

First Nations 333 Workshop

Activity:

In groups, read quote. (Quotes found on wiki!)

1. What is the quote saying?
2. What grade/lesson could it be used in? How could it relate to the PLO's for that grade?
3. What context would you use it in? What does the quote illustrate about First Nations people?
4. Which aspects of the quote would you want to draw students attention towards, if any?

Quote:

“Some People went home and did their own battles in the quiet and comfort of their own homes. They cried for long-lost parents, sons, daughters and other loved ones who had gone on to the Promised Land and not-so Promised Land in the south. They remembered the three Warriors and gained courage and strength. They too kicked the shit out of their demons, dreams and nightmares. They too were tired and weren't going to take it anymore. *Not now and maybe not ever.*”

- Porcupines and China Dolls by Robert Arthur Alexie page 212

(After one character opened up and shared his experiences in Residential schools. This gave others the courage to acknowledge their own inner demons and try to conquer them).

First Nations 333 Workshop

Activity:

In groups, read quote. (Quotes found on wiki!)

1. What is the quote saying?
2. What grade/lesson could it be used in? How could it relate to the PLO's for that grade?
3. What context would you use it in? What does the quote illustrate about First Nations people?
4. Which aspects of the quote would you want to draw students attention towards, if any?

Quote:

"So much of our lives was run by the Indian Act. I wasn't very old before I knew that under this Act, Natives were forbidden to buy or drink liquor or to have alcohol on their reservations...As small children we listened to this talk and it came to us early in our lives that we were different, that laws were made for us which white people did not have to obey... The big change came after the Second World War. So many men from Stoney Creek and reserves all across Canada had served in the armed forces, in England, Scotland, France, Italy, and Germany. There, they drank in canteens... just like white soldiers. When those who survived the war returned to Canada, the Native ex-servicemen found that under the Indian Act they were still forbidden to drink alcohol anywhere in their own country.

"People say it was the returned soldiers who brought about a change in the Indian Act in 1952. That change said Natives could drink off reserve. This meant that we could go into pubs, beer parlours and cocktail lounges and drink as much as we wanted. We could still not bring liquor to the reserves or into our own homes. How often I watched the results of this policy! People would drink as much as they could before closing time, because they knew that once they left the beer parlour, the only place they could drink was in some back alley or beside the railroad tracks."

"In 1961 we were allowed to vote on whether or not liquor could be brought on reserve. Like most reserves, Stoney Creek voted to allow liquor in our village. Even after 1961, it wasn't clear sailing for a Native who wanted to have a drink. Under the Government Liquor Act, a magistrate [from off the reserve] could make it illegal for a person to drink. When that happened, the magistrate placed his name on what was called an Interdict List. More than one person from our village was on that list and if he drank, he went to jail... Long after that I heard that the magistrate in Burns Lake...put every resident on the Burns Lake Reserve on the Interdict List, even those under legal drinking age, despite the fact that it was legal for Natives to drink."

- *Stoney Creek Woman: the Story of Mary John* by Bridget Moran p.130-131

First Nations 333 Workshop

Activity:

In groups, read quote. (Quotes found on wiki!)

1. What is the quote saying?
2. What grade/lesson could it be used in? How could it relate to the PLO's for that grade?
3. What context would you use it in? What does the quote illustrate about First Nations people?
4. Which aspects of the quote would you want to draw students attention towards, if any?

Quote:

"Canada, which is generally seen as lagging behind the United States in most things - capitalism, taxation, aggression - actually took the lead in legislating Indians out of existence with the 1876 Indian Act. It would be too tortuous a journey to try to explicate the Indian Act at one sitting, for it is a magical piece of legislation that twists and slides through time, transforming itself and the lives of Native people at every turn. And sprinkled throughout the act, which, among other things, paternalistically defines who is an Indian and who is not, are amendments that can make Indians disappear in a twinkle. An 1880 amendment allowed for the automatic enfranchisement of any Indian who obtained a university degree. Get a degree and, poof, you're no longer Indian. Serve in the military and, abracadabra, you're no longer Indian. Become a clergyman or lawyer and, presto, no more Indian. Legislative magic. Duncan Campbell Scott, the deputy superintendent general of Indian affairs (among other things), speaking candidly in 1920 of the Canadian Indian policy said, "Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question, and no Indian department." Hocus-pocus. Indians. Now you see them, Now you don't."

- *The Truth About Stories* by Thomas King p.132-133

First Nations 333 Workshop

Activity:

In groups, read quote. (Quotes found on wiki!)

1. What is the quote saying?
2. What grade/lesson could it be used in? How could it relate to the PLO's for that grade?
3. What context would you use it in? What does the quote illustrate about First Nations people?
4. Which aspects of the quote would you want to draw students attention towards, if any?

Quote:

“Out of all these sources of almost forgotten oral history, I have tried to fashion a narrative of the conquest of the American West as the victims experienced it, using their own words whenever possible. Americans who have always looked westward when reading about this period should read this book facing eastward. This is not a cheerful book, but history has a way of intruding upon the present, and perhaps those who read it will have a clearer understanding of what the American Indian is, by knowing what he was. They may be surprised to hear words of gentle reasonableness coming from the mouths of Indians stereotyped in American myth as ruthless savages. They may learn something about their own relationship to the earth from a people who were true conservationists. The Indians knew that life was equated with the earth and its resources, that America was a paradise, and they could not comprehend why the intruders from the East were determined to destroy all that was Indian as well as America itself. And if the readers of this book should ever chance to see the poverty, the hopelessness, and the squalor of a modern Indian reservation, they may find it possible to truly understand reasons why.”

-Introduction to *Bury My Heart at Wounded Knee: An Indian History of the American West*, by Dee Brown, originally published 1970.

First Nations 333 Workshop

Activity:

In groups, read quote. (Quotes found on wiki!)

1. What is the quote saying?
2. What grade/lesson could it be used in? How could it relate to the PLO's for that grade?
3. What context would you use it in? What does the quote illustrate about First Nations people?
4. Which aspects of the quote would you want to draw students attention towards, if any?

Quote:

"We ask the Prime Minister and the Government of Canada to realize what a shock it was for the Indians, especially of British Columbia, to be told in 1969 that the grievances relating to claims based on Native or Aboriginal Title to land are so general and undefined that it is not realistic to think of them as specific claims capable of remedy except through the new policy then proposed, a policy which, if unaltered, totally rejects this historic claim. For the Indians of British Columbia, sometimes as individuals, sometimes as organized groups, have for generations maintained a claim for compensation, adjustment or restitution based on denial. Without their consent and without compensation of their ancient rights to use and enjoy the land that was theirs. The Indians of British Columbia have long been conscious of and have endured with patience but a mounting sense of grievance, the positive loss and hardship which have flowed to them as a result of the occupation of their lands and the denial of compensation in a sense comparable to the value of what was taken."

- Philip Paul addresses Prime Minister Trudeau regarding the UBCIC paper entitled "Claims Based on Native Title" [1972] also on video "Union of BC Indian Chiefs"

First Nations 333 Workshop

Activity:

In groups, read quote. (Quotes found on wiki!)

1. What is the quote saying?
2. What grade/lesson could it be used in? How could it relate to the PLO's for that grade?
3. What context would you use it in? What does the quote illustrate about First Nations people?
4. Which aspects of the quote would you want to draw students attention towards, if any?

Quote:

“Q- Does that white man claim the land that you are now using?

A. The white man is living on the land that I claim.

Q. What is his name?

A. Billy Clark.

Q. How long has he been there?

A. Four years.

Q. Have you had any trouble with that white man?

A. Yes. That man is all the time making trouble. He is always trying to drive me off the land.

Q. Suppose we find that this man Clark owns the land that your house is on would you be satisfied with any land near there and along the lake?

A. The white man has taken up all the good land around that lake.

Q. We will get you that land that you are on it we can get it, but we can't promise you anything. Is there any land around Decker lake that you could get?

A. We don't know whether white men have taken up all the good land around Decker lake or not.

Q. But there is some good land around that lake, is there?

A. Yes, but I think it is all taken up by white men.

Q. And I suppose it is the same with Maxim Lake?

A. I don't know.

Q. If you got a piece of land at Burns lake would that satisfy you?

A. I think that all has been taken up there by the whites.

Q. But if you can get a good piece of land around any of these lakes would you be satisfied?

A. Yes.

Q. What tribe of Indians do you belong to?

A. I have always lived at Bulkley lake.”

- Testimony during Agency Testimonies from the Royal Commission on Indian Affairs for the Province of British Columbia, 1913 p.172 “Union of BC Indian Chiefs: Digital Collection”

First Nations 333 Workshop

Activity:

In groups, read quote. (Quotes found on wiki!)

1. What is the quote saying?
2. What grade/lesson could it be used in? How could it relate to the PLO's for that grade?
3. What context would you use it in? What does the quote illustrate about First Nations people?
4. Which aspects of the quote would you want to draw students attention towards, if any?

Quote:

"We won't recognize aboriginal rights. We can go on adding bricks of discrimination around the ghetto in which Indians live, and at the same time helping them preserve certain cultural traits and certain ancestral rights. Or we can say you are at a cross roads - the time is now to decide whether the Indians will be a race apart in Canada, or whether they will be Canadians of full status... Perhaps the treaties shouldn't go on forever. It's inconceivable, I think, that in a given society one section of a society should have a treaty with the other section of society. We must all be equal under the laws and we must not sign treaties amongst ourselves. Indians should become Canadians as all other Canadians. This is the only basis on which I see our society can develop as equals. But aboriginal rights, this really means saying, 'We were here before you. You came and cheated us, by giving us some worthless things in return for vast expanses of land, and we want to reopen this question. We want you to preserve our aboriginal rights and to restore them to us.' And our answer - our answer is 'no. —We can't recognize aboriginal rights because no society can be built on historical might-have-beens...' We will be just in our time. That is all we can do. We will be just today."

- Prime Minister Pierre Trudeau, speaking to the Liberal Association of Vancouver, Seaforth Armories, Vancouver, 1969

First Nations 333 Workshop

Activity:

In groups, read quote. (Quotes found on wiki!)

1. What is the quote saying?
2. What grade/lesson could it be used in? How could it relate to the PLO's for that grade?
3. What context would you use it in? What does the quote illustrate about First Nations people?
4. Which aspects of the quote would you want to draw students attention towards, if any?

Quote:

“Jordan River Anderson, a young child from Manitoba’s Norway House Cree Nation, was born in 1999 with a rare neuromuscular disorder, requiring him to receive care from multiple service providers. He spent his entire short life (5 years) living in an institutional hospital setting, not for medical reasons but because of a jurisdictional dispute between federal and provincial governments and departments over who should pay for his home care. Frustration over these types of jurisdictional disputes have so enraged Aboriginal leaders and children’s advocates that a Private Member’s Motion (M-296) was introduced in the House of Commons. More commonly referred to as “Jordan’s Principle,” the motion stipulates “that in the event of a jurisdictional dispute over funding for a First Nation child, the government of first contact will pay for services and seek cost-sharing later” (Lett, 2008, p.1256). Despite consensus being reached on Jordan’s Principle in the House and its endorsement by several provinces, no real progress has been made on implementing it.”

- “The Aboriginal Health Legislation and Policy Framework in Canada”, 2011. National Collaborating Centre for Aboriginal Health.

First Nations 333 Workshop

Activity:

In groups, read quote. (Quotes found on wiki!)

1. What is the quote saying?
2. What grade/lesson could it be used in? How could it relate to the PLO's for that grade?
3. What context would you use it in? What does the quote illustrate about First Nations people?
4. Which aspects of the quote would you want to draw students attention towards, if any?

Quote:

"In early days we were close to nature. We judged time, weather conditions, and many things by the elements--the good earth, the blue sky, the flying of geese, and the changing winds. We looked to these for guidance and answers. Our prayers and thanksgiving were said to the four winds--to the East, from whence the new day was born; to the South, which sent the warm breeze which gave a feeling of comfort; to the West, which ended the day and brought rest; and to the North, the Mother of winter whose sharp air awakened a time of preparation for the long days ahead. We lived by God's hand through nature and evaluated the changing winds to tell us or warn us of what was ahead. Today we are again evaluating the changing winds. May we be strong in spirit and equal to our Fathers of another day in reading the signs accurately and interpreting them wisely."

Unknown Speaker addressing the National Congress of American Indians in the mid 1960's
http://www.imakenews.com/spiritlink/e_article000344485.cfm?x=b11,0,w

First Nations 333 Workshop

Activity:

In groups, read quote. (Quotes found on wiki!)

1. What is the quote saying?
2. What grade/lesson could it be used in? How could it relate to the PLO's for that grade?
3. What context would you use it in? What does the quote illustrate about First Nations people?
4. Which aspects of the quote would you want to draw students attention towards, if any?

Quote:

"Our wise men are called Fathers, and they truly sustain that character.
Do you call yourselves Christians? Does the religion of Him who you call your
Savior inspire your spirit, and guide your practices? Surely not.
It is recorded of him that a bruised reed he never broke.
Cease then to call yourselves Christians, lest you declare to the world your hypocrisy.
Cease too to call other nations savage, when you are tenfold more the children of cruelty than
they.
No person among us desires any other reward for performing a brave and
worthwhile action, but the consciousness of having served his nation.
I bow to no man for I am considered a prince among my own people.
But I will gladly shake your hand."

Joseph Brant / Thayendanegea, Mohawk nation, to King George III (b.1741 - d.1807)
Found in "A Fair Country, Telling Truths about Canada" by John Ralston Saul

First Nations 333 Workshop

Activity:

In groups, read quote. (Quotes found on wiki!)

1. What is the quote saying?
2. What grade/lesson could it be used in? How could it relate to the PLO's for that grade?
3. What context would you use it in? What does the quote illustrate about First Nations people?
4. Which aspects of the quote would you want to draw students attention towards, if any?

Quote:

"In the beginning, God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep--"

"What a minute," said Robinson Crusoe.

"Yes?"

"That's the wrong story," said Ishmael. "That story comes later."

"But it's my turn," said the Lone Ranger.

"But you have to get it right," said Hawkeye.

"And," said Robinson Crusoe, "you can't tell it all by yourself."

"Yes," said Ishmael. "Remember what happened last time?"

"Everybody makes mistakes," said the Lone Ranger.

"Best not to make them with stories."

"Oh, okay," said the Lone Ranger.

From Thomas King's *Green Grass Running Water*, 1993, p. 14

First Nations 333 Workshop

Activity:

In groups, read quote. (Quotes found on wiki!)

1. What is the quote saying?
2. What grade/lesson could it be used in? How could it relate to the PLO's for that grade?
3. What context would you use it in? What does the quote illustrate about First Nations people?
4. Which aspects of the quote would you want to draw students attention towards, if any?

Quote:

“Of all resources, salmon provide a symbol of the relationship of domination and resistance. In the Coast Salish world, salmon are central to everything it means to be indigenous. In fact, we who work on the Northwest Coast have been accused of “salmonopia”; however, that has a great deal to do with the overwhelming importance salmon play in the economic, political, and ideological realities of First Nations. For the Coast Salish, salmon provide the basis of sustenance, trade, ceremony, and other integral parts of existence.

....

Salmon are the symbol of the relationship of the Coast Salish to natural, cultural, and intellectual resources.”

Daniel L. Boxberger “The Not So Common” in Be of Good Mind: Essays on the Coast Salish. Ed. by Bruce Granville Miller, 2007. Pages 57-58.