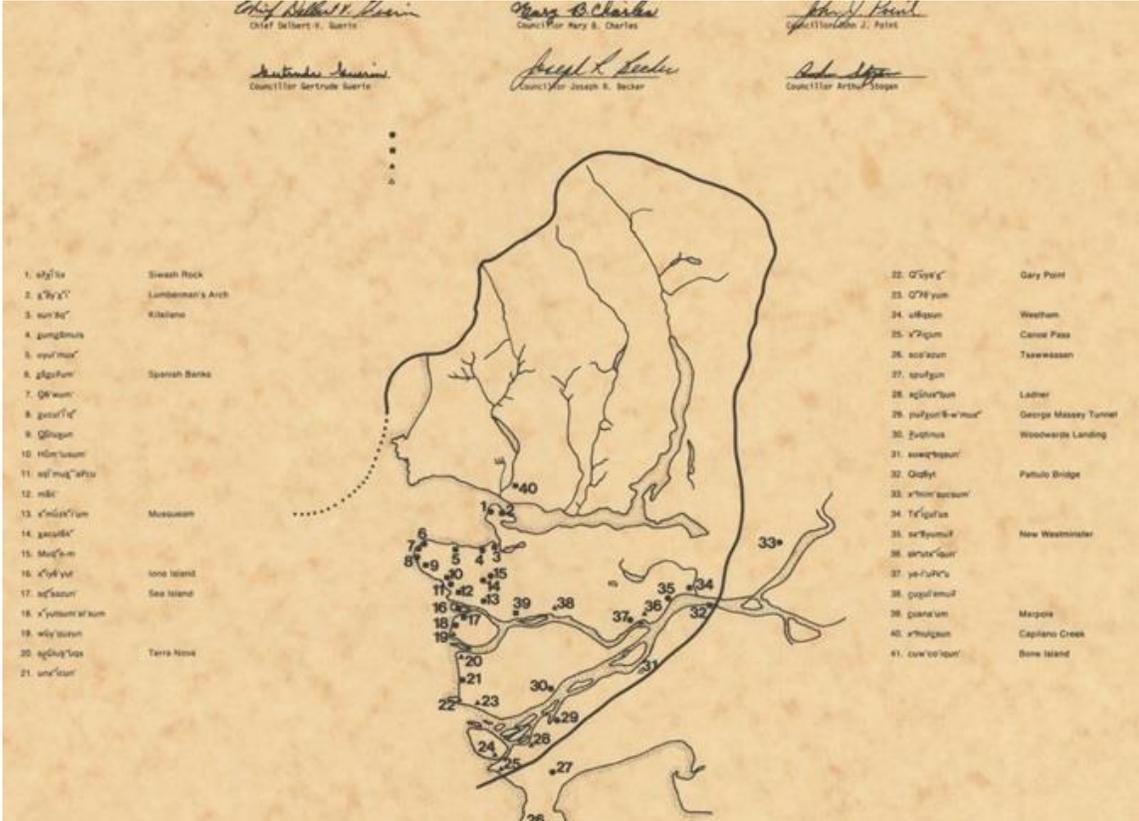


BC's Settler Land Question

Paige Raibmon
Department of History
University of British Columbia
paige.raibmon@ubc.ca

Host Nation: x^wməθk^wəyəm



Host Nations: x^wməθk^wəyəm, Skwxwú7mesh, Tsleil-Waututh



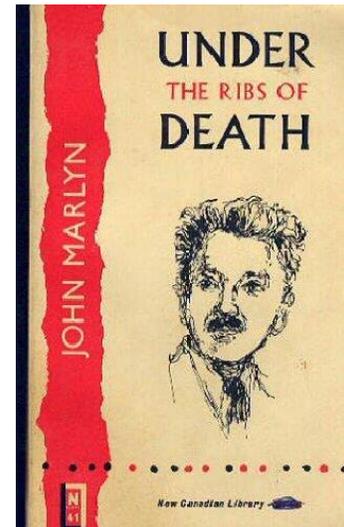
TSLEIL-WAUTUTH
PEOPLE OF THE INLET



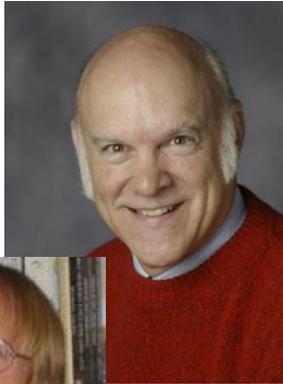
Skwxwú7mesh
Úxwumixw
Squamish Nation



Who I Am



Teachers





ALL EYES ON WET'SUWET'EN!

INTERNATIONAL CALLOUT FOR SOLIDARITY ACTIONS

SOLIDARITY

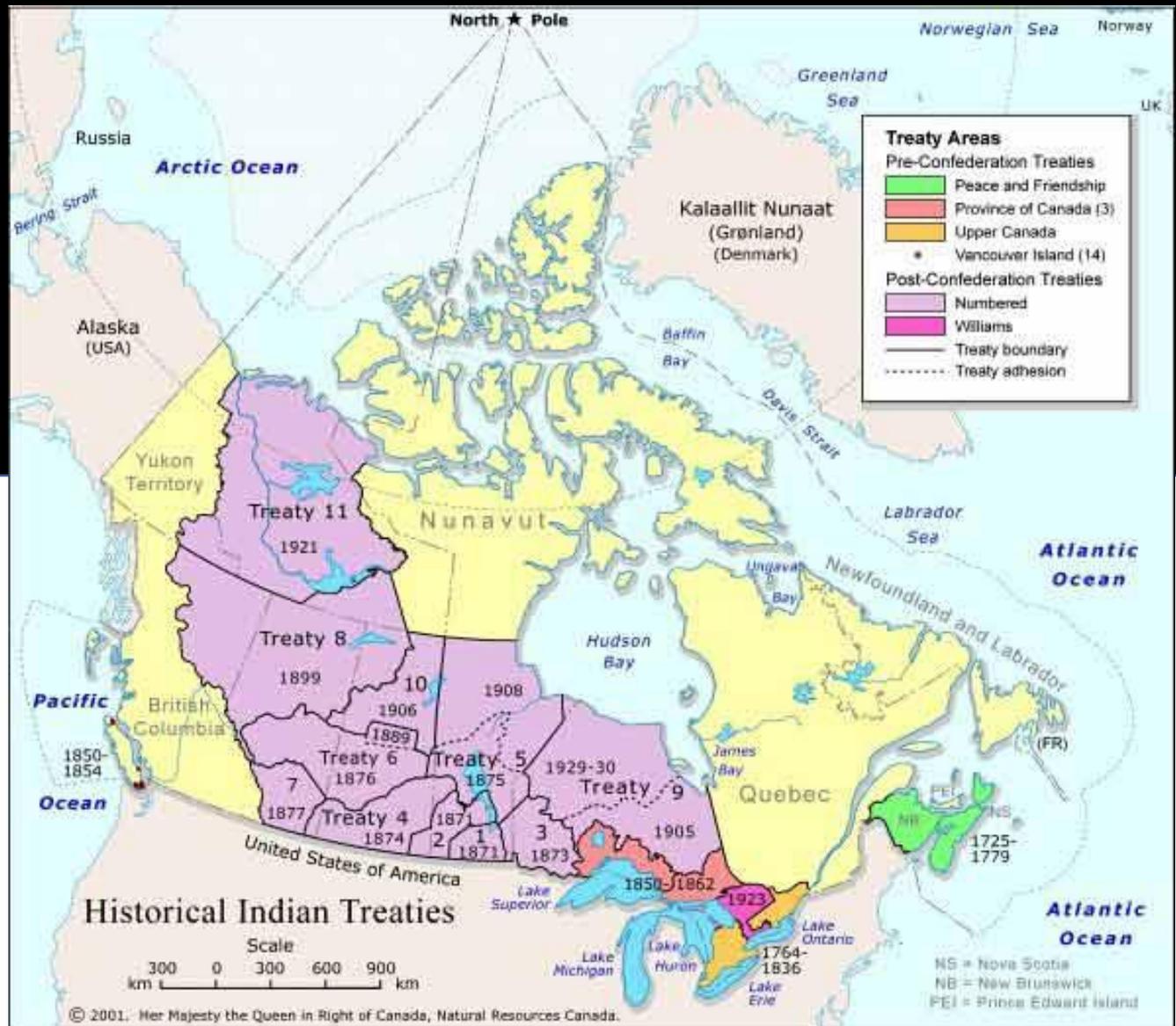
We call for solidarity actions from Indigenous and non-Indigenous communities who uphold Indigenous sovereignty and recognize the urgency of stopping resource extraction projects that threaten the lives of future generations.



THE FIRST SUCCESSFUL LAND CLAIM



DOCTRINE OF DISCOVERY





DOCTRINE OF DISCOVERY





James Douglas
(Governor)



Joseph Trutch
(Commissioner of
Lands & Works)



Peter O'Reilly
(Surveyor)

Date, *Yule 29th* 187*3*. LAND OFFICE



British Columbia.

LAND ORDINANCE, 1870.

FORM A.

CERTIFICATE OF PRE-EMPTION RECORD.

COUNTRY LAND. [No. in District Register *100* .]

PRE-EMPTION CLAIM.

District of *Yule* *34-4-1*
25-5-12

Pre-Emption



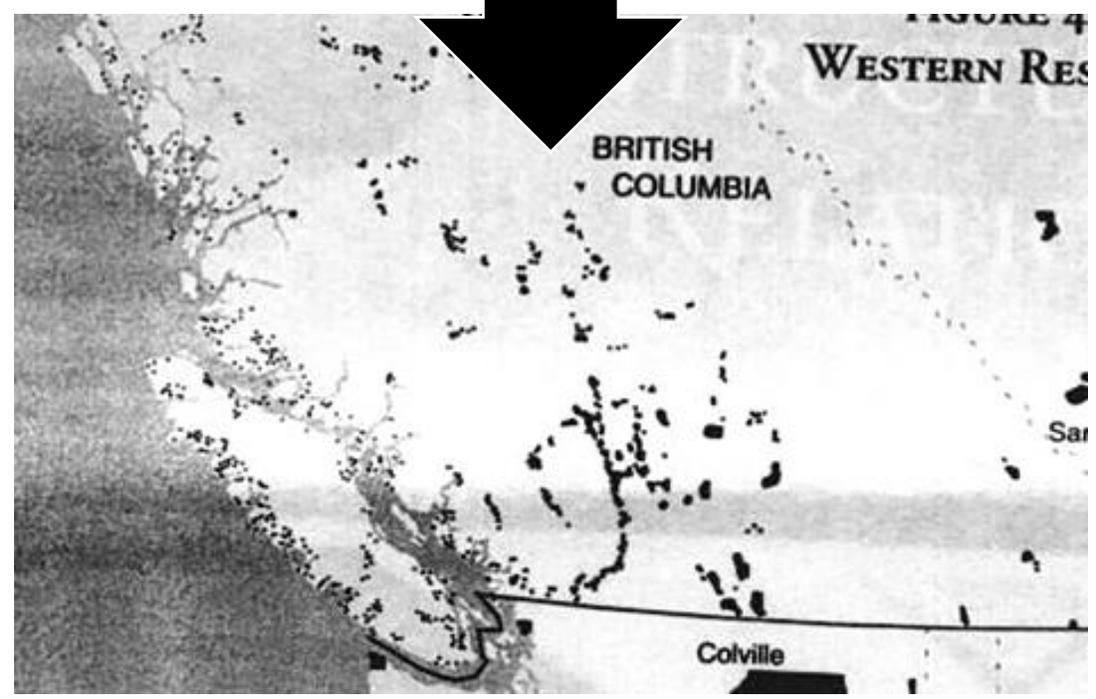
OFFICE CONSOLIDATION CODIFICATION ADMINISTRATIVE

Indian Act Loi sur les Indiens

R.S., 1985, c. I-5 L.R. (1985), ch. I-5
amended by modifiée par
R.S., 1985, c. 32 (1st Supp.) L.R. (1985), ch. 32 (1^{er} suppl.)
R.S., 1985, c. 27 (2nd Supp.) L.R. (1985), ch. 27 (2^e suppl.)
R.S., 1985, c. 17, 43, 48 (4th Supp.) L.R. (1985), ch. 17, 43 et 48 (4^e suppl.)

September, 1989 Septembre 1989

The Indian Act (1876)





a brief (and incomplete) history of early land defenders...

1858 Nlaka'pamux refuse entry to American gold miners

1864 Tsilhqot'in refuse right of way for road to Cariboo gold rush

1874 Lower Fraser Chiefs petition on land question

1881 Nisga'a travel to Victoria & demand recognition of title

1886 Tsimshian travel to Ottawa & demand recognition of title

1887 Joint Tsimshian/Nisga'a delegation demand an enquiry

1906 Salish chiefs go to England to petition the King

1909 Indian Rights Association formed

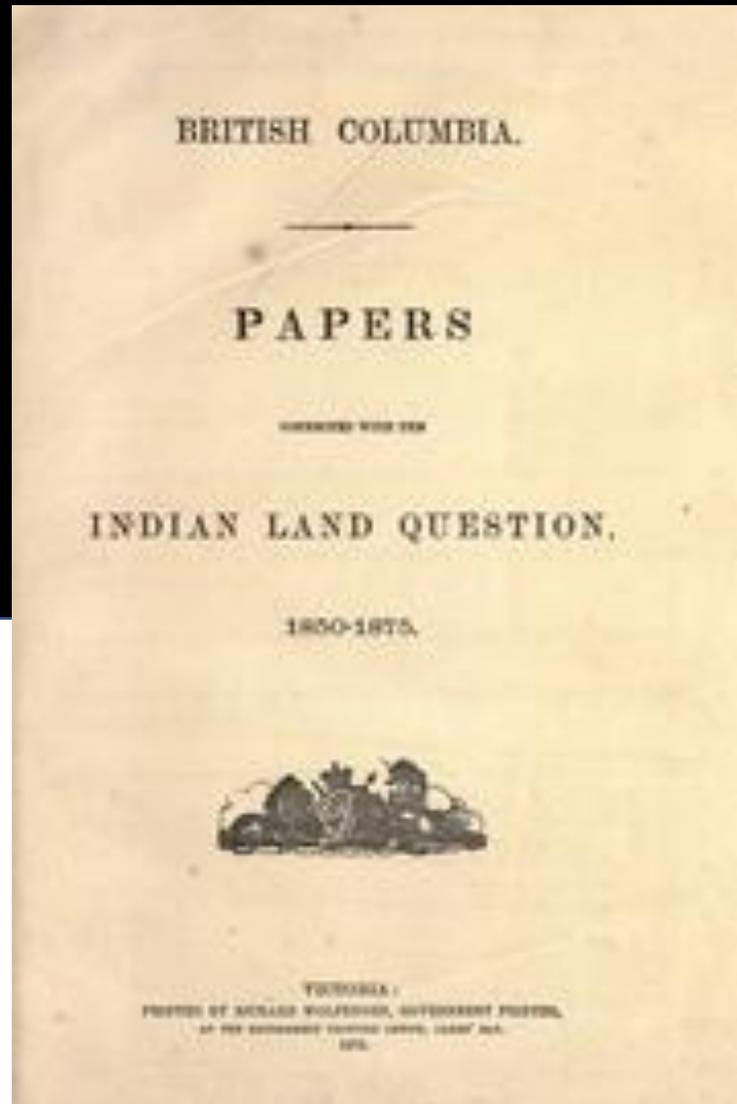
1909 Interior Tribes of BC formed

1911 Secwépemc write Memorial to Sir Wilfred Laurier

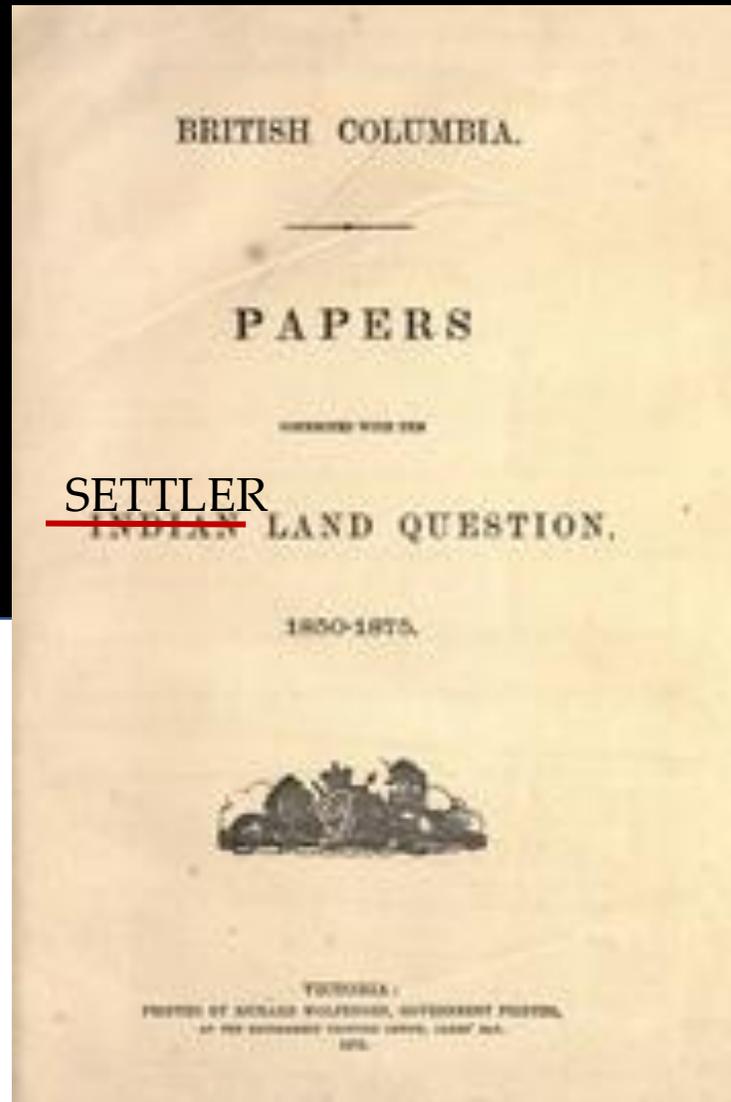
1913-16 Testimonies to McKenna McBride Commission

1916 Allied Tribes of BC formed

1927 Allied Tribes present to Joint Committee of Senate and House of Commons



Papers Connected with the “Indian Land Question” 1850-1875



Papers Connected with the “Indian Land Question” 1850-1875



Lhats'as?in (Tsilhqot' in)



Arthur Wellington Clah (Tsimshian)



Salish delegation to England, 1906



Ga'axsta'las/Jane Constance Cook (Kwakwaka'wakw)



Allied Tribes of BC, ca. 1922

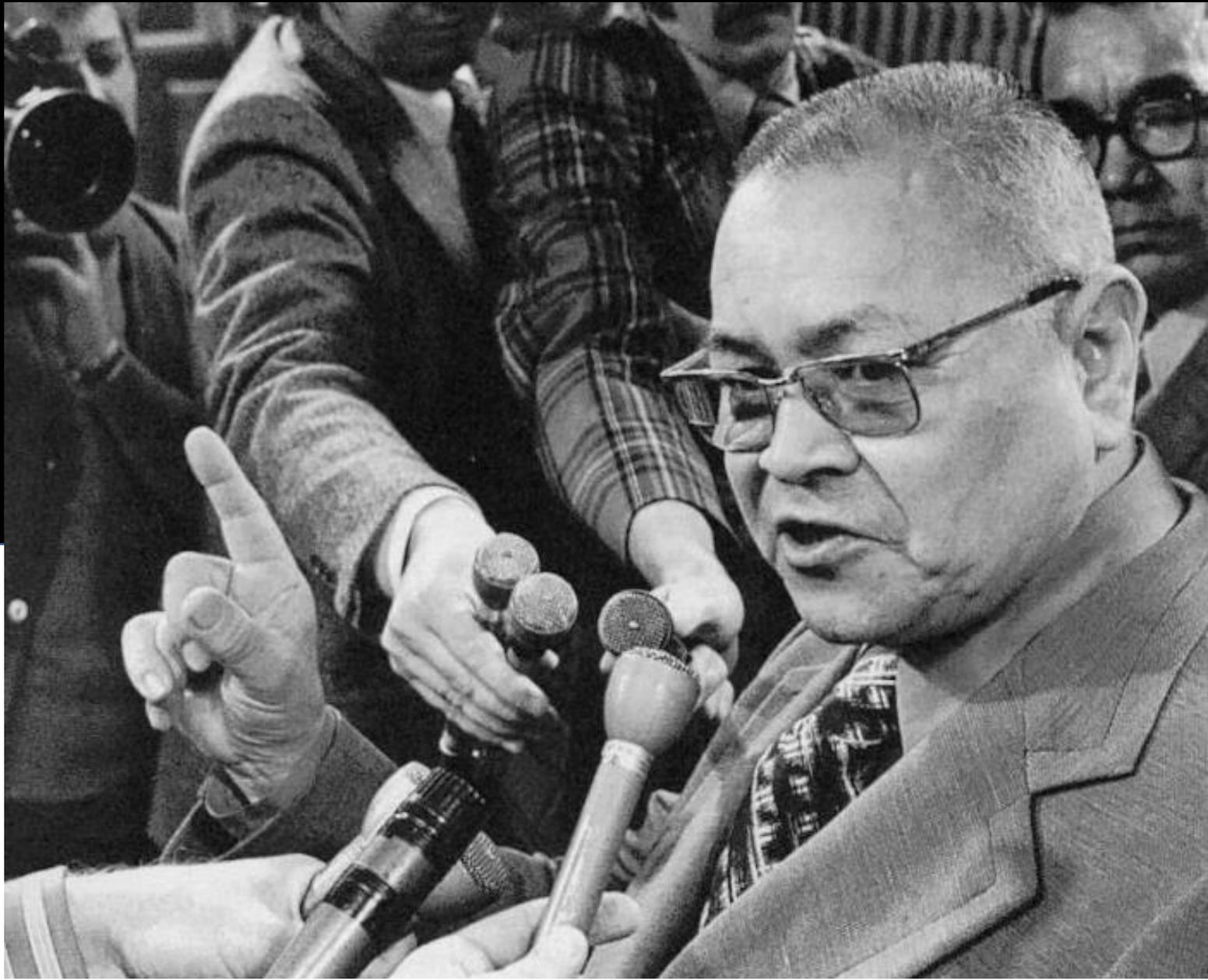


Andy Paul (S̄kw̄x̄w̄ú7mesh) and Peter Kelly (Haida)

Peter Kelly, 1927

“Then the position that we would have to take would be this: that we are simply dependent people. Then we would have to accept from you, just an act of grace, whatever you saw fit to give us. Now that is putting it in plain language. **The Indians have no voice in the affairs of this country. They have not a solitary way of bringing anything before the Parliament of this country, except as we have done last year by petition, and it is a mighty hard thing. If we press for that, we are called agitators, simply agitators, trouble makers, when we try to get what we consider to be our rights. It is a mighty hard thing, and as I have said, it has taken us between forty and fifty years to get to where we are today. And perhaps, if we are turned down now, if this committee sees fit to turn down what we are pressing for, it might be another century before a new generation will rise up and begin to press this claim.**”

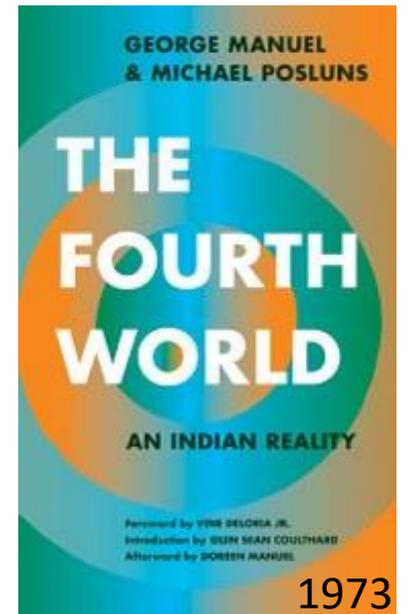
1927 Amendment to Indian Act
section 141



Frank Calder (Nisga'a)



George Manuel (Secwépemc)



Sample Approaches to the Settler Land Problem 1973-1997

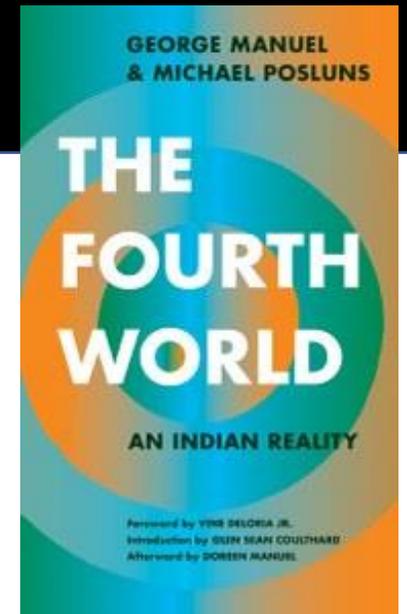
Litigation (SCC)	Negotiation	Direct Action
1973 Calder		1980 Constitution Express
	1982 Constitution Act	
1984 Guerin		from 1980-1995=
1990 Sparrow		64+ blockades in BC...
	1992 BC Treaty Commission est'd	
		1995 Gustafson Lake
1996 Van der Peet		
1997 Delgamuukw		
	1998 Nisga'a Final Agreement	
2004 Haida/Taku		

Sample of the Settler Land Problem 1973-2004

Litigate (SCC)	Negotiate	Direct Action
1973 Calder		1980 Constitution Express
	1982 Constitution Act	
1984 Guerin		from 1980-1995=
1990 Sparrow		64+ blockades in BC...
	1992 BC Treaty Commission est'd	
		1995 Gustafson Lake
1996 Van der Peet		
1997 Delgamuukw		
	1998 Nisga'a Final Agreement	
2004 Haida/Taku		

“The greatest barrier to recognition of aboriginal rights does not lie with the courts, the law, or even the present administration. Such recognition necessitates the re-evaluation of assumptions, both about Canada and its history....**Real recognition of our presence and humanity would require a genuine reconsideration of so many people’s role in North American society that it would amount a genuine leap of imagination.** The greatest preservative for racial myths is the difficulty of developing a new language in which the truth can be spoken easily, quietly, and comfortably.”

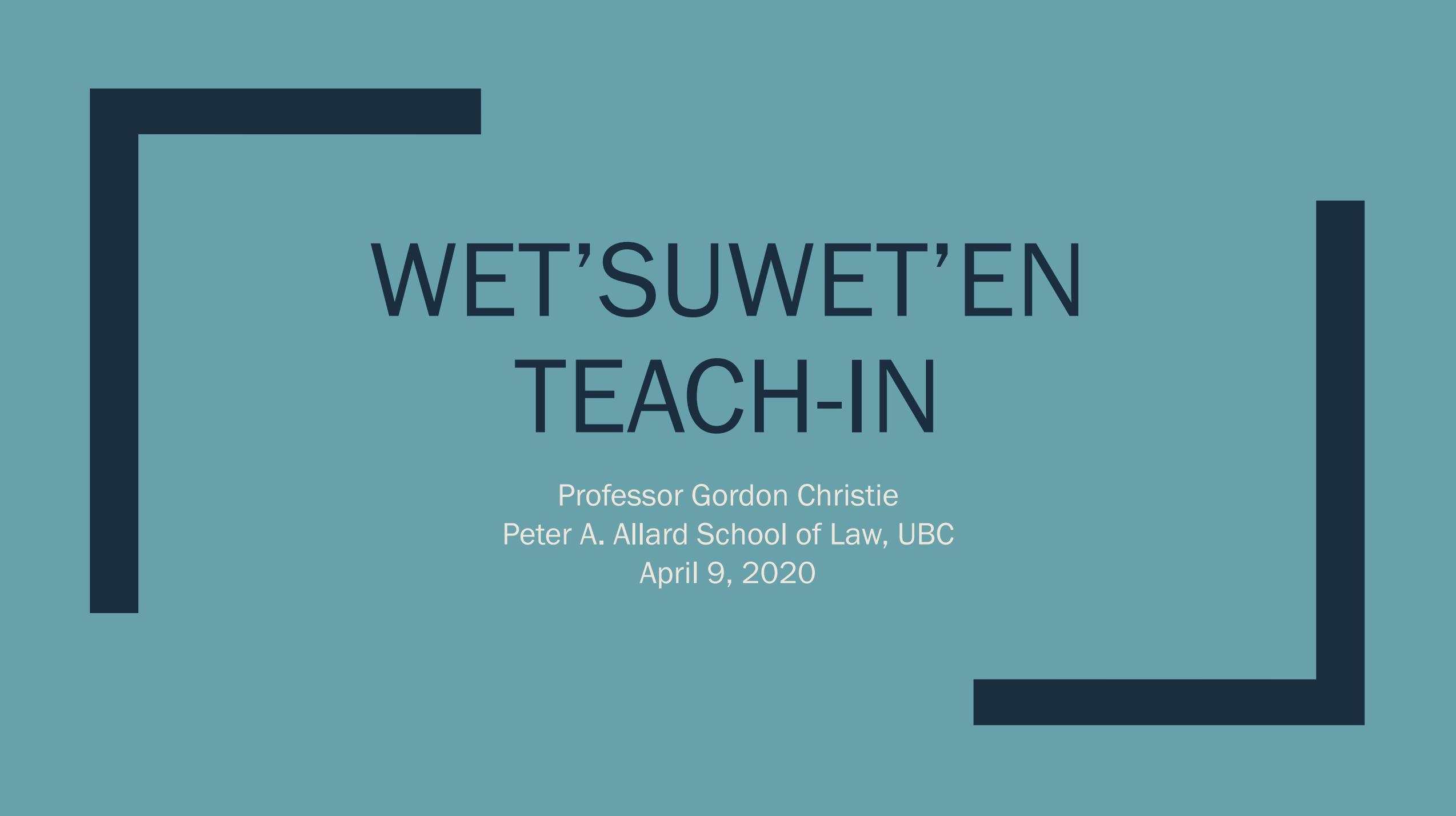
George Manuel, 1973



Thank you.

Dr. Paige Raibmon
Department of History
University of British Columbia
paige.raibmon@ubc.ca





WET'SUWET'EN TEACH-IN

Professor Gordon Christie
Peter A. Allard School of Law, UBC
April 9, 2020

A fact-based analysis of the situation

- Canadian law
- Indigenous law – Wet'suwet'en legal and political authority
- International law – the United Nations *Declaration on the Rights of Indigenous Peoples* (and BC legislation)

Canadian law

- Crown sovereignty – the point around which the law on section 35 of the *Constitution Act, 1982*, revolves
- *Delgamuukw v British Columbia* (1997) 3 SCR 1010
The plaintiffs: Delgamuukw, also known as Earl Muldoe, suing on his own behalf and on behalf of all the members of the Houses of Delgamuukw and Haaxw, and others suing on their own behalf and on behalf of thirty-eight Gitksan Houses and twelve Wet'suwet'en Houses
 - *The SCC develops **Canadian law on Aboriginal title***
 - *Finding on Aboriginal title: sent back to trial*
 - *Note: no treaty, historically or at present*

Canadian law (continued)

- Was it necessary that Aboriginal title be ‘found’ in *Delgamuukw*?
- Section 35 of the *Constitution Act, 1982*:

The existing [A]boriginal and treaty rights of the [A]boriginal peoples of Canada are hereby recognized and affirmed

In *Delgamuukw* the SCC held that Aboriginal title came into being at the moment the Crown asserted sovereignty over the territory in question (in BC, presumed to be 1846, when the Treaty of Oregon was entered into)

Canadian Law (cont'd)

- Canadian governments **continued** (after *Delgamuukw*) to act as though Aboriginal title does not exist until it is 'established' either through litigation or through a modern treaty
- This was one of the primary reasons for the emergence (in *Haida Nation v BC*, SCC 2004) of the doctrine of 'asserted rights', developing the duties to consult and accommodate
- **Still:** post-*Haida Nation* governments of Canada **continue** to act as though Aboriginal title does not 'really' exist until established in Canadian law

Canadian law (cont'd)

- If Aboriginal title is 'found' to exist, the SCC also set out in *Delgamuukw* powers of the Crown to infringe upon that right, though it must meet ***fairly onerous*** requirements for justification (and added to somewhat in *Tsilhqot'in Nation*, 2014 SCC)
- 'fairly onerous' – ***not*** onerous

Stepping back from Canadian law

- Fact: Indigenous legal and political authority has existed and continues to exist across much of Canada
- In many places in Canada, this authority continues to exist ***outside*** and ***alongside*** the legal and political authority claimed by the Crown
- We have, in the situation in Wet'suwet'en territory, two independent sources of legal and political authority

Canadian law and Indigenous law

- Canadian governments and their courts to date do not accept this fact
- All their efforts have gone (and continue to go) into either ignoring independent Indigenous legal and political authority, or attempting to push it all *into* Canadian law and politics

Recent BC legislation

Declaration on the Rights of Indigenous Peoples Act,
SBC, ch 44

- *Does this signal a shift?*

3 In consultation and cooperation with the Indigenous peoples in British Columbia, the government must take all measures necessary to ensure the laws of British Columbia are consistent with the Declaration.

The United Nations *Declaration on the Rights of Indigenous Peoples*

From the *Preamble*

Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust ...

Article 3

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

UNDRIP (cont'd)

Article 20

1. **Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions**, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.

2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.

3. States shall give legal recognition and protection to these lands, territories and resources. **Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.**

UNDRIP (cont'd)

Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.
2. States shall consult and cooperate in good faith with the indigenous peoples concerned ***through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories*** and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.

UNDRIP (cont'd)

A way forward (?)

Article 27

States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.

UNDRIP (cont'd)

A backstop, protecting the interests of Canadians and Canadian society:

Article 46

1. Nothing in this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States.

3. The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, equality, non-discrimination, good governance and good faith.



Candis Callison
School of Journalism & Institute for Critical Indigenous Studies
University of British Columbia

News is...

Impact	Prominence
Weight	Proximity
Controversy	Timeliness
Emotion	Currency
The Unusual	Usefulness
	Educational

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CANADA ▸



SCHOOL VIOLENCE

Federally run Six Nations school has a bullying problem that's gone unaddressed for years, parents say

2 Hours Ago

Long wait times for abortion 'unacceptable,' Quebec Premier Legault says

October 27

3 homicides in one night included death of 14-year-old girl, Winnipeg police say

WORLD ▸



California wildfire forces 180,000 evacuations as governor declares statewide emergency

October 27 |

Trump says ISIS leader killed in U.S. military assault

October 27

UPDATED

EU agrees to delay Brexit until Jan. 31

An Hour Ago |

BUSINESS ▸



ANALYSIS

Central bank must plot course for a divided Canada: Don Pittis

2 Hours Ago |

Forestry crisis has B.C. town hanging by a thread

October 27 |

We investigate school violence: CBC's Marketplace consumer cheat sheet

October 27 |

POLITICS ▸



'More needs to be done,' Gould says after some online election meddling detected

2 Hours Ago |

Beware of ISIS retaliation in wake of leader's death, experts say

October 27 |

EU, Germany welcome 'continuity' on climate change with Liberal minority win

October 27 |

TOPIC: NORTHWEST TERRITORIES



NEW

We've spelled this N.W.T. community's name wrong for 50 years

The database of official place names in Canada has had the spelling wrong for a First Nations community in the Northwest Territories since 1971. The Yellowknives Dene are now asking local media to start getting it right



Town of Inuvik is asking: Should the Inuvik warming centre relocate?

The John Wayne Kiktorak Centre is in a town-owned building. Its lease will expire in December.



PHOTOS

Your North: Best reader photos from October

We continue our look through your best photos of the fall season with a mega-gallery, celebrating your spectacular shots from across the territories.

News about Wet'suwet'en Land Defense....

Impact	Prominence
Weight	Proximity
Controversy	Timeliness
Emotion	Currency
The Unusual	Usefulness
	Educational

Indigenous

RCMP arrests another 7 as Wet'suwet'en 'major enforcement' concludes



Exclusion zone will be lifted pending word from Coastal GasLink, Mounties say

[Chantelle Bellrichard](#) · CBC News · Posted: Feb 10, 2020 7:29 AM ET | Last Updated: February 11



Coastal GasLink has signed agreements with numerous Indigenous communities. But the Unist'ot'en clan of the Wet'suwet'en Nation opposes the pipeline project through its traditional territories. (Chantelle Bellrichard/CBC)

RCMP say they've concluded "major enforcement operations" of a court order in the traditional territory of a northern B.C. First Nation on Monday, after arresting another seven people who were blocking a service road needed for construction of a natural gas pipeline.

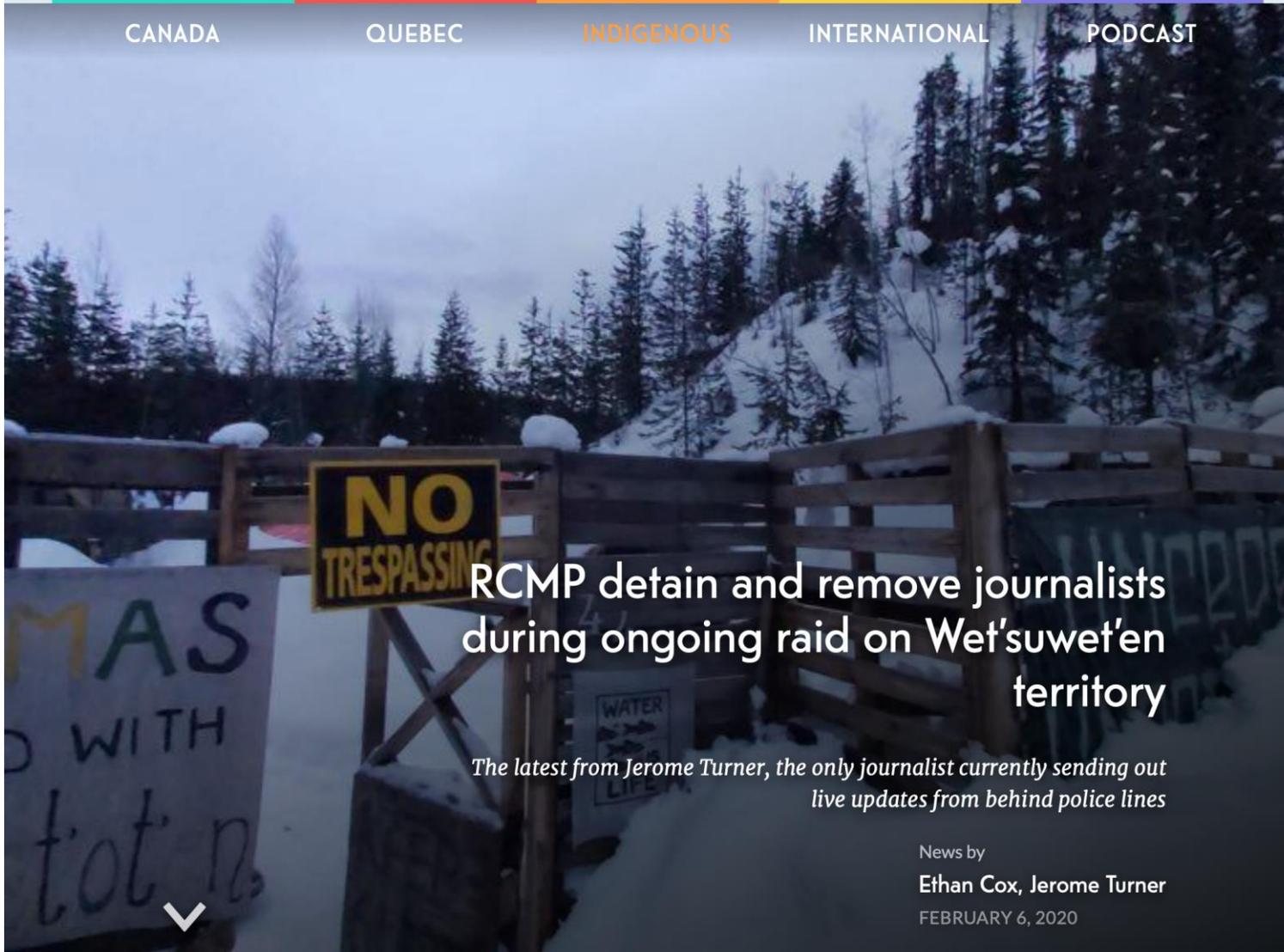
CANADA

QUEBEC

INDIGENOUS

INTERNATIONAL

PODCAST



RCMP detain and remove journalists during ongoing raid on Wetsuwet'en territory

The latest from Jerome Turner, the only journalist currently sending out live updates from behind police lines

News by

Ethan Cox, Jerome Turner

FEBRUARY 6, 2020



NEWS

Former chief medical officer urges B.C. to shut industrial work camps during coronavirus pandemic

Sarah Cox

Mar 31, 2020

🕒 10 min read

Some projects still house more than 800 people at camps — deemed ‘essential services’ by...



NEWS

Coronavirus forces Wet’suwet’en to explore online talks on rights and title agreement

Stephanie Wood

Mar 19, 2020

🕒 5 min read

In-person meetings on unprecedented title agreement postponed as communities prepare for COVID-19 pandemic and Coastal...



EXPLAINER

To understand B.C.’s push for the Coastal GasLink pipeline, think fracking, LNG Canada and the Site C dam

Sarah Cox

Mar 3, 2020

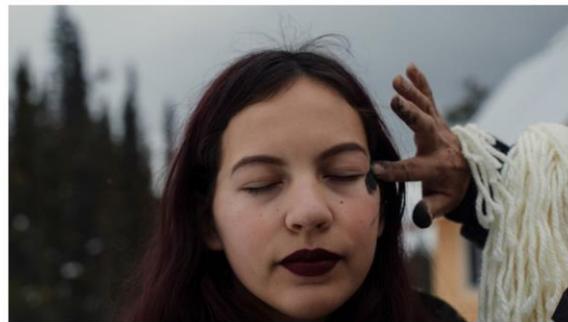
🕒 16 min read

The pipeline at the centre of the Wet’suwet’en conflict is also central to the province’s...



IN-DEPTH

‘A foot on both sides of the line’:



IN-DEPTH

How the Wet’suwet’en crisis could



PHOTO ESSAY

In photos: Wet’suwet’en

We value: Our readers.
Our independence. Our region.
The power of real journalism.



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RCMP Pull Back from Last Wet'suwet'en Camp as Darkness Falls

Police action expected Monday. The Tyee is on the scene.

Amanda Follett Hosgood 09 Feb 2020



RCMP Arrive at Unist'ot'en Camp in Helicopters; Leave Without Arrests

Officers are greeted by songs, ceremony and anger at Trudeau and Horgan. The Tyee is on the scene.

Amanda Follett Hosgood 08 Feb 2020



Armed RCMP Launch Raid on Second Wet'suwet'en Camp Supported by Helicopters, Police Dogs

Blockade set up to prevent police leaving territory with those arrested.

Amanda Follett Hosgood 07 Feb 2020



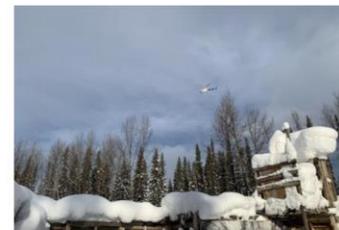
At the Unist'ot'en Outpost, a Tightknit Group Readies for Police

As RCMP approach, the mood is defiantly tranquil here at the original



RCMP Move to Evict Wet'suwet'en Campers

Arrests at first camp; convoy of police vehicles and heavy equipment moving along forest road. The Tyee is on the



On the Ground: Wet'suwet'en Pipeline Opponents Bracing for RCMP Action

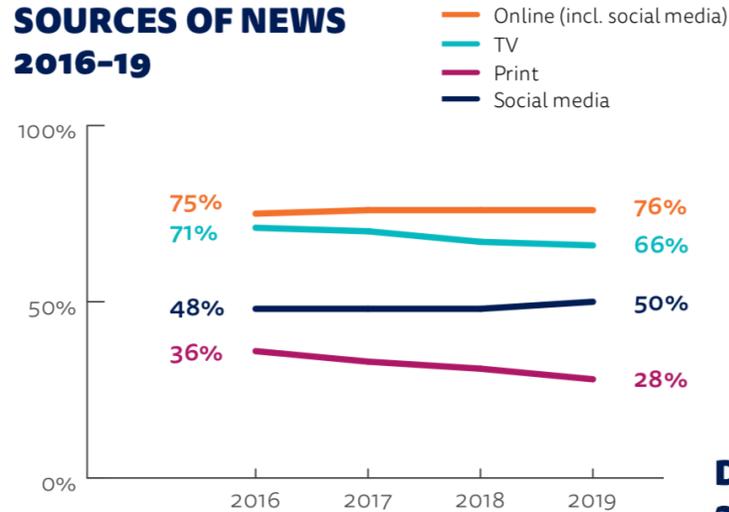
RCMP says it's prepared to move in, but

Reuters Digital News Report - Canada

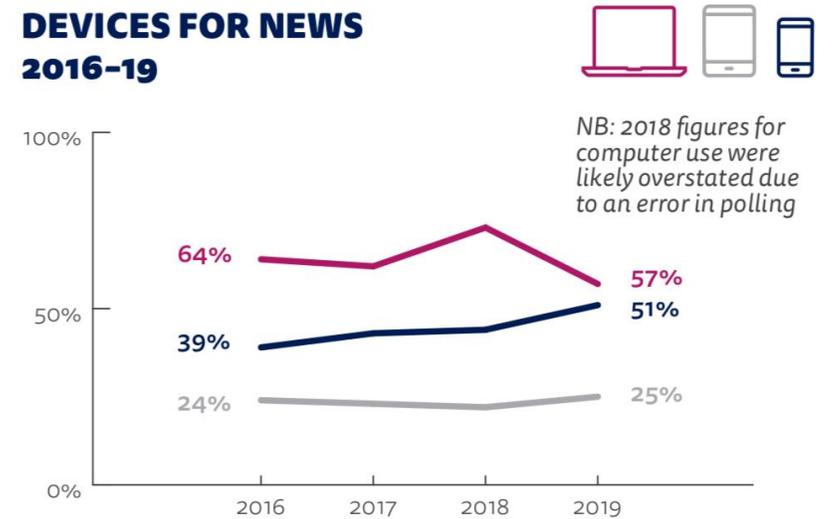
TOP SOCIAL MEDIA AND MESSAGING

Rank	Brand	For News	For All
1	Facebook	40% (+2)	70%
2	YouTube	25% (+3)	65%
3	Facebook Messenger	12% (+2)	49%
4	Twitter	11% (-1)	24%
5	Instagram	8% (+2)	31%
6	WhatsApp	4% (-1)	16%

SOURCES OF NEWS 2016-19



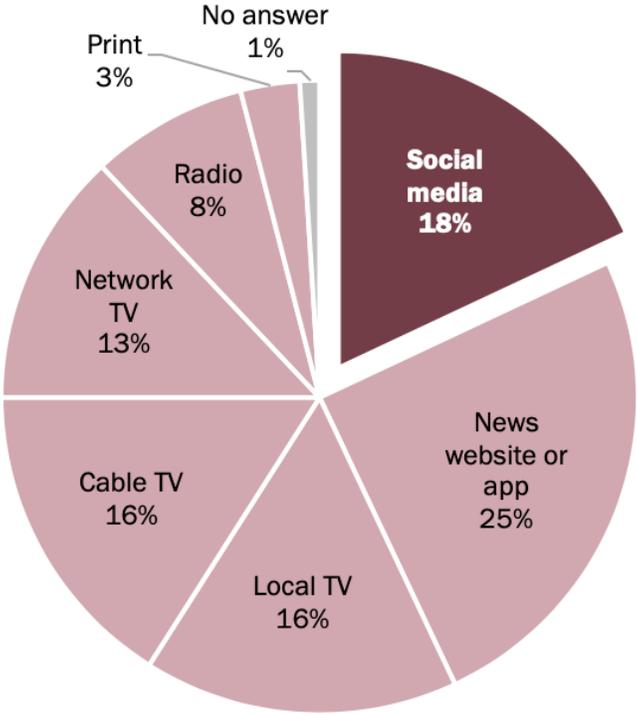
DEVICES FOR NEWS 2016-19



Pew Research Center - USA

About two-in-ten U.S. adults get most of their political news on social media

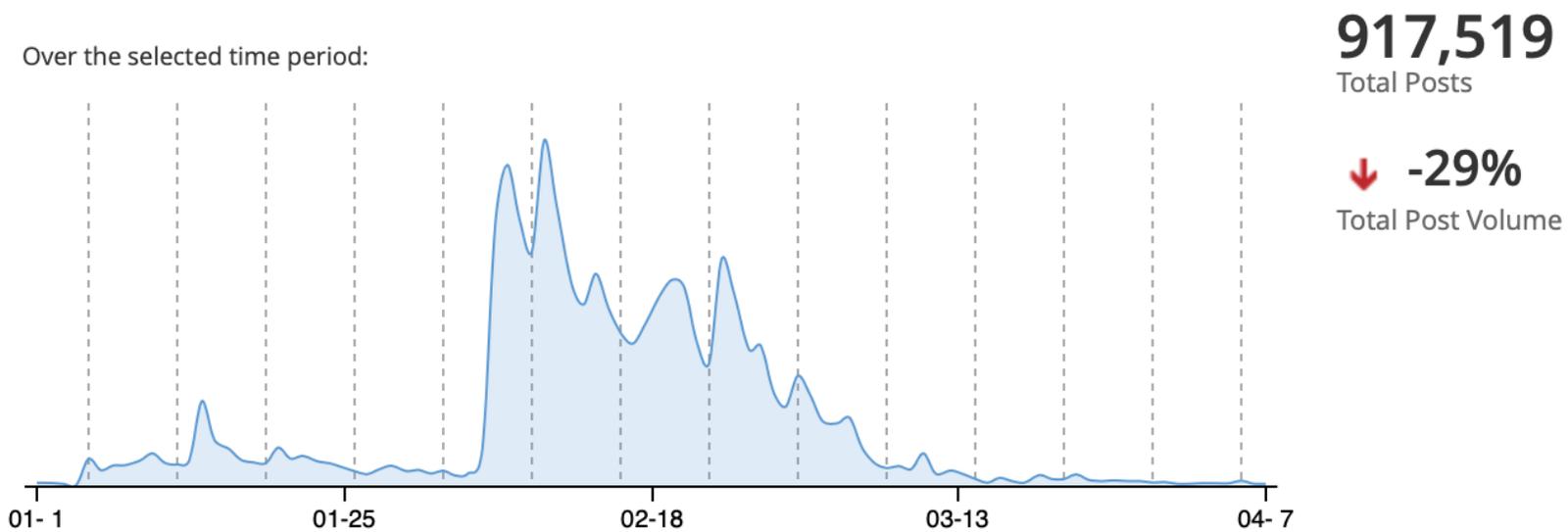
% of U.S. adults who say the most common way they get political and election news is ...



Source: Survey of U.S. adults conducted Oct. 29-Nov. 11, 2019.

PEW RESEARCH CENTER

Twitter via Crimson Hexagon Analytics tools



Most Influential Twitter Authors



	Unist'ot'en Camp @UnistotenCamp	1,249 tweets	78 following	24,210 followers	9.6 influencer score
	Gidimt'en Checkpoint @Gidimten	1,526 tweets	305 following	11,397 followers	8.0 influencer score
	Justin Trudeau @JustinTrudeau	28,186 tweets	950 following	4,924,807 followers	3.6 influencer score
	John Horgan @jhhorgan	6,107 tweets	1,717 following	82,757 followers	3.3 influencer score
	Ricochet @ricochet_en	16,242 tweets	1,236 following	13,814 followers	3.0 influencer score
	Canada Action @CanadaAction	15,181 tweets	751 following	27,002 followers	2.4 influencer score
	Torrance Coste @TorranceCoste	30,443 tweets	3,423 following	7,369 followers	2.0 influencer score
	Harsha Walia @HarshaWalia	13,721 tweets	2,237 following	20,451 followers	1.6 influencer score
	Russ Diabo @RussDiabo	90,248 tweets	1,242 following	23,551 followers	1.4 influencer score
	Dinize Ste ohn tsiy (Rob) @showmekittys	1,057 tweets	305 following	2,658 followers	1.3 influencer score

Top Mentions  

@gidimten	37,000+	
@JustinTrudeau	33,000+	
@jjhorgan	29,000+	
@unistotencamp	26,000+	
@BCRCMP	9,800+	
@CoastalGasLink	8,900+	
@russtdiabo	6,300+	
@terrilltf	5,600+	
@rcmpgrcpolice	5,400+	
@Carolyn_Bennett	5,000+	

Top Hashtags  

#Wetsuweten	370,000+	
#WetsuwetenStrong	320,000+	
#cdnpoli	120,000+	
#bcpoli	88,000+	
#ShutDownCanada	73,000+	
#Unistoten	70,000+	
#WetsuwetenSolidarity	60,000+	
#AllEyesOnWetsuweten	57,000+	
#CoastalGasLink	44,000+	
#landback	38,000+	

Top Retweets  

 **@CanadaAction** (Canada Action) 3,200+ 

Hereditary Chief Helen Michelle of Skin Tye Nation, Wet'suwet'en "A lot of the protestors are not even #Wetsuweten. Our people said go ahead to #CoastalGasLink." #WetsuwetenStrong #LNGCanada

 Feb 8, 2020 [Favorite](#) [Retweet](#) [Reply](#)

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 **@GretaThunberg** (Greta Thunberg) 3,200+ 

Indigenous rights = Climate justice #WetsuwetenStrong #KeepItInTheGround

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 **@CanadaAction** (Canada Action) 2,700+ 

Wet'suwet'en Nation member Shirley Wilson supports #CoastalGasLink "I don't agree with the protests at all because it's all one sided. The protestors that are there a lot come from out of area like Eastern Canada or even the USA." #WetsuwetenStrong #WetsuwetenSolidarity

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 **@GretaThunberg** (Greta Thunberg) 2,700+ 

Support the Wet'suwet'en Nation and the pipeline protests happening now in Canada! #WetsuwetenStrong <https://t.co/dkNxOzjyUb>

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 **@CitizenYan** (Brandon Yan 甄念本) 2,100+ 

Canada is not being held hostage. It's being held accountable. #Wetsuweten

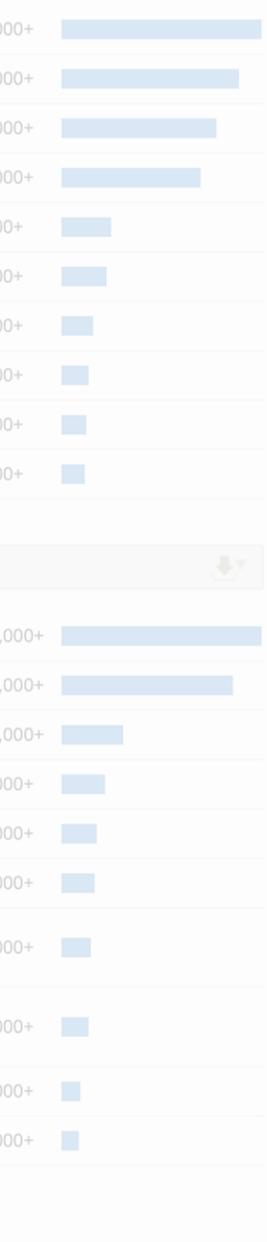
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 **@jessewente** (Jesse Wente) 2,100+ 

Canada is removing Indigenous people from their territory today. Colonialism is alive and well. Reconciliation never got a chance to live. #Wetsuweten #WetsuwetenStrong

 Feb 6, 2020 [Favorite](#) [Retweet](#) [Reply](#)



Top retweets continued

 **@CanadaAction**
(Canada Action) 3,200+

Hereditary Chief Helen Michelle of Skin Tye Nation, Wet'suwet'en "A lot of the protestors are not even #Wetsuweten. Our people said go ahead to #CoastalGasLink." #Wetsuweten #LNGCanada

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(Greta Thunberg) 3,200+

Indigenous rights = Climate justice #WetsuwetenStrong #Ke

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 **@CanadaAction**
(Canada Action) 2,700+

Wet'suwet'en Nation member Shirley Wilson supports #Coa protests at all because it's all one sided. The protestors that area like Eastern Canada or even the USA." #WetsuwetenStr

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 **@GretaThunberg**
(Greta Thunberg) 2,700+

Support the Wet'suwet'en Nation and the pipeline protests t #WetsuwetenStrong https://t.co/dkNxOzjyUb

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 **@CitizenYan**
(Brandon Yan 甄念本) 2,100+

Canada is not being held hostage. It's being held accountabl

Feb 17, 2020 Favorite Retweet Reply

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 **@jessewente**
(Jesse Wenté) 2,100+

Canada is removing Indigenous people from their territory today. Colonialism is alive and well. Reconciliation never got a chance to live. #Wetsuweten #WetsuwetenStrong

Feb 6, 2020 Favorite Retweet Reply

 **@CanadaAction**
(Canada Action) 2,000+

This is powerful. Rita George, Wet'suwet'en Matriarch & Hereditary Subchief. "What's happening out there is not right. We didn't give our permission (to use our name in protest)..." #WetsuwetenSolidarity #WetsuwetenStong #AllEyesOnWetsuweten

Feb 25, 2020 Favorite Retweet Reply

Explore Retweets

 **@UnistotenCamp**
(Unist'ot'en Camp) 1,700+

#UNISTOTEN: It's time to wake Canada up! Thank you for taking this stand with us and for letting Canada know they cannot force Indigenous people off our lands with their assault rifles and their military force. Thank you for making this your fight too. #WETSUWETENSTRONG

Feb 9, 2020 Favorite Retweet Reply

Explore Retweets

 **@jwints**
(Jesse Winter) 1,600+

I just got out from #Gidimten clan territory on #Wetsuweten yintah, where RCMP conducted an aggressive, pre-dawn raid. Six land defenders arrested:

Feb 6, 2020 Favorite Retweet Reply

Explore Retweets

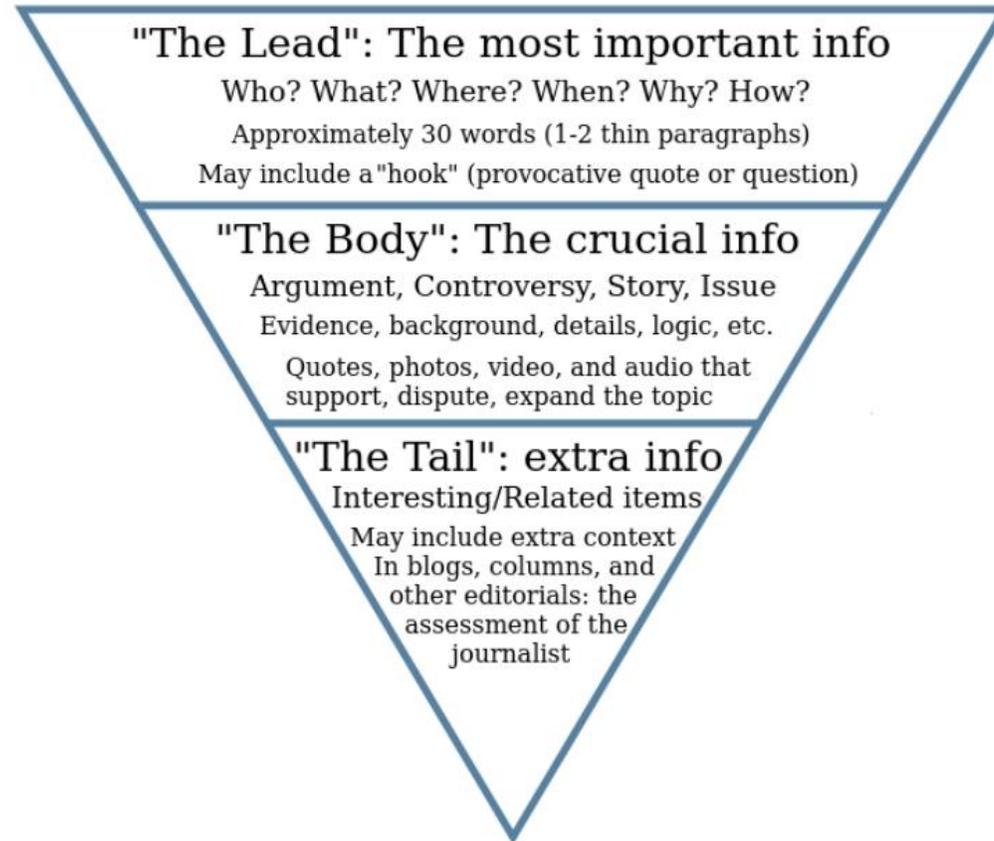
 **@caj**
(Canadian Association of Journalists) 1,400+

The CAJ has verified numerous reports that the #RCMP have threatened to arrest #cdnmedia journalists at #Wetsuweten Territory for taking photos. We remind @BCRCMPMedia that Canada is not a police state. Police do not have the right to control what is published.

Feb 7, 2020 Favorite Retweet Reply

Explore Retweets

FORMS & STYLES



“Inverted pyramid in comprehensive form” by Christopher Schwartz is licensed under CC BY-SA 3.0

IN-DEPTH

How the Wet'suwet'en crisis could have played out differently

Amid escalating tensions and armed RCMP responses, leaders say Canada must abide by the 'rule of law.' But what about Indigenous law?



Stephanie Wood • Feb 20, 2020

🕒 12 min read

Dozens of arrests. A week-long raid on Wet'suwet'en camps. Grainy videos of armed officers. Doors blocked at the B.C. legislature. Railways stalled across the country.

For a conflict that began in a remote place, the impacts of the Wet'suwet'en hereditary chiefs' opposition to the Coastal GasLink pipeline are now reverberating across the nation.

As tensions flare and politicians seize on the moment to criticize their adversaries, one has to ask: was this escalation inevitable, or could it have been avoided?

Molly Wickham, or Sleydo, from the Cas Yex House of the Gidimt'en Clan of the Wet'suwet'en, said the escalation around Coastal GasLink "definitely" could have been avoided if the province adapted its decision-making processes to acknowledge and honour Indigenous law and legal customs.

"The province and the federal government have to come to the table and say 'okay, this is how we are going to adapt our policies and our laws to include, or to adjust for, how you're living your laws out on your land,'" Wickham told The Narwhal on a phone call from Smithers.



Tweet

♥ Jimmy Thomson and Justin McElroy liked



Michelle Ghossoub ✓

@MichelleGhsoub



Imagine confidently typing this and not seeing any problem



The New York Times

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Opinion

Lebanon Battles to Be Born at Last

The Middle East could use a decent country. One million Lebanese protesters are demanding one. Hezbollah has other ideas.



The Washington Post 
@washingtonpost

Abu Bakr al-Baghdadi, Islamic State's "terrorist-in-chief," dies at 48



Abu Bakr al-Baghdadi, Islamic State's 'terrorist-in-chief,' dies at 48
[washingtonpost.com](https://www.washingtonpost.com)

Obituaries

Abu Bakr al-Baghdadi, austere religious scholar at helm of Islamic State, dies at 48

Democracy Dies in Darkness

Obituaries

Abu Bakr al-Baghdadi, extremist leader of Islamic State, dies at 48

The headline inspired a trend: #WaPoDeathNotices



Joe DeVito @JoeDeVitoComedy · 7h

Osama bin Laden, father of 23, killed in home invasion
[#WaPoDeathNotices](#)

55

745

3.4K



Sen. Denise Batters @denisebatters · 8h

Saddam Hussein, successful politician, oil baron and noted tough boss, dead at 69. [#WaPoDeathNotices](#)

117

2.1K

8K



Elayne Boosler @ElayneBoosler · 7h

Bonnie Parker and Clyde Barrow, wealth re-distributors in the banking sector, died today from extreme air conditioning.

[#WaPoDeathNotices](#)

25

215

1.1K



Thor Benson @thor_benson · 9h

Genghis Khan, noted traveler, dies at 64.

[#WaPoDeathNotices](#)

9

129

793



Kassy Dillon @KassyDillon · 6h

Hannibal Lecter, well-known forensic psychiatrist and food connoisseur dead at 81. [#WaPoDeathNotices](#)

19

351

1.8K



Ethics

“professional norms and practices”

fairness & balance

accuracy

truth-telling

professional distance
(objectivity)

unbiased & independent

“decency & taste”

Law

legal precedents

Libel & Slander

Copyright

“Responsible Journalism”

Acting in the public
interest

(“reporter’s privilege”)

“Journalists appeal to ethical norms as part of a rhetorical strategy to defend their practices. The aim of editors’ ethical rhetoric is to establish, maintain, or enhance their own credibility and that of their publications.”

- Stephen Ward

Society of Professional Journalists

CODE of ETHICS

PREAMBLE

Members of the Society of Professional Journalists believe that public enlightenment is the forerunner of justice and the foundation of democracy. Ethical journalism strives to ensure the free exchange of information that is accurate, fair and thorough. An ethical journalist acts with integrity.

The Society declares these four principles as the foundation of ethical journalism and encourages their use in its practice by all people in all media.

SEEK TRUTH AND REPORT IT

Ethical journalism should be accurate and fair. Journalists should be honest and courageous in gathering, reporting and interpreting information.

Journalists should:

- ▶ Take responsibility for the accuracy of their work. Verify information before releasing it. Use original sources whenever possible.
- ▶ Remember that neither speed nor format excuses inaccuracy.
- ▶ Provide context. Take special care not to misrepresent or oversimplify in promoting, previewing or summarizing a story.
- ▶ Gather, update and correct information throughout the life of a news story.
- ▶ Be cautious when making promises, but keep the promises they make.
- ▶ Identify sources clearly. The public is entitled to as much information as possible.
- ▶ Show compassion for those who may be affected by news coverage. Use heightened sensitivity when dealing with juveniles, victims of sex crimes, and sources or subjects who are inexperienced or unable to give consent. Consider cultural differences in approach and treatment.
- ▶ Recognize that legal access to information differs from an ethical justification to publish or broadcast.
- ▶ Realize that private people have a greater right to control information about themselves than public figures and others who seek power, influence or attention. Weigh the consequences of publishing or broadcasting personal information.
- ▶ Avoid pandering to lurid curiosity, even if others do.
- ▶ Balance a suspect's right to a fair trial with the public's right to know. Consider the implications of identifying criminal suspects before they face legal charges.
- ▶ Consider the long-term implications of the extended reach and permanence of digital media.

CODE of ETHICS

Seek truth and report it

Journalists should be honest, fair and courageous in gathering, reporting and interpreting information.

Minimize harm

Ethical journalists treat sources, subjects and colleagues as human beings deserving of respect.

Act Independently

Journalists should be free of obligation to any interest other than the public's right to know.

Be Accountable

Journalists are accountable to their readers, listeners, viewers and each other.

PREAMBLE

The Society of Professional Journalists believes that public communication is the foundation of democracy. Journalists should be accurate and fair. Journalists should be honest, fair and courageous in gathering, reporting and interpreting information. The Society declares these four principles as the foundation of ethical journalism and encourages their use in its practice by all people in all media.

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- ▶ Consider the long-term implications of the extended reach and permanence of



Our Mission and Principles



Our Principles

We are Canada's national public news and information service. We are rooted in every region of the country and report on Canada and the world to provide a Canadian perspective on international news and current affairs.

We provide Canadians with information when and how they want it, through an evolving range of media.

- **To serve the public interest**

Our mission is to inform, to reveal, to contribute to the understanding of issues of public interest and to encourage citizens to participate in our free and democratic society.

- **To reflect diversity**

We are committed to reflecting accurately the range of experiences and points of view of all citizens. All Canadians, of whatever origins, perspectives and beliefs, should feel that our news and current affairs coverage is relevant to them and lives up to our principles.

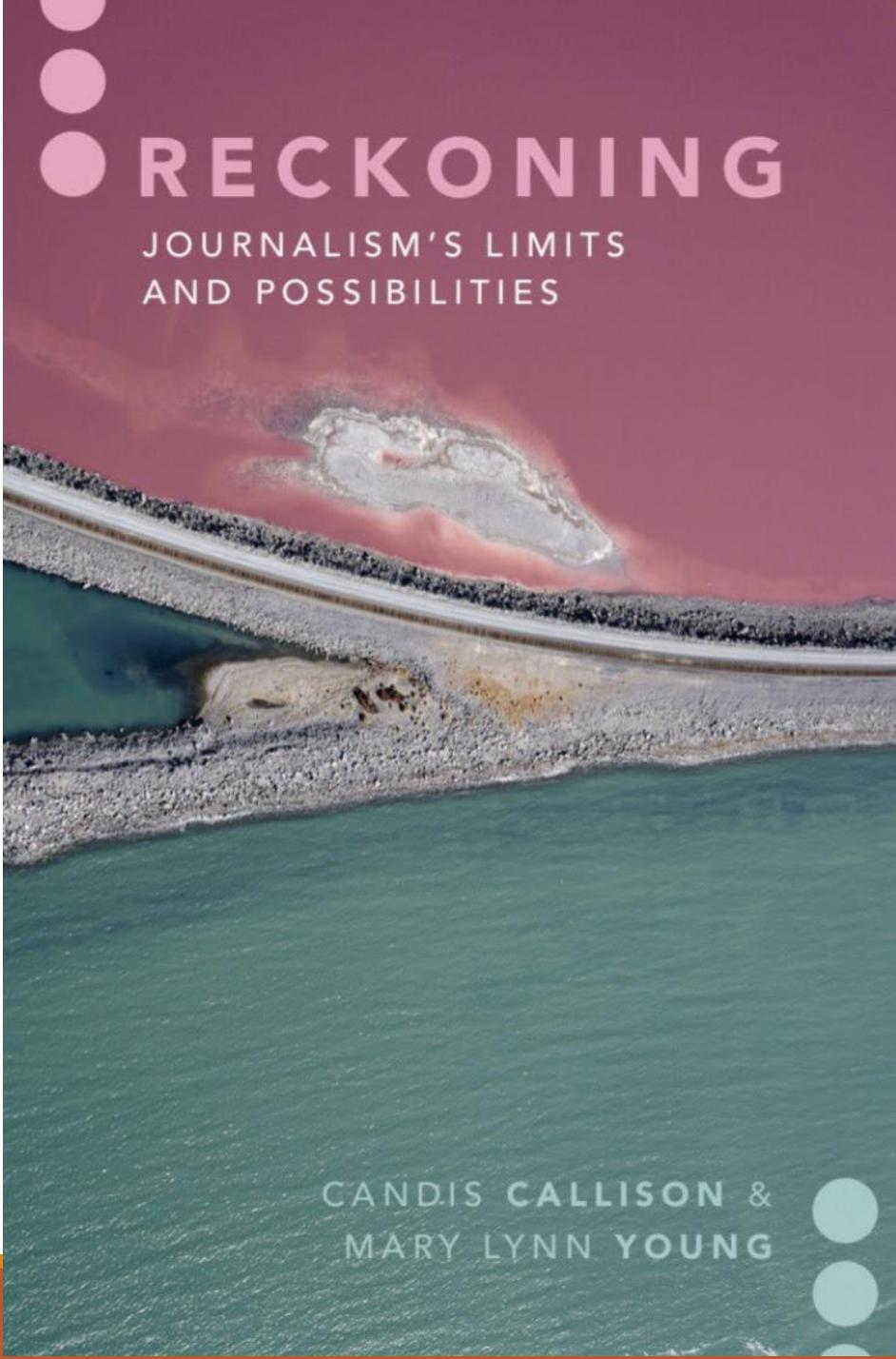
We have a special responsibility to reflect regional and cultural diversity, as well as fostering respect and understanding across regions.

- **To protect our independence**

We are independent of all lobbies and of all political and economic influence. We uphold freedom of expression and freedom of the press, the touchstones of a free and democratic society. Public interest guides all our decisions.

- **To act responsibly and to be accountable**

We are aware of the impact of our work and are honest with our audiences. We do not hesitate to correct any mistake when necessary nor to follow up a story when



RECKONING

JOURNALISM'S LIMITS
AND POSSIBILITIES

CANDIS CALLISON &
MARY LYNN YOUNG

How do journalists know what they know?

Who gets to decide what good journalism is
and when it's done right?

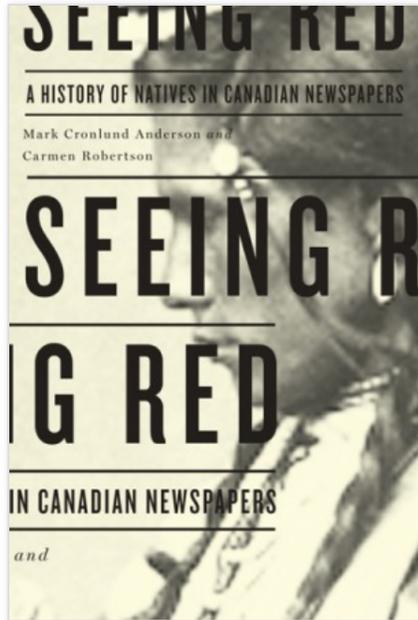
What sort of expertise do journalists have,
and what role should and do they play in
society?

Oxford University Press, 2020

Seeing Red

A History of Natives in Canadian Newspapers

Mark Cronlund Anderson (Author), Carmen L. Robertson (Author)



The first book to examine the role of Canada's newspapers in perpetuating the myth of Native inferiority.

Seeing Red is a groundbreaking study of how Canadian English-language newspapers have portrayed Aboriginal peoples from 1869 to the present day. It assesses a wide range of publications on topics that include the sale of Rupert's Land, the signing of Treaty 3, the North-West Rebellion and Louis Riel, the death of Pauline Johnson, the outing of Grey Owl, the discussions surrounding Bill C-31, the "Bended Elbow" standoff at Kenora, Ontario, and the Oka Crisis. The authors uncover overwhelming evidence that the colonial imaginary not only thrives, but dominates depictions of Aboriginal peoples in mainstream newspapers. The colonial constructs ingrained in the news media perpetuate an imagined Native inferiority that contributes significantly to the marginalization of Indigenous people in Canada. That such imagery persists to this day suggests strongly that our country lives in denial, failing to live up to its cultural mosaic boosterism.

PURCHASE ONLINE

- Paper (\$27.95)
 ebook - PDF Format (~~\$25.00~~)
Online Discount: \$20.00



AWARDS

- *WINNER of the Saskatchewan Book Award for Scholarly Writing, First Peoples' Writing, and Regina Book of the Year (2011)*

REVIEWS

"A wonderfully dense and rich historical work that situates itself equally amongst journalism history, colonial histories in the Americas, and scholarship on representations of minorities and race in Canadian media.

– Candis Callison, *Canadian Literature* ([Link](#))

“Settler colonialism refers to the structure of a society and cannot be reduced to, as many nationalist ideologies would have it, the merely unfortunate birth pangs of its establishment that remain in the distant past; settler colonialism and patriarchy are structures, not events (Wolfe 1999).

Settler colonialism is a persistent social and political formation in which newcomers/colonizers/settlers come to a place, claim it as their own, and do whatever it takes to disappear the Indigenous peoples that are there. Within settler colonialism, it is exploitation of land that yields supreme value. In order for settlers to usurp the land and extract its value, Indigenous peoples must be destroyed, removed, and made into ghosts.”

- Maile Arvin, Eve Tuck, and Angie Morrill (2013)

For Decades, Our Coverage Was Racist. To Rise Above Our Past, We Must Acknowledge It

We asked a preeminent historian to investigate our coverage of people of color in the U.S. and abroad. Here's what he found.

6 MINUTE READ

BY SUSAN GOLDBERG, EDITOR IN CHIEF



This story is part of [The Race Issue](#), a special issue of *National Geographic* that explores how race defines, separates, and unites us. Tell us your story with [#IDefineMe](#).

It is November 2, 1930, and *National Geographic* has sent a reporter and a photographer to cover a magnificent occasion: the crowning of Haile Selassie, King of Kings of Ethiopia, Conquering Lion of the Tribe of Judah. There are trumpets, incense, priests, spear-wielding warriors. [The story](#) runs 14,000 words, with 83 images.

Reckoning

Journalism's Limits and Possibilities

Their narratives really haven't moved on a lot in the last hundred years. They just get re-combined with these kind of more multicultural 'let's all get along,' 'we're all related,' 'can't we just all love each other' kind of narratives, but the old school race narratives that are dependent on hierarchies of races, that are dependent on portraying Africans and Native Americans as always part of the past not as contemporary peoples. Those are things that we still haven't done away with since the nineteenth century.

-Kim Tallbear (Sisseton-Wahpeton Oyate)
on MEDIA INDIGENA

For Decades, Our Coverage Was Racist. To Rise Above Our Past, We Must Acknowledge It

We asked a preeminent historian to investigate our coverage of people of

“I hear from readers that National Geographic provided their first look at the world. Our explorers, scientists, photographers, and writers have taken people to places they’d never even imagined; it’s a tradition that still drives our coverage and of which we’re rightly proud.”

- Susan Goldberg, National Geographic

It is November 2, 1930, and *National Geographic* has sent a reporter and a photographer to cover a magnificent occasion: the crowning of Haile Selassie, King of Kings of Ethiopia, Conquering Lion of the Tribe of Judah. There are trumpets, incense, priests, spear-wielding warriors. [The story](#) runs 14,000 words, with 83 images.

Reckoning

Journalism's Limits and Possibilities

“Before Idle No More and the TRC, thoughtful, fair, non-racist reporting on Indigenous issues was hard to find.”

- Tanya Talaga (Anishnaabe)



A reporter's arrest crystallizes her commitment to cover Standing Rock



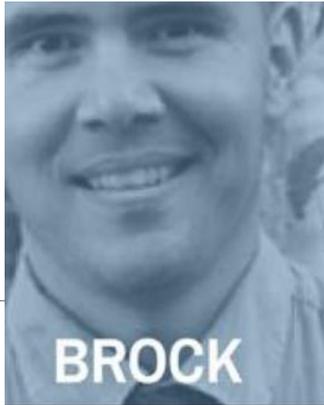
LOCAL NEWS

Reckoning

Journalism's Limits and Possibilities

What I've been trying to instill in a lot of the conversations that I have when critiquing media and its approach in covering Indian Country is that *the history - the historical narrative - is just as important as what's happening on the ground*. It's just as important as the present in terms of bringing context to any issue happening in tribal life. And I feel strongly about that, particularly in Standing Rock. The historical narrative was the backbone, the very foundation of what brought people there.

- Jenni Monet (Pueblo of Laguna)



BROCK



CANDIS



KEN



KIM



RICK



Weekly Indigenous current affairs roundtable



[« View show](#)

Ep. 144: International Symposium on Indigenous Communities and Climate Change

December 9th, 2018

Start listening ▶

Share



Reckoning

Journalism's Limits and Possibilities

For Indigenous people, “stories literally can be life or death,” and that “the status quo is literally deadening and destroying the lives of Indigenous peoples which means that if Indigenous journalism is to be of any service to Indigenous peoples, it must critically engage that status quo.”

- Rick Harp (Cree)

Reckoning

Journalism's Limits and Possibilities

Lately I found myself wondering whether Indigenous journalists ought to regard their work as that of war correspondents. Indigenous lands, Indigenous waters, Indigenous bodies, even Indigenous languages all are under constant attack in forms both overt and covert, proximate and distal. Think I'm being hypberbolic? Talk to the people at Standing Rock. Talk to the Indigenous journalists who were there covering it... How then does a journalists cover a people – their own people -- in the face of such relentless existential threats? Somehow the media convention of 'let's hear from both sides of the story' just doesn't cut it.

- Rick Harp (Cree)

COMMENTARY ANALYSIS

COLTEN — OUR RELATIVE, OUR WARRIOR

BY NTAWNIS PIAPOT

20 | FEB
2018



SHARE

Colten Boushie's story stayed with journalist Ntawnis Piapot long after she filed her piece.



LOVE

"And when they ask, 'Is that your relative?' I will say, 'Yes.'" (Sarah Rain)

I remember the day Colten died. It was a hot summer day in Regina, Saskatchewan and I had enjoyed a leisurely summer, free of journalism work. I had decided to take a year off from reporting after my mother and sister died. I couldn't cover the violence of our people without seeing my mother and sister in each story I did. But hearing the details of a young Indigenous man being shot by a farmer seemed too bad to be true. I felt urgency run through my body.

VICE News assigned me [to cover Colten's death](#). I rose out of my self-inflicted journalism slumber and went to the press conference.

Reckoning

Journalism's Limits and Possibilities

Covering the Colten Boushie case changed me as a journalist. As an Indigenous woman, I can't sit here and act like I'm not hurt, angry and scared for the future of this province. Saskatchewan is a whole different place in Canada. You can feel the racism towards Indigenous people and it manifests itself insidiously in our workplaces, schools and on our streets. You can witness a fraction of it on social media on a daily basis. Hundreds of everyday people comment and tell people of colour that Colten's death was not a race issue when they haven't experienced any form of racism a day of their lives.

- Ntawnis Piapot (Nehiyaw Iskwew)

Reckoning

Journalism's Limits and Possibilities

If Indigenous people were considered a part of the audience, most stories “would start from a very different place.” He points out that the old question of “What’s in it for me?” normally applied to weighting of news values and assigned to audiences presents a conundrum for Indigenous journalists who must always also ask: “What’s in it for settlers? As Indigenous people we have no choice about ignoring that. The inverse is not true.”

- Rick Harp (Cree)

Reckoning

Journalism's Limits and Possibilities

Monet described the difference this makes in terms similar to many journalists and scholars quoted in this chapter—as countering the typical deficit stories of “poverty, and welfare checks and alcoholism . . . what you get when you have Lakota writers, for instance, writing about Lakota community, it ends up becoming discussions beyond that.” There’s not ignorance about difficult social conditions but neither is it “the focal point of the story and it’s certainly not the headline.” In this sense, Simpson’s observation is apt here that “when the people we speak of speak for themselves, their sovereignty interrupts” the representations often made about them.⁵⁸

- Callison & Young quoting Monet and Simpson (2014)

European colonizers killed so many Native Americans that it changed the global climate, researchers say

By Lauren Kent, CNN

Updated 1:37 AM ET, Sat February 2, 2019



More from CNN



Minutes after being released from jail, a Florida man...



Motel 6 will pay \$12 million after several locations closed their...

(CNN) — When Europeans arrived in the Americas, they caused so much death and disease that it changed the global climate, a new study finds.

European settlers killed 56 million indigenous people over about 100 years in South, Central and North America, causing large swaths of farmland to be abandoned and reforested, researchers at University College London, or UCL, estimate. The increase in trees and vegetation across an area the size of France resulted in a massive decrease in carbon dioxide (CO₂) in the atmosphere, according to the study.

Carbon levels changed enough to cool the Earth by 1610, researchers found. [Columbus arrived in 1492,](#)

"CO₂ and climate had been relatively stable until this point," said UCL Geography Professor Mark Maslin, one of the study's co-authors. "So, this is the first major change we see in the Earth's greenhouse gases."



Documenting colonialism: Millions killed, a changed climate & Europe gets rich



Kyle Powys-Whyte has characterized the wide-ranging climate-related concerns among indigenous people as concerns about “collective continuance,” which he defines as “a community’s fitness for making adjustments to current or predicted change in ways that contest colonial hardships and embolden comprehensive aims at robust living” (2014, 602).

Whyte suggests that “the ecological challenges of climate change are entangled, or coupled, with political obstructions” and societal institutions can either create more constraints or opportunities for indigenous communities intent on their collective continuance (2013, 521).

A scenic view of a river flowing over rocks in a forest. The water is white and turbulent as it cascades over dark, jagged rocks. The surrounding forest is lush and green, with various types of trees. In the background, a wooden building with a shingled roof is visible, partially obscured by the trees. The overall atmosphere is peaceful and natural.

**Research funding provided by
Canadian Media Research Consortium
and
UBC School of Journalism**

**Candis Callison and Mary Lynn Young
| Oxford University Press | November 2019**



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