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Components

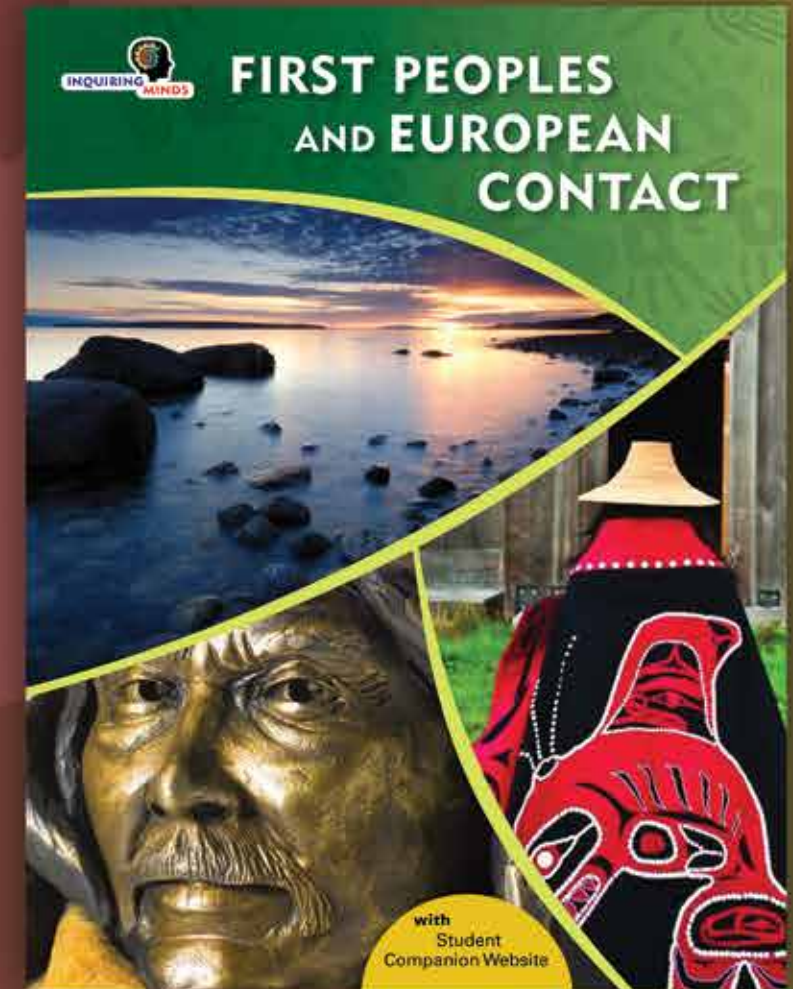
- Student Resource (print or digital) with Companion Website
- Teacher eGuide with Companion Website



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Grade 4



A NEW BRITISH COLUMBIA 3-7 SOCIAL STUDIES SERIES

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GRADE 4

FIRST PEOPLES AND EUROPEAN CONTACT

OVERVIEW OF INSTRUCTIONAL DESIGN APPROACH



TOPICS

Land, People, and Identity

Focus Question: *How does the land affect how we live and who we are?*

Students explore the diversity of British Columbia's peoples as shaped by the traditional territories where they reside.

Trade: Conflict and Cooperation

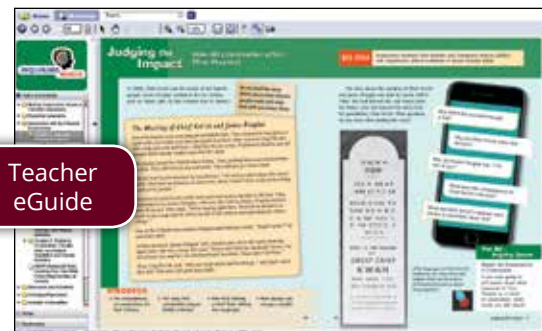
Focus Question: *How can the development of global connections change people's lives?*

Students explore the interactions between First Peoples and Europeans during the coastal fur trade, and investigate whether First Peoples were equal partners in the trade networks that connected the coast to the world in the 1700s.

Judging the Impact

Focus Question: *How did colonization affect First Peoples?*

Students explore how the influx of European settlement and changes to the landscape impacted First Peoples, and determine what the consequences of those changes are.



Teacher eGuide

Changes and Consequences

Focus Question: *How did the gold rushes and Confederation transform this region?*

Students explore the ways in which important events have shaped British Columbia and will investigate why British Columbia joined Canada and how it impacts the relationship between First Peoples and government.

How We Remember

Focus Question: *How do we decide what is important to remember from the past?*

Students will investigate the Chilcotin War of 1864 to explore how the same event can take on a very different level importance for different people. They will also investigate other events from the past to determine their significance from a First People's perspective.

Making Responsible Choices about the Land

Focus Question: *Has the land in British Columbia been used fairly and sustainably?*

Students explore the uses of land from a variety of perspectives and consider solutions to the question of how resources and land should be used responsibly in British Columbia.



PRINT AND DIGITAL BLENDED LEARNING PROGRAM

Student Resource

Companion Website

Instructional Design Elements	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7
Student Resource (print or digital)					
Guided Reading Approach Topic focus designed for use in any order Comprehension Supports	X X X	X X	X X	X X	X X
Literacy Thinking Like A... Point-of-use definitions Variety of stories, text types, and original sources		X X X	X X	X X	X X
Inquiry or Discussion Starters topic openers	X	X	X	X	X
Investigate sections model an inquiry using a key theme or concept, not content-driven	X	X	X	X	X
Examine sections model development of Historical and Geographic thinking skills	X	X	X	X	X
Viewpoints and Voices features develop thinking skills about different perspectives on an issue	X	X	X	X	X
Thinking Deeper features a more in-depth look an issue or concern		X	X	X	X
Mysteries in History explores puzzles from the past					X
Innovations explores problem solving using technology throughout history		X			X
Questions and Activities		X			
Question Boxes at point of use Check Your Learning/ Making Connections Consider This	X X	X X	X X	X X	X X
Reflect on Learning and Inquiry Activity	X	BC Inquiry Quest	X	Your Choice! Your Voice!	X
QR codes and Bounce Pages icons provide direct access to interactive content (websites and videos)	X	X	X	X	X
Companion Website					
Go Deeper provides additional resources, such as videos, visuals, and other primary and secondary sources, to deepen understanding or for student inquiries	X	X	X	X	X
Research provides vetted web links to support student research	X	X	X	X	X
Inquire! provides modelled, scaffolded or independent mini-inquiries		X	X	X	X
Try It! provides interactive activities		X	X	X	X
Engage provides games and animations	X	X	X		
Maker Toolkit provides ADST activity ideas and links to web 2.0 maker tools	X	X	X	X	X
Teacher eGuide-Interactive Teaching Resource					
Teaching notes, modifiable line masters, suggested answers, planning charts, assessment rubrics and checklists, ADST activities, First Peoples teaching considerations, projectable student book pages, links to Companion Website	X	X	X	X	X

Turn the page and take a sneak peek at our Grade 4 student resource.

Please note that these pages are still in a draft stage.

Judging the Impact

How did colonization affect First Peoples?

BIG IDEA

Interactions between First Peoples and Europeans lead to conflict and cooperation, which continues to shape Canada today.

In 1828, Chief Kw'eh was the leader of the Dakelh people. James Douglas worked at the fur trading post on Stuart Lake. (It later became Fort St. James.)

As you read the story, think about what choices people made, and what that tells you about them.

The Meeting of Chief Kw'eh and James Douglas

Some fur traders were searching for a Dakelh man. They claimed he had got in a fight with a fur trader and that the trader had died. They came to Chief Kw'eh's fish camp and searched there. Chief Kw'eh was away. Frightened children ran all around while the fur traders searched the camp.

The traders found the Dakelh man hiding. They grabbed him and attacked him. He died. They did not ask any questions. They did not give him a trial.

When Chief Kw'eh returned, he was furious. "We will go and avenge this man's death. They had no business to come over, when I wasn't here, to do such a thing to one of my people."

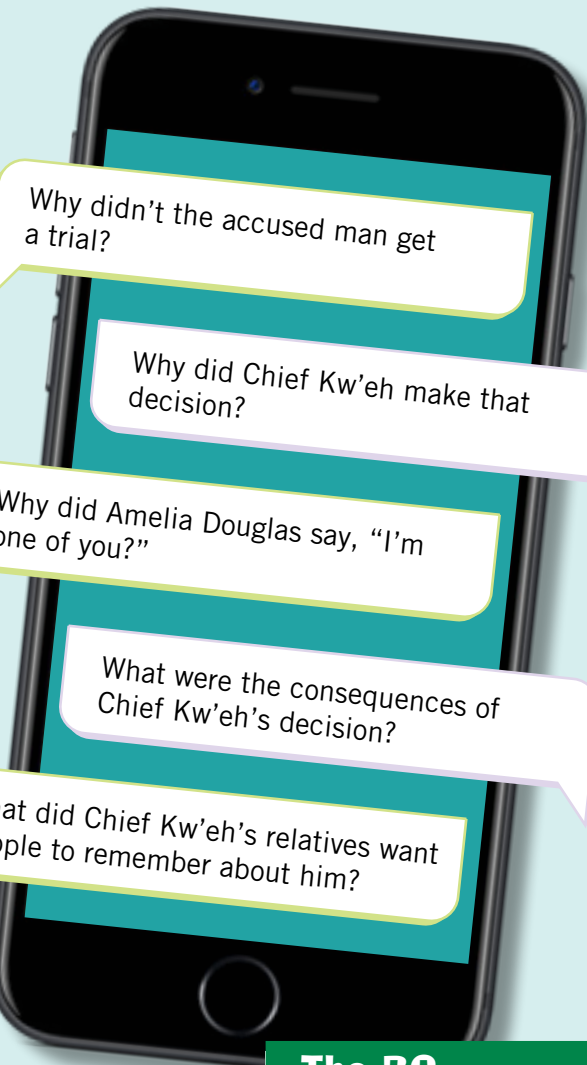
Chief Kw'eh picked some of his men and went across the lake to the fort. They demanded to see James Douglas, who was the clerk in charge. Douglas tried to order them out. They said, "We're staying right here. You had no business to come to our camp and do what you did to this fellow, and upsetting the whole village."

One of the Dakelh men grabbed Douglas and held up a knife. "Shall I strike?" he asked his chief.

At that moment, James Douglas' wife Amelia came down the stairs from the upper floor. She was crying. She said, "Please don't kill my husband. Please, I'm one of you, too, and he's my husband and I love him. Please don't kill him."

Then Chief Kw'eh said, "Put your knife down and let him go." And that's what they did. Then they left quite peacefully.

The story about the meeting of Chief Kw'eh and James Douglas was told by Lizette Hall in 1966. She had learned this oral history from her father, who had learned the story from his grandfather, Chief Kw'eh. What questions do you have after reading the story?



Why didn't the accused man get a trial?

Why did Chief Kw'eh make that decision?

Why did Amelia Douglas say, "I'm one of you?"

What were the consequences of Chief Kw'eh's decision?

What did Chief Kw'eh's relatives want people to remember about him?



◀ The languages on Chief Kw'eh's tombstone are Yinka Dene and English. What can the actions of Chief Kw'eh teach us about living together?



The BC Inquiry Quest

Explore the Consequences of Colonization

If you were going to tell people about what happened to First Peoples as a result of colonization, what would you talk about?

DISCOVER

- ▶ The consequences of colonization for first Nations
- ▶ The ways that colonization shaped British Columbia
- ▶ How first Nations protect their cultures and languages
- ▶ How disease can change a society

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Judging the Impact 3

SAMPLE PAGES

SAMPLE PAGES

Examine Perspectives on the Land

Why do you think the newcomers thought the way they did about the land?

When Chief Kw'eh spared the life of James Douglas in 1828, the First Nations people of what is now British Columbia greatly outnumbered the newcomers. A few hundred fur traders lived in a handful of forts scattered along the coast and rivers of First Nations' lands. Later, many more newcomers arrived. Over time, they took control of the land and called it their own.

When one group of people moves to the land of another group of people, and takes over, we call it **colonization**.

The word *colonization* comes from the word *colony*. A **colony** is like a little version of the home country in a foreign land. The people who come from abroad and settle in a colony are colonists.

Colonizing the World

Colonization was not happening just in BC. Countries like Great Britain, France, Spain, Netherlands, and Portugal were creating colonies around the world. In all the lands the Europeans took, there were **Indigenous peoples**—peoples who were the original inhabitants of the land. The Indigenous peoples in Canada were the Inuit, and the First Nations.

▼ Khutzmateen Inlet is part of the traditional territories of the Coast Tsimshian First Nations. This land continues to be a source of social, economic, and cultural prosperity for the Coast Tsimshian.

4 First Peoples and European Contact

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The Ways People See the Land

First Nations and Inuit had—and still have—**worldviews** that centre on the land. They felt themselves to be part of the natural world. They did not feel above or apart from nature.

The worldviews of First Nations and Inuit affected their **perspectives** of the land: what they thought about when they saw the forests, mountains, ocean, and rivers. Now, as in the past, First Nations and Inuit people see that the land offers everything that they need to live. This influences how they live. They try to look after their lands, as their Elders teach them. Each First Nation lives in a distinct territory, for which the people feel a strong sense of responsibility.

How might First Peoples' perspective of the land affect how they treat the land?

Most newcomers did not understand the First Nations and Inuit people's connections to the land.

VOICES

We, the St'át'imc, view our territory as the basis for our survival. We acknowledge the creator and our responsibility as caretakers of our territory. We are inseparably connected to our land, its water, air, wildlife, and plants. What happens to one part impacts the other parts.

—The St'át'imc Stewardship Advisory Committee, 2016

A **worldview** is a way of seeing the world. Our beliefs, values, and stories all affect our worldviews. Our worldviews affect how we interact with the world.

Indigenous peoples have their own **worldviews**, but most believe in the interconnectedness of all things, the cyclical nature of time, and the sacredness of the land.

The first newcomers shared similar worldviews. Many believed that their own traditions, languages, and beliefs were the only good ones.

A **perspective** is how a person sees a particular historical event or development. Our perspective of land is affected by our worldview.

At the time that newcomers first arrived, Indigenous peoples had the same perspective of the land that they do now. They respected the land and all it offers. They wanted to take care of the land, so there would be enough for future generations.

The first newcomers thought that the best way to use land was to farm it, log it, and build roads and towns on it. Land that was not developed seemed like wasted land.

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Judging the Impact 5

How might newcomers' perspectives of the land affect how they treated the land?

When Europeans first arrived in what is now British Columbia, they saw the land through their worldview. It affected their perspectives of the land: what they thought about when they saw the forests, mountains, ocean, and rivers. They saw a land that seemed wild. They didn't see any towns or cities, like they had back home. They didn't see any farms or shops or street signs. In their view, it was an undeveloped land with rich **resources**: furs, trees, minerals, and fish.

VOICES

"The beauties of this region [need only the hard work] of man, with villages, mansions, cottages and other buildings, to [make] it the most lovely country that can be imagined."

—Captain George Vancouver, 1792

▼ Kamloops Lake, in Secwepemc territory. It is very near Fort Kamloops. The traditional territory of the Secwepemc people includes lands from the the Columbia River valley along the Rocky Mountains, west to the Fraser River, and south to the Arrow Lakes.



Check Your Learning

1. Find out what the Tsimshian or Secwepemc might have valued about the land. How do people in your community value land today? How do the two compare?

Make Connections

2. We have laws to protect the environment. But we also have environmental problems, like climate change, that we have caused ourselves. What does this tell you about Canadians' perspectives of the land?

Investigate How did people cooperate in the fur trade?

First Nations have traded with each other since **time immemorial**. In what is now British Columbia, they traded foods and items that were only available in certain places, like dried halibut, elk meat, eulachon oil, soapberries, obsidian, and mountain goat horn. Some trade goods, like copper, travelled great distances.

Time immemorial is a phrase that has special meaning to First Peoples. It means beyond the living memory of a people. It accounts for the importance of oral histories for passing on information. It also reflects the worldview that life and time are all-inclusive.

New Trading Opportunities

The first newcomers in BC were also traders. They wanted furs, and the First Nations people knew how to trap animals and prepare furs. In return, the newcomers offered new types of goods, such as blankets, guns, sugar, cloth, and iron pots.

Do you ever trade things? How does trade work? What are the benefits and the drawbacks?

In the beginning, trade took place along the coast. The newcomers travelled by ship to coastal communities. Later, British traders built fur-trading forts throughout the province.



◀ This is a recreation of the trading shop at Fort Langley National Historic site. Name all the goods that could be traded.

Fort Simpson

Fort Simpson was an HBC fort built on BC's northwest coast in 1834. It was built on a Tsimshian site called Lax Kw'alaams. This location is in the coastal rainforest, so the area is very green and very wet.

Europeans wanted furs because their own supply had run out. What does this tell you about the effect of the fur trade on wildlife?

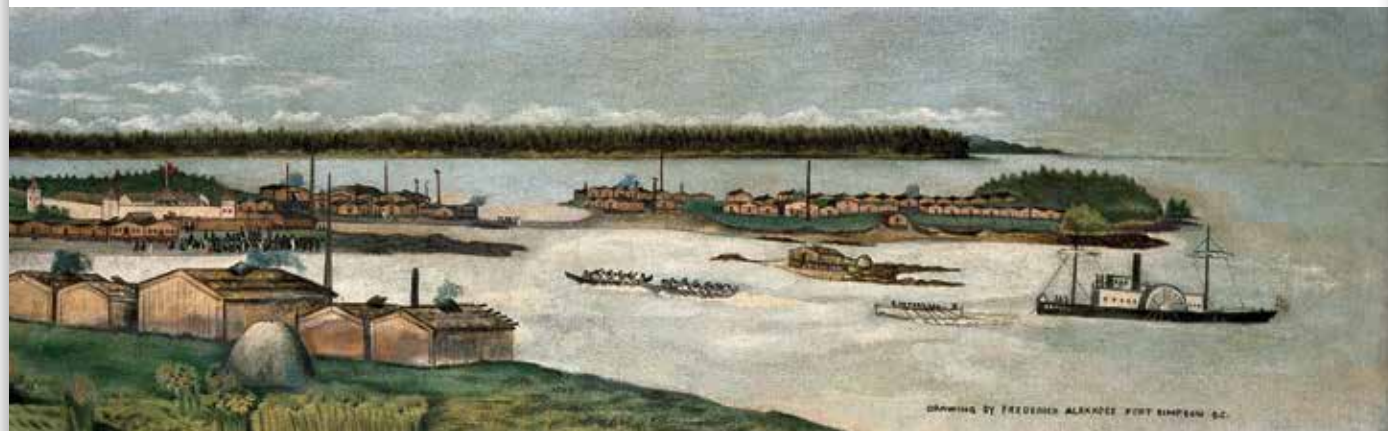
Central to the Fur Trade

Fort Simpson was the headquarters for the fur trade in northwestern BC. First Nations people travelled down the coast or along rivers to trade for furs. The HBC traders then sent the furs south to Fort Victoria on a steamship. From Fort Victoria, the furs travelled by ship to Great Britain.

Family Connections

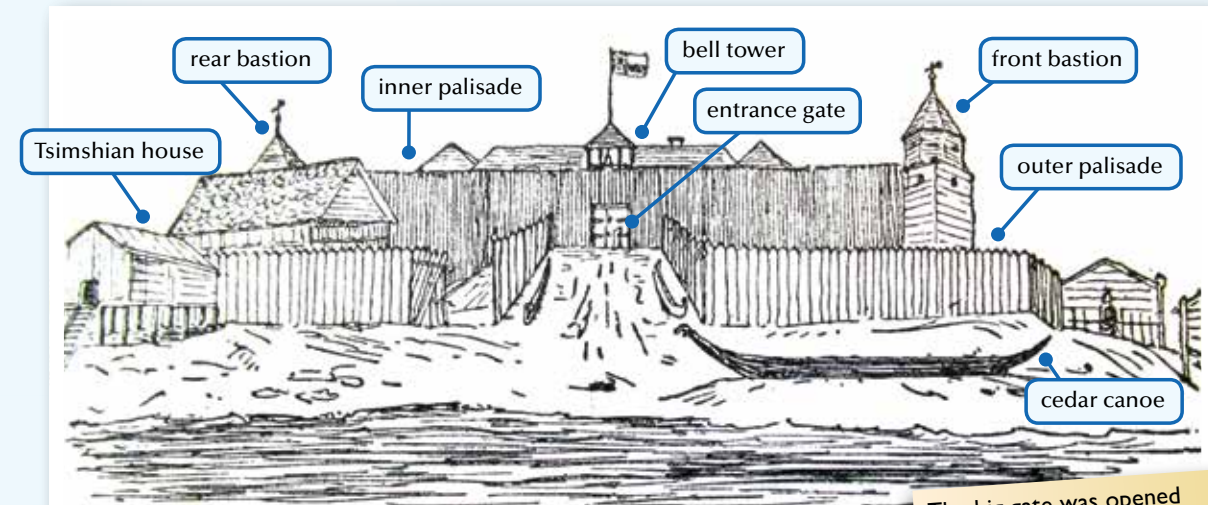
Many HBC workers married women from the local First Nation. The couple and their children would live inside the fort. The family would visit their relatives in the nearby village. What might First Nations communities learn through these visits? What could the HBC workers learn?

The officers and clerks working in the fort were British. Other workers were First Nations people, Métis, French Canadian, Scottish, or Hawaiian. Trappers were almost all First Nations people. As the years went by, many First Nations people built longhouses close to the fort.



▲ This painting of Fort Simpson was made by Tsimshian artist Frederick Alexcee in about 1902. He was born at the fort and worked there. Note the supply ship *Beaver*, at right, which was the first steamship to supply forts along the BC coast.

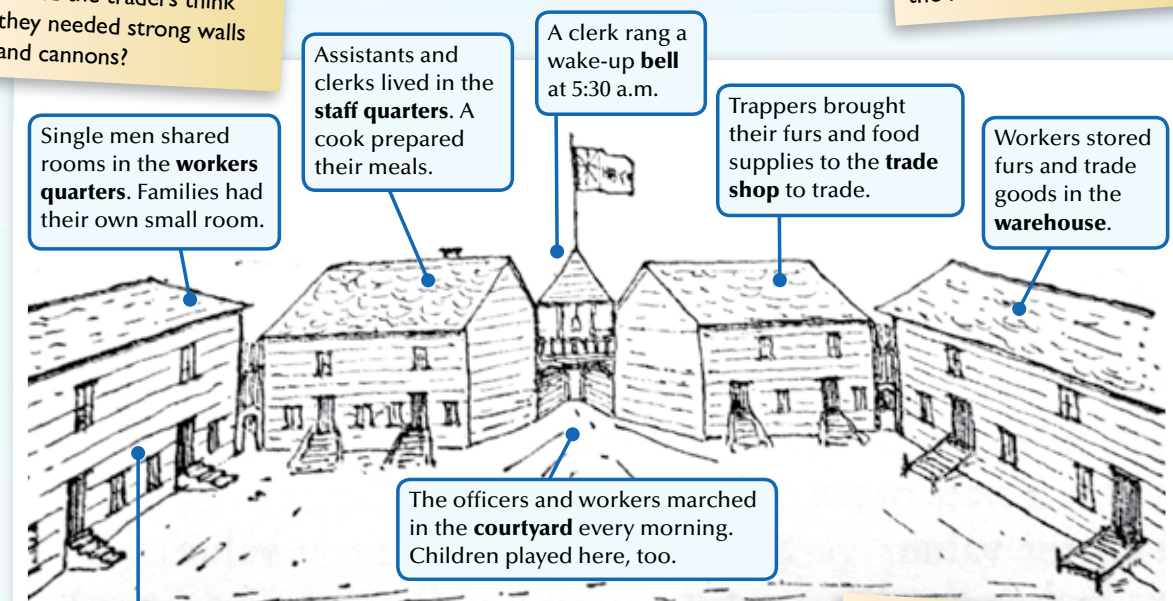
▼ These sketches of Fort Simpson were made in 1868 by Emil Teichmann.



FORT SIMPSON FROM THE BEACH.

All forts had inner and outer **palisades**—tall walls made of logs. It also had two bastions. A **bastion** is a corner tower. Each one had four cannons. Why would the traders think they needed strong walls and cannons?

The big gate was opened only when loads of fur or supplies arrived. The rest of the time, the only way to get in or out was through a tiny door. Why would the flow of traffic in and out of the fort be so controlled?



INTERIOR OF FORT SIMPSON.

Single men shared rooms in the **workers quarters**. Families had their own small room.

Assistants and clerks lived in the **staff quarters**. A cook prepared their meals.

A clerk rang a wake-up **bell** at 5:30 a.m.

Trappers brought their furs and food supplies to the **trade shop** to trade.

Workers stored furs and trade goods in the **warehouse**.

The officers and workers marched in the **courtyard** every morning. Children played here, too.

Workers were given dried fish and potatoes every Saturday to last the week.

The chief trader and his officers lived in the "Big House" and ate fancy meals in a dining room. Why would they get special treatment?

HBC Forts in British Columbia, 1820–1880



Fort Kamloops



◀ Fort Kamloops in 1872. Compare this to the drawing of Fort Simpson. What is the same? What is different?

First Nations people supplied salmon, deer, and moose to the forts. This supply of food sometimes saved people in the forts from starving.

Fort Kamloops was built in Secwepemc territory where the North and South Thompson Rivers meet. It is beside water, but the land is very dry, quite different from the rainforest around Fort Simpson. Fort Kamloops was the headquarters for a large fur trading area.

Traders and trappers alike travelled along the rivers. The traders brought furs to the coast and brought trading goods and supplies back. First Nations people brought furs to Fort Kamloops from the north and east. They traded at the fort, and then travelled back home with their traded goods.

Find Fort Kamloops on the map on page 10. Why would the HBC choose to build the fort in this location?

Check Your Learning

1. In what ways did newcomers and First Peoples cooperate to make the fur trade work? What did each do to contribute to the success of the fur trade?

Make Connections

2. How did the fur traders depend on First Nations? Should we ask First Nations people to share their knowledge and skills with us today? Why or why not?



10 First Peoples and European Contact

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THINKING LIKE AN... Historian

How can a document help us see the past?

Historians work with **primary sources**. These are artifacts or documents that were made or used in the past.

The journal entries shown here are primary sources. They were written by John Tod, the Chief Trader at Fort Kamloops, in 1842. Every Chief Trader of a HBC trading post had to keep a daily journal. They recorded the weather, what furs were traded, and the work the men did around the fort. Many HBC fort journals still exist.

Historians get information from a written source in two ways:

1. They read what it says.
2. They infer what it does not say.

Making an inference is like reading between the lines—you make a reasonable conclusion based on what you know. For example, John Tod wrote that Jean-Baptiste Lolo, a Métis, led a group of Secwepemc workers to help rebuild Fort Kamloops. Tod records that they were paid for the work with “ammunition or any small articles such as beads, knives, or tobacco.” What can we learn from this note?

1. *What does it say?* It says that the workers were paid with bullets, beads, knives, and tobacco.

Some historical sources use terms like “Indian.” Today, terms like First Nations and First Peoples are preferred.

1842

April 12. Lolo with about twenty Indians employed all day in carrying up the timber from the rafts to the spot intended to build the new fort. He says they [worked hard].

August 23. The ground frames for the new buildings are found to be too heavy for us to manage, and it will be impossible for us to get them taken up the bank without assistance from Indians, a sufficient number of who cannot be got here at present the being now busy at their fisheries.

August 26. In the evening ten Indians arrived from the other end of the lake to assist tomorrow taking up the heavy pieces of ground frame.

How would you describe the relationship between the fort and the Secwepemc? Does Tod trust Lolo? How can you tell?

2. *What can we infer?* We can infer that they were not paid with money.

In 1843, Tod writes of a growing catastrophe. Salmon is in short supply. Things are not looking good.

► This photo shows the front cover of Tod's journal from 1841 to 1843. The journal is kept at the BC Archives in Victoria. Its pages are so faded and fragile that the journal is rarely opened.



All items in the archives have a label like this one. What purpose might these labels serve?

Sometimes artifacts give us mysteries. For example, why would a journal have two holes like these?

Write a journal entry that tells about an event that really happened at Fort Kamloops. Use your understanding of the fur trade, Fort Kamloops, and the sources on these two pages. Think about how the fur traders and Secwepemc people worked together. Tell what you think is important for others to know.

1843

August 12. No salmon, the Indians are in consequence suffering.

August 16. Sent an Indian with horse and saddle bags up the north river to [get] a few salmon for our starving establishment.

August 23, 1843. One fresh salmon brought in this morning. The natives seem ... [to be] of the opinion there will be a general scarcity all over [during winter].

August 31. Our prospect of obtaining a supply of salmon for the winter subsistence is at present very discouraging. Our sole dependence is in Fraser's River. Should it fail I know not what we shall do.

September 8. A few drops of rain in the morning. Agreeably surprised by arrival of two Indians from Fraser's River with the welcome news that they have a considerable quantity of salmon to trade.

As you read each entry, ask yourself: “What does it tell me?” and “What can I infer from it?”

Examine Continuity and Change During the Fur Trade

How can we ensure that more people know how important Métis were in the building of BC?

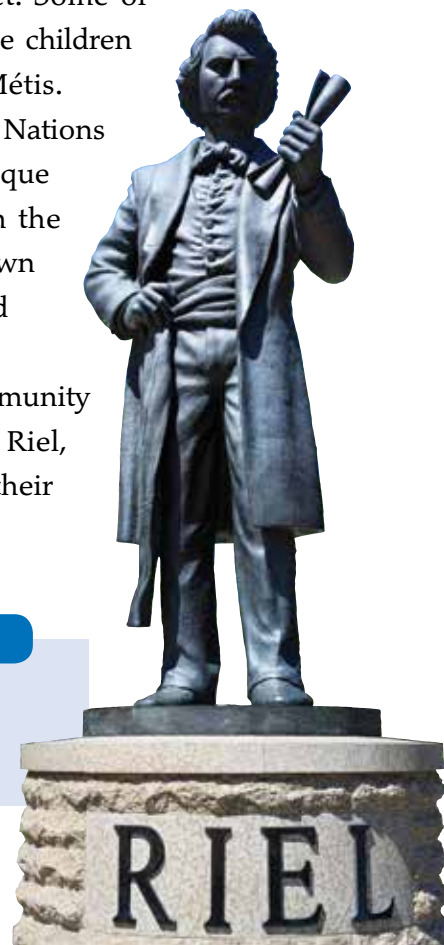
Think about how a population changes. Before newcomers arrived, the population of BC was made up of First Nations people. During the fur trade, the population consisted mainly of tens of thousands of First Nations people and a few hundred British fur traders. How did the population continue to change?



The Métis

The British and French had been trading for furs across Canada for many years. In the course of their work, fur traders and First Nations women met. Some of them had families and children. These children and their descendants became the Métis.

Métis communities blended First Nations and European cultures to create a unique Métis culture. Many Métis worked in the fur trade. One of the most well known Métis communities began in the Red River valley of Manitoba. Here, the annual bison hunt was a major community effort. Under the leadership of Louis Riel, the Red River Métis fought to have their own government and land rights.



Noticing CONTINUITY AND CHANGE

- Change is a process that can happen quickly or slowly.
- Change and continuity can happen at the same time.

► Why would the government of Manitoba put up this statue of Louis Riel?

Métis in British Columbia

During the fur trade, many Métis came to BC from the prairies. They worked in the fur trade as translators. They also transported furs and goods, and helped build forts. Over many decades, their population grew. Today, 70 000 British Columbians identify as Métis. Because of their First Nations ancestry and unique culture, they are one of three Aboriginal peoples named in the Canadian Constitution.

Jean Baptiste Lolo

Jean Baptiste Lolo was an important employee at Fort Kamloops. Lolo's father was French Canadian and his mother Haudenosaunee. As an interpreter, he helped the fur traders and the Secwepemc communicate. John Tod put him in charge of all trading activities, and relied on him to organize work around the fort. Tod married one of Lolo's daughters.

The woman standing next to Lolo is his Secwepemc wife. The two women at left are Lolo's daughters, who are also Métis. What change can you notice by comparing their clothing?



▲ This photo shows Lolo with his wife and two daughters at Fort Kamloops, in 1865.

How Does Small Change Become Big Change?

Sometimes change can be hard to see because it happens slowly. Imagine the changes experienced by one First Nations family. One year the family is making its seasonal rounds, supporting themselves by harvesting resources and hunting or fishing. The next year, the family begins trapping furs to trade for goods at a trading post.

At first, this change seems small. Over time, the family gets used to these goods, so they keep on trapping furs. They spend long months maintaining their trap lines, and preparing furs and hides. What might happen next?



▲ Which of these changes had a positive effect for First Nations people? Which had a negative effect? Which had both?

How Might Things Stay the Same?

While some things change, other things stay the same. During the early fur trade, big changes began to happen.

However, First Peoples continued to live off the land. Their work in the fur trade made use of skills their ancestors had developed over many thousands of years. They continued their traditions and celebrations, and continued to speak their languages. They maintained their spiritual beliefs, and governed themselves following their traditional laws.

However, in the years to come, many newcomers arrived who were not interested in trading with First Nations. They just wanted land and resources for their colonies.

▼ Members of the Kwakiutl Indian Band, in Fort Rupert, wearing traditional regalia. The Ugwamalis Big House is used for traditional gatherings, such as potlatches, and cultural and educational events.

First Peoples fought hard to keep their cultures alive. What does that tell you about them?



Could the smallpox epidemic of 1862 have been prevented?

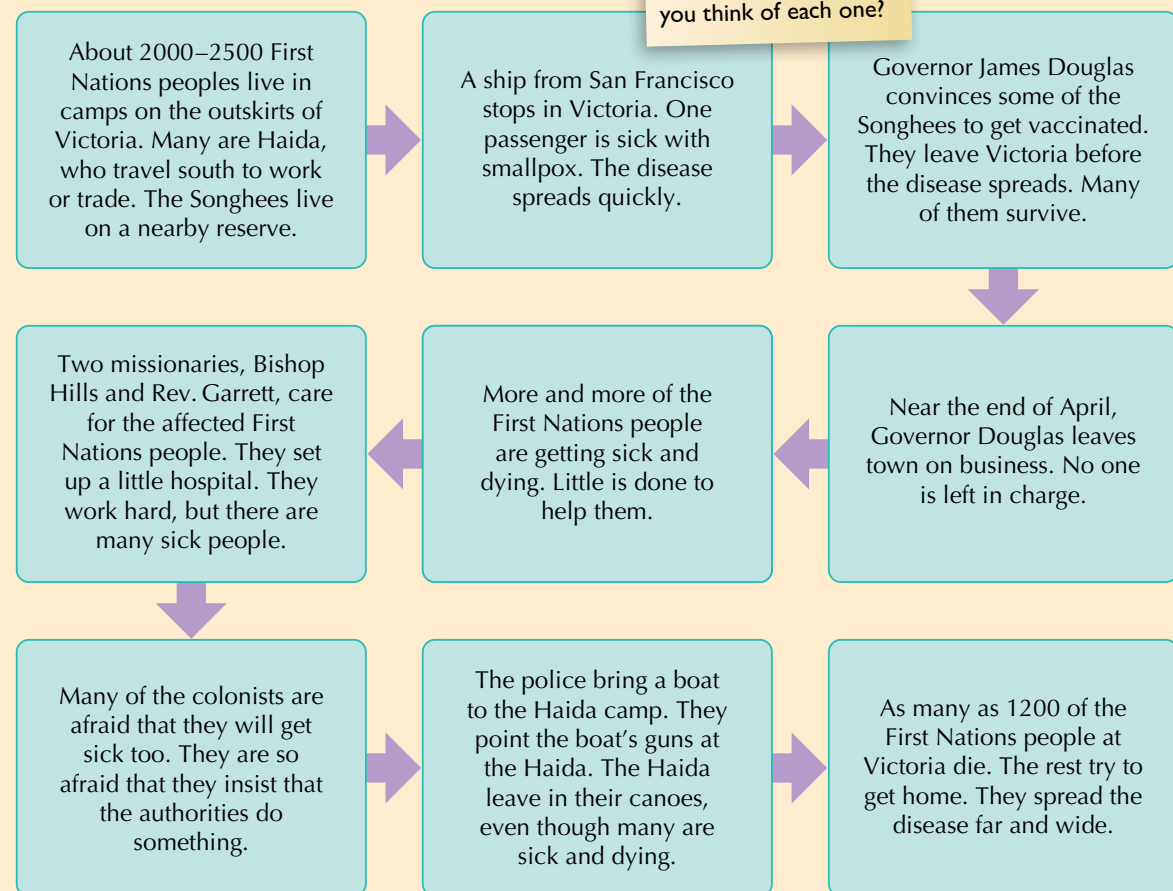
An **epidemic** is a deadly disease getting out of control and killing a lot of people. Several smallpox epidemics took place in BC, starting in the 1770s. The worst took place in 1862. It killed a third of the First Nations people in British Columbia, or about 20 000 people. What made this epidemic happen? Examine some of the evidence about what decisions were made in 1862. Could the epidemic have been prevented?

Epidemic Basics

In 1862 colonists understood what to do in the case of an epidemic:

- **vaccinate the healthy** so that they don't get sick
- **quarantine the sick** (That means keeping sick people away from healthy people.)
- **provide nursing care** to the sick and dying

What Happened?



Why do you think the Commissioner of Police made the decision that he did? What do you think of his decision?

Three white people in town are afflicted with the disease. Last evening orders were issued by the Commissioner of Police to his officers to prevent the entrance of Indians into the town, and the Chimseans were given one day in which to leave the limits of the town, with their sick. One of the gunboats will assist in the enforcement of these orders.

Forty out of sixty Hydahs [Haida] who left Victoria for the North about one month ago had died. The sick and dead with their canoes, blankets, guns, etc. were left along the coast. In one encampment, about twelve miles above Nanaimo, Capt. Osgood counted twelve dead Indians.



▲ Where did smallpox spread after the police forced sick First Nations people to leave Victoria?



▲ In 2012, Phyllis Webstad, of the Secwepemc Nation, made a journey down the Fraser River to mark the 150th anniversary of the 1862 epidemic. She said, "This small pox needs to be mourned... I just want that they be remembered."

THINKING IT THROUGH

1. Given what decision makers knew at the time, were their actions reasonable? Can lack of understanding of smallpox explain their actions? What would you have done instead?
2. What actions were taken that made the outbreak worse than it could have been?



Did racism cause the smallpox epidemic of 1862?

Thousands were killed by the smallpox epidemic of 1862. The people in charge made some choices that made the results worse. We can only look back on past events and try to identify why people made the decisions they did. What do you think?

No, the disease came with the Europeans, but they didn't spread it on purpose. It would have spread anyway.

No, Victorians were just afraid. They made the police commissioner take action because they were afraid for their lives.

Yes, the people in Victoria were racists, as were most European people at that time. They didn't care about the well-being of the First Nations people. They forced them out of town. That is why the epidemic spread so far.

Yes, the doctors in Victoria cared for the British townspeople. They did not help the First Nations people, who were suffering more.

No, it happened a long time ago. People didn't understand diseases the way we do today.

Yes, they looked down on First Nations people and thought they deserved to get sick. They thought that it didn't matter if they died.



REFLECT

- What do you think were the intended and unintended consequences of the actions of the colonial government in 1862?
- What factors do you think were behind the decisions that were made?
- Given the values at the time, could these actions be seen as justifiable?

The Long-Term Consequences

In the short term, diseases left many First Peoples communities in Canada and BC with no Elders to pass on their teachings to the next generations. In the long term, however, people helped each other and saved their cultures.



▲ In the 1830s, 6700 Haida people lived in 13 villages. By 1874, only 1300 lived in two villages. The other villages stood empty, like T'aanuu, shown in this photo taken in 1878.

VOICES

I realized that my great-grandmother was a smallpox survivor, and because of that I was here. To realize that we're all here because someone survived the smallpox, that was a huge moment for me.

—Phyllis Webstad,
Secwepemc Nation, 2012

What impact would disease have had on First Nations' ability to protect their rights to the land? How would that affect who has the land today?

THINKING LIKE A... Demographer

Demographers study populations. They like to think about population growth. For example, the population of First Nations people is 11 times as big as it was in 1881.

A demographer might want to figure out how big the First Nations population would be today if disease had not killed so many people. Some historians say between 200 000 and 1 000 000 First Nations people lived in BC before newcomers came. Let's assume that the population would grow just as fast:

$$200\,000 \text{ (pre-contact)} \times 11 = ?$$

(what the population would have been)

How would BC be different today?

Check Your Learning

1. List all the ways smallpox affected British Columbia. Explain which one you feel is most significant.

Make Connections

2. How can we help remember the victims of the smallpox epidemics in BC?

Examine What Were the Consequences of Colonization?

Keep what you have learned about perspectives on the land and the impact of colonization as you read this section.

In 1871 British Columbia became part of Canada. The government passed a set of laws called the Indian Act in 1876. Only First Nations people had to follow these laws. (The Inuit were added to the Act in 1924.) The Indian Act controlled where First Nations people could live, when they could travel, and where they went to school. The expected consequence of the Indian Act was that First Nations people would become just like European newcomers.

However, First Peoples across Canada have kept their identities because they resisted unfair laws and unfair treatment.

Unfair Loss of Land

In 1906, three chiefs travelled to Britain to meet with King Edward VII. Squamish Chief Joe Capilano, Cowichan Chief Charlie Isipaymilt, and Secwepmec Chief Basil David made the long journey overland and then by ship. They met the King in Buckingham Palace. After listening, the King expressed sympathy. But he didn't do anything. It was a tough setback for the chiefs and their people. Nonetheless, they continued to fight for their lands. Their voices inspired others who were more successful.

VOICES

We have our families to keep the same as the white man, and we know how to work as well as the white man; then why should we not have the same privileges as the white man?

—Chiefs Joe Capilano, Isipaymilt, and David, in their petition to King Edward VII

What kind of time, effort, and expense would be involved in travelling across a continent and an ocean in 1906? What do the chiefs' actions show about them?

Residential Schools

From 1876 to 1996, First Nations, Inuit, and Métis children were sent away to live in residential schools far from their homes. Teachers at these schools tried to make the children be more like the children of newcomers. Students were mistreated, and some died.

If parents did not allow their children to be taken to the schools, they could go to jail. Some parents hid their children. Children resisted too. Many of them ran away from the schools. Some First Nations leaders tried to get day schools on reserves instead.



▲ Students lived at residential schools, and slept in dorms like this one. This was the residential school in Igluligaarjuk, Nunavut, in 1958.

Unfair Laws

The Indian Act identifies who has “Indian status” under the law. People with this status have certain rights that come from the unique relationship First Peoples have with Canada. However, there are many problems. For many years, the law treated men and women differently. For example, women lost their status if they married someone without status. Men did not.

In the 1970s, three women fought this law. They were Jeannette Corbiere Lavell (Wiwemikong First Nation), Yvonne Bedard (Six Nations), and Sandra Lovelace (Tobique First Nations). All three lost their cases in the Supreme Court of Canada. Lovelace took her case to the United Nations Human Rights Committee. The committee told Canada that it should change its law. In 1985, Canada did just that.



▼ Governor General Michaëlle Jean (at right) awards Jeannette Corbiere Lavell the Governor General's Award in 2009.

Looking at Four Long-Term Consequences of Colonization

Many long-term consequences resulted from colonization. Here are four aspects of colonization, and four consequences.

Residential Schools

Children were sent away from their families to go to school. The goal was to make them lose their cultural identities. Children were forbidden from speaking their languages or practising their traditions. Many children suffered terrible abuses.

Consequences:

Children who attended residential schools found that it was difficult to fit in when they went home, resulting in broken families. Over time, fewer and fewer people spoke their own languages, knew their stories, or practised their traditions. What would happen when a whole community was affected?

Lands and Resources Taken Away

Almost no treaties were signed with BC First Nations. The government sold their traditional territories to newcomers. Trees, minerals, and fish were taken from the land. None of the profits went to the First Nations.

Consequences:

Without their traditional territories, First Nations people could not make a living from the land. They could not make money from it. Billions of dollars worth of trees and minerals are gone. How would this affect the quality of people's lives?

Ban of Potlatches and Other Ceremonies

The Indian Act banned traditional ceremonies like the potlatch. First Nations people were discouraged from making totem poles, masks, and ceremonial robes. The ban was in place until 1951.

Consequences:

Because of the ban, fewer First Nations people learned about their cultures from their Elders. They did not learn the songs, dances, and ceremonies. If the children did not see the ceremonies, what would happen?

Racism

Many newcomers looked down on First Nations people. They called First Nations people uncivilized because their lives and beliefs were different from their own.

Consequences:

Racism affected First Nations people by lowering their chances of getting a job or an education. Even today, First Nations people are sometimes treated badly because of who they are. Why would this consequence last so long?

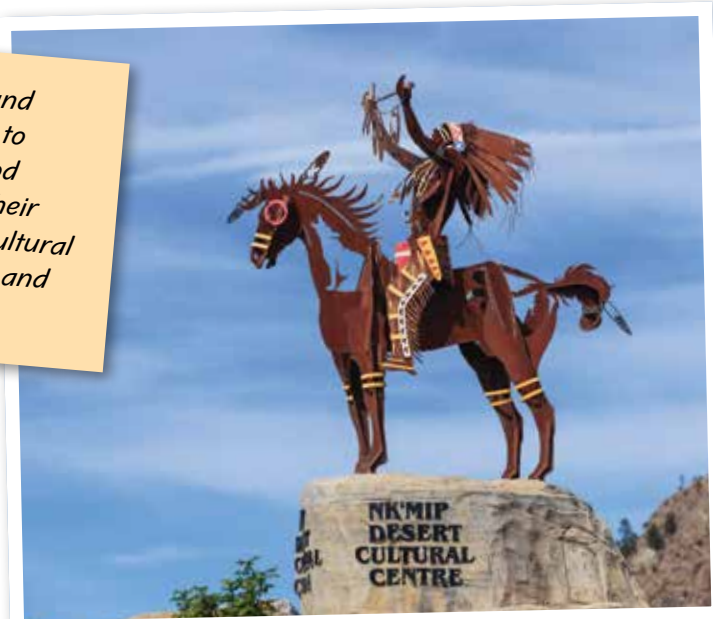
How do we respond to the long-term consequences of colonization?

Long-term consequences of colonization include racism, loss of culture, and poverty. First Nations, Métis, and Inuit people have been resisting these consequences for a long time.



At Chief Atahm School, near Chase, BC, students learn in the Secwepemctsin language. People believe that a Secwepemctsin-speaking community will be able to live in balance with nature.

The Osoyoos Indian Band owns and runs many businesses. Its goal is to employ the Osoyoos people in good jobs on their own lands. One of their businesses is the Nk'Mip Desert Cultural Centre. It employs band members and brings tourists to the community.



BC First Nations continue to try to get fair treaties in place. Which have been successful?

Julian Brown of Burns Lake, a UNBC student, works on a cottonwood canoe in a course taught by Elder Robert Frederick.



The Indspire Awards celebrate the many achievements of Indigenous people. In 2015, they recognized Carey Price, the goaltender for the Montreal Canadiens. Price is a member of the Ulkatcho and Nuxalk First Nations.

Voices into Action

Carey Price: NHL Goalie



Superstar goalie Carey Price doesn't just make a difference on the ice. He also makes a difference in his hometown. He volunteers as the national ambassador for First Nations, Métis, and Inuit communities for The Breakfast Club of Canada. In a speech, Price said, "I'd really like to encourage First Nations youth to be leaders in their communities. Be proud of your heritage and don't be discouraged."

Check Your Learning

1. What are some of the long-term consequences that colonization brought to First Nations?
2. How are people resisting those consequences?

Make Connections

3. Find and share an example of people fighting unfair laws or actions in the news today.

How did colonization affect First Peoples?

Choose one or more of the questions below. Show your thinking and learning in any way you choose.

- Tell how one part of the lives of First Nations, Métis, or Inuit people has changed over time. Think about life before contact, life in the past after contact, and life today. **Continuity and Change**
- What part of colonization do you think had the greatest impact on the lives of First Peoples? Give some reasons for your choice. **Significance**
- Chose an example from the text, or another example you learned about the consequences of colonization. Show that you understand the issue and what is being done about it. **Ethical Judgment**



Taking Responsibility

Why is it important that we all learn about the history of First Peoples? Think of one thing you learned that you think other people should know about too. Share it with a family member or a friend.



Suggestions

- do more research to add to your knowledge
- make your answer about your local community if you can
- think about using a story as a way to answer your question
- use drawings, maps, and pictures to support your answers

National Aboriginal Day is held on June 21 every year. Suppose that you have been asked to help out in your town's next National Aboriginal Day celebrations.

The organizers need help telling people about what First Nations people went through as a result of colonization. Look back at some of the things that happened to First Peoples in the past. Think of the many ways their lives changed. Think of the many ways they stayed true to who they are. List one or two things that you think are the most important for people to know about. Think about why you want people to understand them.

Once you have decided what changes to focus on, consider how you will share with other people on National Aboriginal Day. For example, you could perform a play, make a poster, or create a digital presentation that you could show on a tablet.

My friends and I want to do a radio program!

I want to focus on how colonization changed how people made a living.

How do we decide who does what?

We have ideas, but how do we get started?

My uncle is Ktunaxa, from the Kootenays. Maybe he can help.

GETTING STARTED

- Write down what you already know about.
- Decide what else you need to know about.
- Think of words you will need to explain to your audience.
- Think about why people need to hear your message.

EFFECTIVE COMMUNICATION

- Make your presentation fun.
- Make your big ideas stand out.
- Use pictures and colours to get people interested.
- Give people something to think about when they leave.