

- British Columbia Social Studies Curriculum: Grade 9
- United Kingdom National History Curriculum: Key Stage 3



shown no desire to sever the ties that bind her to the motherland. The lighter these ties have been made, the stronger they have become. In recent years there has been a noticeable tendency in Canada and in the other great self-governing colonies to draw more closely together around the common centre. In 1894 a Colonial Conference met at Ottawa. Representatives of Great Britain, Canada, Australia and South Africa discussed questions of freer trade and better communications between various parts of the Empire. Two important results followed.

The one was the construction of a cable from British Columbia to Australia and New Zealand, so as to give the latter countries telegraphic communication with Canada and Great Britain by an "all red" or purely British route; the other was the action of the Laurier government, which in 1897 reduced the customs tariff on British goods to two-thirds of the rate paid by foreign goods, an example since followed by other colonies.



QUEEN VICTORIA, 1897.

Victoria's Jubilee.—The personal love which the great and good Queen Victoria inspired in her subjects of all races and countries was a strong bond between all parts

Territorial acknowledgement

We acknowledge and respect the Ləkʷəŋən (Songhees and Esquimalt) Peoples on whose territory the university stands, and the Ləkʷəŋən and W̱SÁNEĆ Peoples whose historical relationships with the land continue to this day.



Gratitude

With deep gratitude we acknowledge Bob Baker and other members of the Squamish Nation Community. Bob Baker carries the Squamish Ancestral name of S7aplek and his support is gratefully appreciated.

Big ideas

- Indigenous rights and resistance
- Settler colonialism and empire
- In-depth study using primary evidence

WARNING

While these textbooks represent commonly held historical attitudes from when they were published, much of this content and language is considered deeply unacceptable today.

If you need support as you encounter this material, please contact resources such as the 24-Hour Residential School Crisis Line at 1-866-925-4419, the Crisis Centre of BC at 9-8-8, or the UVic Student Health Services at 250-721-8563 or their 24-Hour crisis service at 1-844-773-1427.

Introduction for teachers

This lesson plan represents a coordinated curricular connection between the United Kingdom (UK) National History Curriculum for Key Stage 3 and the British Columbia (BC) Provincial Social Studies Curriculum for Grade 9. Intended for use by teachers in both Canadian and UK school systems, this lesson plan is one example in a series which engages contemporary learners in critically reflecting on the past by analyzing historical textbooks used in Canadian and British public schools. Global comparisons demonstrate the continuities and changes of different groups over time, the causes and consequences of both individual and group actions, and the changing historical perspectives of peoples over time. In particular, this lesson plan supports teachers and learners as they reflect upon “the continuing effects of imperialism and colonialism on Indigenous peoples in Canada” and how to teach the history of the making of modern Britain in balanced and inclusive ways.¹ *The First Peoples Principles of Learning* are integral to BC’s current curriculum and here the following principle is particularly relevant: “Learning is embedded in memory, history, and story.”² This lesson plan asks learners to think about why textbook histories of Indigenous people in BC are limited to social and political stereotypes while ignoring the contemporaneous realities of Indigenous peoples’ rights, activism, and resistance. By the end of this lesson, learners will have reflected critically on what was taught in schools about Indigeneity, empire, and colonization and how this instruction compared to the lived experiences of people encountering settler colonialism in their homelands.

Cover images

- “Photograph of Chief Capilano.” (1908). Museum of North Vancouver, no. 2849. <https://eloquent.dnv.org/nvma/permalink.html?key=6952>
- “Portrait of Queen Victoria.” (1907). Gammell, I. *Elementary History of Canada*, page 279. The Educational Book Co. Toronto: ON.

Weaving cedar

Photographs of woven cedar appear throughout this document and share the important teachings of Soowahlie Knowledge Holder, Gracie Kelly. During the 2022 Xwelalamsthoxes Ethnohistory Field School with the STO:LO, Gracie taught Pia and Pia's son how to gather and weave cedar from trees in Gracie's homelands along the Chilliwack River. Harvesting cedar is sacred work and done only by community invitation. While preparing for the weaving, Gracie shared her teachings for taking care of the cedar by preserving the roots of fallen trees, being grateful for the land and the life it gives, honouring our children so teachings are remembered, and appreciating good listening. As you learn more about BC's historical textbooks in the document that follows, consider that while Indigenous ways of knowing and being were not historically included in the pages of these textbooks, Indigenous teachings have always existed and continue to be held up by Indigenous peoples throughout the lands that would become known as British Columbia. The textbooks that follow omit these histories. It is time to weave new histories together.

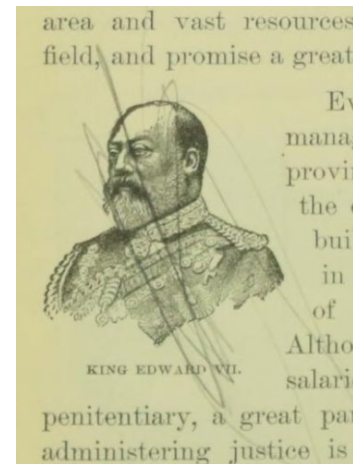
Curricular connections

UK national curriculum:³

- “ideas, political power, industry and empire: Britain, 1745-1901”
 - “the development of the British Empire with a depth study”
- “challenges for Britain, Europe and the wider world 1901 to the present day”
 - Colonial “independence and end of Empire”

BC provincial curriculum:⁴

- “Ideologies profoundly influence societies and events”
- “Disparities in power alter the balance of relationships between societies”
- “Collective identity is constructed and can change over time”
- “Assess the justification for competing historical accounts (evidence)”



A child's marginalia on page 74 of Lawson & Young, (1906).

Learning intentions

By the end of this lesson, learners will have:

- Reflected on how learning is embedded in memory, history, and story
- Observed how histories of Indigenous rights and resistance were often not included in common historical accounts
- Interpreted how Indigeneity, empire, and colonization were experienced differently by different groups
- Analyzed primary source evidence to compare and contrast differing historical accounts
- Understood concepts such as settler colonialism, activism, imperialism, and nationalism
- Assessed how beliefs and values in the past can prevail into the present



Resources

Textbook sources

- Lawson, Maria and Rosalind Watson Young. *A History and Geography of British Columbia for use in Public Schools* (1906). Gage & Co., Toronto. Available through UVic's BC Historical Textbooks (BCHT) collection: https://archive.org/details/historygeography0000unse_b7n4
- Newbigin, Marion. *The British Empire Beyond the Seas: An Introduction to World Geography* (1914). G. Bell & Sons, Ltd.: London. Available at the University of California Libraries: <https://archive.org/details/britishempirebey00newbrich>

Primary sources

- "The Petition: A Voice of Thousands," newspaper clipping. *Vancouver Daily World* (1906). Available at: <https://www.papertownstation.com/post/1906-the-chiefs-who-traveled-6-000-miles-to-meet-a-king>
- "To PowWow with the Great White Chief," *The Graphic: An Illustrated Weekly*, August 18, 1906. Available at: <https://bcanuntoldhistory.knowledge.ca/1900/the-1906-london-delegation>
- "More about Indians visit to King Edward," Page 6. *British Daily Colonist*, August 31, 1906 <https://archive.org/details/dailycolonist19060831uvic/page/n5/mode/2up?view=theater>

Contextual sources for learners

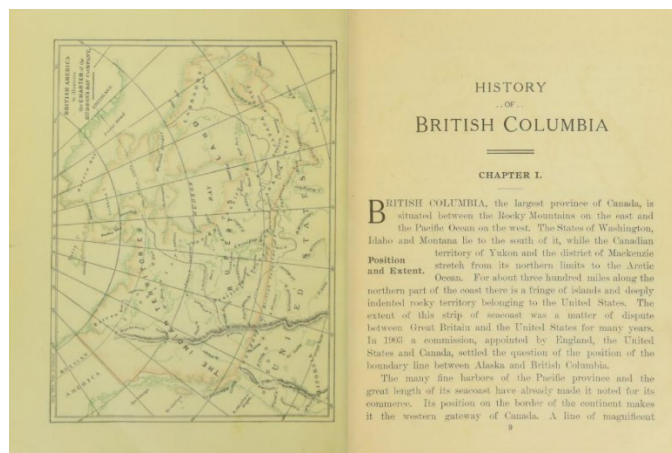
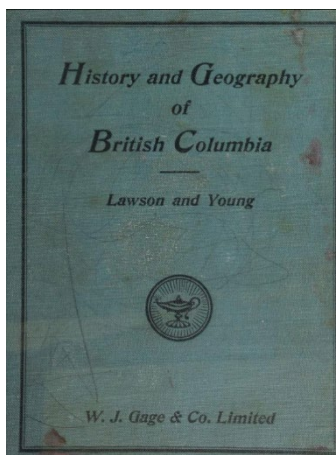
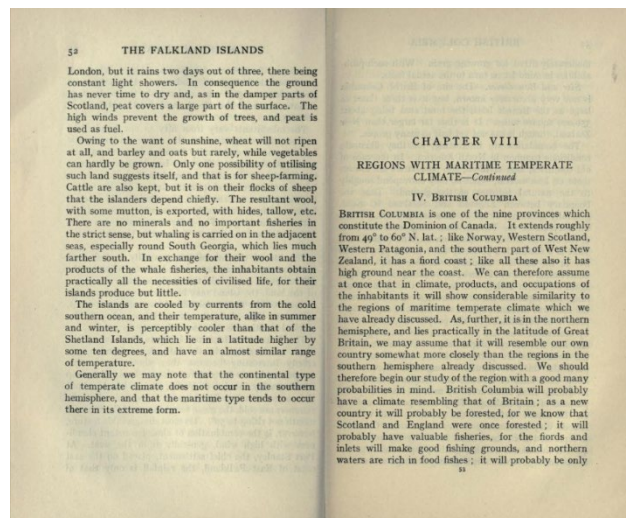
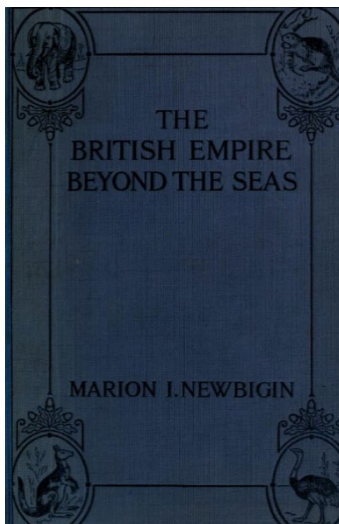
- Learn about the home communities of the four Salish members of the petition delegation:
 - Sk̓wx̓wú7mesh Úxwumixw (Squamish Nation): <https://www.squamish.net/about-our-nation/>
 - Cowichan Nation: <https://cowichantribes.com/about-cowichan-tribes>
 - Tk'emlúps te Secwépemc (Shuswap Nation): <https://tkemlups.ca/profile/history/our-land/>
 - k̓'ík'ə́łəm (Kwikwetlem) First Nation: <https://www.kwikwetlem.com/our-people.htm>
- Historica Canada. "Chief Joe Capilano: The Squamish leader who inspired a century of activism." 2021. <https://youtu.be/eag7auFmrjE?si=BN6Vn5VsBkoHNeKx>. Also available in Sk̓wx̓wú7mesh sníchim (Squamish language): K̓ayápalanexw | Chief Joe Capilano. 2021. <https://youtu.be/MTEgLf5-xzg?si=TEKj29q-d0aJBerF>.
- University of the Fraser Valley Department of History Professor Keith Carlson tells the story of the 1906 delegation to London. The Knowledge Network, 2024 (10 minutes). <https://bcanuntoldhistory.knowledge.ca/1900/the-1906-london-delegation#788>
- British Columbia: An Untold History. "The 1906 London Delegation: Salish chiefs travel to Ottawa and London to petition for their rights." The Knowledge Network, 2024. <https://bcanuntoldhistory.knowledge.ca/1900/the-1906-london-delegation>

Additional readings for teachers

- With the exception of Treat 8 and the Douglas or Vancouver Island Treaties, much of what is now known as BC did not undergo a historical treaty making process. To learn more about the Douglas Treaties, consult this site at the University of Victoria: <https://douglastreaties.uvic.ca/index.html>
- Carlson, Keith Thor. "Rethinking Dialogue and History: The King's Promise and the 1906 Aboriginal Delegation to London." *Native Studies Review*, vol. 16, no. 2, 2005. <https://artsandscience.usask.ca/keithcarlson/Publications/3-Papers%20in%20Refereed%20Journals/Rethinking%20Dialogue%20and%20History.pdf>
- Wolfe, Patrick. 2006. "Settler Colonialism and the Elimination of the Native." *Journal of Genocide Research* 8 (4): 387–409. <https://doi.org/10.1080/14623520601056240>
- Galois, R. M. "The Indian Rights Association, Native Protest Activity and the 'Land Question' in British Columbia, 1903-1916." *Native Studies Review*, vol. 8, no. 2, 1992. https://portal.usask.ca/docs/Native_studies_review/v8/issue2/pp1-34.pdf

Student activity

- As you encounter the resources below, keep thorough summary notes and personal reflections.
- Learn more about the four Salish communities that the delegation members were from.
- Learn more about Sa7plek (Chief Capilano), by watching the Historica Canada videos in English and Skwxwú7mesh sníchim/Squamish language (two minutes each).
- Learn more about the Salish chiefs' 1906 Petition to King Edward VII, by watching Prof. Carlson's video (10 minutes).
- Read the petition transcript on page five below.
- Read the historical textbook used in UK public schools around the time of the Salish Chiefs' Petition to the King. Pay particular attention to the chapter about British Columbia from pages 53-69.
- Read the historical textbook used in BC public schools around the time of the Salish Chiefs' Petition to the King. Pay particular attention to the introductory page as well as the map at the start of Chapter One on pages 7-14.
- Either on your own or in a group, compare your summery notes and share your personal reflections.



Transcript of the Petition

“A Voice of Thousands.” *Vancouver Daily World*, July 4, 1906.⁵

To His Most Gracious Majesty King Edward VII.

May it please your majesty:

Perhaps we are amongst the most remote of your majesty's subjects, yet we give place to none in our loyalty and devotion to your majesty's person, and to the British crown.

Our home is beyond the great Atlantic ocean, beyond the great inland seas of Canada, beyond the vast wheat-growing prairies of Manitoba, beyond the majestic Rocky mountains, away on shores of the Pacific ocean.

We bring greetings to your majesty from thousands of true and loyal hearts, which beat in unison beneath the red skins of our tribesmen, and it is because of our love to your majesty, coupled with the desire to live in harmony with the white people who are filling up our country, that we appeal to your majesty in person. In other parts of Canada the Indian title has been extinguished, reserving sufficient land for the use of the Indians, but in British Columbia the Indian title has never been extinguished, nor has sufficient land been allotted to our people for their maintenance.

Many years ago Sir James Douglass came to our country, and told us that he had been sent by her majesty—the late Queen Victoria—whom we learned to love as a mother, and for whom we continue to mourn. Sir James Douglass told us that large number of white people would come to our country, and in order to prevent trouble he designated large tracts of land for our use, and told us that if any white people encroached upon those lands he would remove them, which he did, and that we should receive remuneration for the lands settled upon by the white people; but when we asked for anything we were refused. But when Sir James Douglass was no longer governor other white people settled upon our lands, and titles were issued to them by the British Columbia government. We have appeals to the Dominion government, which is made up of men elected by the white people who are living on our lands, and, of course, can get redress from that quarter. We have no vote, if we had it might be different; but as it is we are at the mercy of those who have the vote, and alas, they have no mercy. We are not even consulted with regard to the appointment of the Indian agents. We consider that we would be better off if there were no agents, as we are now civilized, and able to take care of ourselves. The government acknowledges that portions of our land was given the white people, and other portions were given to use, which is quite true; but they took the very best of our land and gave us rock and gravel.

Because we seek our own we are called bad people... We visited the penitentiary a few days ago, and we found only three Indians with upwards of one hundred who were not Indians. This does not show that we are bad people.

We have our families to keep the same as the white men, 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? We have to wear the same kind of clothing as the white people, and eat the same kind of food, for which we have to pay the same prices—no reduction is made to us because we are Indians... We leave ourselves in your majesty's hands, and trust that we may be able to return to our people with good news.

We cannot tell your majesty all our difficulties, it would take too long; but we are sure that a good man, or some good men, will be sent to our country who will see, and hear, and bring back a report to your majesty.

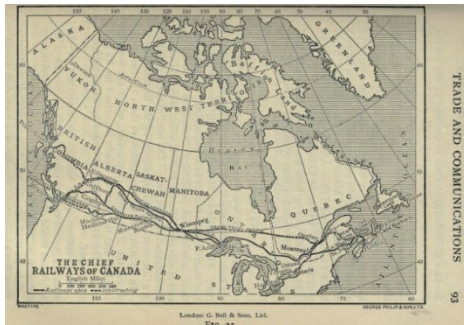
We have brought with us some of the correspondence between the government officials and ourselves so that your majesty might see how matters stand, and trusting that your majesty's ear will be open to our cry, which is the cry of hundreds of your majesty's devoted children, we humbly subscribe ourselves.”

S7ápelek/Chief qiyəplənəx^w (Capilano), Cowichan Chief Charley Isipaymilt, and Secwepemc (Shuswap) Chief Basil David. While all the chiefs spoke English well, they invited a young Katsie man named Simon Pierre from the Coquitlam Reserve to serve as the delegation's interpreter.

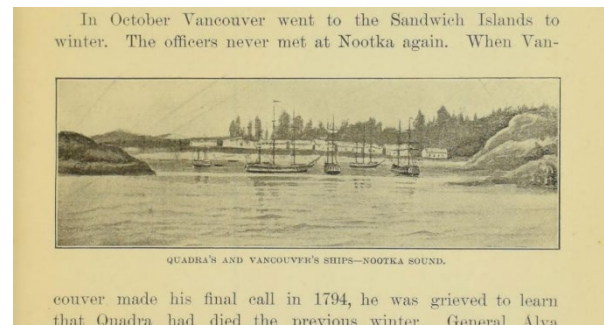
Student reflection questions

Having analyzed the sources, reflect on the following questions:

- As you learned more about Salish communities and the delegation Chiefs, how did this information from Indigenous community websites and the educational videos compare with descriptions of different populations in both textbooks?
- As you read the Petition transcription, how did the Chiefs' description of settler colonialism compare with the two textbook descriptions of settler colonialism in British Columbia?
- What visual details did you notice in each book? For example, what animals appear on the cover of Newbigin's book used in the UK? And, in Lawson and Young's BC book, how is the northwest of Canada labelled in the chapter one map?
- Both textbooks were written just over a century ago. Might any of your distant relations have been pupils reading these books in UK or BC schools during their own childhoods? Reflect on how history is passed from one generation to another. How do we know what we know is the truth? And how do we remember the past over time?
- Do you notice both textbooks describe Indigenous people as living in the past and that they are now greatly outnumbered by new settlers? Phrases on page 64 of Newbigin's book state: "British Columbia is as yet but scantily peopled, though the population is increasing rapidly. The native Indians were fishers and hunters; they are not numerous..." Similarly the introduction of Lawson and Young outlines how "from a wilderness, this province has become the home of civilized men, who are preparing the country for a much larger population." How do these descriptions contrast with the text of Chief Capilano's petition? The petition shows that Indigenous people were resisting and advocating for their rights to land, why might this not be included in both textbooks?
- How do you infer being part of the British empire and Canada might have been different for different people? How might colonization have been experienced differently between Indigenous and non-Indigenous peoples in BC?
- Having considered all the materials you read or watched, do you observe that any of the beliefs outlined in the textbooks from a hundred years ago might still be commonly understood today?
- What surprised you about comparing these two textbooks? What do you still wonder about?



Page 93, Newbigin, (1914).



Page 21, Lawson & Young, (1906).



Postscript

Chief Capilano returned to Vancouver on August 30, 1906 to much fanfare. His goals for land rights and the lifting of the Potlatch ban were not heard by the British or Canadian governments. Threatened by his advocacy Canadian authorities sought his arrest in 1907 for inciting revolt; he was soon released. In 1908, Chief Capilano initiated a second petition with a larger delegation, this time to Prime Minister Laurier in Ottawa, but not all the way to King Edward again in London. Again, his meetings did not achieve the goals he hoped for. In March of 1910 Chief Capilano died of tuberculosis and two months later in May, King Edward VII died of pneumonia. King Edward's reign was short compared to that of his mother, and as head of government, he would oversee the empire in some of its most sweeping colonial enterprises. Chief Capilano would be remembered up to the present as an inspiration figure in advocating for Indigenous land and cultural rights by both Indigenous and non-Indigenous people.

Footnotes

1. "the continuing effects of imperialism and colonialism on Indigenous peoples in Canada" and how to teach the history of the making of modern Britain in balanced and inclusive ways! *The First Peoples Principles of Learning* are integral to BC's current curriculum and here the following principle is particularly relevant: "Learning is embedded in memory, history, and story."¹
2. Department of Education, United Kingdom: https://assets.publishing.service.gov.uk/media/5a7c66d740f0b626628abcd/SECONDARY_national_curriculum_-_History.pdf
3. Ministry of Education, British Columbia Social Studies Curriculum Grade 9: <https://curriculum.gov.bc.ca/curriculum/social-studies/9/core>
4. Ministry of Education, British Columbia Kindergarten to Grade 12 curriculum: <https://curriculum.gov.bc.ca/>
5. Transcript of the Petition: "A Voice of Thousands." Page tbd, *Vancouver Daily World*, July 4, 1906.² "The Petition: A Voice of Thousands," newspaper clipping. *Vancouver Daily World* (1906). Available at: <https://www.papertownstation.com/post/1906-the-chiefs-who-traveled-6-000-miles-to-meet-a-king>
6. Chief Joe Capilano and delegation of First Nations leaders on North Vancouver ferry wharf prior to leaving for Ottawa in 1908 as a larger, two-year follow up to the 1906 delegation to Ottawa and London. Museum of North Vancouver, No. 15860. <https://eloquent.dnv.org/nvma/permalink.html?key=23371>

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