Starting Where We Are
A Crosscultural Approach to Teaching
the English First Peoples Curriculum

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Approaching from a decolonial perspective

- Engaging First Peoples’ cultural expression in respectful & ethical ways
- Starting on our journey toward reconciliation
- Classrooms as places of transformation & decolonization
- White guilt, ‘helping’ & other problems we create for ourselves
"In Canada, the Indian Act is the primary piece of legislation designed to assimilate and dispossess Aboriginal peoples who are recognized under the Act. It administers major aspects of these Aboriginal people’s lives, even setting out a legal definition of “Indian” and how this legal identity, called “Indian status,” can be conferred and inherited. It is, in effect, a state-constructed racial category that is imposed on those Aboriginal peoples it recognizes in order to make it possible for the state to administer policy and legislation directed at Aboriginal peoples. Under the Indian Act, tracts of lands called “reserves” were set aside for use by Status Indians with the intent of settling land disputes between Aboriginal peoples and settlers and introducing Aboriginal peoples to colonial ways of life based on private property, while at the same time clearing the way for settlers to take up occupancy of newly “available” lands. Assimilation and dispossession of Aboriginal peoples operate simultaneously in the Indian Act, as they do in other colonial agendas, since,

[T]he only way in which Indigenous peoples can be permanently severed from their land base is when they no longer exist as peoples. The ongoing regulation of Indigenous peoples’ identities is therefore no relic of a more openly colonial era – it is part of the way in which Canada and the United States continue to actively maintain physical control of the land base they claim, a claim which is still contested by the rightful owners of the land (Lawrence, “Real” Indians and Others, 38).

<http://indigenousfoundations.web.arts.ubc.ca/aboriginal_identity_the_classroom/>
Terminology

So, which terms do I use?

Terminology, particularly as it relates to Indigenous peoples, can be tricky to navigate. A term that might be acceptable to some might be offensive to others. Because of this, many people do not feel confident using certain terms when referring to Aboriginal peoples. Fear of using the “wrong” word should never stifle important dialogue and discussions that need to be had.

By taking a moment to consider the history of certain terms, it is very possible to learn and be comfortable with which words to use in which contexts. We have compiled this guide to help inform your decisions on terminology.

Terms in this section:

First Nations | Inuit | Metis | Indian | Inuit | Indigenous | Native | Peoples (plural)
To capitalize or not to capitalize?

<http://indigenousfoundations.web.arts.ubc.ca/terminology/>
Thinking about White Privilege


- Linda M. Alcoff, “The Problem of Speaking for Others” <http://alcoff.com/content/speaothers.html>
Some places to start

Introductions


More places to start


- Musqueam – Our History Web Map [http://www.musqueam.bc.ca/musqueam-our-history-web-map](http://www.musqueam.bc.ca/musqueam-our-history-web-map)


Films

- “My Legacy.” Directed by Helen Haig-Brown. 2014.
“My question is: Are we making an impact?”
Hay ce’p q’ə!
Sechanalyagh!
Thank you!

Lorraine Weir with Chief Roger William & the Tsilhqot’in People of Xeni

LHA YUDIT’IH (WE NEVER GIVE UP)
An Oral History of the Tsilhqot’in Title Case

Lorraine Weir with Chief Roger William & the Tsilhqot’in People of Xeni