. *Canadian Journal of Native Education*; 2001; 25, 2; ProQuest Central pg. 175



## A View of Indigenous Research Methodologies

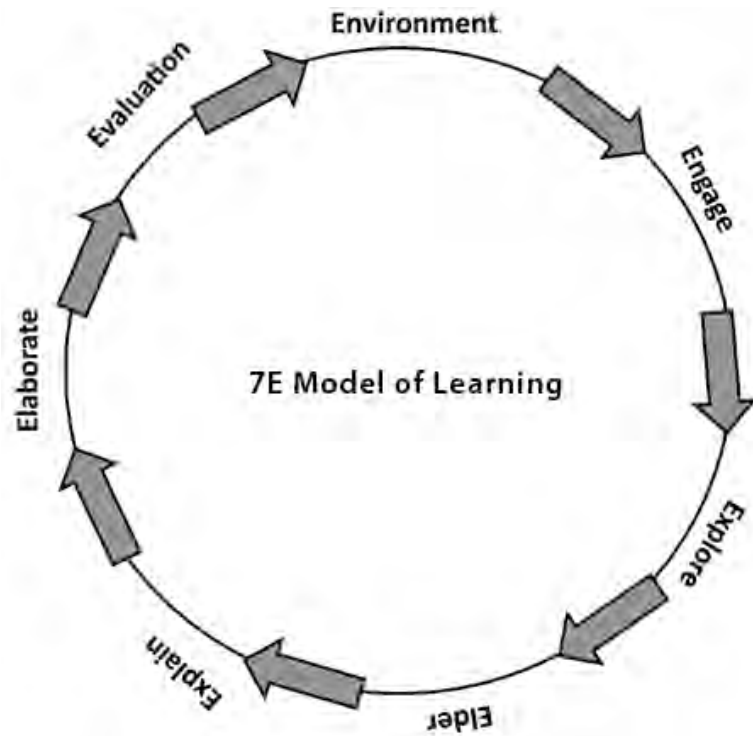


"If researchers don't follow cultural protocol and don't take the necessary time to develop respectful relationships with Elder teachers, but instead begin to pose questions, they may find that the teachers answer the questions indirectly or not at all ... Researchers need to learn and to appreciate the form and process of teacher-learner protocol, the form of communication, and the social principles and practices embedded in the First Nations cultural context. None of these steps is easy, quick or simple."

Joanne Archibald, *Indigenous Storywork*, UBC Press 2008, p 38.

Adapted from "When Research is Relational: Supporting the Research Practices of Indigenous Studies Scholars. <https://sr.ithaka.org/publications/supporting-the-research-practices-of-indigenous-studies-scholars/>

# 7E Model for Inquiry



## Environment

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Have you gone out to the environment, if possible, and explored your question?  
How can you make connections between your research and a sense of place?

## Engage

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What do you already know? What do you want to know about the question?

## Explore

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Observe, record, connect ideas, and ask questions. Find out more details about the question.

## Elder

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Elders and other knowledgeable community members represent the Indigenous Knowledge held by the community. Are you able to learn from an Indigenous Elder or Knowledge Keeper? Are there traditional stories related to your topic? What words are there in the local First Nations language?

Where Elders or other Knowledge Keepers are not available, you may need to consult other authentic and appropriate cultural resources such as video, print and online sources.

## Explain

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Record your observations and research findings. Plan how you are going to present the answer to your question.

## Elaborate

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What other questions come out of your research? Complete your project.

## Evaluate

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How did you do? Were you satisfied with the answer to your question?



# Unit 1

## Here, Now

### Overview

This unit is a starting place for the study of BC First Peoples 12. It gives suggestions for setting the stage for the coursework to follow.

It is intended to help students and teachers assess their understandings of important concepts and contemporary social issues concerning First Peoples in BC.

The unit starts with the local (here) and the contemporary (now) lives of First Peoples in BC. Students consider various aspects of the lives and relationships of contemporary First Peoples in BC within the broader BC and Canadian society.

To support the intention of student-centred learning, suggestions are given for collaborative planning for the course.

It also includes suggestions for some activities that can be carried throughout the course, and others which can be used at the end of the course.

### *Essential Understandings*

- Despite efforts by colonizers to assimilate them, BC First Nations continue to sustain cultural and individual diversity based on connections to place.
- There are important protocols to be understood when learning about First Peoples.
- By developing a deeper understanding of First Peoples lives and experience, we can counter ignorance, misunderstandings, and stereotypes.

### *Guiding Questions*

- In what ways can we learn about historical and contemporary issues of First Peoples in BC?
- What is important to learn about First Peoples in BC?
- How does awareness of local Indigenous protocols contribute to the world?

## Focus on Learning Goals

While many or all the First Peoples Principles of Learning and BC Learning Standards may be relevant, the following are suggested as a focus in this Theme Unit.

### ***First Peoples Principles of Learning***

*Learning involves patience and time.*

This principle recognizes the circular nature of learning. Students need patience and time to fully absorb and deepen their learning, and to have opportunities to explore ideas in different contexts and perspectives. This unit has suggestions for beginning and ending the course, as well as an over-arching project that allows students to revisit the theme of reciprocity throughout the course.

### ***BC Learning Standards***

Content Learning Standards

#### **BC First Peoples 12**

Focus Content Learning Standards

- Traditional territories of the B.C. First Nations and relationships with the land
- Contemporary challenges facing B.C. First Peoples, including legacies of colonialism



## Unit 1 Here, Now

### Resources

This is an overview of the required resources for the activities in each Investigation. Additional optional sources are mentioned in the activities.

#### Investigation 2

- Line Master 1-1, page 69, *First Nations Profile*
- First Peoples' Cultural Council's *First Peoples' Map of BC*. <https://maps.fpcc.ca/>

#### Investigation 3

- Line Master 1-2, page 70, *Protocol Perspectives*
- Line Master 1-3, page 71, *Welcomes and Acknowledgements*
- *Indigenous Arts Protocols*. Ontario Arts Council, 2016. <https://www.youtube.com/watch?v=c6VuHJi6O0Q>  
Transcript: <https://www.arts.on.ca/oac/media/oac/Video%20Transcripts/Indigenous-Arts-Protocols.pdf>
- Videos about Protocols
  - *Haítzaqv̓ Aíá'ci - Heiltsuk Bighouse*. River Voices, 2018. 5:46 min. <https://www.youtube.com/watch?v=jH8vxFxHGII>
  - *Long Jim and other Chilcotin Stories*. River Voices, 2018. 8:02 min. [https://youtu.be/9w\\_4myWpBUg](https://youtu.be/9w_4myWpBUg)
  - *A Visit to Tla-o-qui-aht Tribal Parks: Joe's Studio in the Forest*. River Voices, 2017. 4:32 min. <https://youtu.be/Y8OMg3SMF9A>
  - *First Nations Studies Students Introductory Protocol at Vancouver Island University*. VI University, 2016. 1:14 min. <https://youtu.be/AW0zkBXpCBA>
- Joseph, Bob. *Guidebook to Indigenous Protocol*. Indigenous Corporate Training Inc, 2019. <https://tinyurl.com/fnesc722>
- *First Nations University of Canada professor explains the importance of elders in the community*. CBC, 2019. 1:55 min. <https://youtu.be/BdRe3cD6Ijk>
- Métis Elder Protocols. <http://www.metismuseum.ca/resource.php/15031>

#### Investigation 4

- Walking Eagle News <https://tinyurl.com/fnesc213>
- Stereotyping First Peoples
  - Younging, Gregory. *Elements of Indigenous Style: A Guide for Writing By and About Indigenous Peoples*. Brush Education, 2018
  - Reporting in Indigenous Communities website, <https://tinyurl.com/fnesc723>
  - Sims, Daniel. "Not That Kind of Indian:" The Problem with Generalizing Indigenous Peoples in Contemporary Scholarship and Pedagogy. Activehistory website. <https://tinyurl.com/fnesc214>
- First Voices language website. <https://www.firstvoices.com>
- Resources about diversity of First Peoples
  - Gray, Lynda. *First Nations 101*. Adaawx Publishing, 2022
  - Indigenous Corporate Training web page: Respecting the Cultural Diversity of Indigenous Peoples. <https://tinyurl.com/fnesc718>

#### Investigation 6

- Line Master 1-4, page 72 *First Peoples Principles of Learning*
- Line Master 1-5, page 73 to page 75, *First Peoples Principles of Learning – Planning Guide*

## Outline of Investigations

These Investigations have more activities than most teachers will incorporate into their units. It is not expected that you will use all of the activities, or follow the sequence as it is described. The activities are intended to be adapted to fit the needs of your students and classroom.

The activities are intended to inspire ways that you can respectfully include relevant First Peoples' knowledge and perspectives in your course.

For more information, see Using The BC First Peoples 12 Teacher Resource Guide, page 6.

- Major Project: Give Back, Carry Forward
  - a. Documenting Significant Learning
  - b. During the Course
  - c. Course End: Closing the Circle
- 1. Introduction to BC First Peoples 12
  - a. Begin with a Welcome to the Course
  - b. What is Important?
  - c. You and the Media
- 2. Local Indigenous Communities
  - a. The Local First Nations Community
  - b. Urban Indigenous Communities
  - c. First Peoples Representation in Local Towns
- 3. First Peoples' Community Protocols
  - a. What Are Protocols?
  - b. Everyday Protocols
  - c. Being Aware of First Peoples Protocols
  - d. Protocols for Respecting Elders
  - e. Territorial Acknowledgments
  - f. Protocol Guidelines
- 4. Diversity of First Peoples in BC
  - a. Public Misunderstandings About First Peoples Diversity in Canada
  - b. Diversity and the Land
  - c. Diversity and Language
  - d. Respecting Diversity
  - e. Communicating Diversity
- 5. What is Important for First Peoples Today?
  - a. Diversity in Successes and Challenges
  - b. What is Important for Local Communities?
- 6. Developing Goals for BC First Peoples 12
  - a. Class and Personal Goals
  - b. Planning with the First Peoples Principles of Learning
- 7. Give Back, Carry Forward
  - a. What is Reciprocity?
  - b. Giving Back and Reconciliation
  - c. Major Project

## Major Project

### Give Back, Carry Forward

Students can participate in a course-long project that incorporates reciprocity and learning by using what they learn to give back and to carry learning forward.

- This is a cumulative project that is both reciprocal, and showcases the learning students have acquired throughout the course.
- Students will find ways of reciprocating the opportunities of gaining knowledge to First Peoples in some way.
- Students will develop ways that they can showcase their important learnings throughout the course by giving back in an authentic way, and planning ways they can carry their learning forward beyond the end of the course.
- Students will plan ways to carry learning beyond the course in continued personal learning or action.
- At the end of the year, students can be given the opportunity to present their projects in a ‘science fair’ style exhibition in which school and community partners, including local Indigenous community representatives, are welcomed in to the school to both participate in the learning, and to witness the learning that the students are showcasing.

#### a. Documenting Significant Learning

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Students will need a place where they can record and reflect on their learnings as they progress through the course. Options could include a portfolio, log, journal or scrapbook of notes, reflections, articles, and other evidence of their learning.

Decide if all students will follow a similar process to document their learning, or if they can choose on their own.

#### b. During the Course

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Each Theme Unit concludes with a short activity, “Give Back, Carry Forward,” that guides students in reflecting and documenting their significant learnings from that unit. The questions are the same for each unit. You may want to expand on them with more specific directions for your students and topics. The activities are:

- What Did You Learn? Students can consider these questions:
  - What is one new thing you learned in this unit that you would consider a gift?
  - What is one thing growing out of your learning that you can take action on?
  - What are some new things you learned about where you live?
  - What did you learn about yourself?
- Documenting learning. Students can discuss or share ideas for documenting their learning.
  - Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both “giving back” and “carry forward” what they have learned.

### c. Course End: Closing the Circle

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Decide as a class how to bring the project to closure. While you may have already discussed it earlier in the course, leave the options open to change.

- The final stage of the project should include:
  - an action plan for giving back. This could be an individual action, a collective action with the whole class, or both.
  - clear indicators of how the learning will be carried forward, that is, extended beyond the project itself, in continued personal learning or action.
- Paying It Forward: Students can prepare a welcome to the course for next year's students. In this way they can embody the responsibility and reciprocity inherent in the course. One suggestion that has been valuable is for students to write letters to future students.
- Project Showcase. Students can hold an end-of-the-year event that showcases their work on the project. The audience could include parents, school and community partners (local Indigenous community representatives).
  - Prior to presenting to the community partners, you may wish to offer students the option to practice by presenting to each other in small groups. This can allow students to polish their responses to potential questions posed by members of the community.
  - Ensure that local First Peoples' protocols are followed in the event that your class or school is holding a gathering to showcase this learning as outlined above. Contact the Indigenous Education Department to collaborate and plan. Ensure you acknowledge the territory, and have some way to thank the community partners for coming, such as refreshments or a thank-you card from students.
- Final Project Reflective Questions:
  - In considering what you have learned about "giving back" and "reciprocity," how is this project reflective of "giving back" as a means of continuing the knowledge that you have gained?
  - What actions will you take moving forward to reflect what you have learned?
- Final Project Assessment Criteria. You will likely develop your own assessment criteria with the class, but here are some suggestions:
  - The cumulative project includes a log, journal, or scrapbook indicating a progression of learning throughout the course, including research on existing reconciliation projects.
  - It includes a visual representation of learning such as Powerpoint, poster, or video that accurately shows how the student has reformulated their learning into a new personal understanding of the knowledge gained.
  - Students show clear indicators of how the learning and action connected to Reconciliation and 'giving back' will extend beyond the project itself, in continued personal learning or action.
  - Students are fully prepared to answer a variety of questions about the project at hand, and present their project to the community guests as part of the learning fair format.

### Investigation 1 Introduction to BC First Peoples 12

These activities can be used to introduce students to the course.

#### *Questions for Inquiry*

- What do you hope to learn from this course?
- How do you receive and interpret information about First Peoples lives and experiences?

#### a. Begin with a Welcome to the Course

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Make the beginning of the course a special occasion. Create a special introduction to convey the unique opportunity students have in taking this course, the importance of the knowledge they bring to it, and the significance of the ideas and concepts they will study.

To be successful, a welcome will need to be authentic, and it will be appropriate to the local Indigenous communities. Suggestions include:

- Invite an Indigenous leader or educator to welcome the class, such as an Elder, Local Government Education Liaison, language teacher or district Indigenous staff member. Ensure you inform them of the purpose of the event.
- Give a Territorial Acknowledgment, if not in a First Nations school.
- Include significant Protocols of local First Nations, where appropriate.
  - For example, one class in Kwantlen territory introduced The Seven Laws of Life in the Community Protocol to honour Oral Tradition and Protocol, and to connect to the District's Enhancement Agreement.
- Share some food.
- Present the welcome or letters prepared by last year's class, if they have been created. See Major Project, "Paying it Forward," above.
- The teacher can give a personal introduction.

#### b. What is Important?

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Discuss with students their expectations of BC First Peoples 12.

- Ask questions such as:
  - What do you hope to learn from this course?
  - What knowledge do you bring to the course?
  - What is important for you when you study BC First Peoples 12? Why is it important?
  - What questions do you have about the course?
- Use a discussion format that is appropriate for your students. For example, if they are a cohesive cohort in a smaller school, a whole class discussion may be effective. If it is a larger school where all students may not be familiar with each other, use an activity that allows them to interact and get to know each other, such as Think-Pair-Share.
- If you plan on using Talking Circles in your class, this could be a place to introduce them. For more information about using Talking Circles, see Foundations, page 31.

#### Formative Assessment Strategy

Students can write a letter, postcard or email to themselves expressing what they hope to learn during this course. Save the letters and review them at the end of the course.

### c. You and the Media

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Students build an awareness of how they come to know about First Peoples topics through the media and other sources.

- Have students discuss how they process information that they receive about First People from the media and other sources, such as peers and family.
- Ask questions such as:
  - What are you exposed to?
  - What are you not exposed to?
  - What is the result of the absence of exposure (or limited exposure that is mainly negative)
- Discuss how we filter information from media, and how it affects our perceptions of First People. Ask questions such as:
  - How do you filter the information you receive about First People through various media? (News, social, websites)
  - How do you respond to challenges around First Peoples issues?
- Have students examine other sources that inform their perspectives of Indigenous Peoples. Do they have a different response to this kind of exposure compared to media sources? Which source is more influential?

## Investigation 2

### Local Indigenous Communities

Students consider what they know, and what they would like to learn, about the local First Nation community or communities, and other Indigenous communities in your region.

Note: “Community” can be used in several ways.

- First Nations community. First Nations use a variety of terms for where they live, such as village, reserve, or band. Community is the general term commonly used to refer to the location of a specific First Nations group. In this document the term First Nation is frequently used rather than always using “First Nations community.”
- Community may also be used to describe a broader Indigenous group within a larger locality. For example, there is a large Urban Cree community in Vancouver, and there are a number of Métis people throughout the province.
- Community can also mean any non-Indigenous village, town or city. For clarification, in this document the words town, municipality and locality are used to refer to non-Indigenous communities.

How you approach this exploration will depend on who your students are and where you school is located. If most students are from one or two First Nations communities, focus on students’ connections with their communities, including cultural, social, ceremonial, political, and economic aspects.

For some schools, it may be difficult to find enough information to have a full understanding of the local community. Remember, it is the prerogative of a First Peoples’ community to decide what they are willing to share or not share.

## Unit 1 Here, Now

### Questions for Inquiry


- Why is it important to be knowledgeable about local First Nations and other Indigenous communities?
- How can we learn about First Peoples' communities respectfully?

### a. The Local First Nations Community

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It is important for students to have a firm understanding of the First Nation or Nations where their school and homes are located. Of course, this will be approached differently depending on where your school is located and how closely it is associated with local First Nations.

- Find an opening activity to begin a discussion of the local First Nation that is respectful and appropriate. For example:
  - Find a Traditional Story that is local to the area and use that as an opener for students. For example, in the Vancouver region you could use the story of the Two Sisters – the mountain peaks that overlook the city of Vancouver. (See *People of the Land: Legends of the Four Host First Nations*. Theytus Books, 2009.)
  - Ask an Elder, Knowledge Keeper or other knowledgeable community member to take the class on a walk around the local area, telling some facts or stories about the land they are walking on from a First Nations perspective. If possible, ask them to discuss the importance of relationships to the land in the local context.
  - Have students explore images of the city, town, or neighbourhood they live in, before and after settlement. Many students, especially in urban environments, aren't able to imagine "life before the city." Together, look at what was there, describe features such as the climate, the geography, and the vegetation. Discuss the changes that have happened over time.
  - Tell a historical story about a landmark that students would recognize in the area that connects with the experience of the local First Nation.
    - For example, a prominent mountain in Greater Victoria, PKOLS (Mount Douglas) is significant in the oral traditions of the WSÁNEĆ, and was also the place where one of the Douglas Treaties was signed.
- Students can use the First Peoples' Map of BC to locate your region and identify First Nations and non-Indigenous communities. It is an online interactive map found at <https://maps.fpcc.ca/>  
Note: Errors on this map have been noted. It will be best to check before students access the map to ensure that information for local First Nations is correct.
  - Communities can be found by zooming in on the map if students know the general geographic area, or searched for in the search bar at the top. Ensure that in the "Filter Layers" tab the "Common Names" feature is selected to be able to see the non-Indigenous towns.
  - Students can become familiar with other content of the map, including First Nations, the language, alternate names, Reserve locations, cultural features and locations of Indigenous artists.
- Create a First Nations community profile. Students can use Line Master 1-1, page 69, *First Nations Profile*. See the Guide to Compiling a First Nations Profile on page 56.

 Line Master 1-1, page 69, *First Nations Profile*

Guide to Compiling a First Nations Profile	
First Nation	There may be many spellings of the First Nation. Some may go by their traditional names and spelling, while others may go by a post-contact English name. It is respectful to confirm the preferred name of the First Nation (e.g. through direct contact with the First Nation, signage in the territory, or reference to the First Nation's website)
Community Names	Some communities have the proper name in the local language and also have an English name. Often the community name is the same as the First Nation name.
Acknowledgement	What is an appropriate acknowledgment of the First Nations territories where your school is situated? Your local First Nations community, school, or school district should have a preferred acknowledgment already.
Geographic Location of the Community	Is there a major geographic feature associated with the community? For example, WJOLÉLP (Tsartlip) is located at Brentwood Bay. Spakxomin, a community of the Upper Nicola Band, is on Douglas Lake. The location could also be described as relative to another town or city.
Nation or Tribal Council Affiliation	What larger group is the community or local First Nation affiliated with? For example, Old Massett is a member of the Haida Nation.
Language or Languages Spoken	What is the proper name of the language or languages spoken in the local community? For example, <b>nsyilxcən</b> is the language of the Syilx (Okanagan) people. You may find references to a broader language group (such as Interior Salish for <b>nsyilxcən</b> ) but wherever possible identify the most specific language name for the local community.
Forms of Government	Many communities have a distinction between traditional leadership, usually hereditary or selected through a form of consensus, and an elected government under the Indian Act or other contemporary governance systems.
Traditional government	Names of people who hold positions of leadership, such as chiefs, matriarchs, clan leaders and others. Many communities have one person recognized as the hereditary or ancestral leader. However some communities may have a number of different heads of clans, houses or family groups.
Current form of government	Is the local government a Band Council, a First Nation Government operating under a Treaty or Self-Government Agreement, or another form of government?
Names of elected leaders and council members.	Identify the form of elected government, and the current members of that government. Many communities have a Chief Councillor, though some will have other titles for their leaders. The community's website should provide the names of the current people serving on the local elected government.



## Unit 1 Here, Now

- Discuss questions such as:
  - What makes your community unique? Or What makes this community unique?
  - What do you know about the community? What do you want to know about the community? How can you go about getting information about the community?
  - What does the community allow other people to participate in?
- Languages. Give students opportunities to become familiar with the local First Nations language. For example, they could learn how to pronounce names of local First Nation(s) and names of places, buildings, etc.
  - Ask, Is the local First Nations language included in our classroom and school? If not, are there ways to include it? How would we do this?
- Student dictionary. As an on-going activity, students can create their own dictionary of words in the language of the local First Nation as they encounter them in different units. They may not want to record every word they find, but can decide on what key words to learn and record.

### b. Urban Indigenous Communities

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Depending on where your school is located, you may want to have students become aware of other First Peoples groups within your municipality.

- Have students share their knowledge of urban First Nations or other First Peoples' groups that they are aware of or belong to.
- Aboriginal Friendship Centres. There are 25 Friendship Centres in BC. Find out if there is one in your locality. See <https://bcaafc.com/about-us/friendship-centres/>
  - Students can view the local Friendship Centre's website to see the types of services that are offered.
  - You may want to communicate with the local Friendship Centre to find ways of including them in the students' coursework. For example, they may be able to provide speakers on relevant topics, or students may be able to visit the Friendship Centre as part of an activity.
- Students can create a graphic representation of the Urban Indigenous networks in your municipality. For example, they could make a web, a chart or an infographic.

### c. First Peoples Representation in Local Towns

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How are First Peoples represented in the local non-Indigenous city or town?

- Ask students to think about what a newcomer or visitor might see when they come to your town. What aspects of First Peoples' history, social and cultural experiences will they see represented?
- Ask questions such as:
  - Who created these representations?
  - How accurate or authentic are they?
  - What aspects of First Peoples' lives do they represent?
  - What's missing in these representation? How could or should First Peoples be represented in your town?
- Students could design and develop a project related to the representation of First Peoples in your town. For example, they could prepare a guide for sites to visit, a report on the current state of affairs, or a proposal to the civic government on what additions to the town are needed in order

## Unit 1 Here, Now

to reflect First Peoples in the area.

- This could be an on-going project that students revisit at different times through the course.
- Students could extend this investigation to their school community. Ask questions such as:
  - Is everyone represented here? For example, on our walls, in the resources we use?
  - How are First Peoples represented in our library collection?

### Investigation 3 First Peoples' Community Protocols

Students build their understandings of important protocols, and identify the differences between protocols followed by members of a specific First Peoples community, and protocols followed by others in their relationships with that community.

#### *Questions for Inquiry*

- What roles do Protocols play in First Nations societies?
- What important Protocols do we need to remember when engaging with local First Peoples?

#### a. What Are Protocols?

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One way to introduce the theme of Protocols is to have students view the video *Indigenous Arts Protocols*. This 10 minute video features Indigenous artists discussing the need for Cultural Protocols in the face of cultural appropriation. They also discuss the importance of protocols to Indigenous communities in more general ways.

- A transcript of the video is available that may be useful for students to study after viewing the video. They can identify specific comments about protocols. Go to <https://www.arts.on.ca/oac/media/oac/Video%20Transcripts/Indigenous-Arts-Protocols.pdf>
- Explore with students different meanings of “protocol.” Ask students to write or explain to a partner what the word protocol means to them. They could use the Think-Pair-Share strategy. Students can find out, or you can explain, the meaning of protocol in different contexts, such as a medical protocols, legal protocols, cultural protocols, social protocols.

#### b. Everyday Protocols

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We all follow expected guidelines for behaviour that we practice every day without even thinking about it.

- Ask students to find evidence of protocols we use in our daily lives today. They can suggest protocols that they notice in different settings: school, family, community. They can record examples in situations such as:
  - Greetings. How do you greet your friends? Older people? Do people in different cultures greet each other differently?
  - Restaurant dining. What are some unspoken guidelines we follow when eating in a restaurant? What might be some examples of

 *Indigenous Arts Protocols*. Ontario Arts Council, 2016.  
<https://www.youtube.com/watch?v=c6VuHJi6OOQ>

## Unit 1 Here, Now

- behaviours that would not follow the protocols? (For example, you wouldn't bring your own food and ask the cook to prepare it.)
- Driving a car. Are there differences between driving rules and driving protocols?
  - Culture shock: Discuss with students experiences they may have had in different countries or cultural gatherings where they did not understand local protocols.
  - Discuss questions such as:
    - How do these protocols reflect worldviews or cultural values?
    - Why do protocols exist?
    - What might be some impacts when protocols are ignored?

### c. Being Aware of First Peoples Protocols

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Assess and build students' understandings about why protocols are important in First Peoples' cultures.

Introduce the topic by having students view one or more videos that discuss First Peoples' Protocols in different ways. Ask them to identify examples of First Peoples Protocols that are embedded in the video. Students could work in groups to view one of the videos and report back to the class.

- *Haítzaqv Liáci - Heiltsuk Bighouse*. River Voices, 2018. 5:46 min. <https://www.youtube.com/watch?v=jH8vxFxHGII>  
As the new community big house is being constructed, people from Bella Bella discuss the significance of the new building to their Nation.  
(Sample responses: use of eagle down; blessing the logs; potlatch ceremonies; regalia; traditional dances; drumming circle; planning for future generations.)
- *Long Jim and other Chilcotin Stories*. River Voices, 2018. 8:02 min. [https://youtu.be/9w\\_4myWpBUG](https://youtu.be/9w_4myWpBUG)  
A mix of a story and re-enactment about Long Jim, a respected Tsilhqot'in Elder, and comments by contemporary Tsilhqot'in members about the importance of respecting the land.  
(Sample responses: training to see deer in the bush; respect the land for future generations; carry values forward; sharing meat with community; helping Elders and community members.)
- *A Visit to Tla-o-qui-aht Tribal Parks: Joe's Studio in the Forest*. River Voices, 2017. 4:32 min. <https://youtu.be/Y8OMg3SMF9A>  
Joe Martin, master carver from the Tla-o-qui-aht First Nation, describes the complex protocols around felling a tree to create a canoe.  
(Sample responses: choosing a tree; be aware of surroundings; asking permission to cut tree; share food; share prayers; carving in the forest to recycle chips into the ecosystem.)
- *First Nations Studies Students Introductory Protocol at Vancouver Island University*. VI University, 2016. 1:14 min. <https://youtu.be/AW0zkBXpCBA>  
Students from Vancouver Island University in Nanaimo give personal introductions and Territorial Acknowledgements.  
(Sample responses: Introductions including stating name, family connections, First Nations or territorial connections; giving Territorial Acknowledgement.)

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Line Master 1-2, page  
70, *Protocol  
Perspectives*

- Discuss other First Peoples' Protocols that students are aware of.
- Protocol Perspectives. Students can respond to a series of quotes by First Peoples regarding protocols, using Line Master 1-2, page 70, *Protocol Perspectives*.
  - Have students annotate the quotes as suggested on the Line Master.
  - Students can share their responses with the class or in a group. What questions did they have? What surprised them?
- Students can find vocabulary in the local First Nations language that relates to protocols.
  - Examples: Secwepemc: t'ekstés = to follow a rule or a custom
  - Smalgyax: si'ayaawx = make laws
  - Students can add the words to their student dictionary. (See page 57.)

### d. Protocols for Respecting Elders

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Students can discuss what special protocols may apply when engaging with Elders.

- Students can discuss or reflect on their relationships with Elders in their families and communities.
  - Ask, "What roles do Elders play in your family or cultural community? For example, who eats first at a family gathering in their culture? Who eats last? Who gives a prayer/welcome? Discuss the fact that in many cultures, Elders will eat first."
- Assess students' understandings about what an Indigenous Elder is, and the roles of Elders in the community.
  - What can Elders share with us? For example, story, medicines, harvesting, food management, food prep, song, ceremony, history.
  - You may want students to suggest what makes an Elder. They could list some attributes of an Indigenous Elder. (For example, it is not necessarily determined just by age.)
- Students can view a video about the importance of Elders in First Peoples' communities. *First Nations University of Canada professor explains the importance of elders in the community*. CBC, 2019. 1:55 min. <https://youtu.be/BdRe3cD6Ijk>
  - This short video discusses the traditional roles of Elders in Indigenous societies, roles in reversing effects of colonization; and the demands on Elders to participate in educational programs and other events today.
- Students can explore protocols related to Elders in other Indigenous communities. See, for example, the website Métis Elder Protocols, <http://www.metismuseum.ca/resource.php/15031>

### e. Territorial Acknowledgements


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Students build their awareness and appreciation of Territorial Acknowledgements.

- Ask students if they are familiar with Territorial Acknowledgments. Discuss why these acknowledgements are given and what they mean. Ask questions such as:
  - How are respect and Acknowledgements connected?
  - Whose responsibility is it to give an Acknowledgement?
  - What relationships are involved in Acknowledgements?

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- For students in public schools, ask if they know the Acknowledgement for the local First Nation. If you are not sure of the correct Acknowledgement to use, see your district Indigenous Education Department.
- Discuss how contemporary Acknowledgements are based on ancient protocols. (For example, protocols existed around peacefully entering another groups' territory; acknowledging rights to the territory's land and resources.)
  - For more about Traditional Territorial Protocols, see Unit 8, Maps and Borders, Investigation 3b, page 263.
- Students can discuss the differences between an Acknowledgement and a Welcome. They can refer to Line Master 1-3, page 71, *Welcomes and Acknowledgements*.
- Ask, why do many Territorial Acknowledgements include the word “unceded”? (Because the Nation or Nations have never ceded or surrendered their Indigenous Title to their land.)
- Students could take turns giving a Territorial Acknowledgment at the opening of the lesson or session.
  - They could also include the protocol of giving a personal introduction. View or refer back to the video *First Nations Studies Students Introductory Protocol at Vancouver Island University*. VI University, 2016. 1:14 min. <https://youtu.be/AW0zkBXPcBA>
- How meaningful are Territorial Acknowledgements? They are given at many types of gatherings, but what action do participants take afterwards? Discuss ways to ensure that Territorial Acknowledgements maintain and hold their meaning and reverence, and how to avoid it becoming just a ‘rote activity.’
  - Students could use this humorous sketch to spark a discussion. See *Land Acknowledgement, Baroness von Sketch Show*. CBC Comedy, 2019. <https://youtu.be/xlG17C19nYo>
- For further information about acknowledgement refer to the article at Indigenous Corporate Training website: <https://www.ictinc.ca/first-nation-protocol-thanking-host-first-nation>

 Line Master 1-3, page 71, *Welcomes and Acknowledgements*

### f. Protocol Guidelines

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Student consider the question, “What important protocols do we need to remember when engaging with local First Peoples?”

- Have students suggest types of protocols they should be aware of when they are learning about First Peoples in BC, especially when they are learning about First Nations and engaging with members of Indigenous communities.
- Discuss areas where protocols are important, such as:
  - interviewing Elders
  - inviting speakers into the classroom
  - visiting community members
  - respecting the land when we visit it
  - participating in an event, ceremony, feast, or potlatch
  - harvesting natural resources
- Students can create a guidebook of important Protocols to be aware of when engaging with First Peoples. This could be done as a whole class, or in groups. Students could make individual lists, or create an anchor chart to mount on the wall.

## Investigation 4

### Diversity of First Peoples in BC

Students explore the understandings that First Peoples in BC are very diverse but share common values, worldviews and experiences.

#### *Questions for Inquiry*

- Why is it important to understand and respect the extraordinary diversity of First Peoples?
- How are diversity and the land connected?
- How will understanding the diversity of First Peoples in BC impact our studies in this course?

#### a. Public Misunderstandings About First Peoples Diversity in Canada

Introduce the discussion with a quote, article or other text that reflects a lack of understanding of the diversity of First Peoples that may exist in the general public.

It is important that prior to introducing satirical materials, students understand satire and its purpose.

- One example is from the satirical blog, Walking Eagle News. Without preamble, ask students to read (or read aloud) the article, then discuss their reactions. See Walking Eagle News (Satirical blog): “Nearly 900,000 First Nations people from over 600 communities across country somehow can’t agree on pipelines, media reports.” <https://tinyurl.com/fnesc213>
  - Ask, “What misunderstanding of First Peoples does this blog post poke fun at?”
- Students can identify generalizations about First Peoples they have experienced themselves, or they could interview family members or others to learn about other generalizations and stereotypes.
- Students can identify generalizations and stereotypes in current news items or social media. For suggestions on how to identify stereotypes, students can refer to these resources:
  - Greg Younging’s book *Elements of Indigenous Style*, pages 93–95,
  - Reporting in Indigenous Communities website, <https://riic.ca/the-guide/at-the-desk/news-stereotypes-of-indigenous-peoples/>
  - An article by Tsay Keh Dene scholar Daniel Sims: “Not That Kind of Indian:” The Problem with Generalizing Indigenous Peoples in Contemporary Scholarship and Pedagogy. <https://tinyurl.com/fnesc214>.

#### b. Diversity and the Land

Students can explore a number of key ways that First Peoples are diverse, and investigate the role that connections with the land play in that diversity.

- Ask students to brainstorm ways that we can recognize diversity in First Peoples of BC. (For example, lands and territories, food and diet, languages, protocols, forms of governance, celebrations, art forms, political and economic views)
- Students can use a place mat activity to explore different aspects of diversity in more than one culture.

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- Students could explore different types of traditional First Nations housing in BC.
- Students could explore different traditional art forms.
- Students can explore other areas of diversity, using activities such as:
  - Explore art expression in the local community and compare to another First Nation.
  - Investigate foods that are only available locally and how they are prepared. For example, wapato in Coast Salish territory. Students could prepare a classroom feast that incorporates foods that are found only in certain communities.
  - Review or learn about the diversity in traditional and contemporary forms of government, practiced by different First Nations. See *BC First Nations Land, Title, and Governance* (FNESC/FNSA 2019).
- Ask students to make connections between the diversity of First Peoples and the land.
  - Ask, “How does the diversity of the land in BC relate to the diversity found in First Peoples societies?”
  - Students could create a web or word map to show the connections.

### c. Diversity and Language

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Students build on their understanding of the diversity of First Nations languages within BC.

- Ask students if they know how many languages are spoken by BC First Nations. Have students predict or give the number they think there are.
- Students could then work individually or in groups to find out how many languages there are. They may find differing numbers. Discuss reasons for such differences (for example, who is counting, when were they counted, what is defined as a language rather than a dialect).
  - According to the First Peoples Cultural Council, there are 34 First Nations languages in 7 distinct and unrelated language families spoken today, with three languages termed as sleeping. As well, languages indigenous to other parts of Canada are now spoken in BC due to migration. See <http://fpcc.ca/wp-content/uploads/2020/05/FPCC-Fact-Sheet-Language-Report-2018.pdf>
- First Nations Language Authorities. Many First Nations and Tribal Councils have official Language Authorities. They help support language learning in schools and communities and promote the certification of language teachers. For a list of the First Nations Language Authorities in BC see the BC government link at <https://tinyurl.com/fnesc724>.
- Diversity of orthographies. Students may have noticed that First Peoples use a variety of writing systems to record their languages. Students can find examples of different orthographies used by different First Nations. You may also want to show Inuktitut syllabics.
  - Ask students to suggest reasons why this diversity exists. (For example, languages were traditionally oral only; different time periods of development of the orthography; different linguists that communities worked with; preferences of Elders, language speakers and Language Authorities; types of sounds that are part of the language.)
  - Students can find out more background at the First Peoples Cultural Council website, <http://fpcc.ca/resource/orthographies/>

## Unit 1 Here, Now

- Students can learn how to say hello or give a greeting in various languages in BC. They can use the First Voices website. There they can look up how greetings are spoken and written for specific languages, or they can do a global search for all languages. <https://www.firstvoices.com>
- Have students work in groups or as a whole class on a project that illustrates the diversity of First Nations languages in BC. For example:
  - Create a word wall with the names of the languages and sample words such as greetings.
  - Create a large map of BC showing the locations of all the languages.
  - Choose a topic and illustrate it with words from different languages. For example, find words from nature such as deer, salmon, eagle, cedar in different languages.
  - Develop a guide or infographic that will inform and celebrate the diversity of languages.

### d. Respecting Diversity

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Students can consider what respecting and understanding diversity might mean in different situations. Students can work in groups or as a whole class to discuss questions such as the following:

- How could diversity impact our study of First Peoples in BC in this course?
- How can diversity affect the relationships of First Peoples with various levels of government?
- How could this diversity be expressed in the relationships between First Peoples and the public and media?
- How might gaps in understanding impact how non-Indigenous people view First Peoples?
- How might improving an understanding of diversity impact education of the public?

### e. Communicating Diversity

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Have students work individually or in small groups to design a way to express or communicate the diversity of First Peoples in BC.

Students can brainstorm ways they could present their ideas about diversity. Some examples include:

- Create a “diversity story.” This could be a narrative that focusses on some aspect of diversity in First Peoples.
- Design an art piece that reflects the diversity of First Peoples’ art forms. For example, have a map of BC and in the different territories put examples of different art expressions in each region.
- Similarly, use a map to display other examples of diversity, such as plant resources or animal resources.
- Prepare a food feast of the different foods available in different parts of the province.
- Eco-tourism plans for different regions. What would First Nations-based ecotourism activities look like in different parts of the province?
- Design a class weaving or quilt that represents the diversity of First Peoples in the community.

Suggested Resources  
*First Nations 101*. Lynda Gray,  
pages 17-19.

Indigenous Corporate Training  
web page: Respecting the Cultural  
Diversity of Indigenous Peoples.  
<https://tinyurl.com/fnesc718>



## Investigation 5

### What is Important For First Peoples Today?

Students survey some contemporary issues and initiatives to understand the diversity of important matters facing First Peoples today.

#### *Questions for Inquiry*

- What are some important goals for First Peoples in BC today?
- What challenges are there for First Peoples in BC to achieve their goals?

#### a. Diversity in Successes and Challenges

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What are some concerns that might impact all or most First Peoples in BC?

- Students can explore the work of contemporary musicians. Discuss some of the issues that come up in the lyrics.
- Ask student to brainstorm some of the current issues and developments involving First Peoples in BC today. Students can analyze media coverage to find out what key topics emerge. Ask questions such as:
  - What are some important issues in the news for British Columbians related to Indigenous peoples or communities?
  - What are some successes in First Nations communities that you know about?
- Have students find out some of the Indigenous people in your area, in BC, or across Canada, who bring voice and perspective to Indigenous issues.
- Students can explore a variety of sources to find other examples of diversity in successes and challenges. For example, students can explore a variety of First Nations community websites to find out what economic development programs different communities are pursuing.
- Reflect on how these topics reflect the diversity of First Peoples in BC. (For example, they have different needs, different goals, different resources, economies, histories, political viewpoints.)

#### b. What is Important for Local Communities?

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Students identify important issues for the local First Nation community or communities today.

- Students can discuss as a class or in small groups what issues of importance to local First Peoples they are aware of.
- They could use the Graffiti Wall strategy to gather information. Provide chart paper and felt pens, or access to a white board.
- Have students research what issues are important. Discuss ways they can find out what is important to the community. For example:
  - Interview members of the local government.
  - Ask family members.
  - Visit websites of local governments and tribal organizations.
  - Check newspapers, websites and other media sources.
- Students can find out some specific challenges for youth in the local Indigenous and non-Indigenous communities.
- Have students identify what relationships are involved in some issues. Student could create a graphic to illustrate the relationships.

## Unit 1 Here, Now

For example:

- Pipeline issues: relationships with the land, within communities, with government, with corporations, with courts, with media
- Economic development: relationships with the land, within communities, with government through regulations, with banks, with potential customers.
- Reconciliation: relationships between First Peoples, governments and politicians, Canadian public.

### Investigation 6 Developing Goals for BC First Peoples 12

To meet the goal of student-centred learning, give students an opportunity to share in the development of the goals for their study of BC First Peoples 12.

#### Questions for Inquiry

- What stories do you want to understand?
- What stories will you tell?

#### a. Class and Personal Goals

How you engage students in planning and setting goals for the course will depend on many factors, such as where your school is located, and students' background knowledge and experiences.

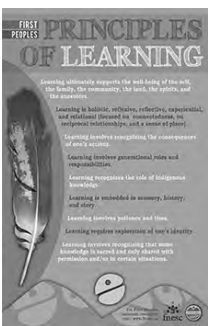
Find out what students want to study and how they want to study it; then wrap instruction and assessment around those interests and the competencies needed for students to demonstrate their learning. Put students in charge of identifying where they want to develop their expertise; then work with them to execute that plan.

- The class can set a range of goals to work towards. They could be broad, such as ways to build an understanding of the diversity of First Peoples in many ways, or determine ways that Canadians can work towards Reconciliation.
- Class goals could be more specific, such as how can we honour the Indigenous heroes of the local community.
- Students can also develop personal goals for their growth in knowledge and understanding about First Peoples in BC.

#### b. Planning with the First Peoples Principles of Learning

Students can use the First Peoples Principles of Learning to help them plan personal and class goals for the course.

- Review or introduce the First Peoples Principles of Learning. Discuss how they are aligned to important First Peoples concepts such as interconnectedness, reciprocity and Indigenous Knowledges.
- You could post the First Peoples Principles of Learning on the wall.
- Students can reflect on the different First Peoples Principles of Learning. They can use Line Master 1-4, page 72 *First Peoples Principles of Learning* to record their ideas about the principles. They could:



Download poster at FNESC website  
<https://tinyurl.com/fnesc716>

Line Master 1-4, page  
72 *First Peoples  
Principles of Learning*

Line Master 1-5, page  
73 to page 75, *First  
Peoples Principles of Learning  
– Planning Guide*

## Unit 1 Here, Now

- Create a symbol for each principle
- Ask a question about the principle
- Create a metaphor or simile.
- Students can use the First Peoples Principles of Learning to develop questions, goals, or guidelines for their studies in BC First Peoples 12. They can use Line Master 1-5, page 73 to page 75, to spark their thinking. The Principles could be cut into separate cards for students to use in a number of ways. For example, they can work in groups, with each group taking one or two cards.

### Investigation 7 Give Back, Carry Forward

From an Indigenous perspective, learning is a reciprocal process. From what we learn, we give back. Students can consider ways that they can give back something of what they have learned.

#### *Questions for Inquiry*

- What does it mean to give back?
- How can giving back be part of Reconciliation?

#### a. What is Reciprocity?

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- Students can discuss or reflect on these questions:
  - What does it mean to “give back”?
  - What does mean reconciliation mean ?
- Have students brainstorm ways that they can reciprocate the learning that they have received within the course. Ask questions such as:
  - What does reciprocity mean?
  - How can we ensure that our attempts to be reciprocal are as meaningful as the information we are receiving?
- Have students discuss these questions in groups, create mind maps or key points and share this information out with the class.

#### b. Giving Back and Reconciliation

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Discuss with students how reciprocity and giving back is connected to Reconciliation. Ask students to research to find an article, website, song, or other example which they consider an act of Reconciliation with the theme of giving back.

- Ask the question, “In your local First Nation community or communities, what examples exist of people giving back to the community?” Students could research media articles, interview people in the community or talk to people in various organizations.

#### c. Major Project

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- Introduce the major project, Give Back, Carry Forward. See page 51.
- After sharing the project goals and outline, have students brainstorm

## Unit 1 Here, Now

ways they can document their learnings as they progress through the course.

- Present the questions that students will be asked as they proceed through the course. Ask them to use them to respond to this unit:
  - What Did You Learn? Students can consider these questions:
    - What is one new thing you learned in this unit that you would consider a gift?
    - What is one thing growing out of your learning that you can take action on?
    - What are some new things you learned about where you live?
    - What did you learn about yourself?
  - Documenting learning. Students can discuss or share ideas for documenting their learning.
    - Students can begin to come up with ways that they can showcase their learning in this course, while connecting to both “giving back” and “carry forward” what they have learned.

## First Nations Profile

**First Nation:** (There may be many spellings of the First Nation. It is respectful to use the preferred name as identified by the First Nation.)

**Community Name** (Some communities have the proper name in the local language and also have an English name.)

**Acknowledgement**

**Location**

**Nation or Tribal Council affiliation**

**First Nations Language or Languages spoken**

**Traditional Government**

Names of people who hold positions of Chiefs, Matriarchs and other leaders

**Current Form of Government**

Is the local government a Band Council, a Treaty or Self-governing body, or another form of government?

Names of elected leaders and council members.

## Line Master 1-2

# Protocol Perspectives

Reflect on these statements about the importance of Protocols for Indigenous societies.

Annotate by highlighting, underlining, circling, writing in the margins or drawing arrows. Find:

- big ideas, words or ideas you don't understand
- ideas that surprise you
- questions that quotes make you think of
- connections between different quotes

Cultural protocols help us to understand who we are. We rely on these structures to accompany our creative force, our creative vision, as we move through the land. –

Peter Morin. Proceedings of the Cultural Protocols & the Arts Forum. First Peoples' Cultural Council, 2014. Page 7

Protocols are an important aspect of complex traditional systems of governance that exist within our cultures. Throughout Indigenous Nations across Canada and around the world, protocols were understood and transmitted through our languages and cultures. Although these systems of knowledge have been disrupted, throughout the generations people have maintained and protected these ways of working and being together.

Proceedings of the Cultural Protocols & the Arts Forum. Page 11.

Protocols provide guidelines for behaviour.

Dr. Greg Younging. *Proceedings of the Cultural Protocols & the Arts Forum*. Page 11.

That term, protocol, refers to any one of a number of culturally ordained actions and statements, established by ancient tradition that an individual completes to establish a relationship with another person from whom the individual makes a request. The protocols differ according to the nature of the request and the nature of the individuals involved.

Jo-Anne Archibald. *Indigenous Storywork*. UBC Press, 2008, pages 37-38.

You may have heard the term protocol in relation to working with Indigenous people. The term protocol includes many things, but overall it refers to ways of interacting with Indigenous people in a manner that respects traditional ways of being.

Protocols are not just “manners” or “rules” – they are a representation of a culture’s deeply held ethical system. They also have highly practical applications that may have arisen in a pre-contact context but still apply today.

Protocols differ vastly from one Indigenous culture or community to another, and they can be highly complex and multi-layered. Coming to understand and practice protocols appropriately is a lifelong learning process even for Indigenous people growing up within their culture.

Following protocols is a significant sign of respect and awareness. It shows that you are taking the time to learn about Indigenous cultures and are challenging the often unconscious bias that everyone should interact in the way that mainstream settler culture dictates.

Through following protocols, you can build stronger relationships with Indigenous communities and learn about different ways of interacting.

Antoine et. al., *Pulling Together*, 2018.

## Welcomes and Acknowledgements

### Protocols Differences Between A Welcome and An Acknowledgment

It is important to understand the difference between a Welcome to a First Nations Traditional Territory and an Acknowledgment of Traditional Territory. Both are continuations of protocols that have been practiced by First Nations for millennia.

A Welcome is a public act made by members of the First Nation on whose territory an event is taking place. The form of the welcome depends on the particular Protocols of the Nation. It may be a welcoming address, a prayer or in some gatherings, a traditional dance or song, and is decided upon by the First Nation.

An Acknowledgment is an act of respect for local First Nations and their traditional territories. It is a recognition of their ongoing presence on the land in the past, present and future. Respect and recognition are a key part of Reconciliation.

An Acknowledgment is usually given at the beginning of an assembly, meeting, class, performance or other public gathering. It is the responsibility of the leader, host, or MC of the event to give the Acknowledgement. In some gatherings, individual speakers may also add their personal acknowledgments. In many schools, an acknowledgment is made at the beginning of the school day.

## Line Master 1-4

# First Peoples Principles of Learning

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.	
Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).	
Learning involves recognizing the consequences of one's actions.	
Learning involves generational roles and responsibilities.	
Learning recognizes the role of Indigenous knowledge.	
Learning is embedded in memory, history, and story.	
Learning involves patience and time.	
Learning requires exploration of one's identity.	
Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.	



## First Peoples Principles of Learning – Planning Guide

1. Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

- How does what you learn support the health of the land?
- How does what you learn impact you, your identity, your family and community?

2. Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).

- How is what you are learning related to other things in your life?
- How does what you learn connect to what you live?

3. Learning involves recognizing the consequences of one's actions.

- What are the best ways for you to learn?
- In what ways can you take responsibility for your own learning?

## First Peoples Principles of Learning – Planning Guide

### 4. Learning involves generational roles and responsibilities.

- How can you learn from and with people of all generations – Elders, children, peers?

### 5. Learning recognizes the role of Indigenous knowledge.

- What aspects of Indigenous knowledge can you apply to the topic of study?

### 6. Learning is embedded in memory, history, and story.

- How can you use Oral Traditions in your learning experiences (including research, projects and assessment)?
- How can you include your own story in your studies?

## First Peoples Principles of Learning – Planning Guide

### 7. Learning involves patience and time.

- Why is patience important in working collaboratively or with consensus?
- How can you plan to deepen your knowledge by revisiting important concepts?

### 8. Learning requires exploration of one's identity.

- How can you apply your strengths to learning of concepts and working on projects?
- How does who you are relate to what you are learning?

### 9. Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

- Make sure that First Peoples knowledge can be shared before you use it.
- Learn and understand Protocols about sharing the knowledge that you learn.

