



CULTURAL AWARENESS

STUDENT HANDBOOK





Indigenous Cultural Awareness: Participant Manual

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PURPOSE OF THE PARTICIPANT MANUAL

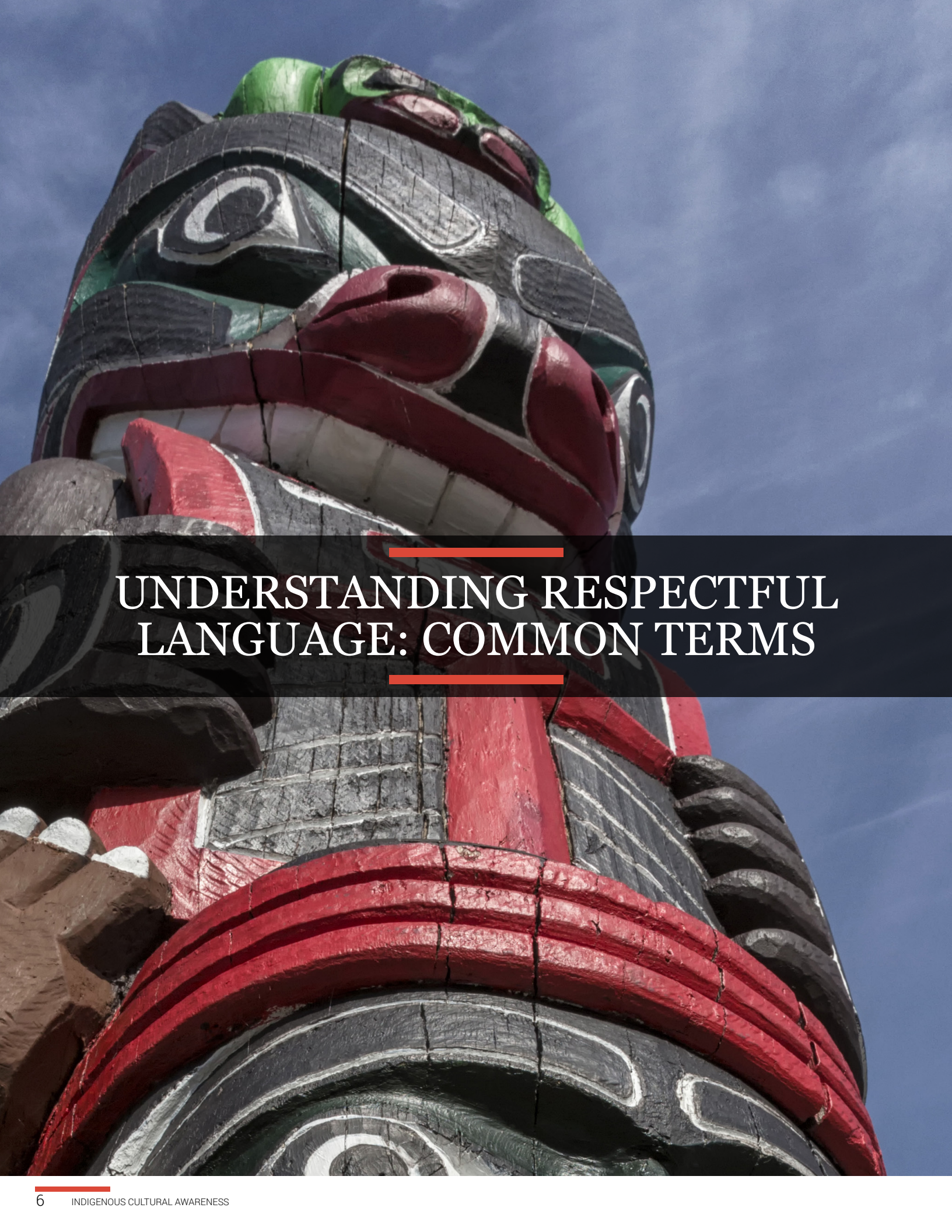
This manual will supplement your classroom learning offered by the Kitimat Valley Institute on behalf of LNG Canada.

Please use it as a resource to refer to when relocating to an Indigenous location worksite, or simply as a content refresher after the course.

By the end of this course you should:

1. Have an increased awareness of Indigenous peoples and culture in Canada
2. Have a better understanding of how to engage with Indigenous people in a respectful manner in the workforce and community
3. Have an increased awareness of B.C.'s Haisla people

It's our hope that the Indigenous Cultural Awareness course will inspire further learning about Indigenous people in Canada as well as additional local Nations.



UNDERSTANDING RESPECTFUL LANGUAGE: COMMON TERMS

In your class, you will have learned about words such as Indigenous and Aboriginal and First Nations.

Respecting each other in the workforce means understanding respectful use of language when addressing or speaking with an Indigenous person. The Project Workers Code of Conduct highlights respecting those that we work with as well as respecting the people and communities we are operating in.

Common Terms

INDIGENOUS

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) define Indigenous people in the following way:

“They self-identify as indigenous and in some cases are recognized by other groups, or by State authorities, as having a distinct collective identity; They have ancient historical ties with respect to living in and using a specific territory; Their cultural distinctiveness is voluntary and handed down through generations.

This may include aspects of language, social organization, religion and spiritual values, modes of production, laws and institutions; and they have experienced or are experiencing subjugation, marginalization, dispossession, exclusion or discrimination.

It should be noted that the recognition or identification of certain collectives as “Indigenous Peoples” shall not be dependent on whether the national government has recognized them as such. The term “Indigenous Peoples” in plural was internationally agreed by Indigenous Peoples to encompass diverse collectives that also fit the characteristics outlined in the working definition (above).”

ABORIGINAL

In Canada, “Aboriginal peoples are defined in the Constitution Act, 1982, Section 35 (2) as including the Indian [First Nation], Inuit and Métis. Individuals can identify as one of these distinct groups and/or have affiliations with multiple groups.”

FIRST NATIONS

First Nations are one of three Indigenous groups in Canada. They are also known as “Status Indians” and are distinct from Métis and Inuit people. “A Status Indian is a member of an Indian band or community with rights under the Indian Act to live on reserve; vote for the Band Council and Chief; share in band monies; and have an interest in property on reserve.”

INUIT

The Inuit (Inuk for singular) are the Indigenous peoples of the Arctic including Canada, Greenland, Siberia. There are roughly 50,000 Inuit people in Canada. The people of the Canadian Arctic are known as the Inuit. They used to be called Eskimos, which came from a Native American word for ‘eater of raw meat’. Now the Arctic people are officially known as the Inuit, which means ‘the people’, or singularly, Inuk, which means ‘the person’.

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UNDERSTANDING RESPECTFUL LANGUAGE: COMMON TERMS

MÉTIS

Métis are people of mixed European and Indigenous ancestry, and one of the three recognized Aboriginal peoples in Canada. The use of the term Métis is complex and contentious and has different historical and contemporary meanings.

The term is used to describe communities of mixed European and Indigenous descent across Canada, and a specific community of people – defined as the Métis Nation – which originated largely in Western Canada and emerged as a political force in the 19th century, radiating outwards from the Red River Settlement.

While the Canadian government politically marginalized the Métis after 1885, they have since been recognized as an Aboriginal people with rights enshrined in the Constitution of Canada and more clearly defined in a series of Supreme Court of Canada decisions.



BAND · NATION
TRIBAL COUNCILS

P

people are often confused about the various uses of “band” and “Nation” in connection with First Nations governance. This is understandable in that the words are not used consistently.

BAND

Band typically refers to the smallest unit of governance within First Nations organizational structure. Under the Indian Act, each band has an elected council that administers funding provided to the community and services for its members. In the past, there would have been an Indian Agent for each band.

In some cases, there were many bands within a Nation but in other cases, there was only one band in a Nation, making the notion of a band insignificant. Nevertheless, some bands which operate as independent Nations have chosen to keep the word “band” in their name. For example, the Osoyoos Indian Band is still the official name of the First Nation located near the town of Osoyoos.

NATION

A Nation is typically that level of government which can negotiate a treaty or conduct what are called “government to government negotiations” on behalf of its members. The Haisla, and each of the Tsimshian Nations in the Northwest region, all have this status. Each Nation in the region makes its own decisions on whether to pursue a treaty or with other major decisions such as whether to consent to participate in a major project such as a pipeline or port facility that affects their territory.

However, in some regions of BC, there are numerous bands; each with their own chief and council, who operate together when it comes to major negotiations. The Nisga’a in Northern BC are an example. There, the five band councils operated as one national Nisga’a’s government to negotiate the first modern treaty in BC. Post treaty, the Nisga’a have a constitution that lays out the powers of the national government as well as the powers of the community level governments; something like the way in which the Canadian constitution lays out the responsibilities of the federal and provincial governments.

TRIBAL COUNCILS

The final level of government to be addressed is that of “tribal councils.” Not all First Nations belong to tribal councils, but some have decided to establish tribal councils to pursue their collective interests.

The Haisla people do not belong to a tribal council but the Tsimshian peoples did have a tribal council at one time, but they no longer do. Typically, Nations choose to form tribal councils to accomplish specific purposes. For example, the Nuu-chah-nulth peoples on the west coast of Vancouver Island chose to form a tribal council to pursue common interests related to the treaty process. They used the council to assemble their best negotiators and to manage funds and provide services more efficiently than they could be managed by fourteen separate Nations, some of which are quite small and remote.

The greater scale created by their combined resources allowed the

CONTINUED



BAND · NATION TRIBAL COUNCILS

Nuu-chah-nulth to build effective programs in education, health, and economic development. It also allowed them to build capacity and effective institutions at that level.

Even when the different Nations decided to make different decisions about whether to proceed with treaty negotiations, they found that the tribal council and its institution was something they wanted to maintain.





TREATIES

T

reaties are important to understand in relation to rights and title to the land.

Historically, treaties were an important part of Indigenous ways of life. Treaties were typically oral agreements between leaders that guaranteed friendship between Nations and sometimes included agreements to share resources with each other, to allow passage for hunting or trade, or to support each other in the event of war from a third party.

This notion was adopted by settler governments who wanted to establish friendly relations with Indigenous Nations, especially early on when there were few settlers and they needed a lot of help to survive and prosper in unfamiliar territory.

Gradually, the balance of power shifted, and treaties began to be used by settler governments to control First Nations or get access to their territory. Nevertheless, most treaties had the form of agreements where Canada would offer specific commitments in return for First Nations agreeing to settle on reserves, even if they also contained clauses guaranteeing the right of Indigenous people to hunt and fish in their traditional territory.

Unfortunately, in almost all cases, the government did not carry through with its obligations under the treaty agreements they made. There are also many issues about whether the Indigenous leaders, who often did not speak English or French, understood the terms of the treaty as they were recorded in writing as well as

whether the leaders had the authority to decide for all the people that the treaties covered.

Whereas the provincial government once issued licenses to log or to develop mines on its own authority, it has now become clear that First Nations also have a say in what can be done in their territory. As we have seen in the case of the Trans Mountain Pipeline Expansion Project, not even the federal government of Canada can simply decide to go ahead with a project based on consultations that it considers adequate. In that case, the courts decided that while consultation with First Nations had taken place, the government had not adequately addressed many of the points made by First Nations when they were consulted.

While the government is now trying to address the shortcomings in the approval by the National Energy Board and by the government itself, this example shows that no one involved in major energy or industrial development projects can afford to ignore the importance of working with Indigenous Nations.

One of the ways to address this uncertainty with respect to land rights and ownership is the use of modern-day treaties. This is an issue that is quite specific to B.C. because of the lack of treaties here when compared to the situation in the rest of Canada.

There is a Treaty Commission in BC which has been given a mandate to encourage the development of treaties for the many Nations in BC that are now governed under the Indian

Did you know?

Traditionally, treaties were oral agreements between clans and communities which pre-date European arrival. The idea of treaties was adopted by governments to establish friendly relations with Indigenous groups, and then used to control First Nations and get access to their territory.

CONTINUED



TREATIES

Act.

For Nations that have concluded treaties, land ownership becomes much like the way an individual or a corporation owns land.

Although many Nations have entered the treaty process in BC, few have concluded them. There are many reasons for that. While many Nations want to be self-governing, many feel that the treaty negotiations are stacked against them and that Canada is not willing to give them a reasonable share of their traditional territory.

Typically, the government has expected Nations to settle for something like 3% of their traditional territory which may be much more than their reserve land but may not be enough to control the resources needed to support a growing population.

Some Nations may feel that they are not ready to manage their own affairs after generations of being dependent on government. In addition, some are not willing to give up the benefits associated with being “wards of the federal government”, even if that means extending their dependency and lack of independence. Still other are not willing to surrender their rights and title which is normally a part of signing a treaty.

Nevertheless, some Nations that have decided to conclude treaties, such as Tsawwassen First Nation, have used their independence and their ability to control their lands to achieve a level of prosperity which they could not achieve while governed under the Indian Act.

Many Nations are involved in

the treaty process at some stage, but some have voted not to accept treaties that had been negotiated and many have decided not to pursue a treaty at this time.

This means that the kind of certainty that many companies would like to have in terms of land use and land development is still a long way off in B.C. in general. However, many companies have achieved certainty by building good relationships with First Nations and by securing consent of First Nations for their projects.



We are all Treaty People.

Many people think of treaty rights as “special” indigenous rights however, all people living in Canada are treaty people with their own set of rights and responsibilities. Treaties are a foundational part of Canadian society, territory.



LAND TERMINOLOGY

In class, you will have been introduced to some basic concepts about First Nations' land. Remember, a special relationship to the land is in a large part of what defines Indigenous people as being Indigenous. Two terms are particularly important in understanding land in relation to contemporary Indigenous peoples. One is the notion of a reserve and the other, traditional territory.

RESERVE

What are Reserves?

Reserves are a creation of Canadian society. The government of Canada created reserves as a "solution" to their concerns about Indigenous resistance to settlement.

As settlers wanted land for agriculture or for the resources the land held, the government wanted a way to control the land and limit the space taken up by Indigenous peoples. Eventually, it settled on the idea of reserves which are essentially land set aside by the Crown for use by Indigenous Nations. The reserves tend to be tiny in comparison to the traditional territory once used by Indigenous Nations. Importantly, the title to reserve land continues to be held by the Crown so Indigenous people may use the land and live on it, but they do not own it.

A consequence of this arrangement is that Indigenous people who live on reserves do not own the land on which their houses sit. This means that while Indigenous people may own their own house, by virtue of having bought it, built it, or inherited it, they cannot normally get a mortgage on their house as the banks do not have the conventional security of being able to seize the land and sell it to recover their investment in the case of a default. This means that Indigenous people who live on reserves do not have access to one of the largest sources of wealth generation available to other Canadians.

Did You Know?

"Reserve" is a Canadian term, whereas "reservation" is a term the United States uses.

Reserves were also created to be able to collect people from each Nation together and control their movements. At one-time, Indigenous people were told that they needed a permit from a government official called an "Indian Agent" to be able to travel away from their reserve for any purpose, including to visit relatives or to pursue employment.

Now, Nations can develop reserve lands in various ways. This includes setting aside land for housing, for public buildings, or even for industrial purposes. Some Nations have been very successful with development of reserve land but others, especially those with small reserves or reserves in isolated locations with little economic value do not have this as an option. In any case, reserve lands, being owned by the Crown, cannot be sold. They can be leased, however, for up to 99 years. But in the case of reserve lands in Nations governed by the Indian Act, it is usually the case that major changes to the use of reserve land need to be approved by the federal government.

This further layer of bureaucracy has often delayed projects to the extent that they do not happen. Now some Nations have developed their own "land codes" which allows them much more control over how the land of their reserves is used.

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LAND TERMINOLOGY

TRADITIONAL TERRITORY

Within the territory of some Nations, families or clans held specific rights to specific areas. Sometimes these were places that were used seasonally. Often, they were special because they provided access to specific resources, such as medicinal plants, or good fishing or hunting areas. Often these more specific areas are referred to as traplines although in some areas, this can be confusing because there are government permits for traplines that do not always correspond to traditional traplines.

In any case, a trapline that belongs to a clan or family is set aside for their use. Others who might want to hunt, fish, or gather plants from that area must ask for permission which often would mean giving some part of what was harvested to the family who had the rights to that area.

In the traditional territory of many Nations, there was also some land that was set aside for the common good. For example, in the case of the Haisla, in areas where the whole nation traditionally harvested eulachon, all Haisla people had access and no one had special rights.

Did you know?

Each Nation has a territory in which they traditionally lived, where their ancestors lived, and where they established a way of life. These territories were not necessarily fixed in time forever. They were sometimes transferred between clans or even between Nations through intermarriage or through war.

Nevertheless, many areas were occupied on a continuous basis over many centuries.

In some cases, there were overlaps between Nations that used the land. Sometimes these are historical in that one Nation used an area and then subsequently the land was occupied and used by another Nation.

In other cases, people from different Nations used some regions simultaneously either with or without conflict. For these reasons, among others, it is not always easy to determine the boundaries of traditional territories and there are disputes about who is entitled to benefits and who needs to be consulted in relation to some proposed projects.

This was the case in Vancouver, for instance, where three Nations (Musqueam, Squamish, and Tsleil Waututh) all have overlapping claims to territory in the Vancouver area.

Whenever government land became available, the three Nations would pursue their claims to the land in court, resulting in expense and long delays in anyone being able to use the land for anything. In recent years, however, the three Nations have agreed that the land in the Vancouver region is "shared" territory and have established a protocol such that each Nation can "opt in" on any given land development project that becomes available. This agreement has been a critical part of the three Nations becoming the largest non-governmental land owners in the Vancouver area.

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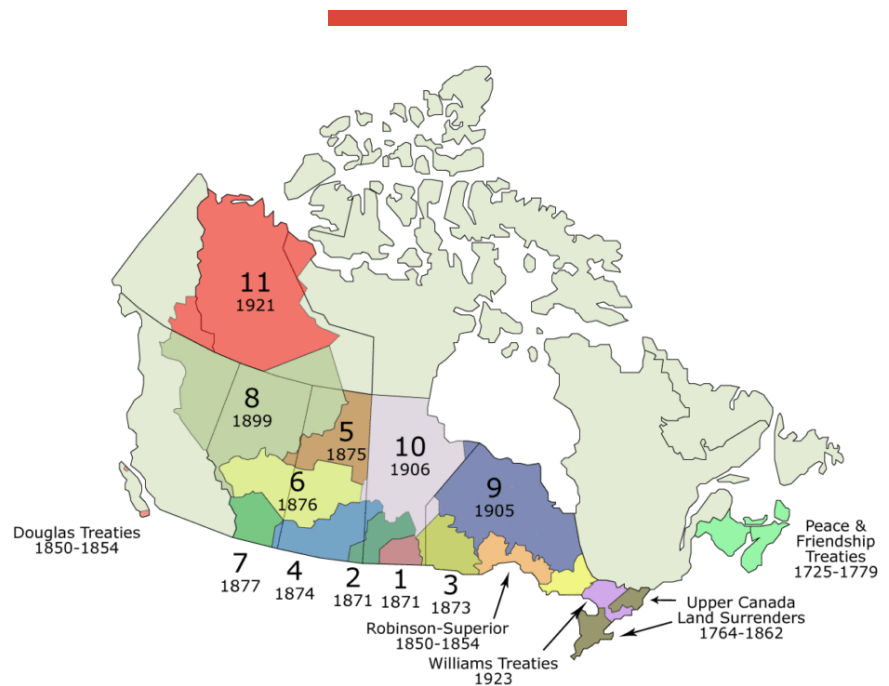


LAND TERMINOLOGY

Did you Know?

There were many large areas covered by treaties in Canada. Many of the largest are called “numbered treaties” because they were numbered as they were concluded; generally, from east to west. Treaty 8, for instance, covers most of the Peace River District in Northern BC and western Alberta.

In BC, west of the Rocky Mountains, few treaties were signed. For a time, the government in B.C. argued that Indigenous rights and title had been extinguished by the formation of the two colonies that made up B.C., or by confederation with the rest of Canada. The courts ruled that this was not the case. Now it is well established in law that First Nations’ rights and title predates and survives the arrival of Europeans and others, as well as the formation of Canada. Rights and title have not been extinguished. This has created a certain amount of uncertainty about the use of land in BC.





A HISTORIC TIMELINE

Indigenous settlement in Canada has been recorded as far back as 12,000 years ago, but many scientists know that First Nations people have lived in what is now Canada for much longer.

1763 ROYAL PROCLAMATION

The Royal Proclamation was initially issued by King George III in 1763 to officially claim British territory in North America after Britain won the Seven Years War.

of governance.

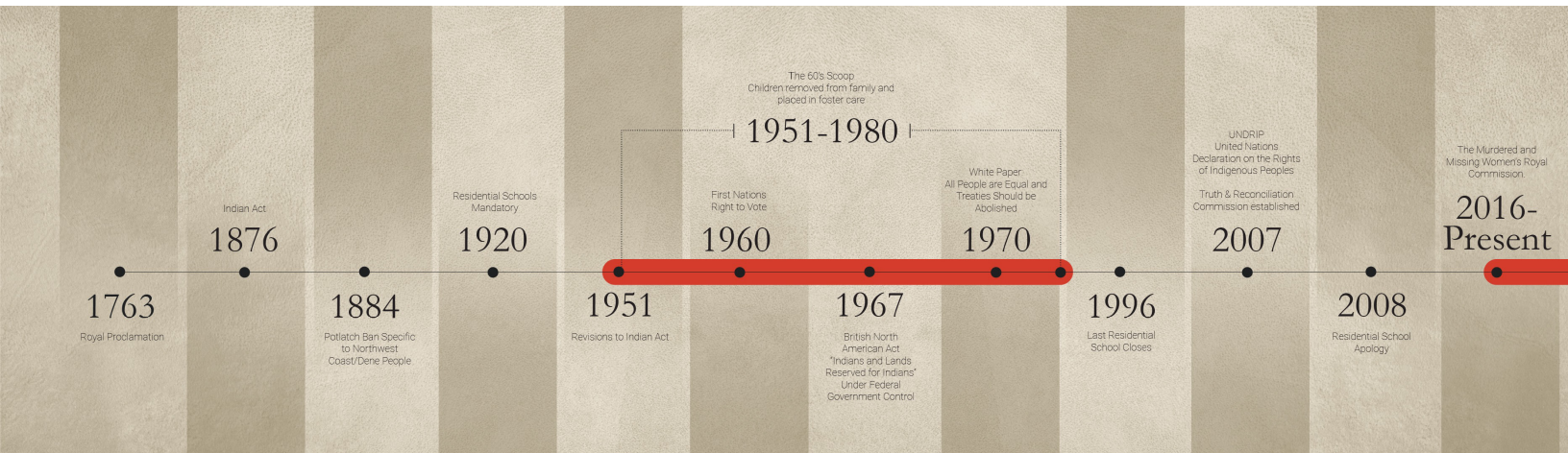
The Indian Act outlawed traditional forms of governance and replaced them with elected band councils, which most First Nations employ today. The Indian Act put into place, "Indian Agents"; positions held by non-Indigenous people to oversee the administration of Indian Affairs in their respective regions.

1884 THE PASS SYSTEM

The Pass System was introduced in 1884 and was designed to limit the interaction

were ignored, with the goal of eliminating Aboriginal culture. The Potlatch Ban was an amendment made to the Indian Act in 1884 to outlaw traditional cultural ceremonies that were practiced by Indigenous Nations on the Northwest coast. Banning the potlatch was largely based on the mistaken notion that people became poor by giving away all their accumulated wealth at these ceremonies.

In fact, because those who received gifts were expected to reciprocate with interest, those who showed generosity could count on the generosity of



It was Canada's earliest document that set out guidelines for European settlement of Aboriginal territories and explicitly stated that Aboriginal title has existed, and continues to exist, and that all land would be considered Aboriginal until ceded by treaty.

1876 THE INDIAN ACT

The Indian Act, still in effect today, was a wide-ranging parliamentary bill passed in 1876. It outlines the relationship between the federal government and Status Indians including land, reserves and their system

between settlers and First Nation people. Indian Agents oversaw this system. A First Nation person was not allowed to leave their reserve without written permission by their Indian Agent. If a First Nation person was found off-reserve without a pass they were either brought back to the reserve and sometimes they were incarcerated

1884 THE POTLATCH BAN

From the time that the Dominion of Canada was established in 1867 until the Constitution of 1982, Indigenous rights

others. Banning the potlatches undermined many aspects of Indigenous life including governance, history, clan structure, spiritual beliefs and the economy.

1800's – 1996 RESIDENTIAL SCHOOL SYSTEM

Residential schools were boarding schools created specifically for Indigenous peoples that were funded by the Department of Indian Affairs and run by churches.

The first schools were established in the 1800's but

were made mandatory for children aged 5 to 16 after an amendment to the Indian Act in 1920.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumptions that Aboriginal culture and spiritual beliefs were inferior and unequal.

Indeed, it was infamously said that the goal of this system was to “to kill the Indian in the child”. Today, it is recognized that this policy of assimilation was wrong and caused great intergenerational harm.

Children were legally required to attend church-run, government-funded residential schools. Indian Agents and police officers enforced this policy, with parents being subject to fines and even jail time for preventing their children from attending. In these schools, children were punished for speaking their language, practicing their culture, and were forced to learn English. The conditions in the schools were appalling, with children experiencing hunger, poor medical care, and often physical, sexual and mental abuses.

Many children who left for residential school never returned. It is known that more than 3,200 children died at residential schools, mostly from preventable causes. The number

is probably much higher as officials often kept incomplete records and students were buried in unmarked graves. Families were often not told about the cause of death or even that it had occurred.

In past generations, Haisla students were sent to Port Alberni and Coqualeetza. Later they were sent to the Elizabeth Long Memorial School, which was located right in Kitamaat Village. Originally the building was built as a quarantine centre for influenza and tuberculosis and evolved into a residential school. Although it was called a “day school,” children were permitted to only go home and stay with their parents on weekends and holidays, even though they could see their own houses nearby.

There were over 130 residential schools across Canada. The last residential school closed in Saskatchewan in 1996.

While there are an estimated 80,000 former students living today in Canada, the ongoing impact of residential schools has been felt throughout generations and has contributed to social problems that continue to exist.

On June 11, 2008, the Prime Minister, on behalf of the Government of Canada, delivered a formal apology in the House of Commons to former students, their families, and communities for Canada’s role in the operation of the residential schools.

In moving towards healing, reconciliation and resolution of the legacy of Indian Residential Schools, implementation of the Indian Residential Schools

Settlement Agreement began in 2007. As part of this agreement, the federal Government established the Indian Residential Schools Truth and Reconciliation Commission (TRC).

To address the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission made 94 “Calls to Action” and their reports and recommendations can be found at <http://www.trc.ca>.

The TRC recommended that federal, provincial, and territorial governments, and all parties to the Settlement Agreement, undertaken to meet the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as a framework for reconciliation in Canada.

Now, residential school survivors and their families are working with the rest of Canada to overcome the legacy of harm. It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Now all Canadians need to know and understand the history of residential schools and move forward together to build a new future.

1951 REVISIONS TO INDIAN ACT

WWII and the subsequent adoption of the United Nations Universal Declaration of Human Rights in 1948 was a catalyst for the amendments to made to the Indian Act in 1951 in which some of the more oppressive

sections were removed.

The Potlatch Ban and the Pass System were lifted, and the Indigenous people could then receive legal counsel. However, other amendments were made that subjected First Nation women to further discrimination.

One example of the changes in 1951 included a clause that determined that status Indian woman who married a man who was not a status Indian became non-status, yet the same did not apply to men who married a non-Indian woman. This further alienated many First Nation women from the ability to partake in culture and land-based practices.

In most parts of Canada, First Nations were offered the right to vote at the time of Confederation - but only if they gave up their treaty rights and Indian status. Understandably, few were willing to do this. Inuit were allowed to vote with no conditions in 1948 and Métis people had full voting rights.

In 1960, after looking at how many Indigenous people served in WW I, and WWII, the Canadian government lifted the ban on voting with a full end to suffrage by 1960.

1951-1960 The 60'S SCOOP

In the 1960's the federal government began phasing out mandatory residential schools but decided that control was needed through child welfare programs. The 60's scoop was a situation that saw the mass removal of Aboriginal children from their families into the child welfare system, in most cases without the consent of their

families or bands.

Indigenous children were often removed from their families for the same reasons that have led to their overrepresentation in care today such as housing, education, violence against women, access to child care, affordable food and loss of land.

1970 THE WHITE PAPER / RED PAPER

The White Paper was a Canadian government policy paper that attempted to abolish previous legal documents pertaining to Indigenous peoples in Canada including the Indian Act, and treaties, and assimilate all "Indian" people under the Canadian state.

The Indian Association of Alberta, led by Harold Cardinal rejected the White Paper by publishing the Red Paper in 1970; asserting a continual Aboriginal right to land, and feared that it (the White Paper) was a final attempt to assimilate Indigenous people.

2007 UNITED NATIONS DECLARATION OF THE RIGHTS OF INDIGENOUS PEOPLES (UNDRIP)

UNDRIP, the United Nations Declaration of the Rights of Indigenous Peoples is established in 2007. It establishes a universal framework of minimum standards for the survival, dignity and well-being of Indigenous peoples worldwide.

2016 THE MURDERED AND MISSING WOMEN'S ROYAL COMMISSION

In 2016, the Murdered and Missing Women's Royal Commission launches to investigate the highly overrepresented instances of missing and murdered Aboriginal women across Canada. This was especially evident on the Highway of Tears, which is a stretch of highway in west central B.C. that runs from Prince George to Prince Rupert.

Did you know?

The earliest North American democracy was the Iroquois Confederacy, established in the 1200's. Some historians suggest that this confederacy, which traces its government tradition across eight centuries, is the oldest participatory democracy (A Concise History of Canada's First Nations, 2014, Dickason & Newbigging, Oxford Publishing).

Did you know?

Indigenous women in 2017, still cannot claim status based on maternal parentage if they were born before September 4th, 1951. However, those who can trace their heritage through paternal heritage can apply for status.



DEMOGRAPHICS

A

According to the 2016 Statistics Canada census, there are 1,673,735 Indigenous peoples in Canada. This translates to roughly 5% of the total population. There are 270,585 Indigenous people living in B.C.

Looking at the demographic breakdown of Indigenous people in Canada on the left, Statistics Canada has categorized "Indigenous" people into five distinct groups:

1

Registered Indians, known as "Status Indians" under the Indian Act is a special designation or legal identity of Aboriginal heritage. The criteria are outlined in section 6 of the Indian Act. In 2011, there were 697,510, or almost 50% of registered, or status Indians. Status Indians have been, and still are considered "wards" of the Canadian federal government.

2

There are many Indigenous people without status. Indigenous people without status under the Indian Act remain legally unrecognized as Aboriginal peoples by the Canadian government. Non-status Indians face the challenges of being legislated out of their communities, unable to participate in band politics, and can be ineligible for the same rights and various types of government support offered to status Indians. As of 2011, 213,900, or 9% of the Indigenous population was categorized as non-status.

3

The Métis people and term Métis refers to a collective of cultures and ethnic identities that resulted from unions between Aboriginal and European people in what is now Canada. Métis stems from the Latin verb *miscere*, "to mix." The word initially referred to the children of these relationships, but over generations it came to refer to the distinct cultural identities these communities developed. In recent years, partially due to the Métis rights case *R. v. Powley*, the word Métis has shifted from referring to a single cultural identity produced by European-Aboriginal intermarriage across different communities, to applying to multiple identities that have arisen from diverse historical instances of Aboriginal-European heritage. The Métis population originated in Manitoba in the area of the Red River. In 2011, the Métis population in Canada was 418,380, or almost 30% of Indigenous people.

4

The Inuit people originate in the northern regions of Canada. An Inuit person is known as an Inuk. The Inuit homeland is known as Inuit Nunangat, which refers to the land, water and ice contained in the Arctic region. In 2011, 59,115, or 4.2% of Indigenous people identified as Inuit.

Indigenous Population Canada

Registered Indian

697,510
49.8%

Métis

413,380
29.9%

Non-Status Indian

213,900
15.3%

Inuit

59,115
4.2%

Other Aboriginal

11,780
0.8%

Source: Statistics Canada Census, 2011

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DEMOGRAPHICS

There are 634 different First Nations in Canada, with a population of over 900,000. In British Columbia, there are 203 different First Nations across the province.

LNG Canada is committed to ensure its workers interact respectfully with all involved First Nations.





BACKGROUND

In the past, governments and resource companies have often ignored the rights of Indigenous peoples when they engaged in major projects. Now, according to Canadian law and international agreements such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), Indigenous peoples must be consulted in relation to major projects that affect their traditional territories. As a result, companies now invest significant time and energy in building good relationships with Indigenous Nations in their areas. In the case of LNG Canada, the Nations affected by the port facility currently under development include the Haisla and six Tsimshian Nations: Kitselas, Gitga'at, Kitsumkalum, Gitxaala, Metlakatla, Lax-Kw'alaams. Of these, Kitselas and Kitsumkalum are located close to Terrace; Metlakatla and Lax-Kw'alaams are located near

Prince Rupert; and Gitga'at and Gitxaala are located along the shipping route between Kitimat and the open Pacific. Other Tsimshian communities exist near Klemtu and on Annette Island in Alaska. Although the Tsimshian speak a different language than the Haisla, there have been trading and other relationships between the Nations that long pre-date contact with Europeans. In fact, the Haisla Nation grew by attracting Tsimshian people who had been living on the Kitimat River - deciding to move down to join the Haisla in their very early days at the mouth of the river. More information about these Nations will be provided in section five. The Haisla and all six of the Tsimshian Nations have reached agreements with LNG Canada with regard to the development of the port facility and the associated LNG plant. It is important to LNG Canada to maintain good relations with local Nations. LNG Canada and the Nations

are working together to ensure that benefits of the LNG project are shared and that the Nations have a chance to use this opportunity to become healthier and more prosperous through their involvement in the project. Thus, it is important to the project that outsiders who are in the traditional territories of the Tsimshian and the Haisla, learn about them and behave respectfully with regard to their lands and cultures. Whether on the worksite or in the community, please take the opportunity to learn more about local Indigenous cultures and ways of life



Local Northwest Coast Indigenous Communities





LOCAL NATIONS



NG Canada is working across seven local First Nation communities including the Haisla Nation. Six of them are detailed below.

Gitxaala NATION

Gitxaala Nation www.gitxaalanation.com

Gitxaala territories stretch from the Nass river to Aristazabel Island, on the north coast of what is now British Columbia. The Gitxaala, also known as Git Laxmoon, people of the saltwater are one of the most ancient societies on the coast. The village of Lach Klan (Kitkatla, BC) has been continuously inhabited for 10,000 years. Gitxaala hereditary leaders from the four clans, Gispudwada, Ganhada, Lasgiik and Laxgibuu, manage and protect their territories and resources according to their ayaawx, traditional laws.

Gitxaala harvesters use almost 100 different marine and terrestrial resources to feed their community. Gitxaala citizens, currently numbering 1992, wherever they reside, celebrate their history, practice their traditions, respect their laws, and cherish their lands, waters and resources.

Metlakatla FIRST NATION

Metlakatla First Nation www.metlakatla.ca

Metlakatla village is a progressive community, located 5km north of Prince Rupert, on an ancient site - occupied for thousands of years by the Metlakatla people. Metlakatla means 'saltwater pass' in Sm'algyax, the language of the Coast Ts'msyen (Tsimshian).

Today, Metlakatla members continue to enjoy their inherent rights and freedom to harvest traditional food and honour our history on the land.

Lax Kw'alaams BAND

Lax Kw'alaams Band <http://laxkwalaams.ca>

Lax-Kw'alaams, previously called Port Simpson, is an Indigenous village community in British Columbia, Canada, not far from the city of Prince Rupert. It is located on Port Simpson Indian Reserve No. 1, which is shared with other residential communities of the Tsimshian Nation.

Kitselas FIRST NATION

Kitselas First Nation <http://www.kitselas.com>

Kitselas First Nation is the band government of the Kitselas subgroup of the Tsimshian. The band government is based at Gitau in the Skeena Valley in the Skeena River valley to the northeast of the city of Terrace, British Columbia, Canada.

CONTINUED



LOCAL NATIONS

The Kitsumkalum are a Galts'ap (Community) and a Tribe of the Tsimshian Nation.

The Kitsumkalum territories are the Kitsumkalum watershed, which reaches down the Skeena River and to the coast. Their Matrilineal Society is organized into 4 p'teex or clans: Gisbutwada (Killer whale); Laxsgiik (Eagle); Laxgibuu (Wolf); and Ganada (Raven).

The clans are further divided into House groups under each clan where membership is determined by mother's bloodline. The Kitsumkalum have historically drawn strength from the lands (territories, stewardship, names) and resources (foods, feasting), and continue this way of life today.

Their protocols focus strongly on the concept of Łoomsk = RESPECT; Respect for all people, their cultures, lands and resources.


From the beginning of time, the Gitga'at people have existed in their Territory on what is now British Columbia's northwest coast. The wellbeing of their people is intricately related to the health of their lands, waters, and resources and the community continues to work to sustain abundance and richness. Gitga'at culture is strengthening and traditional practices continue to shape day-to-day life in the village.

Opportunities exist for visitors to share cultural, wildlife, and other types of experiences in Gitga'at territory, which is home to some of the most spectacular scenery, captivating wildlife, and rich historical and cultural sites in the world.

The map on the right gives an indication of the project site route to open water, and the Indigenous communities affected.

Local Northwest Coast Indigenous Communities





UNDERSTANDING
INDIGENOUS PEOPLE:
STEREOTYPES AND ASSUMPTIONS

A

s we start to delve into the ways of Indigenous people, it may be important

to look at common stereotypes about Indigenous people that hinder the ability to work effectively together.

These stereotypes have their roots in the 1763 Royal Proclamation, where it was made clear by King George, and subsequent governments that Indigenous people were “savages” and “needed to be conquered”. This idea contributed greatly to stereotypes, prejudices, discrimination and racism often displayed towards Indigenous people throughout history.

What is a stereotype?

A stereotype is “a widely held but fixed and oversimplified image of a particular type of person or thing” (oxforddictionaries.com).

Myths evolved out of these stereotypes which led to prejudices. Prejudices naturally led people to act with discrimination and discrimination over many years has produced a climate of racism. As you can see, this process has been working against Indigenous people for many years.

Incorrect assumptions are common. Many people think Indigenous people receive free housing, do not pay taxes, and that treaties ensure free education.

Do Indigenous People Receive Free Housing?

Some Indigenous people are entitled to some levels of support for housing and post-secondary education but funds available for these purposes are never enough to cover the demand. Particularly in housing, it can be seen that on most reserves, there is insufficient housing. It tends to be poorly constructed and is often poorly maintained. Most assistance to First Nations people began as part of the provisions of treaties and they were included to make it acceptable to First Nations to give up traditional rights they had enjoyed from time immemorial.

Do Indigenous People Pay Taxes?

Many people think that Indigenous people do not pay taxes and are automatically entitled to all kinds of special government “hand-outs.” Some First Nations people who work on reserves are entitled to tax exemptions on all or part of their income and some Indigenous people are exempt taxes such as GST when they shop on reserve. But the vast majority of Indigenous people pay all the taxes that other Canadians pay.

Do Indigenous People Receive Free Education?

With regard to education and child welfare, the federal government is responsible for Indigenous people whereas for other Canadians these areas fall under provincial authority. On a per capita basis, provincial funding for education and child welfare is much higher than federal funding for Indigenous children. Partly as a result of this, Indigenous children are greatly over-represented in the category of “children in care,” meaning in the care of government agencies. Similarly, school completion rates for Indigenous children, especially those living on reserve, are much lower than for other Canadian young people.

Because treaties are individually negotiated. Most nations, especially in B.C., are not under treaties, so not all Indigenous people receive the perceived benefits that treaties are seen to provide.



UNDERSTANDING LOCAL
INDIGENOUS CULTURE

Indigenous culture revolves around a communal focus with strong ties to the land.

Familial connection is broader than just biological relatives. Cousins and uncles are seen as equal to biological siblings. Grandmothers, aunts and mothers may be viewed equally. This is often why business meetings can be easily put off in favour of attending an important communal celebration.

Indigenous people have traditional ties with the land they live on. Everything associated with nature governs the flow of culture, life and spiritual practices. Traditional territory includes areas that Indigenous people hunt on, fish on, and obtain healing and ceremonial plant life on. Being Indigenous means that a group of people have a history and culture that is linked to a specific territory. Sometimes this is expressed by Indigenous people with phrases such as:

“The land doesn’t belong to us; we belong to the land”, or
“We are part of the land; the land is part of us”.

The Supreme Court of Canada has recognized that Indigenous title predates Canadian occupation and that consent of First Nations is normally required for significant decisions affecting the territory and resources.

Connections with the land is strongly intertwined with the Indigenous concept of time. The modern western notion of time is strongly dominated by the technologies of time keeping that have been developed. For

westerners, spring begins each year at the moment that the sun aligns with the equator as the axis of rotation is offset by approximately 23 degrees from the angle of its orbit from the sun. This is usually on March 21st for those in the northern hemisphere.

The beginning of Spring for the Haisla people was associated with the sun rising over a specific mountain that looked from Kitamaat Village like a canoe. The significance of this event was critical in that it was usually linked to the arrival of birds, and more importantly, the arrival of the eulachon runs which provided a major community event as well as a source of food and oil which was fundamental to the Haisla diet and economy.

While the western and the Haisla change of seasons appear both to be related to astronomical events, the western one is thought to be universal and is embedded in an understanding of time that is linear and can be plotted on a linear timeline. The Haisla conception is part of a circular conception of time and is quite specific to what is important to the Haisla people only. The western conception fits with a notion of history and progress so that each year is a step along the way towards the future whereas the Haisla idea of time recognizes the consistent patterns in the relationships between events.

Because the emphasis of western time is related to using it as a limited resource, keeping on schedule can become a dominating priority. For example, the Haisla conception of time is more related to finding the right time to undertake a task with

the emphasis being on finding the right way to do the task well rather than completion on time and on budget.


These different conceptions of time can lead to misunderstandings with westerners thinking that Indigenous people “don’t care about being on time” when indigenous people are focussing on being properly prepared for the right time to undertake a task.

To any Indigenous people, it seems that settlers are always rushing around trying to be on time, even if they are not sure about why.






LIVING IN TWO WORLDS



Indigenous traditional territory includes places where ancestors have lived and died; places that carry significant names and are part of the stories that are passed down through generations. Indigenous peoples have traditionally been stewards of their territories, making sure not to over-fish or hunt so as to protect the resources and species with whom they have a reciprocal, mutually supportive relationship.

This is a very difficult balance because of intergenerational trauma caused by historical government policies that sought to separate Indigenous people from their ways of life. Families, social systems and governance was disrupted which debilitated that generational passing down of culture, language and Indigenous knowledge.

Recent commitments for reconciliation are Canada's commitment to bridge the two worlds.





GOVERNANCE

Have You Heard of Knowledge-Keepers?

In Northwest coast communities, the mother traditionally passed down culture. However, because of strong patriarchal government enforcement, and interference, which eroded matriarchal power, this role was gradually transferred to hereditary Elders.

Elders are highly respected as they are considered the “knowledge-keepers” of wisdom and culture which includes language and traditions. These have been passed down via oral storytelling, music and spiritual ceremonies.

The style of governance in different Indigenous cultures varies significantly but along the Pacific coast where Nations had a strong clan-based social structure, there were hereditary chiefs and matriarchs in each clan and typically a senior chief or high chief from the most powerful clan.

Most often the role of chief was passed from an existing chief to the oldest son of the chief's oldest sister but there was flexibility in case another close relative was better suited to the task.

Chiefs were not dictators or absolute rulers. Deliberations among chiefs were guided by consensus decision-making and community consent continues to be an important part of Indigenous governance in almost all cultures.

The notion of consent that has a role in many more recent court decisions, consultation processes and in formal documents such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is important because it reflects this deeply held value of Indigenous Peoples.

Government policies such as the Indian Act, amendments to this act, and treaties forced Nations to implement the western democratic system.

Life in Indigenous communities is less individualistic than in western society. Land was held by families or clans and the responsibility for taking care of it as well as the rights to use it were passed down in a formal system according to the laws

of the community. The idea that one person could be rich while others in the community were poor was not really conceivable in communities where many forms of wealth were shared, and communities needed to work together to access valuable resources such as the buffalo for Plains Indians, whales for some coastal Nations or the eulachon for the Haisla.

This did not mean that everyone was equal. Some families were high-ranking whereas others were not. But overall, people prospered or struggled together as opposed to some people doing well at the expense of other.

Many Nations today, including the Haisla Nation have a blend of both systems which respect their hereditary as well as elected Elders. The Haisla people are an example of a successful dual-leadership system.



SPIRITUALITY AND SACRED SITES



holistic spirituality
encompasses
traditional
Indigenous culture.

All societies have cultures that embody norms that are integral to a way of life, however, in Indigenous culture, spirituality, including the belief that all of creation is related and should be considered like family, is integral to Indigenous cultures.

The expression “all my relations,” which is often used at the end of a speech, a letter, or a prayer is a reference to this notion that all of creation is embodied with spirit and that present-day human beings are just one part of creation.

Indigenous cultures tend to embody specific spiritual practices. According to different Nations, there are many ways to honour the “Creator”. In central Canada, on the prairies and in some Interior BC Nations, sweat lodges are commonly used, often in conjunction with fasting. On the coast, it is more common to pray in longhouses, use cold water bathing and rubbing with cedar or hemlock branches as part of spiritual preparation, also sometimes combined with periods of celibacy and fasting.

Smudging and smoking a pipe together are also important spiritual practices. Smudging involved burning sage or sweet grass and “washing” the smoke over the face or body of each person in a circle as well as an area.

It is an honour to be asked to participate in such ceremonies, so think carefully before declining.





RESPECTING THE
COMMUNITY



lease be mindful when interacting in and about Indigenous

locations. Be respectful of Indigenous artifacts such as totem pole remains, sacred burial areas, and any historical items found.

Follow site protocols when encountering an archaeological item or suspected heritage site. Recognize that many of these artifacts should be left to naturally degrade.





WELCOME TO THE HAISLA NATION

ORIGINS OF THE HAISLA PEOPLE:
THE STORY OF WAMIS

In order to understand the Haisla people, it is important to understand the origins of the Haisla Nation.

The Haisla people have a story of their origins; it is the story of Wamis:

“Long ago, there was a village on Owikeno Lake above Rivers Inlet. The story starts when a man of this village, Wamis, killed his wife by accident. So, to escape a vendetta by the relatives of his wife, he decided to move to the foot of the river. There, he lived for quite a time at another village. He married again, and life started to be normal.

Unfortunately, he heard that his first wife’s family was still trying to kill him and his family in revenge. So, he told the people he was going seal hunting with his large canoe and several helpers. He set out northward. According to our Nuyem, which not only tells us how to act but also includes the stories of our tribal history, that’s the beginning of Haisla history.

Wamis, was of the Eagle clan. He had his own family and several other young families crowded into the immense ocean-going freight canoe. They paddled north past Heiltsuk, past Klemtu, and past Cidexs (TSEE-diks, the place where many generations later would spring up and which would become the southern boundary of the Haisla people).

They camped and kept paddling, day after day. They came past Bishop Bay and past Monkey Beach and past Blind Pass. Up the channel they came and found Kildala Arm; settling for a while at Mud Bay, the little cove that we call T’laq’wedazis.

They spent the winter there, in that place with plenty of fish and game and shellfish from the beaches. Then, in the spring at oolichan time, Wamis got into the canoe and came around the corner past Clio Bay, where he could see the area at the mouth of the Kitimat River. The day was calm and at sunrise he witnessed a terrifying sight. The broad flats at the mouth of the river looked like the head of a great monster with an immense mouth that opened and closed like it was ready to swallow anything that came along, canoes and all.

Wamis turned his canoe around and headed back to Mud Bay. But he was both curious and brave. So, the next morning he came back with all the men in his group, loaded with their weapons. The monster’s mouth across the bottom of the Kitimat River valley was still opening and closing. They paddled stealthily in the shelter of the shore and headed north past Wohlstu and C’imoc’a (the future site of Kitimaat village) and past Zakwalisla (MK Bay). Finally, they got close enough to see the monster clearly and realized that what looked like a monster chewing was simply the shore at low tide.

The beaches were thick with seagulls, feasting on oolichans and the often rose in a cloud, circled briefly and alighted, looking like a white monster mouth opening and closing. Relieved, they entered the river mouth. The river was so full of oolichans they caught enough in a small seine to literally fill the canoe, thinking that a conical net would probably work better in the future. Then they headed back towards camp.

Well, when they got back to Mud

Bay, they had a fire and talked things over. Wamis felt that the perfect site for their settlement would be somewhere on the banks of the lower Kitimat River. They decided to break camp and move. They came into the river and proceeded about a mile-up. Visibility was good because there was no timber in the valley in those days...only moss.

They decided on a spot that they called Q’a x dlalisla, which means ‘level valley,’ but later it came to be called Miya’ne x aas.

They split cedar planks and built shacks. Later, they would start to raise the huge post and beam big-houses which are our traditional house. Life was easy in this place with plentiful fish runs, game and roots and berries to harvest.

One day, after many years, they saw a piece of cedar bark floating down the river. A man went to the water’s edge and got it. It had been peeled by hand. There were clearly people above them on the river. Wamis decided to go upriver and see who was up there. A group of them poled upriver to the place where it turns east (Na’labila, the upper boundary of our Haisla traditional territory). There they met some Kitsilas, who are Tsimshians from the Skeena. They were friendly, but the two groups couldn’t understand each other, yet these neighbours made it clear that they were camping in the upper reaches of Chist Creek, which was the southern extreme of their territory.

The two groups ate together. Then Wamis invited them to consider moving down and joining the community that had settled at the mouth of the river. Those Kitsilas moved down

CONTINUED



WELCOME TO THE HAISLA NATION

ORIGINS OF THE HAISLA PEOPLE:
THE STORY OF WAMIS

with their families, forsaking their Tsimshian heritage to join the Awik'ala-speakers. The settlement at the mouth of the river was growing. It was a trend that continued. The settlement at the top of the inlet was a success. So, Wamis decided to give a celebration feast and invite people from near and far. At that feast, he took a new name, calling himself Xantlikwilas (Hahn-tlee-KWEE-lahs), which means "The Bowman".

The news spread about the community called Gitamaat ('people of the snows'). The Gitamaat earned their reputation as an energetic people with clever, fair leaders living in a place with plentiful food and other resources.

Groups of immigrants arrived from the Bella Coola, the Nisga'a, the Metlakatla, Klemtu, and Port Simpson... even the Haida and Tlingit from Alaska. According to our oral tradition, families and larger groups moved from each of those places and, with the permission of the Xantlikwilas and the other Gitamaat leaders, they settled within our territory.

Settlements grew and split up and grew some more. There came to be stable winter villages around the top of the channel (the original Xa'isla), along the upper river (the Ox dewala) and in the Kildala (the Geldala). Groups even moved into the Gardner and became the various Henaksiala settlements. The Xa'isla moved their main village several times over the years for various reasons: Miya'ne x aas to Wau'axdu, Kitasa, Lhilaq'aciyuqwes, Zagwis, Paxw, Wolhstu, and C'imoc'a.

Our Haisla Nuyem includes our oral history and at the high point

there were about two thousand people at the time that the great "contact epidemics" started along the coast; causing our population to fall.

Xantlikwilas was the founding father and earliest head

chief. The Eagle clan was the most numerous

and were spoken of as "owning the river." But, from the earliest times there are references to the other clans: Killer Whale, Beaver, Raven, Salmon and Eagle (and some of the oldest Henaksiala recall hearing of a Crow clan). Some areas became clan territories, and each of the watersheds of those areas came to be called "wa'wais": a stewardship area that was associated with a particular clan name and was considered to be "owned" by the individual who had that name in each generation.

Ceremonies to pass on names through the mother's line were developed and the settlement feast started to be practiced as a potlatch (a ceremony where namings and marriages and other changes in status were put on record and guests were given gifts that "paid" them for witnessing).

Our art developed a particularly Haisla style. Our grease, treated to a final refining step, came to be sought by neighbouring tribal groups and grease trails were opened from our territory to the east and south. The weir at Kiciwi (Blind Passage) never ran short of flounders; the beaches at Awamusdis (Monkey Beach) never ran out of shellfish; the bottom fish of Sawi (Sue Channel) never stopped biting... our traditional territory was a pantry that seldom ran short. Our cultural heritage and our

homeland had taken the form they are remembered before the arrival of the Q'wemksiwaa, when everything started to change.

Our Story

"This is our story. It explains our origins, and why our land is ours. That's how we Haisla came to be here, and we're still here... we'll always be here."



ABOUT THE HAISLA PEOPLE

What is the Haisla Nuyem?

Guidelines for how to live are called Nuyem. They were sometimes stated directly as rules to live by, not as commandments but more as ways to live a good life and be a good community member. Nuyem were also embedded in stories, songs, oral histories and even the artwork of the Haisla people.

What is Law #7?

“Never mistreat animals, especially frogs”

How do they Pay Their Respects?

A death hits the community hard. When someone dies, death protocols require specific actions by family members and the community. The flag is flown at half-mast at the local administration offices.

The District of Kitimat is the town and was developed in the 1950's with investment from the provincial B.C. government and Alcan.

Kitimaat is a Tsimshian name, applied by European explorers who asked their Tsimshian guides for the name of the place; it means “people of the snows” or “place of the snows”.

Kitimaat Village is the reserve of the Haisla Nation. Locals don't call it “the reserve,” they call it “the village.” There are several other small reserves within the traditional territory of

the Haisla.

The village is different from what the Haisla consider their traditional territory. The traditional territory of the Haisla is much larger and includes the lower Kitimat Valley, most of the land draining into Douglas Channel and up the Garner Channel as far as the Kitlope. The Haisla name for Kitimaat is C'imo'ca (pronounced tsee-MOTE-sah) which means “snag beach.”

The name Haisla means “Those living at the river mouth, living downriver.”



HAISLA
NUYEM

Traditional Haisla guidelines for how to live are called Nuyem. They were sometimes stated directly as rules to live by, not as commandments but more as ways to live a good life and be a good community member. But Nuyem were also embedded in stories, songs, oral histories and even the artwork of the Haisla people. There are seven laws and they are outlined as follows:

LAW # 1

Draw gratefully on the power of the Creator

LAW #2

Respect and obey our chiefs and leaders

LAW #3

Know your history, including the background of your tribe, clan and family

LAW #4

Fulfill our obligation to be stewards of our land and the living things on it

LAW #5

Family is first

LAW #6

Do the following:

- a) Share what you have with others who need it
- b) Be handsome
- c) Be responsible for your word and dependable
- d) Accept yourself as you are. Don't be proud or boastful
- e) If an enemy spits in your face, don't retaliate
- f) Give your knowledge to others. Be a good parent
- g) Let go of grief and sadness. Fulfill obligations to the dead

LAW #7

Law #7: Never mistreat animals, especially frogs



ANAHLJUXH NUGULT
THANK YOU



LNG Canada and
Kitimat Valley
Institute thank
you for the time
invested in learning about
Indigenous peoples in Canada;
specifically, along the Northwest
coast, where LNG Canada is
heavily involved in community
and Nations commercial and
territorial lands.

It is hoped that this course
is just the tip of an iceberg
and that many students may
become interested in the
opportunity to learn much more
than can be accomplished in
just an hour of classroom time.





RECOMMENDED READINGS





We encourage you to make use of the resources provided for you in the list below. The more you deepen your knowledge of each of the topics, the more engaging you can make each section.

History of the District of Kitimat and Kitamaat Village

ThreeTowns: A History of Kitimat, Janice Beck, Kitimat Museum and Archives, 2009. A useful if somewhat Eurocentric account.

Kitimat My Valley, EA Varley, Northern Times Press, 1981.

Economic Development and the Disintegration of Traditional Culture among the Haisla, John C. Pritchard, unpublished thesis, UBC, 1977.

Tales of Kitamaat, Gordon Robinson, Northern Sentinel Press, 1956. Traditional stories of the Haisla; also known as Tales of the Haisla.

Canadian Encyclopedia online <https://www.thecanadianencyclopedia.ca/en/article/haisla-kitamaat>

“Haisla Nuuyum: Cultural conservation and regulation methods within traditional fishing and hunting,” in Decolonization: Indigeneity, Education & Society Vol. 2, No. 2, 2013, pp. 57-82, Kundoqk (Jacquie Green). This is an academic article available online discussing Haisla law and cultural practices related to fishing and hunting.

Other Coastal First Nations

People of the Saltwater: An Ethnography of Git lax m’oon, Charles Menzies, University of Nebraska, 2016. The author is a member of the Gitxaala Nation which is the subject of the book.

Tsawalk, A Nuuchahnulth Worldview, E. Richard Atleo, UBC Press, 2004.

Potlatch, George Clutesi, Gray’s Publishing, 1969. A detailed account of a month-long Nuuchahnulth Tlooqueh-nah.

Cultures of the North Pacific Coast, Philip Drucker, Harper Row, 1965. A dated but comprehensive analysis of Indigenous life in the region.

Canadian Indigenous Relations

A Concise History of Canada’s First Nations, Dickason & Newbigging, Oxford Publishing, 2015.

Final Report of the Truth and Reconciliation Commission of Canada: Volume One: Summary, Truth and Reconciliation Commission of Canada, 2015.

Online Resources

Indigenous Canada – MOOC Course

<https://www.ualberta.ca/admissions-programs/online-courses/indigenous-canada>

Indigenous Heritage: Government of Canada

<https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/pages/introduction.aspx>

Indigenous Peoples in Canada: Canadian Encyclopedia <https://www.thecanadianencyclopedia.ca/en/article/aboriginal-people>

