



This Land

*A Companion Resource for Early Childhood Educators
to Accompany Five Short Films*





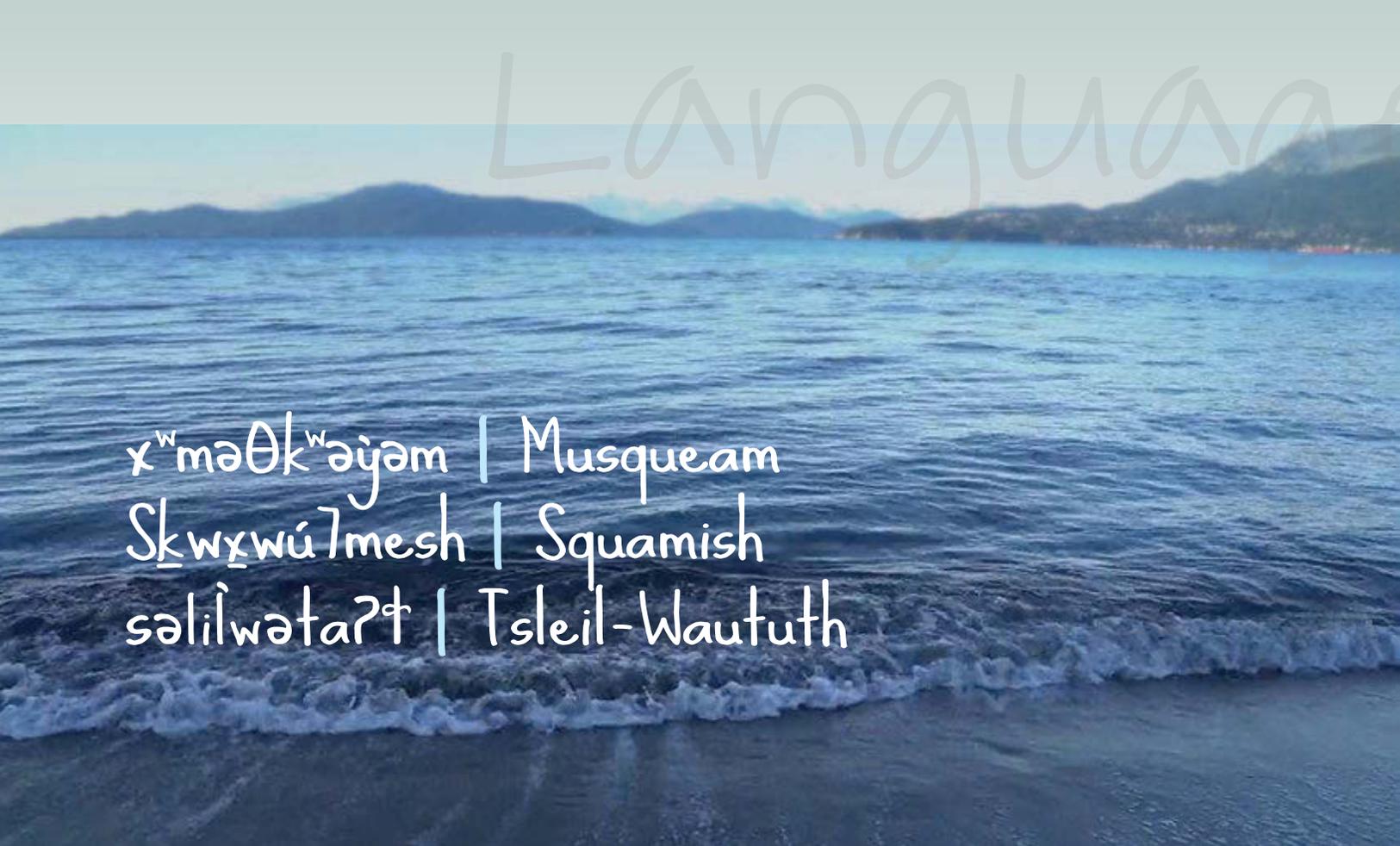
*To you, the Early Childhood Educators,
embarking on this emotional journey*

Thank you for taking this on. Some days it may seem insurmountable to both learn about and feel the painful history of this country in its treatment of Indigenous Peoples. We are grateful for the gentle, important work you do in caring for young children. They are the now and the future.

l: m̓i ce:p kʷətɬxʷiləm
Welcome

si:yem̓ nə siyeýə
çiyətələ cən tə ɬwələp xʷəʔiʔnamət ʔə ʃ xʷməθkʷəýəm
stəʔe kʷ nə syəwenəʔ qiyəplenəxʷ ʔiʔ xʷəlciməɬtxʷ
seʔcsəm cən niʔ ʔə tə ɬwələp ʔiʔ hiləkʷstələ
hay ce:p ʔewəʔ si:yem̓ nə siyeýə
wə ńan ʔəw ʔəý tə nə ʃxʷqʷeləwən kʷəns ʔi kʷəcnələ ʔə ʃxʷə ʔi ʔə tə ʔi
hay čxʷ ǰə

My honoured friends and relatives.
I thank you all for coming to Musqueam.
Like my ancestors qiyəplenəxʷ and xʷəlciməɬtxʷ
I raise my hands to welcome all of you.
Thank you, all my friends and relatives,
I'm very happy to see you all here.
Thank you.



x^wməθk^wəyəm | Musqueam
 Skwxwú7mesh | Squamish
 səliwətaʔt | Tsleil-Waututh

həŋqəmiŋəm is the ancestral language of the original First Nations Peoples

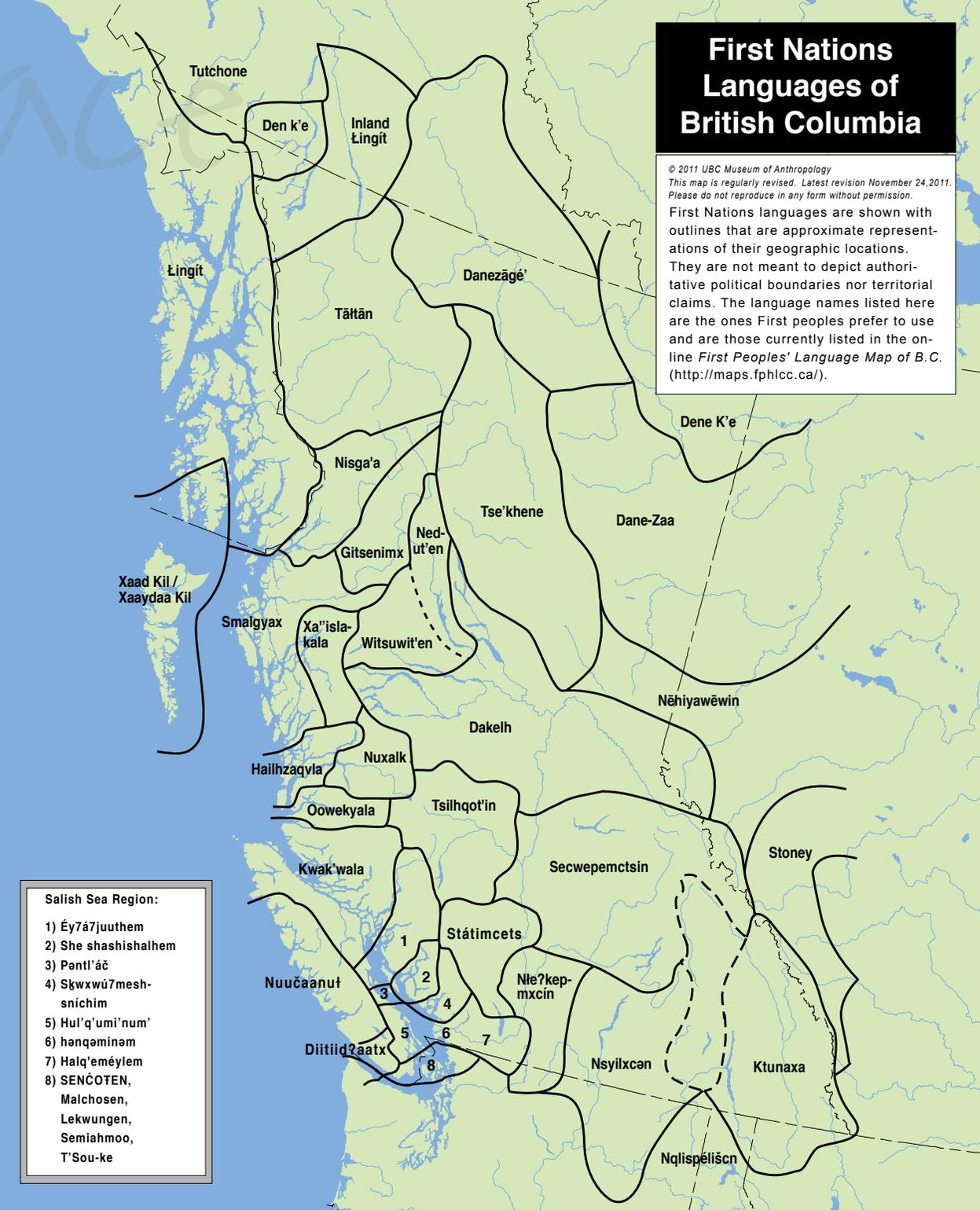
whose territory extends from the mouth of the Fraser River and upstream as far as the Stave River*. This encompasses all of Metro Vancouver, and includes the First Nations communities: x^wməθk^wəyəm, səliwətaʔt, scəwəθən, k^wik^wəʔəm, q̄icəȳ & q̄^wa:ŋəŋ (Musqueam, Tsleil-Waututh, Tsawwassen, Kwikwetlem, Katzie and Kwantlen).

Vancouver is on the Central Coast Salish traditional territory of the Musqueam, Squamish and Tsleil-Waututh Nations.

British Columbia is home to 60% of all the First Nations languages in Canada, and has 34 unique languages, including həŋqəmiŋəm.

*Handbook of North American Indians. Vol. 7. P.453-455 Wayne Suttles, 1990

Language & Place



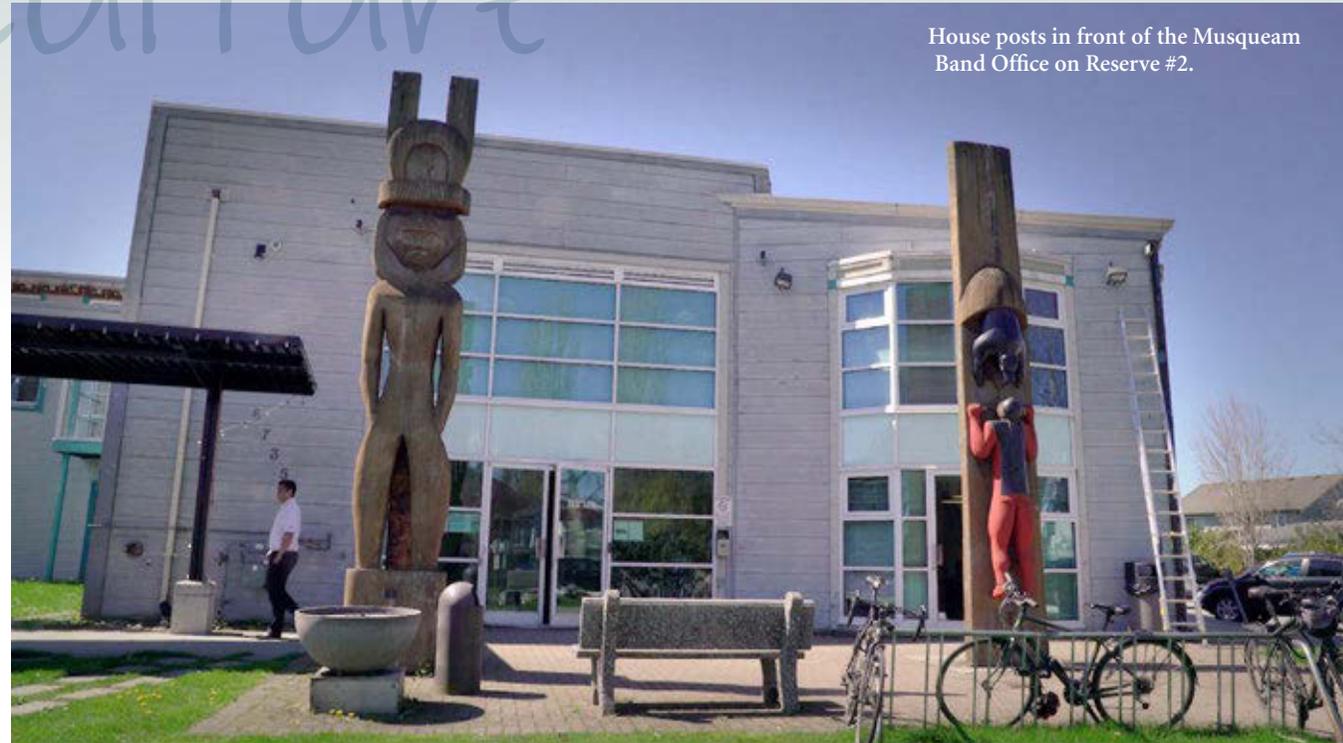
First Nations Languages of British Columbia

© 2011 UBC Museum of Anthropology
 This map is regularly revised. Latest revision November 24, 2011.
 Please do not reproduce in any form without permission.
 First Nations languages are shown with outlines that are approximate representations of their geographic locations. They are not meant to depict authoritative political boundaries nor territorial claims. The language names listed here are the ones First peoples prefer to use and are those currently listed in the online *First Peoples' Language Map of B.C.* (<http://maps.fphlcc.ca/>).

- Salish Sea Region:
- 1) Éy7á7juuthem
 - 2) She shashishalhem
 - 3) Pəntl'áç
 - 4) Skwxwú7mesh-snichim
 - 5) Hul'q'umi'num'
 - 6) həŋqəmiŋəm
 - 7) Halq'eméylem
 - 8) SENĆOTEN, Malchosen, Lekwungen, Semiahmoo, T'Sou-ke

Reproduced courtesy of the Museum of Anthropology, University of British Columbia.

culture



House posts in front of the Musqueam Band Office on Reserve #2.

Every house post has a story and a purpose

A house post is a carved post often created to mark a significant moment in time such as a naming ceremony, memorial or coming of age ceremony. Today, house posts are symbols of remembrance and pride for Coast Salish people. Traditionally following a ceremony, a house post would serve as

a symbol and be used as a corner or partition post of a longhouse. Unlike totem poles, house posts are structural and foundational, just like the knowledge that they pass on and represent.



Morgan Guerin | *secalenəx*^w
Fisheries Officer and Councillor
Musqueam Nation

“When we say we are Musqueam, we say we are *x^wəlməx^w*, which means to belong to the land. Like a child belongs to their mother. So when the land is removed from our care, from our stewardship, it’s like removing a mother from her child.”

Ginger Gosnell-Myers

Aboriginal Relations Manager, City of Vancouver
Nisga’a and Kwakwaka’wakw

“It’s important that people know that Canada is an Indigenous place. Vancouver is no exception.”



Reflections on the Video

“Welcome” opens with Elder Larry Grant speaking in hən̓q̓əmi̓nəm̓, giving a traditional welcome. We’ve provided the text of his welcome in both English and hən̓q̓əmi̓nəm̓.

Have you ever heard this or any Indigenous languages being spoken before?

Do you speak a language other than English?
Is English your second or even third language?
What are you able to express differently in various languages?

Reflecting on the importance of language, bonding and connections, how does hearing about language bans help you support children in your program?

Do you know what year Canada became an official bilingual country of French and English? How does it make you feel that there are no Indigenous languages officially represented?

Ginger Gosnell-Myers speaks of Canada and Vancouver being an “Indigenous Place.” What does this mean to you?

When you hear the phrase, “being of the land,” how can you support young learners in exploring this further?





Karen Isaac

Executive Director of the BC
Aboriginal Childcare Society
Lstuguj, Migmaq Nation

“Colonialism and colonial policy in Canada has had a detrimental impact on our children and families. It’s really important to understand what the impacts of these policies were because they continue to be expressed in our community in various ways.”



Tammy Harkey

Dean of Student Services,
Native Education College,
and Councillor, Musqueam Nation

“There’s a shared responsibility of all Canadians to understand these experiences and to take the time to invest in the healing from those laws that caused such harm.”

Larry Grant | sʔəyətəq Musqueam Elder

“The language ban that happened coincided with the Indian Residential Schools. Early Childhood Educators need to understand the devastation created by the kidnapping of children, the loss of children and the loss of self-worth, identity, language, culture, and spirituality; the devastation that worked on the parents and the children.”



Teresita Nidua

Program Manager and
Early Childhood Educator,
Collingwood Neighbourhood House

“Culturally safe Early Childhood Education is about creating safe spaces for every learner to see themselves, to hear the voices of their history, and to be able to celebrate themselves.”



Going Deeper

The Indian Act Created Culture Bans

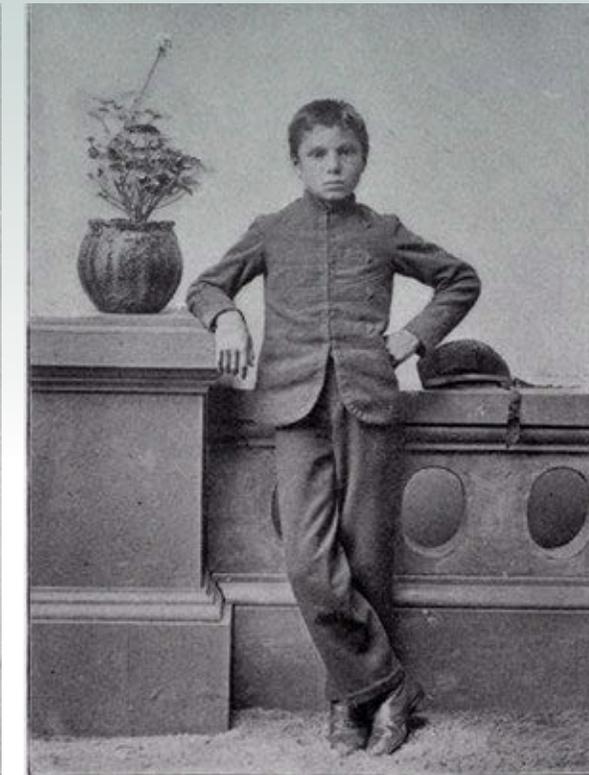
The Canadian government created the Indian Act in 1876, which afforded the government sweeping powers with regards to First Nations identity, political structures, governance, cultural practices and education. These powers were extremely paternalistic and allowed officials to determine rights and benefits based on the Victorian definition of ‘good moral character.’

The Act ignored (and continues to ignore) the unique diversity of Indigenous Peoples across Canada, treating them as one group to

be assimilated into settler society. Until 1960, Indigenous Peoples and communities across the country were forbidden from expressing their identities through languages and cultures. In what is now known as Vancouver, the cultural practice of the Potlatch was banned along with all other local gatherings and ceremonies. The penalty for people who were caught practicing ceremony or culture was to be removed from their family and community, and put in jail.



The confiscation of cultural belongings by the RCMP during raids of Potlatches and other gatherings led to the largest collections of ceremonial items that fill museums around the world today. Most of these belongings are not visible to the public. They are held in “secure” locations, in basements around the world. They are not visible for education, sharing or viewing.



1891 photo of eight- year-old Thomas Moore Keesick, before and after being forced into residential school in Regina, where he was stripped of his name and called Number 22. Thomas was from the Muscowpetung Saulteaux First Nation. He died in 1895 of tuberculosis.



Residential Schools

Beginning in the 1800s, Indigenous children across Canada were stolen from their families and forced into Indian Residential Schools where they were forbidden to speak their languages or practice their cultures. Siblings and family members were separated from each other. Families who tried to keep their children out of Residential School were put in jail.

For over 100 years an estimated 150,000 children were kidnapped and forced into Residential Schools. Records show that there was widespread sexual and physical abuse in the schools, and more

than 3,200 children were known to have died. Residential Schools often had cemeteries instead of playgrounds. The Truth and Reconciliation Commission continues to gather statements from families about their murdered and missing children, and communities continue to heal from this immense injury inflicted by Canadian colonization policies. The last Residential School in Canada closed in 1996.



TRC Calls to Action

Missing children and burial information

71. We call upon all chief coroners and provincial vital statistics agencies that have not provided to the Truth and Reconciliation Commission of Canada their records on the deaths of Aboriginal children in the care of residential school authorities to make these documents available to the National Centre for Truth and Reconciliation.
72. We call upon the federal government to allocate sufficient resources to the National Centre for Truth and Reconciliation to allow it to develop and maintain the National Residential School Student Death Register established by the Truth and Reconciliation Commission of Canada.
73. We call upon the federal government to work with churches, Aboriginal communities, and former residential school students to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.
74. We call upon the federal government to work with the churches and Aboriginal community leaders to inform the families of children who died at residential schools of the child's burial location, and to respond to families' wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested.
75. We call upon the federal government to work with provincial, territorial, and municipal governments, churches, Aboriginal communities, former residential school students, and current landowners to develop and implement strategies and procedures for the ongoing identification, documentation, maintenance, commemoration, and protection of residential school cemeteries or other sites at which residential school children were buried. This is to include the provision of appropriate memorial ceremonies and commemorative markers to honour the deceased children.
76. We call upon the parties engaged in the work of documenting, maintaining, commemorating, and protecting residential school cemeteries to adopt strategies in accordance with the following principles:
 - i. The Aboriginal community most affected shall lead the development of such strategies.
 - ii. Information shall be sought from residential school Survivors and other Knowledge Keepers in the development of such strategies.
 - iii. Aboriginal protocols shall be respected before any potentially invasive technical inspection and investigation of a cemetery



Truth and
Reconciliation
Commission of Canada

Commission de
vérité et
réconciliation
du Canada

The Truth and Reconciliation Commission of Canada was a commission like no other in Canada. Constituted and created by the Indian Residential Schools Settlement Agreement, which settled the class action law suits, the Commission spent six years travelling to all parts of Canada to hear from the Aboriginal people who had been taken from their families as children, forcibly if necessary, and placed for much of their childhoods in Residential Schools.

There are 94 calls to action in the TRC Final Report.

Discussion Guide

The Indian Act produced many things, including Residential Schools and culture bans. Have you ever heard of any of these before this film? Can you think of any other cultures around the world that were silenced, made illegal or delegitimized? What steps were taken to begin healing from these violations?

Where else in the world has banning of culture, traditional law and spirituality, and removal of children from families occurred? How do you connect the past to today's Canada for both Indigenous and non-Indigenous people?

What matriarchal and matrilineal societies are you aware of around the world? How does the status of women relate to your work as an Early Childhood Educator?

Children were forcibly removed from their families as young as the age of four. How does it make you feel to work with young children and imagine the injustices and pain of what Indigenous children and families in Canada have gone through?

What is a safe space in your home and family?
What does cultural safety mean to you?

Are the needs of every child and family met in your program? How can safe spaces be created for all children to feel their culture is being respected?

Have you ever heard the phrase “time immemorial” before?

While there have been many stories of the injustices imposed on Indigenous Peoples in this country, there are also many expressions of resilience, resistance and great strength in contemporary Indigenous cultures. What are some contemporary examples of Indigenous leaders you admire and may be interested in learning about?



Suggested Activities

Your program is located on shared and overlapping traditional territory of three Coast Salish Nations. Find out which Nations have always shared this land at: www.native-land.ca

What are some gentle and positive ways you can expose the children in your program to Indigenous culture?

Consider and develop activities to connect young people to the land. Plant a tree and watch it grow. Walk through the neighbourhood and identify tree species (both indigenous and imported).



Do you know the story of “The Two Sisters,” the mountains commonly called “The Lions” in North Vancouver? Incorporate the book, “The Two Sisters” by E. Pauline Johnson into your program resources.

2: Identities and Beliefs

people



“There are certain things that are not for public consumption. They’re for our cultural benefit, for our identity, and for our own community’s self-worth. To me, that’s a little bit of the responsibility of the combined peoples to understand and accept that, and work around it to pull together to make a better life for all of us.”

~Larry Grant



All over this country, territories were stolen, leaving only tiny areas of land held in "reserve" for Indigenous Nations.

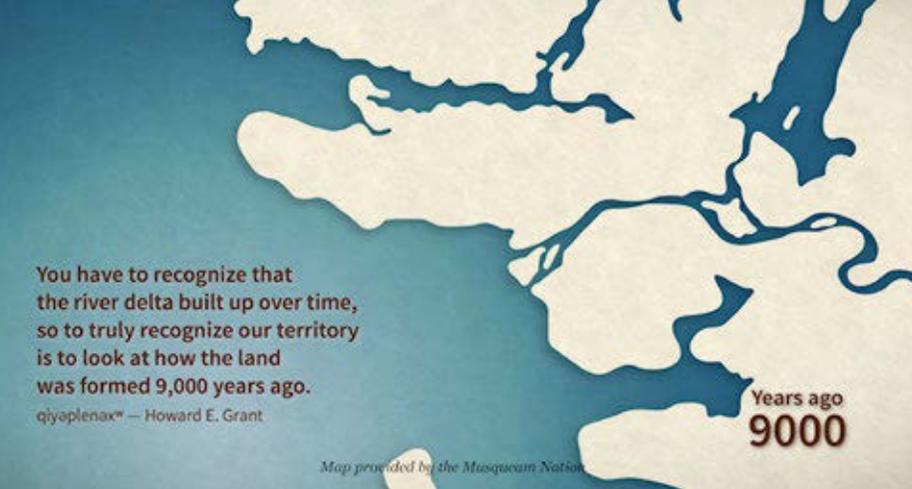
Of the 67 recognized distinct First Nations Communities in Canada, 198 are in BC. Reserve lands make up 0.02% of the total land mass of Canada.

The sliver of red in the maple leaf represents the .02% of land "reserved."

In Canada, many Indigenous Peoples live on reserves. A reserve is a parcel of land designated by the government and assigned to Indigenous groups. Until 1960, Indigenous Peoples were forbidden to leave the boundaries of the reserve without the accompaniment of an Indian Agent or without possession of an assigned "pass card." When people left the confines of the reserve to find food or work without an agent or passcard, they were arrested and put in jail.

"Today after colonization and settlers moving in and clear-cutting trees in Metro Vancouver, we are restricted and confined in an area called the Musqueam Indian Reserve number 2, and that's less than 200 hectares. We are the people of this land."

~Larry Grant



Metro Vancouver is on unceded territory. It was never bought, sold or given away in a treaty. These images reflect which parts of Musqueam Territory have been stolen.



be the change



Linda Fong

Early Childhood Educator,
University of British Columbia

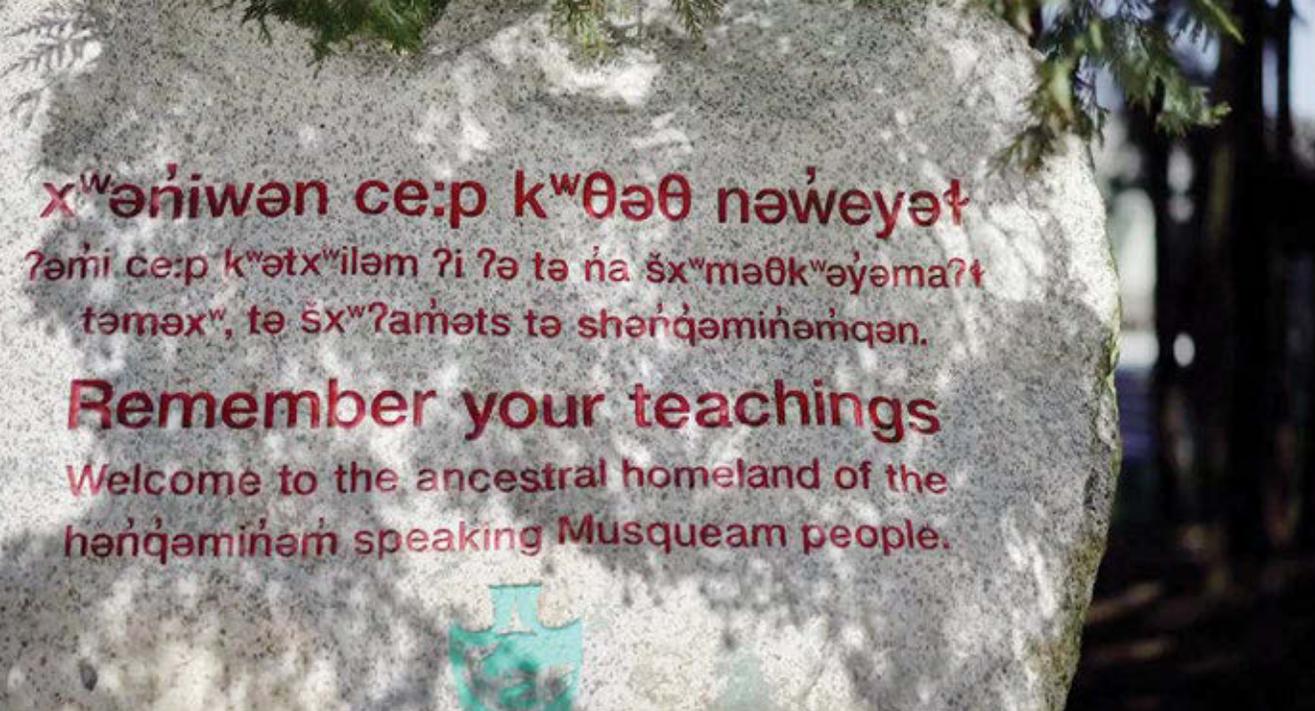
“We need to understand what indigenizing means. My team all comes from different cultures and each have different values and beliefs. I work with one woman who is Japanese and three other women who are Chinese. But even though three Chinese colleagues and I come from a Chinese culture, we have very different beliefs and values depending on how we were brought up. So I think one step could be just to talk about it in my workplace more amongst my colleagues.”



Kristin Webster

Early Childhood Educator,
University of British Columbia

“Two years ago, I took an online course called “Reconciliation Through Indigenous Education” run through UBC’s Faculty of Education. It really lit the fire in me to be the change.”



“Being forced to assimilate once more into the pot of multiculturalism just removes and dehumanizes, to not understand and respect who we are. I don’t think anywhere you go in the world that would be perceived as being right.”

~Morgan Guerin

Reflections on the Video

“Identities and Beliefs” opens with Elder Larry Grant speaking of “First Peoples on this land” followed by the time-lapse map showing the evolution of the takeover of the lands until today. Morgan Guerin speaks of embracing multiculturalism but feeling that, as a First Nations person, “you are thrown into a pot” and rather than just someone at the table, “we are the host.”

How does understanding that First Nations people are the original people of this land affect your views on Canada and multiculturalism?

What are ways to teach all children about Indigenous cultures, without reducing culture to mere history or as a backdrop for entertainment?

Elder Larry Grant says, “There are certain things that are not for public consumption.” What does he mean?



Going Deeper

The White Paper

In 1969, Prime Minister Pierre Trudeau proposed a policy paper called, “The White Paper.” It proposed the abolition of the Indian Act but was created without any consultation with Indigenous Peoples. It contained no provisions that recognized and honoured the distinct rights of Indigenous Peoples. This would have eliminated Indigenous title and treaty rights, effectively dismantling the legal relationship between Indigenous Peoples and Canada.

Trudeau claimed that eliminating “Indian” as a distinct legal status would result in equality among Canadians. Creating equality was never the goal and so Indigenous leaders disagreed.

After strong opposition from many Indigenous leaders, The White Paper was abandoned in 1970. The common sentiment amongst Indigenous leaders was that The White Paper was just the latest in a series of attempts at cultural assimilation.

culture



Multiculturalism

A year later, Prime Minister Pierre Trudeau introduced multiculturalism as a government policy. It was passed as an Act by Prime Minister Brian Mulroney’s government in 1982. While the immigration, refugee and citizenship policies and rights recognized and respected diversity in languages, customs and religions, it excluded Indigenous Peoples as they did not have the full rights of Canadian citizenship.

Unceded

Unceded means that an area of land or water was never handed over, sold or agreed to be transferred. In 1997, the Supreme Court of Canada ruled that Aboriginal title was never extinguished in BC and therefore remains. This means that all of BC is unceded land. When governments or individuals take unwelcome control of unceded land, they are, by definition, stealing it.

Both Residential Schools and multiculturalism suppressed Indigenous Peoples as original inhabitants on this land. To this day, Indigenous Peoples do not have equal rights of citizenship, nor do they have land rights. Many Indigenous Peoples won’t consider reconciliation without land restitution.



DISCUSSION GUIDE

TRC Recommendations

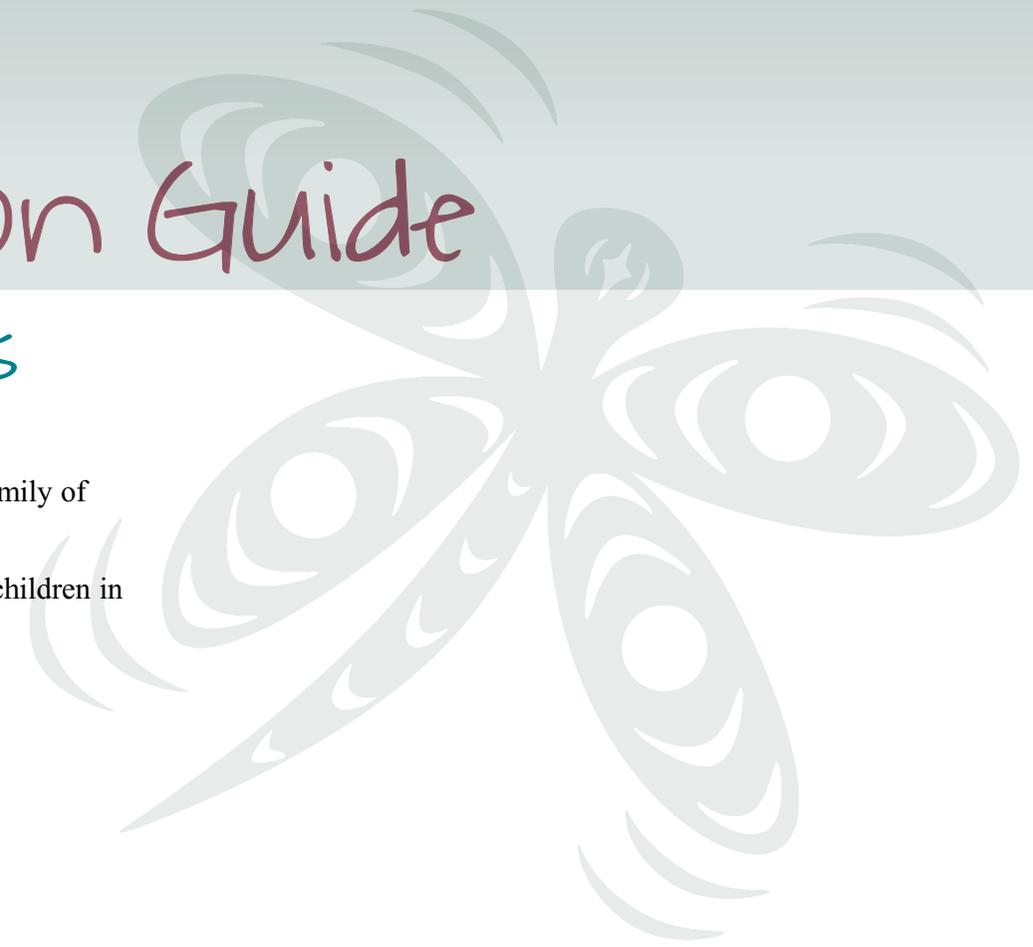
51. We call upon the Government of Canada, as an obligation of its fiduciary responsibility, to develop a policy of transparency by publishing legal opinions it develops and upon which it acts or intends to act, in regard to the scope and extent of Aboriginal and Treaty rights.
52. We call upon the Government of Canada, provincial and territorial governments, and the courts to adopt the following legal principles:
- i. Aboriginal title claims are accepted once the Aboriginal claimant has established occupation over a particular territory at a particular point in time.
 - ii. Once Aboriginal title has been established, the burden of proving any limitation on any rights arising from the existence of that title shifts to the party asserting such a limitation.

Exploring values

What are your family values?

What are some examples of how your family of origin passed these values on to you?

What core values do you pass on to the children in your program?

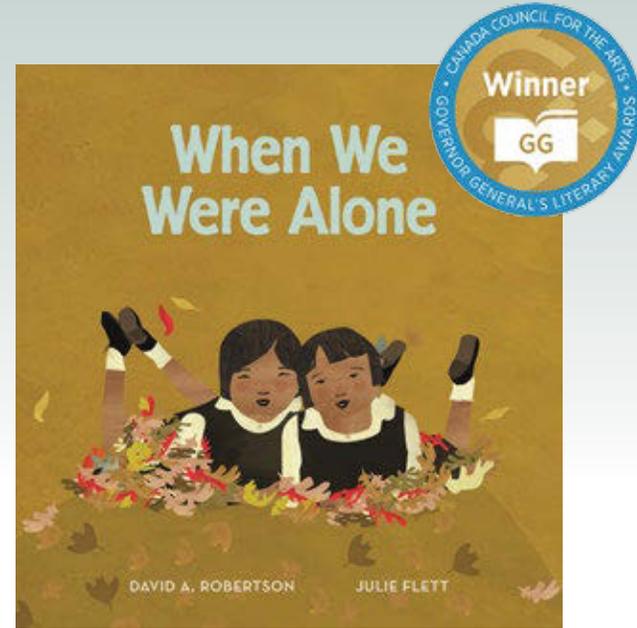


Suggested Activities

Learn with children about National Indigenous People's Day (June 21).

Identity is supported when we see ourselves reflected. Here are some suggested First Nations books to have in the classroom that gently discuss Residential Schools in an age-appropriate manner.

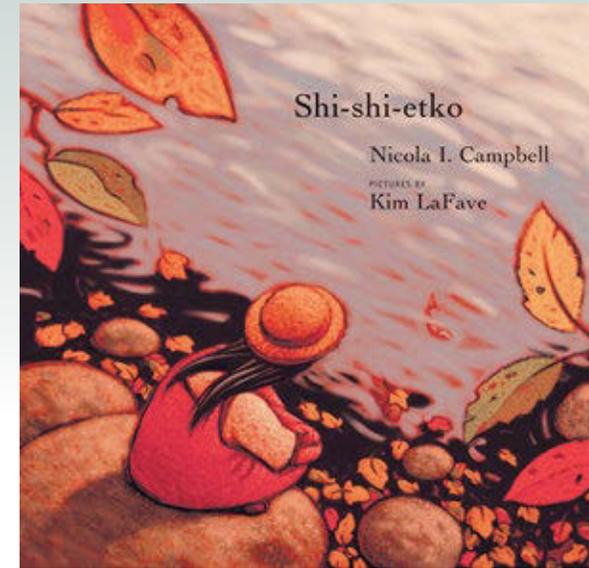
“Shi-shi-etko” has been made into a short film that can be viewed online at youtu.be/YSG6KoL1Xd4



When We Were Alone

(Ages 4-8) by David Alexander Robertson (Author), Julie Flett (Illustrator), HighWater Press

A young girl helps tend to her kokum's (grandmother's) garden, she begins to notice things that make her curious. Why does her grandmother have long, braided hair and beautifully colored clothing? Why does she speak another language and spend so much time with her family? This is a sweet and gentle book that would be suitable for very young children to introduce the concepts of Residential Schools and what they took away from people. “When We Were Alone” won the Governor General's Literary Award for Young People's Literature in 2017.

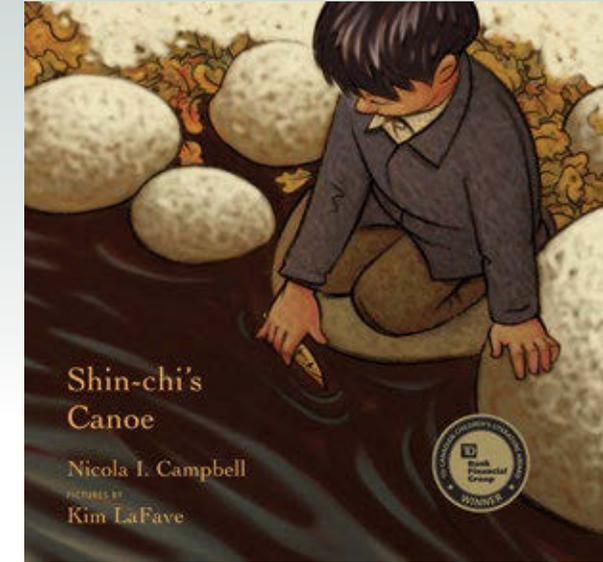


Shi-shi-etko

(Ages 4-8) by Nicola I. Campbell; illustrated by Kim LaFave, Greenwood Books

Shi-shi-etko is a young girl who has four days before she leaves home for Residential School. Her family has many teachings to share with her, about her culture and the land.

Campbell's story, and illustrations by Kim LaFave, follow Shi-shi-etko as she absorbs the world around her and collects a “bag of memories” at the instruction of her grandmother. But she doesn't take the memories with her. Instead she buries them under a tree, for safekeeping while she is gone.



Shin-chi's Canoe

(Ages 4-8) by Nicola I. Campbell; illustrated by Kim LaFave, Greenwood Books

This award-winning book tells the story of six-year-old Shin-chi as he heads to Residential School for the first time with his older sister. It is the sequel to Campbell's Shi-shi-etko. As the children are driven away in the back of a cattle truck, Shin-chi's sister tells him all the things they must remember about home. Shin-chi knows it will be a long time before he sees his family, not until the sockeye salmon return. Shin-chi endures a long year of hard work, hunger and loneliness before returning home to his family with his sister.

3: The Indian Act



“The Doctrine of Discovery is the first document of dehumanization that has carried on through the Western world. It legitimizes these acts of ethnic cleansing.”

~Larry Grant



“The Indian Act defines what an Indian is. It took away from our set of laws that were handed down from our ancestors, our way of life and what has kept us as distinct Musqueam people. The Indian Act lumped us with all of our relatives [Indigenous Peoples] across Canada under one banner and one law to categorize and legislate and control. Taking our right to self-govern, as we have always done, away from us.”

~Morgan Guerin



Indian Status Card

A Band number, family number and individual person number are assigned to all Status Indians (First Nations Peoples). These numbers, along with a photo, are all documented on an Indian Status Card or Certificate of Indian Status. Indian status numbers identify and connect people to their home community and family, as well as cover minimal medical and dental expenses.

The Doctrine of Discovery and the myth of the savage are foundational to Canadian colonial policy, a legacy that shapes Canadian society to this day.

Going Deeper

The Indian Act

When Canada became a nation, it created the Indian Act. The Indian Act was introduced in 1876 and designed for the federal government to administer Indian status, oversee local First Nations governments, manage reserve lands and allocate funds. All First Nations people, their lands, waters and resources are still governed today by the Indian Act. It does not apply to Métis or Inuit Peoples.

The Indian Act took the place of previous colonial policies that were designed to eradicate Indigenous cultures and assimilate people into the dominant society. Because of the Indian Act, First Nations Peoples do not have the same rights as other Canadians.

While the Act also outlines governmental obligations to First Nations Peoples, these obligations are often disregarded and these policies continue to control Indigenous Peoples through its ongoing enforcement. The Indian Act has allowed the government to legally inflict trauma, human rights violations, and social and cultural genocide for almost 150 years.

The Indian Act empowers the Canadian state to regulate and administer the affairs and day-to-day lives of registered Indians and reserve communities.



The Dehumanizing "Doctrine of Discovery"

The British monarchy was emboldened by "The Age of Discovery" to take over these lands now known as British Columbia. They believed they had the rights to these lands and resources, claiming that it was on behalf of "Christendom." They didn't question Christian domination over Indigenous Peoples and their lands.

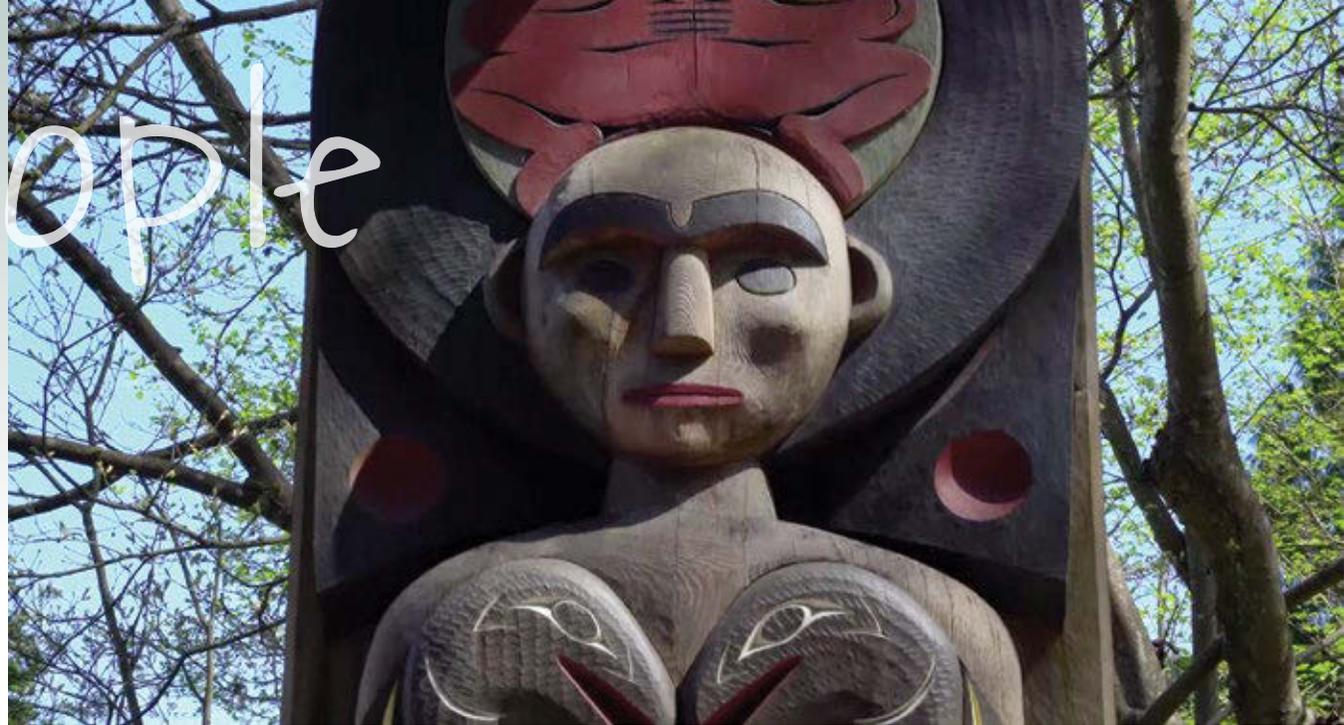
Indigenous lands were treated as "unoccupied" because the people were not Christians. A person had to be Christian in order to be considered "human." Therefore any lands deemed "unoccupied" could be "discovered" as if it had been previously

unknown and unused by humans. It was through this "Doctrine of Discovery" that this land was colonized.

Once the colonial governments established control over Indigenous Peoples and lands, they used this as justification to transfer lands between other colonial governments.

Companies were granted the same power as government to claim Indigenous lands. Canadian landmark Hudson's Bay Company is one example of commercial colonialism.

People



“Women are the matriarchs of our Nations. This really shapes our governance and how we care for our communities and peoples. We don’t see that role being recognized and honoured the way that it was traditionally. There’s a lot of work to regain women’s place in First Nations societies but we see women stepping up to the challenge.

~Larry Grant

Before contact with Europeans, Indigenous matrilineal societies were commonplace for hundreds of generations. A matrilineal society means family lineage is passed through the mother, and women hold a strong place in these societies. With the Indian Act, women were forbidden to carry out their roles as keepers of stories, songs, names, teachings and family lineage, breaking down much of the structure of Indigenous communities.

Daphne Odjig | Odawa-Potawatomi • First Indigenous woman to have a solo show at the National Art Gallery



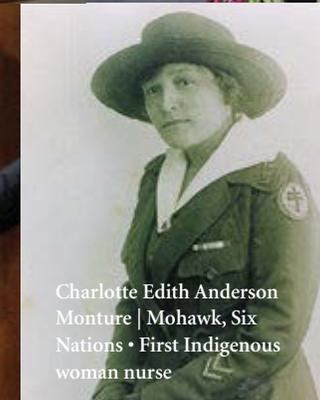
Buffy Sainte-Marie | Cree • First Indigenous woman to win an Oscar, with her song “Where I Belong”



Ellen Nee | Kwakwaka’wakw • First professionally recognized Indigenous woman to carve totem poles



Melanie Mark | Nisga’a, Gitksan, Cree & Ojibway • First Indigenous woman elected to the BC Legislative Assembly



Charlotte Edith Anderson Monture | Mohawk, Six Nations • First Indigenous woman nurse



Edith Blondin-Andrew | Dene • First Indigenous woman elected to the Parliament of Canada



Private Mary Greyeyes | Muskeg Lake Cree • First Indigenous woman to join the Canadian Women’s Army Corp



Olive Dickason | Métis • First Indigenous woman to become a full University Professor, University of Alberta



Mary Two-Axe Early • First woman to challenge the Royal Commission on gender discrimination and win back her status



Reflections on the Film

Knowing that the Indian Act stripped many Indigenous women of their strength-based roles, how can we honour the work of all women at every level?

Why might some Indigenous women who are actively engaging in decolonizing strategies and cultural revitalization resist having their grassroots work blended with non-Indigenous groups?

TRC Calls to Action

17. We call upon all levels of government to enable residential school survivors and their families to reclaim names changed by the residential school system by waiving administrative costs for a period of five years for the name-change process and the revision of social identity documents, such as birth certificates, passports, driver's licenses, health cards, status cards, and social insurance numbers.

Royal Proclamation and Covenant of Reconciliation

45. We call upon the Government of Canada, on behalf of all Canadians, to jointly develop with Aboriginal peoples a Royal Proclamation of Reconciliation to be issued by the Crown. A proclamation would build on the Royal Proclamation of 1763 and the Treaty of Niagara of 1764, and rearm the nation-to-nation relationship between Aboriginal peoples and the Crown. A proclamation would include, but not

be limited to, the following commitments:

- i. Repudiate concepts used to justify European sovereignty over Indigenous lands and peoples such as the Doctrine of Discovery and *terra nullius*.
- ii. Adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.
- iii. Renew or establish Treaty relationships based on principles of mutual recognition, mutual respect, and shared responsibility for maintaining those relationships into the future.
- iv. Reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiation and implementation processes involving treaties, land claims, and other constructive agreements.

people



Discussion Guide

What do you think about the Doctrine of Discovery and the Indian Act? How does learning about it make you feel, wonder and think differently about Canada?

Elder Larry Grant uses the term “ethnic cleansing.” The Truth and Reconciliation Commission of Canada uses the term “cultural genocide.” How do these terms fit with your understanding of Canada? How do you respond to hearing these words used?

Suggested Activities

Talk with the children in your program about powerful women in the world and how to honour them.

On Mother’s Day, plan activities that explore the role of mothers around the world.

Take children on trips to educational exhibitions. For example, the Museum of Anthropology at UBC, Museum of Vancouver, and other local and visiting exhibitions.

Take children to visit the woodland setting at Stanley Park on Brockton Point.

4: Residential Schools, 60's Scoop and the Legacy of Children In Care



“Understanding the impacts and the results of Residential Schools and the 60s scoop is important, because the impacts and the effects are still there. So colonialism isn’t dead. It’s very much alive.”

~Karen Isaac

The Sixties Scoop refers to the practice of taking Indigenous children from their families and placing them in foster homes or putting them up for adoption, beginning in the 1960s and continuing until the late 1980s.

Approximately 20,000 children were fostered or adopted out to primarily white, middle-class families within Canada, the USA and Western Europe. This practice continues and Indigenous children are vastly overrepresented in the care of children and family service ministries across Canada. One of the legacies of Residential Schools is that many parents remain wary about involvement in the education system, and have a deep mistrust of these ministries.



“By losing your children, you lose all things. You lose your future, you lose all things of value. When your children are taken away, your life skills change. You no longer have a responsibility to take care of those children and you lose those life skills. As well, the children that were in the Indian Residential School basically lost all their life skills because they became institutionalized. And when they come out as adults, they don’t have life skills, they don’t have a family connection, they don’t have cultural connection, they don’t have spiritual connection, and they don’t have connection to the land that they originate from.”

~Larry Grant

Today there are more Indigenous children living in the care of the children and family service ministries than at the height of the residential school system.



“The ripple effect of the Indian Residential Schools will live with me forever. My grandmother and my mother were both products of the Indian Residential School, so they didn’t have that experience of mothering. You can’t teach something, you can’t pass something down that you didn’t experience yourself. It wasn’t a lived experience. One of my life personal goals is to make sure that my grandchildren don’t have to live with those experiences.”

~Tammy Harkey

Cindy Blackstock

Executive Director, First Nations Child and Family Caring Society of Canada

“State removal of First Nation, Métis and Inuit children has happened in three phases in Canada. The first phase was the Residential School System for which the Prime Minister has acknowledged is cultural genocide. There is layover with the 60s scoop. We had social workers that were not trained well. We had families on reserves suffering multigenerational trauma that was not being addressed or acknowledged. We also had the inequitable services on reserve which created a whole cascade where mass removals of children happened.



Today, the Canadian Human Rights Tribunal is saying that the federal government is underfunding child welfare so significantly, about 70 cents on the dollar compared to other kids, and that is leading to another phase of mass removals of First Nations children from their families. So there are three phases to this very tragic story.”



Going Deeper

TRC Introduction

“For over a century, the central goals of Canada’s Aboriginal policy were to eliminate Aboriginal governments; ignore Aboriginal rights; terminate the Treaties; and, through a process of assimilation, cause Aboriginal peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in Canada. The establishment and operation of residential schools were a central element of this policy, which can best be described as “cultural genocide.” Physical genocide is the mass killing of the members of a targeted group, and biological genocide is the destruction of the group’s reproductive capacity. Cultural genocide is the destruction of those structures and practices that allow the group to continue as a group. States that engage in cultural genocide set out to

destroy the political and social institutions of the targeted group. Land is seized, and populations are forcibly transferred and their movement is restricted. Languages are banned. Spiritual leaders are persecuted, spiritual practices are forbidden, and objects of spiritual value are confiscated and destroyed. And, most significantly to the issue at hand, families are disrupted to prevent the transmission of cultural values and identity from one generation to the next. In its dealing with Aboriginal people, Canada did all these things.”



The TRC Report

After a six-year investigation, the Truth and Reconciliation Commission report concluded, “The Canadian government pursued this policy of cultural genocide because it wished to divest itself of its legal and financial obligations to Aboriginal people and gain control over their lands and resources. If every Aboriginal person had been ‘absorbed into the body politic,’ there would be no reserves, no treaties and no Aboriginal rights.”

Established in the 1880s, the Residential School system was set up by the Canadian government and administered by churches.

“Canada’s residential school system for Aboriginal children was an education system in name only for much of its existence. These residential

schools were created for the purpose of separating Aboriginal children from their families, in order to minimize and weaken family ties and cultural linkages, and to indoctrinate children into a new culture, the culture of the legally dominant Euro-Christian Canadian society, led by Canada’s first prime minister, Sir John A. Macdonald. The schools were in existence for well over 100 years, and many successive generations of children from the same communities and families endured the experience of them. That experience was hidden for most of Canada’s history, until survivors of the system were finally able to find the strength, courage, and support to bring their experiences to light in several thousand court cases that ultimately led to the largest class-action lawsuit in Canada’s history.”



TRC Calls to Action



culture

Child Welfare

1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:
 - i. Monitoring and assessing neglect investigations.
 - ii. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
 - iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
 - iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
 - v. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.
2. We call upon the federal government, in collaboration with the provinces and territories, to prepare and publish annual reports on the number of Aboriginal children (First Nations, Inuit, and Métis) who are in care, compared with non-Aboriginal children, as well as the reasons for apprehension, the total spending on preventive and care services by child-welfare agencies, and the effectiveness of various interventions.
3. We call upon all levels of government to fully implement Jordan's Principle.
4. We call upon the federal government to enact Aboriginal child-welfare legislation that establishes national standards for Aboriginal child apprehension and custody cases and includes principles that:
 - i. Affirm the right of Aboriginal governments to establish and maintain their own child-welfare agencies.
 - ii. Require all child-welfare agencies and courts to take the residential school legacy into account in their decision making.
 - iii. Establish, as an important priority, a requirement that placements of Aboriginal children into temporary and permanent care be culturally appropriate.
5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.



Reflections on the Video

“Residential Schools, 60s Scoop and the Legacy of Kids in Care” began with news footage about the Truth and Reconciliation Report and Calls to Action from 2015. Have you ever heard about or read any part of these documents before?

Dr. Cindy Blackstock is an outspoken advocate for indigenous children. Have you ever heard her speak on the radio or television? Information about her work can be found at: fncaringsociety.com



**Jordan's
Principle
in BC**



Image used with
permission of FNHA

Discussion Guide

Jordan's Principle is that all children, wherever they live in Canada, should have equitable funding for their care and education. Do you think the Principle is fair? Do you think all children, wherever they live in Canada, should have equitable funding for their care and education? To find out more about Jordan's Principle in BC, go to: fnha.ca/jordansprinciple

The First Nations Child and Family Caring Society is working to provide resources to empower children, youth and families. What can early childhood educators in Vancouver do to support equity for all children?

The legacies of Indigenous children being removed from families through Residential Schools, the 60s scoop and the Ministry of Children and Families continue to have a massive effect on families. What are some of the emotional challenges that stem from these colonial policies?

What are some of the links between poverty and the removal of children from a home?



culture



Suggested Activities

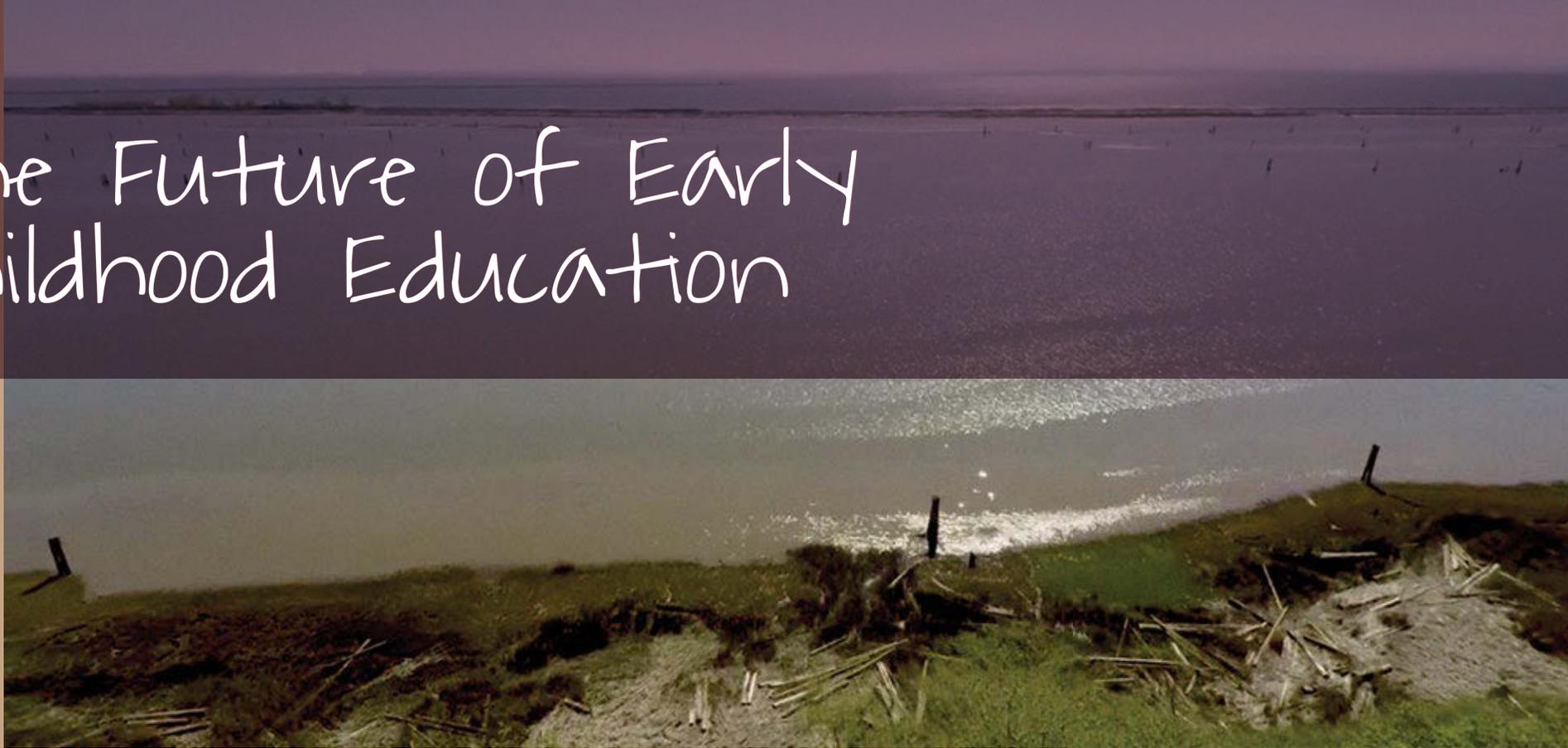
Invite the Urban Native Youth Association (UNYA) Young Women's Drum Group to come and share their songs with your program. Ask, upon invitation, what would be a respectful amount for an honorarium.

Watch the short animations and find out more about Jordan's Principle in BC at: fnha.ca/jordansprinciple

Participate in Orange Shirt Day at the end of September: orangeshirtday.org



5: The Future of Early Childhood Education



Andrea Reimer
Vancouver City Councillor

“As part of my commitment to reconciliation, I committed to learning the local language of the Squamish Nation. It’s been amazing to learn some of the language and to learn how to create this bridge between the past and this modern present. But knowing that that bridge has to go over a lot of pretty challenging territory that the trauma caused by colonization, and trying to sort of knit together a future that makes some sense of all that.”

Language



“It’s important for early childhood educators to try to understand this painful history because it is very much a part of our experience today. There are a lot of strengths that we bring to the table in terms of the families and the children we work with, and the values that we have as Indigenous people.”

~Karen Isaac

The City of Vancouver was designated a City of Reconciliation when the framework was adopted by Council on July 8, 2014. The designation and commitment followed the Year of Reconciliation in Vancouver from June 2013 to June 2014. <http://vancouver.ca/people-programs/city-of-reconciliation>



In 2008, the Truth and Reconciliation Commission of Canada was created through the Residential Schools Settlement Agreement. Its mandate was to inform all Canadians about what happened at Indian Residential Schools. In 2015, the Truth and Reconciliation Commission of Canada released its final report including 94 calls to action.



“Knowing about and hearing the stories of Residential Schools, all the land, those claims and battles that we have, I’m not fully cognizant of what that means. I think many of us haven’t fully grasped what it means to indigenize.”

~Linda Fong

“When I first started, I was like a bull in a china shop. I just charged right into it. I didn’t really know what I was doing but I was very passionate that the children needed to know. Now, I’m at a stage where I’m going back to school and engaging in learning around it. My next step is building that engagement with the kids. I went to the Museum of Anthropology and did the Musqueam teaching kit.”

~Kristin Webster

“We need to work together and to be a part of the solution in creating dialogue and a better understanding of each other and the self-worth of each other as human beings.”

~Larry Grant

“If we create safe spaces, we can build confidence in our little people. That’s the future.”

~Tammy Harkey



Going Deeper

The Reconciliation Pole

The Reconciliation Pole was carved on an 800-year-old red cedar tree by Haida artist, 7idansuu, James Hart. Indigenous family members affected by Residential Schools were invited to hammer copper nails into the 55-foot-pole as symbols of children who died in the schools. The pole holds thousands of those copper nails. The storyline on the pole shows the periods before, during and after the Indian Residential School system.

The bottom half of the pole shows a salmon, bear and raven, and represents the time before Indian Residential Schools. The middle of the pole holds the school house Hart's grandfather attended. Hart carved students into the pole holding their hands above the school. On the top half of the pole, representing the time after Residential Schools, we see spirits, family and a canoe.

On the very top of the pole is an eagle about to take flight. The eagle represents to Hart "the power and determination needed to look towards the future."

The Reconciliation Pole lives on the Musqueam Territory at the University of British Columbia.

Suggested Activities

Develop and share a statement of how your practice, program, community and mainstream ECE must change in an era of reconciliation.

Take your children to see the Reconciliation Pole at UBC's Museum of Anthropology.

Read the *United Nations Declaration on the Rights of Indigenous Peoples*.

Read the TRC Final Report and the 94 Calls to Action.

Add the name of the shared and overlapping Territories and Nations to your centre's materials.

Introduce your new learnings about Indigenous Peoples into your program: art, food, language, respect for the land, and shared values.

For Discussion

Do you know what the *United Nations Declaration on the Rights of Indigenous Peoples* is?

Many people working in Vancouver are newcomers. What do people learn about Canada before they arrive? How accurate is that information? Do people learn about Indigenous Peoples and Canada's treatment of them?

TRC Calls to Action

12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.

Language and culture

13. We call upon the federal government to acknowledge that Aboriginal rights include Aboriginal language rights.

14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:

- i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
- ii. Aboriginal language rights are reinforced by the Treaties.
- iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.

iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.

v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.

15. We call upon the federal government to appoint, in consultation with Aboriginal groups, an Aboriginal Languages Commissioner. The commissioner should help promote Aboriginal languages and report on the adequacy of federal funding of Aboriginal-language initiatives.

16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.

Reconciliation

Canadian Governments and the *United Nations Declaration on the Rights of Indigenous People*

43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* as the framework for reconciliation.

44. We call upon the Government of Canada to develop a national action plan, strategies, and other concrete measures to achieve the goals of the *United Nations Declaration on the Rights of Indigenous Peoples*.

Professional Development and Training for Public Servants

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the *United Nations Declaration on the Rights of Indigenous Peoples*, Treaties and Aboriginal rights, Indigenous law, and Aboriginal Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

Newcomers to Canada

93. We call upon the federal government, in collaboration with the national Aboriginal organizations, to revise the information kit for newcomers to Canada and its citizenship test to reflect a more inclusive history of the diverse Aboriginal peoples of Canada, including information about the Treaties and the history of residential schools.

94. We call upon the Government of Canada to replace the Oath of Citizenship with the following:

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth II, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada including Treaties with Indigenous Peoples, and fulfill my duties as a Canadian citizen.



Links and Resources

UN Declaration On The Rights Of Indigenous Peoples
http://www.un.org/esa/socdev/unpfi/documents/DRIPS_en.pdf

Truth and Reconciliation Commission Report and Calls to Action
trc.ca/websites/trcinstitution/index.php?p=3

National Centre for Truth and Reconciliation
nctr.ca

Cindy Blackstock's organization, First Nations Caring Society
fncaringsociety.com

Jordan's Principle in BC
fnha.ca/jordansprinciple
1.866.913.0033

Orange Shirt Day, every September 30
OrangeShirtDay.ca

Reconciliation through Indigenous Education, UBC Faculty of Education EdX which is a MOOC (massive open online course)
<http://pdce.educ.ubc.ca/reconciliation/>

"Canada MP gives speech in Mohawk language in parliamentary first", The Guardian, June 2, 2017



Children's books

The Two Sisters
E. Pauline Johnson, Illustrations by Sandra Butt

Dipnetting with Dad
Willie Sellars, Illustrations by Kevin Easthope

What's the Most Beautiful Thing You Know About Horses
Richard Van Camp, Illustrations by George Littlechild

I Am Not a Number
Jenny Kay Dupuis and Kathy Kacer, Illustrations by Gillian Newland

A Promise is a Promise
Robert Muncsh and Michael Kusugak, Illustrations by Vladlyana Kryorka



Blackflies
Robert Muncsh, Illustrations by Jay Odjick

P'esk'a and the First Salmon Ceremony
Scot Ritchie

Orca Chief
Roy Henry Vickers & Robert Budd

When We Were Alone
David A. Robertson, Illustrations by Julie Flett

Shi-shi-etko
Nicola I. Campbell, Illustrations by Kim LaFave

Shin-chi's Canoe
Nicola I. Campbell, Illustrations by Kim LaFave

Glossary

ABORIGINAL

A dated term to describe Indigenous Peoples.

ALLY

Someone who acts in solidarity with people whom they may not share an origin. An ally respects the distinct cultures of others and works in a non-oppressive way.

ASSIMILATE

To bring into conformity with the customs and attitudes of a group. In this case, to blend in and become the same as all other Canadians, without distinction.

CEDED

To have given up power or territory.

CITIZENSHIP

The position or status of being a citizen of a particular country.

COAST SALISH

The Indigenous Peoples of the Pacific Northwest Coast who come from British Columbia and spanning into the U.S. states of Washington and Oregon. There are many separate Nations under the affiliation of Coast Salish. The Musqueam, Tsleil-Waututh and Squamish are amongst them.

COLONIZATION

Taking control of people, land and waters by an outside entity who then occupies the land and dominates the people.

CULTURE

The customs, arts, social institutions, and achievements of a particular nation, people or other social group.

DECOLONIZE

Exposing the effects of colonization, healing from the injuries inflicted by colonization, and seeking to affect the institutions that enforce ongoing colonization.

DOCTRINE OF DISCOVERY

See description on p. 39, the document created to perpetuate the idea that any land without Christian inhabitants was “discoverable.”

ELDER

A recognized senior figure who holds traditional teachings and knowledge, and shares generously with others.

FIRST NATIONS

A more current term to describe Indigenous Peoples although still problematic in that the concept of Nation is not Indigenous and the term fails to recognize how all the various groups are unique.

HOUSE POST

A carved pole that has a story and a purpose to mark significant events. Their origin is structural and not freestanding. It is not a totem pole.

INDIAN

A term used by government to define Indigenous Peoples, based on the misconception by Columbus that he had reached the Indies.

INDIAN ACT

The governing Act used to maintain control over Indigenous Peoples in Canada, even though they are not “Indians.”

INDIGENOUS

The term used to describe the Peoples who are the original inhabitants of the land before colonization.

INUIT

The term used to describe the Peoples who are the original inhabitants of the North and Arctic (used to be incorrectly referred to as Eskimos).

JORDAN’S PRINCIPLE

Jordan’s Principle aims to make sure First Nations children and youth with unmet needs can access services without delay. In December 12, 2007, the House of Commons supported a motion that affirmed a child-first principle named after Jordan River Anderson, a five-year-old boy from Norway House Cree Nation in Manitoba. It is now law.

MÉTIS

A person who is of mixed ancestry with Indigenous ties, distinctly different than First Nations or Inuit Peoples.

NATIVE

A slightly dated term used to describe Indigenous Peoples.

POTLATCH

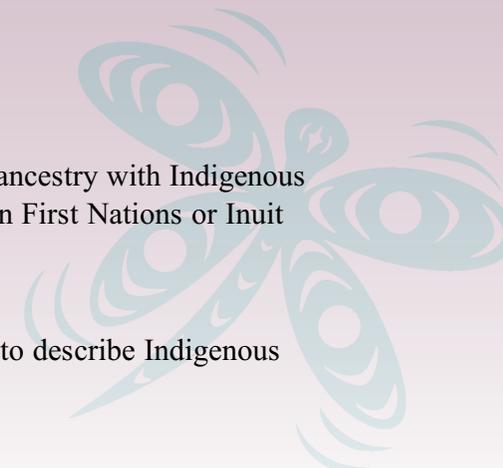
A Potlatch is a gathering of Indigenous people used to mark an event (birth, death, passing on of land rights or title). It is not a “potluck.” Potlatches have always been held as both political and ceremonial events. They are foundational to many First Nations in BC.

POWWOW

A gathering of people with dancing, drumming and singing. While they are not original to the Northwest Coast of BC, they have become commonplace and, in urban settings, are often public events with cultural sharing.

RECONCILIATION

An ongoing individual and collective process that requires participation from all those affected by the Residential School experience (as defined by the TRC).



RESIDENTIAL SCHOOLS

In Canada, the Indian Residential School system was a network of boarding schools created by the Canadian government to assimilate Indigenous children into European society. The network was funded by Canada's Department of Indian Affairs and administered by Christian churches, beginning in 1880 and continuing until the late 1990s.

RESILIENT

Able to withstand and recover from difficult or adversarial conditions.

RESERVE

A parcel of land put aside for Indigenous Peoples but held in ownership by the government.

RURAL AND REMOTE

In Canada, many Indigenous Peoples live outside of urban centres both on and off reserve.

SETTLER

A term used to more accurately describe those who are not Indigenous but who have come to live in Canada. While many people are descendants of Settlers or newcomers, these terms acknowledge that they are not Indigenous.

SIXTIES SCOOP

The practice of taking ("scooping up") Indigenous children from their families and placing them in foster homes or adoption, beginning in the 1960s and continuing until the late 1980s.

TERRITORY

The traditional land and waters occupied and lived on by Indigenous Peoples.

TREATY

A negotiated agreement that sets out the rights, responsibilities and relationships of Aboriginal people and the federal and provincial governments. In most of BC there were no treaties made and where there were treaties signed, they were often not honoured. They were often broken and created through trickery and coercion.

TRUTH

What actually happened

TRUTH & RECONCILIATION COMMISSION OF CANADA (TRC)

A component of the Indian Residential Schools Settlement Agreement, its mandate is to inform all Canadians about what happened in Indian Residential Schools (IRS). The Commission will document the truth of survivors, families, communities and anyone personally affected by the IRS experience.

UNCEDED

To have never given up power or territory. In relation to the lands in Canada, it was not given up willingly.

URBAN

In Canada, many Indigenous Peoples live outside of their traditional territories and off reserve in cities, towns and other urban areas.

About the People Interviewed



Elder Larry Grant

Larry Grant, Musqueam Elder, was born and raised in Musqueam traditional territory by a traditional hə́nqəmíṇəm speaking Musqueam family. After four decades as a tradesman, Larry enrolled in the First Nations Languages Program, which awoke his memory of the embedded value that the hə́nqəmíṇəm language has to self-identity, kinship, culture, territory, and history prior to European contact.

He is presently assisting in revitalizing hə́nqəmíṇəm in the Musqueam Language and Culture Department, and co-teaching the introductory hə́nqəmíṇəm course through UBC. Larry is the Elder-in-Residence at UBC's First Nations House of Learning. He is a Faculty

Fellow at St. John's College, and the inaugural Honorary Life Fellow for Green College. In 2010, he received the Alumni Award of Distinction from Vancouver Community College, and in 2014, he became an Honorary Graduate from the Native Indian Teacher Education Program (NITEP) at UBC.

Linda Fong

Linda was born in Vancouver to Chinese immigrants. Her mom, dad and grandparents raised her on leased farm lands on the Musqueam Indian Reserve. She has many wonderful memories of growing up on the farm next to the Fraser River. She is married to Thomas and has four sons. She remains connected to the Musqueam Nation and is pleased to see her sons continue that relationship with the next generation.

About the People Interviewed

Morgan Guerin

Morgan Guerin, is Musqueam with strong familial roots throughout the region. These roots and the teachings passed on to him by his ancestors guide his work. He is an avid outdoorsman, fisherman and hunter; he uses hunting and time on the land as a way of bridging ancestral teachings with current generations of Musqueam.

Morgan serves his community in a variety of capacities and grounds his work in traditional Musqueam values, believing there are no shortcuts nor replacement for time spent with community members. As an Aboriginal Fisheries Officer for 20 years, he ensures the safety of community members on the water, oversees access to resources, species conservation and rehabilitation, and habitat restoration. Since being elected in 2012 Morgan has served as a Councillor for the Musqueam First Nation where he focuses on building a strong, sustainable, and culturally grounded Musqueam community for future generations.

Tammy Harkey

Tammy is a successful educator and proud Musqueam mother and grandmother. She is passionate about ensuring that Indigenous learners have the support they need in order to achieve their maximum potential in society.

Tammy is currently the Dean of Student Services and Registrar for the NEC Native Education College. She has a minor in Early Childhood Education, a Master's Degree in Curriculum and Instruction, and is currently a PHD candidate at Simon Fraser University. She serves on the Dogwood 25 Board of Directors, the Indigenous Adult and Higher Learning Association Board of Governors, the Canadian Women's Foundation Board of Directors and the Simon Fraser University Aboriginal Steering Committee. Tammy is committed to the advancement of her community with a conscious recognition of the past, an awareness of the present day needs, and a vision for a better tomorrow.

About the People Interviewed

Karen Isaac

Karen Isaac, a Migmaq from the Gaspé region of Quebec, has over 20 years of experience working with Aboriginal organizations at national and provincial levels. In 1999, Karen joined the BC Aboriginal Child Care Society (BCACCS), a non-profit organization established in 1995 by the First Nations Summit to administer BC's \$12 million allocation of the First Nations/Inuit Child Care Initiative.

Between 1996 and 2000, BCACCS helped oversee the creation of 800 new licensed childcare spaces in 57 BC First Nations communities. BCACCS continues to support Indigenous communities and early childhood educators by providing culturally focused early childhood education and care resources, training, networking and policy analysis and research.

Andrea Reimer

First elected to Vancouver City Council in 2008 with Mayor Gregor Robertson, Councillor Andrea Reimer previously was elected to the Vancouver School Board under the Green Party banner, a first in Canada. She was Vancouver's first permanent Deputy Mayor and currently chairs the City's Policy and Strategic Priorities Committee.

Andrea has been the lead councillor on a number of nationally and globally significant initiatives including the multiple award-winning Greenest City Action Plan, and Vancouver's City of Reconciliation framework which has inspired many other municipalities, and the largest expansion of municipal childcare seats in Canada.

Andrea is also appointed to Metro Vancouver Regional District board, where she serves as the Vice Chair of the Climate Action Committee. She sits on the advisory committees of several organizations including the YWCA's Culture Shift project. Nationally, she sits on the Green Municipal Fund Council which awards federal dollars for green infrastructure.



About the Project and Partners

Teresita Nidua

Teresita Nidua migrated to Canada with her husband and two sons in 1988. She was a high school teacher and after earning her Masters Degree, became a university instructor in the Philippines. Her career in Early Learning started in Calgary, Alberta from 1989-1994 and continued in Vancouver from 1995 to 2017 at Collingwood Neighbourhood House where she was a Program Manager until retirement.

Teresita is a strong advocate for quality universal childcare. She was a speaker in various forums on child care, the most recent being the Vancouver Stroller Brigade. Teresita is a member of the ECEBC, Coalition of Child Care Advocates, and a CUPE steward. She was also a member of the CNH Green Team and Labour-Management Committee. She was a recipient of Leadership Award given by the Bhayana Family Foundation of the United Way Lower Mainland.

Kristin Webster

Kristin Webster has been in the field of early childhood education for close to 30 years, 15 of those as a senior supervisor for UBC Child Care Services. She has been passionate about Indigenous Place and Reconciliation in the Early Years since 2013, and was recognized with the award of Innovation at the 2016 BC Childcare Awards of Excellence. Currently she is in the Bachelor of ECED program at Capilano University, and presents at various conferences about her work with children related to this important topic.

She was born and raised in Vancouver, loves nature and animals, sunshine and laughter, her friends and family, and recently added Grandma to her list of proud moments. She also acknowledges it is a privilege to be here in this place, occupying these unceded lands as a non-Indigenous person.

These five short films started with a series of conversations at City of Vancouver's Good Start Partnership meetings. Those early conversations were rooted in the common goal to provide high quality child care programs that best support mothers and families.

Sharon Gregson and Mary Burgaretta discussed the important role of early childhood educators and how they could deepen their work of caring for young children by being aware of the Musqueam, Squamish, and Tsleil-Waututh land they practice on. They were both cognizant of how crucial it is that educators have historically accurate information about First Peoples and Colonization. These resources are birthed out of those early conversations.

There are many people to thank for the generosity of sharing their expertise, knowledge and time. The people interviewed demonstrated their leadership

in their willingness to share thoughts on cultural competency and early childhood education.

Special thanks to our gracious hosts the Musqueam People who helped with logistics for the films and generously shared their resources and information. And, to those shared insights into history, culture, colonialism, and hopes for the future – our heartfelt gratitude.

And, to the amazing team at BC Aboriginal Child Care Society (without whom the project could not have been started), thank you so very much for the brain-storming, the meetings, and for sharing your knowledge and insights about First Nations and the importance of early childhood education.

Thank you to the City of Vancouver and the Vancouver Coastal Health Authority for funding this important project.

About the Project and Partners

“This Land” booklet was written by Jada-Gabrielle Pape (Saanich and Snuneymuxw Nations) and Katherine Dodds (Irish/Scottish settler descent).

Layout and graphic design by Terry Sunderland.
Dragonfly illustration adapted from original artwork by Coast Salish artist Chris Paul, of the Tsartlip Nation.

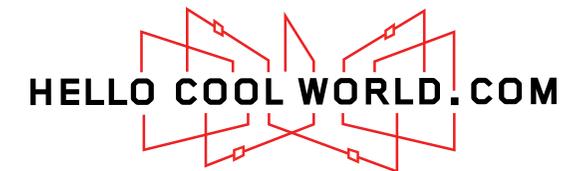
Thank you to:

Sharon Gregson
Vanessa Campbell
Graham Giles
Sandy Haksi

Lantern Films Team:

Lyana Patrick
May Farrales
Jessica Hallenbeck
Dave Rodden-Shortt
Dan Brittain
Kelsey Sparrow

DrawingWisdom.ca/ThisLand



BC Aboriginal
Child Care Society



drawingwisdom.ca/thisland

