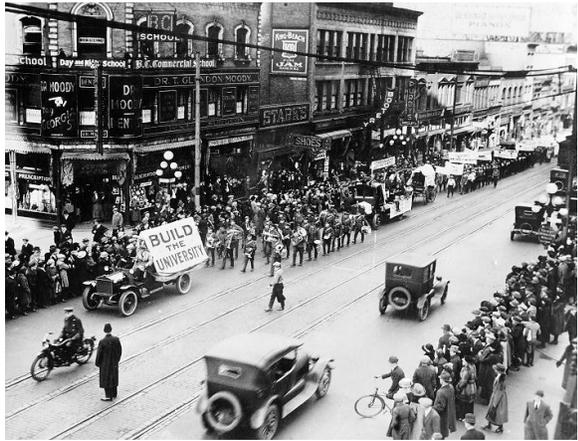
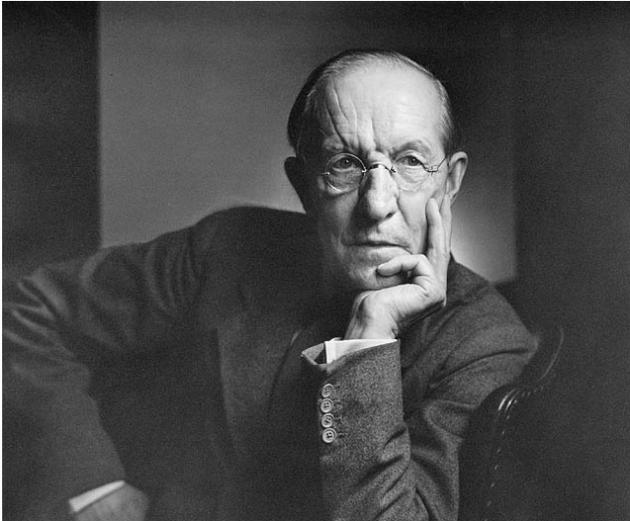


## Appendix 1: Our Time and Place at UBC

This resource juxtaposes four sets of key historical moments at UBC and Canada, with particular attention to their respective relationships with Aboriginal peoples, to allow us to see our presence at UBC today against the backdrop of the contrasting and overlapping national and institutional historical contexts. The four sets of historical moments and reflection questions in this resource invite you to reflect on how your relationship with multi-layered histories here at UBC has overlapped and shifted.

### Pair I

UBC	Canada
<p><b>1922 – Student Campaign to Complete the UBC Point Grey Campus</b></p> <p>In 1914, the construction of the UBC Point Grey campus began, but the outbreak of First World War in the same year halted the construction. In 1915, UBC opened in temporary headquarters at the former McGill University College facilities adjacent to Vancouver General Hospital.</p> <p>In 1922, students organized a province-wide campaign “Great Trek” to demand the government to complete the construction of the Point Grey campus. The campaign successfully led the government to authorize a \$1.5 million loan to resume the construction. On September 22, 1925, the UBC Point Grey campus opened.</p>  <p><i>Great Trek at Granville and Georgia streets. 1922. UBC Archives. [UBC 1.1/1437]</i></p>	<p><b>1920 - Residential School Attendance Becomes Compulsory</b></p> <p>Through an amendment to the <i>Indian Act</i> in 1920, Deputy Superintendent of Indian Affairs, Duncan Campbell Scott, made residential schools attendance compulsory for First Nations, and later Inuit and Métis, children between the ages of 7 and 15.</p> <p>Failure to send children to residential school often resulted in the punishment, including imprisonment, of parents. Many children were taken from their home communities and many never got to return and died at residential school.</p>  <p><i>Monsieur Duncan Campbell Scott. Library and Archives Canada. Photo by Yousuf Karsh, PA-165842</i></p>
<b>Reflection Question</b>	
<p>How do these contrasting demands for education change your view of UBC and/or Canadian history?</p>	

## Pair II

UBC	Canada
<p data-bbox="188 268 756 373"><b>1948 - Totem Pole and Right to Use “Thunderbird” Name and Crest Given to AMS</b></p> <p data-bbox="188 415 799 667">Kwakwaka'wakw artist Ellen Neel, along with her husband Ed Neel, Chief William Scow, and his son Alfred Scow presented the Alma Mater Society (AMS) with the <i>Victory Through Honour</i> totem pole in front of nearly 6,000 spectators at the annual homecoming football game held at the varsity stadium.</p> <p data-bbox="188 709 792 919">This event served to assert Aboriginal rights and customary law (at a time when many practices, such as the potlatch, were still illegal), and it gave UBC permission to use the Thunderbird name and crest for its athletic teams.</p> <p data-bbox="188 961 799 1033">The restored version of the <i>Victory Through Honour</i> pole now stands in front of Brock Hall.</p>  <p data-bbox="188 1554 786 1612"><i>Victory Through Honour Totem Pole. Photo by Dennis Tsang.</i> <a href="http://flic.kr/p/53oLJu">http://flic.kr/p/53oLJu</a></p>	<p data-bbox="821 268 1289 302"><b>1951 - Amendments to Indian Act</b></p> <p data-bbox="821 344 1432 667">Since 1884, under what is known as the “Potlatch Law” in the Indian Act, it had been illegal for First Nations to practice traditional ceremonies, including the Sun Dance and potlatches. The potlatch was one of the most important ceremonies for coastal First Nations in the west, and marked important occasions as well as served a crucial role in distribution of wealth.</p> <p data-bbox="821 709 1425 856">Amendments to the Indian Act in 1951 lifted the Potlatch Law to allow First Nations to practice their traditions, such as potlatches and wearing regalia.</p>  <p data-bbox="821 1365 1432 1444"><i>Elders potlatch at Capilano College for opening of David Neel photograph exhibit (1990). UBC Historical Photograph Collection.</i></p>
<b>Reflection Question</b>	
<p data-bbox="188 1709 1289 1780">Whose traditions are prioritized in your family, communities, or institutions? How are Indigenous traditions represented or under-represented in these contexts?</p>	

### Pair III

UBC	Canada
<p data-bbox="186 268 665 342"><b>1993 – Grand Opening of the UBC Longhouse</b></p> <p data-bbox="186 380 795 705">The architecture of the Longhouse reflects a traditional Musqueam longhouse. The Longhouse serves as a "home away from home" where Aboriginal students can study and learn in a surrounding that reflects an array of Aboriginal traditions and cultures. It also welcomes UBC and broader community members from various nations to gather and learn about Aboriginal knowledge and culture.</p> <p data-bbox="186 743 776 961">The 1990s also saw the launch of several new programs at UBC, including the First Nations Language Program (1997) and the First Nations Curriculum concentration in the School of Library, Archival, and Information Studies (1998).</p>  <p data-bbox="186 1430 795 1486"><i>Photo: UBC First Nations House of Learning. Photo by Tlaloc Xicotencatl. <a href="http://flic.kr/p/fwqZu8">http://flic.kr/p/fwqZu8</a></i></p>	<p data-bbox="820 268 1331 300"><b>1996 - Last Residential School Closes</b></p> <p data-bbox="820 342 1429 447">The last federally-run residential school, the Gordon Indian Residential School in Punnichy, Saskatchewan, closed in 1996.</p> <p data-bbox="820 489 1429 667">In the same year, the Report of the Royal Commission on Aboriginal Peoples was issued to call for a public inquiry into the effects of residential schools upon generations of First Peoples.</p> <p data-bbox="820 709 1429 888">Despite the end of the Indian Residential School system, the system has created intergenerational impacts that are still strongly felt today by individuals, families, and communities.</p>  <p data-bbox="820 1344 1429 1507"><i>Female Students in front of Gordon Residential School, Saskatchewan. MRL 10: G.E.E. Lindquist Papers, 65, 1801, The Burke Library Archives (Columbia University Libraries) at Union Theological Seminary, New York. <a href="http://lindquist.cul.columbia.edu/catalog/burke_lindq_065_1801">http://lindquist.cul.columbia.edu/catalog/burke_lindq_065_1801</a></i></p>

### Reflection Question

Where were you or your family when the last residential school closed? What did you know, if anything, about Indian residential schools then?

**Pair IV**

UBC	Canada
<p><b>2013 – UBC Suspends Classes for the West Coast National Event of the Truth and Reconciliation Commission (TRC)</b></p> <p>In 2013, UBC suspended most classes on September 18th to allow students, faculty and staff to participate in the West Coast National Event of the TRC and the other events around the city supporting it. This was the first suspension of classes since World War II.</p> <p>This event marked a new chapter in UBC’s institutional history and engagement with Aboriginal peoples and communities, and served as an opportunity to create a more informed understanding of our shared past.</p> <p>UBC is working towards the development of a centre in the heart of the Point Grey campus that will address the history and legacy of the Indian Residential School system. The Centre will be affiliated with the National Research Centre established by the TRC of Canada in Winnipeg, and it will provide a place for former residential school students, their families and communities, as well as researchers and others to access the records gathered by the TRC for public information and the development of curricula. It will also become a place for everyone to come and learn about the schools and their significance in Canadian history and to think about how we all can contribute to better discussions and a more just future.</p>	<p><b>2013 – The TRC West Coast National Event in Vancouver</b></p> <p>Following Prime Minister Stephen Harper’s apology for the Canadian government’s role in the Indian Residential School system in 2008, residential school survivors, with the support of the Assembly of First Nations and Inuit organizations, took the federal government and churches to court.</p> <p>This act of activism and agency resulted in the Indian Residential Schools Settlement Agreement, the largest class-action settlement in Canadian history. This agreement established the TRC to gather survivor testimony and government and institutional records and to inform all Canadians about what happened in residential schools.</p> <p>In 2010, the TRC hosted its first national event in Winnipeg, Manitoba. The last TRC National Event on the west coast was held in Vancouver on September 18-21, 2013. On September 22<sup>nd</sup>, approximately 70,000 people participated in the closing event, the Walk for Reconciliation, to show their support by marching across downtown Vancouver in a pouring rain.</p>  <p><i>March of support during Vancouver TRC event, September 22, 2013. Photo by Sarah Ling.</i></p>
<b>Reflection Question</b>	
<p>What is your most significant learning/reflection/observation from the TRC in September 2013? What questions do you still have? What is your plan to continue learning?</p>	