

**HISTORY 4296G**  
**INDIGENOUS STUDIES 4001G**  
**Selected Topics in Canadian History – Indigenous Peoples and Public History**  
**Winter 2022**  
**Thursday, 2:30- 5:30pm**  
**In-Person**

**Instructor: Cody Groat, Assistant Professor**  
Office Hours: TBD  
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**This is a draft syllabus. Please see your course OWL site for the final syllabus.**

**Course Description:**

This course will explore Canadian public history as it relates to Indigenous Peoples. Several aspects and venues of ‘public history’ will be examined, including the erection of statues and monuments, the recognition of cultural landscapes, acts of public ceremony, and both the ‘display’ and repatriation of ancestral remains. While this course will consider theoretical frameworks associated with the practice of public history, it will also consider Indigenous responses to the field including criticisms of the nature/culture divide and the concept of cultural resource management. Case studies will include the Indians of Canada Pavilion at Expo 67, the documentary films of Alanis Obomsawin, and the commemoration Calls to Action of the Truth and Reconciliation Commission of Canada.

**Prerequisite(s):**

History 4296G - 2.0 History courses at the 2200 level or above.  
Indigenous Studies 4001G – Registration in any fourth year program with approval of the Director.  
Unless you have either the prerequisites for this course or written special permission from your Dean to enroll in it, you may be removed from this course and it will be deleted from your record. The decision may not be appealed. You will receive no adjustment to your fees in the event that you are dropped from a course for failing to have the necessary prerequisites.

**Antirequisite(s):**

Indigenous Studies 4001G if enrolled in History 4296G  
History 4296G if enrolled in Indigenous Studies 4001G

**Course Syllabus:**

The head of Egerton Ryerson, formerly part of a statue at Ryerson University, now sits on a spike at 1492 Land Back Lane on the Six Nations of the Grand River Reserve. This is one example of how Canadian public history and its intersections with Indigenous Peoples have been radically reconsidered in recent years. This, and other acts of affirmative action by Indigenous Nations, demonstrate a new era of Indigenous cultural revitalization. Within this context, it is vital to consider what public history truly represents, the narratives that it cultivates, and how these have been used by, and used against,

Indigenous Peoples in what is now Canada.

### **Participation and Leadership Reflection** – due various dates

During this fourth-year seminar, students will be encouraged to demonstrate skills that they have learned throughout the entirety of their degree by leading a class of their own. The first half of each class will be based on the secondary readings and led by the course instructor. All students are expected to come to class with these readings completed. The second half of each class will be led by a classmate and will be based on the identified case studies. Weekly class leaders will introduce each of the case studies and will connect these examples to the assigned secondary readings. Class leaders are encouraged to prepare a slideshow or alternative form of presentation to prompt, encourage, and guide their classmates' learning experience. Class leaders are welcome to meet with the course instructor prior to their presentation to further understand the lecture material for their identified week.

After students have led their group discussion, they will be required to individually submit a three-page reflection paper on their leadership experience. **This will be due one week after the class that you've led.** These reflections should be more than an overview of the assigned readings. A strong reflection paper will discuss how leading your own class impacted your understanding of the topic itself. This may also consider comments that were made by your classmates, noting if these were similar or different to the ideas that you previously had.

Your class leadership and reflection will constitute 15% of your participation mark. Your participation in other class discussions throughout the semester will constitute the remaining 15% of your participation mark.

### **Comparative Book Review** – February 3<sup>rd</sup>

Anishinaabe nations recognize that storytelling plays a significant role in cultural transmission. A contemporary example of this can be seen with *Books and Islands in Ojibwe Country* by Louise Erdrich (Turtle Mountain Band of Chippewa Indians). In this memoir, "Erdrich takes us on an illuminating tour through the terrain her ancestors have inhabited for centuries [...] summoning to life the Ojibwe's sacred spirits and songs, their language and sorrows [...]" This region, now known as Northern Ontario, contains a significant number of petroglyphs, rock art, and landscapes intrinsically associated with oral histories. Non-Indigenous scholars such as Selwyn Dewdney (1909- 1979) dedicated their lives to documenting these landscapes, often without the consent or support of the Anishinaabe.

For this assignment, students will compare *Books and Islands in Ojibwe Country* (2003) by Louise Erdrich and *Daylight in the Swamp: Memoirs of Selwyn Dewdney* (1997). While reading, students are encouraged to broaden their understanding of what public history entails by asking how Indigenous cultural knowledge of this one landscape has been shared from both an Indigenous and non-Indigenous perspective. Students may wish to consider themes from weeks 1, 2, and 3 while writing their comparative book review.

This assignment will be eight pages double-spaced. You do not need to cite any sources beyond the two identified memoirs. Your assignment should be more than a summary of both books and should include a critical discussion that compares specific quotes, chapters, or ideas.

## **Design a Museum Exhibit** – Proposal: February 17<sup>th</sup> // Essay and Interpretive Panels: March 31<sup>st</sup>

This assignment will encourage students to build on the content that they have learned throughout the semester and create their own (imaginary) museum exhibit. While the assignment must be believable, it does not need to be something that students from History 4296G can actually accomplish or develop. For example, if you wish to use cultural items stored at the Canadian Museum of History or the British Museum, that is entirely acceptable.

Students will submit a three-page double-spaced project proposal by February 17<sup>th</sup>. This will clearly outline the topic of your museum exhibit, the communities that you will (imaginarily) work with, and some of the items that you may include in your exhibit.

The final project will include two components. The first is an eight-page double-spaced paper that provides the history of the event or Indigenous nation that your exhibit is based on. This must include at least 5 peer-reviewed secondary sources and does not need to argue a specific thesis. For the second component of your final project, you will profile three artifacts that can be used to interpret the history of the event or nation that you're discussing. You will provide information about what each artifact is, the role that it has within a particular nation, any cultural protocols that may impact its public display, and a short interpretation panel that would go alongside this item. Each artifact write-up will be one page double spaced, bringing the final project to eleven pages in total.

### **Course Materials:**

Students will need to locate or purchase a copy of *Books and Islands in Ojibwe Country* by Louise Erdrich (2003). This is available at the Weldon Library, London Public Library, and will be available at the campus book store.

All further readings will be available on OWL or digitally accessible through the Weldon Library.

### **Methods of Evaluation**

Group Discussion Leadership & Reflection (3 pages) – <b>due various dates</b>	30%
Book Review (8 pages) – <b>due February 3<sup>rd</sup></b>	20%
Design a Museum Exhibit <ul style="list-style-type: none"><li>• Proposal (3 pages) – <b>Due February 17<sup>th</sup></b></li><li>• Essay (8 pages) – <b>Due March 31<sup>st</sup></b></li><li>• Interpretive Panels (3 pages) – <b>Due March 31<sup>st</sup></b></li></ul>	Proposal 10% Critical Essay 25% Interpretive Panels 15% <b>Total 50%</b>

Extensions for late work will be granted, with the exception of the final project, if I am informed at least one week in advance and we both agree upon a fixed date for submission. If I am not informed one week in advance then a late penalty of 2% a day (including weekends) will be applied, to a maximum penalty of 20% per assignment.

### Accommodation for missed assignment deadlines with a Self-Reported Absence:

If a student reports an SRA for an assignment (i.e. an essay) the new due date will be 48 hours after the SRA was submitted.

### Course Schedule and Readings:

#### Weekly Topics:

January 6 <sup>th</sup>	Place Names and Indigenous Languages
January 13 <sup>th</sup>	Cultural Landscapes
January 20 <sup>th</sup>	Sacred and Ceremonial Sites
January 27 <sup>th</sup>	The Government of Canada and Indigenous Public History
February 3 <sup>rd</sup>	Archaeology and Cultural Resource Management
February 10 <sup>th</sup>	Statues and Monuments
February 17 <sup>th</sup>	Museums and Cultural Centres
March 3 <sup>rd</sup>	Archives and Documentary Heritage
March 10 <sup>th</sup>	Intellectual Property and Intangible Cultural Heritage
March 17 <sup>th</sup>	Representation in Popular and Mass Media
March 24 <sup>th</sup>	Ceremony, Activism, and Public Performance
March 31 <sup>st</sup>	Indigenous Public History Abroad

#### Week One - Place Names and Indigenous Languages

##### Case Studies:

- First Peoples' Map of British Columbia - <https://maps.fpcc.ca/art>
- Stories from the Land: Indigenous Place Names in Canada - <https://maps.canada.ca/journal/content-en.html?lang=en&appid=0e585399e9474ccf932104a239d90652&appidalt=11756f2e3c454acdb214f950cf1e2f7d>
- *Reclaiming Indigenous Place Names* by Christina Gray and Daniel Ruck (Yellowhead Institute, October 2019) - <https://yellowheadinstitute.org/2019/10/08/reclaiming-indigenous-place-names/>

##### Secondary Readings:

- Lauren Beck, "North America through a Gendered and Racialized Lens," *Terrae Incognitae* 53, 1 (2021): 5- 25.
- Claudio Aporta, "New Ways of Mapping: Using GIS Mapping Software to Plot Place Names and Trails in Igloodik (Nunavut)," *Arctic* 56, 4 (2003): 321- 327.
- Amanda Murphyao and Kelly Black, "Unsettling Settler Belonging: (Re)naming and Territory Making in the Pacific Northwest," *American Review of Canadian Studies* 45, 3 (2015): 315- 331.

#### Week Two - Cultural Landscapes

### **Case Studies:**

- Pimachiowin Aki Website - <https://pimaki.ca>
- *Executive Summary: Pimachiowin Aki World Heritage Site* (available on OWL)
- World Heritage Tentative List Nomination: Yukon Ice Patches - <https://whc.unesco.org/en/tentativelists/6343/>
- *An Approach to Aboriginal Cultural Landscapes* (Parks Canada, 1999) (Available on OWL)
- *Guide to Heritage Stewardship for Yukon First Nations Governments* (2018) (Available on OWL)

### **Secondary Readings:**

- Mechtild Rössler, "World Heritage Cultural Landscapes: A UNESCO Flagship Programme, 1992- 2006," *Landscape Research* 31, 4 (2006): 333- 353
- Raynald Harvey Lemelin and Nathan Bennett, "The Proposed Pimachiowin Aki World Heritage Site Project: Management and Protection of Indigenous World Heritage Sites in a Canadian Context," *Leisure/Loisir* 34, 2 (2010): 169- 187.
- Sheila Greer and Diane Strand, "Cultural Landscapes, Past and Present, and the South Yukon Ice Patches" *Arctic* 65, 1 (2012): 136- 152.

### **Week Three – Sacred and Ceremonial Sites**

#### **Case Studies:**

- Images on Stone: A Virtual Exhibition on Rock Art in Canada <https://imagesdanslapierre.mcq.org/en/>
- *The Peterborough Petroglyphs / Kinoomaagewaabkong: Confining the Spirit of Place* by Dagmara Zawadzka (International Council on Monuments and Sites, 2008) (available on OWL)
- "What Remains of Bears Ears" *The Washington Post* (April, 2019) (American Case Study) - [https://www.washingtonpost.com/graphics/2019/national/bears-ears/?utm\\_term=.6174a637c25c](https://www.washingtonpost.com/graphics/2019/national/bears-ears/?utm_term=.6174a637c25c)

#### **Secondary Readings:**

- Madeline Rose Knickerbocker, "'What We've Said Can be Proven in the Ground': Stó:lō Sovereignty and Historical Narratives at Xá:ytem, 1990- 2006" *Journal of the Canadian Historical Association* 24, 1 (2012): 297- 342.
- Michael Lee Ross, "How First Nations Sacred Rights Have Fared in Canada's Courts," in *First Nations Sacred Sites in Canada's Courts* (2005): 153- 170.
- Dagmara Zawadzka, "Rock Art and Animism in the Canadian Shield," *Time and Mind* 12, 2 (2019): 79- 94.

### **Week Four – The Government of Canada and Indigenous Public History**

## Case Studies:

- *Truth and Reconciliation Commission of Canada Calls to Action* - [http://trc.ca/assets/pdf/Calls\\_to\\_Action\\_English2.pdf](http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf)
- *Places of Memory and Indian Residential Schools: An Options Analysis* (Historic Sites and Monuments Board of Canada, 2019) (available on OWL)
- Directory of Federal Heritage Designations
  - o Sainte Marie Among the Hurons National Historic Site of Canada [https://www.pc.gc.ca/apps/dfhd/page\\_nhs\\_eng.aspx?id=834](https://www.pc.gc.ca/apps/dfhd/page_nhs_eng.aspx?id=834)
  - o Dawson Historical Complex National Historic Site of Canada [https://www.pc.gc.ca/apps/dfhd/page\\_nhs\\_eng.aspx?id=770](https://www.pc.gc.ca/apps/dfhd/page_nhs_eng.aspx?id=770)
  - o Similkameen Spirit Trail National Historic Site of Canada [https://www.pc.gc.ca/apps/dfhd/page\\_nhs\\_eng.aspx?id=11838](https://www.pc.gc.ca/apps/dfhd/page_nhs_eng.aspx?id=11838)

## Secondary Readings:

- David Neufeld, "Our Land is Our Voice: First Nation Heritage-Making in the Tr'ondëk/Klondike," *International Journal of Heritage Studies* 22, 7 (2016): 568- 581.
- Trina Cooper-Bolam, "On the Call for a Residential Schools National Monument," *Journal of Canadian Studies* 52, 1 (2018): 57- 81.
- Alan Gordon, "Heritage and Authenticity: The Case of Ontario's Sainte-Marie-among-the-Hurons," *The Canadian Historical Review* 85, 3 (2004): 507- 531.

## Week Five – Archaeology and Cultural Resource Management

### Case Studies:

- Pasikôw: How Archaeological Remote Sensing is helping the Papaschase First Nation in their fight for Justice - [https://storymaps.arcgis.com/stories/20575c9b2cf241c8be7d17803eac76f1?fbclid=IwAR1qx9jzjYW9f\\_1W2kR\\_fR\\_7NlxmcNzuyfFvOMbbSHob1gB7-hG-Ath65XM](https://storymaps.arcgis.com/stories/20575c9b2cf241c8be7d17803eac76f1?fbclid=IwAR1qx9jzjYW9f_1W2kR_fR_7NlxmcNzuyfFvOMbbSHob1gB7-hG-Ath65XM)
- Sq'ewlets – A Stó:lō-Coast Salish Community in the Fraser River Valley <http://digitalsqewlets.ca/sqwelqwel/index-eng.php>

### Secondary Reading:

- Kisha Supernant and Gary Warrick, "Challenges to Critical Community-Based Archaeological Practice in Canada," *Canadian Journal of Archaeology* 38, 2 (2014): 563- 591.
- William Wadsworth, Kisha Supernant and Vadim Kravchinsky, "An Integrated Remote Sensing Approach to Metis Archaeology in the Canadian Prairies," *Archaeological Prospection* (2021): 1- 17.
- James Opp, "Public History and the Fragments of Place: Archaeology, History and Heritage Site Development in Southern Alberta," *Rethinking History* 15, 2 (2011): 241- 267.

## Week Six – Statues and Monuments

## Case Studies:

- *Report of the Task Force on the Commemoration of Edward Cornwallis and the Recognition and Commemoration of Indigenous History* (April 2020) (Available on OWL)
- Inuksuk National Historic Site of Canada  
[https://www.pc.gc.ca/apps/dfhd/page\\_nhs\\_eng.aspx?id=322](https://www.pc.gc.ca/apps/dfhd/page_nhs_eng.aspx?id=322)
- "We're just in awe: Tuktoyaktuk unveils monument to community's past," *CBC News* (June 24, 2020) - <https://www.cbc.ca/news/canada/north/tuktoyaktuk-n-w-t-unveils-monumental-sculpture-1.5624080>
- "Glooscap statue for the Mi'kmaq in Nova Scotia" *CBC News Archives* (2005)  
<https://www.cbc.ca/player/play/1499412818>

## Secondary Readings:

- Michael Stevenson and Thorold Tronrun, "Free From All Possibility of Historical Error: Orillia's Champlain Monument, French-English Relations, and Indigenous (Mis)Representations in Commemorative Sculpture," *Ontario History* 109, 2 (2017): 213-237.
- Brian Osborne, "Corporal Politics and the Body Politic: The Re-Presentation of Louis Riel in Canadian History," *International Journal of Heritage Studies* 8, 4 (2002): 303- 322.
- Pauline Wakeham, "At the Intersection of Apology and Sovereignty: The Arctic Exile Monument Project," *Cultural Critique* 87 (2014): 113- 143.

## Week Seven – Museums and Cultural Centres

### Case Studies

- *A Culture of Exploitation: 'Reconciliation' and the Institutions of Canadian Art* by Lindsay Nixon (Yellowhead Institute, August 2020) - <https://yellowheadinstitute.org/wp-content/uploads/2020/08/l-nixon-special-report-yellowhead-institute-2020-compressed.pdf>
- *Task Force Report on Museums and First Peoples* (Assembly of First Nations and the Canadian Museums Association, 1994) - [https://museums.in1touch.org/uploaded/web/docs/Task\\_Force\\_Report\\_1994.pdf](https://museums.in1touch.org/uploaded/web/docs/Task_Force_Report_1994.pdf)
- First Nations Confederacy of Cultural Education Centres - <https://www.fnccec.ca/>
- Witness Blanket, Canadian Museum of Human Rights  
<https://humanrights.ca/exhibition/the-witness-blanket>
- Canadian Museum of History, Canadian History Hall (2017)
  - o Creation Stories <https://www.historymuseum.ca/history-hall/traditional-and-creation-stories/>
  - o Archaeological Evidence <https://www.historymuseum.ca/history-hall/archaeological-evidence/>
  - o Head-Smashed-In Buffalo Jump <https://www.historymuseum.ca/history-hall/head-smashed-in-buffalo-jump/>



- The Northern Limit of Human Occupation - <https://www.historymuseum.ca/history-hall/northern-limit-human-occupation/>
- The Covenant Chain, Royal Proclamation and Treaty of Niagara <https://www.historymuseum.ca/history-hall/covenant-chain-royal-proclamation-treaty-niagara/>
- The Arrival of Guns and Horses <https://www.historymuseum.ca/history-hall/arrival-of-guns-and-horses/>

### Secondary Readings:

- Heather Igloliorte, "Curating Inuit Qaujimajatuqangit: Inuit Knowledge in the Qallunaat Art Museum," *Art Journal* 76, 2 (2017): 100- 113.
- Amy Lonetree, "Missed Opportunities: Reflections on the NMAI," *American Indian Quarterly* 30, 3-4 (2006): 632- 645.
- Naohiro Nakamura, "Indigenous Cultural Self-Representation and Its Internal Critiques: A Case Study of the Woodland Cultural Centre, Canada," *Diaspora, Indigenous and Minority Education* 8, 3 (2014): 145- 154.

### Week Eight – Archives and Documentary Heritage

#### Case Studies:

- Supreme Court of Canada File No. 37037 (regarding Indian Residential School Settlement Agreement Records) - [https://www.scc-csc.ca/WebDocuments-DocumentsWeb/37037/FM070\\_Respondent\\_National-Centre-for-Truth-and-Reconciliation.pdf](https://www.scc-csc.ca/WebDocuments-DocumentsWeb/37037/FM070_Respondent_National-Centre-for-Truth-and-Reconciliation.pdf)
- Canadian Commission for UNESCO Memory of the World Register
  - The Archival Records of the National Centre for Truth and Reconciliation (2019) - <https://archives.nctr.ca/>
  - Children of Shingwauk Alumni Association and Shingwauk Reunion Fonds (2019) - <http://archives.almogau.ca/main/?q=node/20128>
  - Gwich'in Tribal Council – Gwich'in Social and Cultural Institute Fonds (2020) - <https://gnwt.accesstomemory.org/426;rad?sf culture=en>
- Royal Ontario Museum
  - Birchbark inscription <https://collections.rom.on.ca/objects/248221/birchbark-inscription?ctx=a2e6e417-0582-4ec8-8e84-7f3ce6fa1609&idx=16>
  - Birchbark scroll <https://collections.rom.on.ca/objects/226103/birchbark-scroll?ctx=78ecd9fb-f397-4cc3-8c5b-1c12d50b4f28&idx=18>
- University of Toronto Archives
  - Kaswentha Belt (Two Row Wampum Treaty)

### Secondary Readings:

- Krista McCracken, "Community Archival Practice: Indigenous Grassroots Collaboration at the Shingwauk Residential Schools Centre," *The American Archivist* 78, 1 (2015): 181-191.



- Jane Griffith, "Settler colonial archives: some Canadian contexts" *Settler Colonial Studies* 9, 3 (2019): 320- 340.
- Margaret M. Bruchac, "Possessing, Dispossessing, and Repossessing Lost Wampum Belts," *Proceedings of the American Philosophical Society* 162, 1 (2018): 56- 105

### **Week Nine – Intellectual Property and Intangible Cultural Heritage**

#### **Case Studies:**

- Ida Halpern Collection, Royal British Columbia Museum [https://search-bcarchives.royalbcmuseum.bc.ca/ida-halpern-fonds?\\_ga=2.163220092.1307243336.1624376041-1944866646.1624376041](https://search-bcarchives.royalbcmuseum.bc.ca/ida-halpern-fonds?_ga=2.163220092.1307243336.1624376041-1944866646.1624376041)
- Marius Barbeau's Wax Cylinder Collection, Canadian Museum of History <https://www.historymuseum.ca/cmhc/exhibitions/tresors/barbeau/mbf0300e.html>

#### **Secondary Readings:**

- Andrea Laforet, "Good Intentions and the Public Good: Intangible Cultural Heritage in a Canadian National Museum," *Ethnologies* 36, 1-2 (2014): 235- 257.
- Gerald L. Pocius, "The Government of Canada and Intangible Cultural Heritage: An Excursion into Federal Domestic Policies and the UNESCO Intangible Cultural Heritage Convention," *Ethnologies* 36, 1-2 (2014): 63- 92.
- Robert Howell and Roch Ripley, "The Interconnection of Intellectual Property and Cultural Property (Traditional Knowledge)," in *Protection of First Nations Cultural Heritage: Laws, Policy and Reform* (2009): 223- 246.

### **Week Ten – Representation in Popular and Mass Media**

#### **Case Studies:**

- *Nanook of the North* (Released 1922) - <https://www.youtube.com/watch?v=lkW14Lu1IBo>
- "The Oral Tradition" from *Smoke Signals* (Released 1998)
- Ep. 1 *Pilot*, Rutherford Falls (Released April 22<sup>nd</sup>, 2021)

#### **Secondary Readings:**

- Daniel Mauro, "Of National 'Significance': Politicizing the Home Movies of the US National Film Registry," *New Cinemas* 11, 2-3 (2013): 143- 157.
- Robin MacKay, "Nanook of the North: All the World's a Stage" *Queen's Quarterly* 124, 2, (2017): 249- 256.
- Joanna Hearne, "I Am Not a Fairy Tale': Indigenous Storytelling on Canadian Television," *Marvels & Tales* 31, 1 (2017): 126- 146.

### **Week Eleven – Ceremony, Activism, and Public Performance**

#### **Case Studies:**

- Kika'ige Historical Society <https://shekonnechie.ca/2018/06/21/kikaige-historical-society/>
- Walking With Our Sisters <http://walkingwithoursisters.ca>
- "Indigenous students in school division where girl was shamed for ribbon skirt make inroads," *CBC News* (June 21, 2021) <https://www.cbc.ca/news/canada/saskatchewan/indigenous-students-ribbon-skirt-school-1.6069359>
- Autumn Peltier (Wikwemikong First Nation) speech at United Nations World Water Day, March 2018 <https://www.youtube.com/watch?v=zg60sr38oic>

### Secondary Readings:

- Deborah McGregor, "Traditional Knowledge: Considerations for Protecting Water in Ontario," *International Indigenous Policy Journal* 3, 3 (2012): 1- 21.
- Stephanie G. Anderson, "Stitching Through Silence: Walking With Our Sisters, Honouring the Missing and Murdered Aboriginal Women in Canada," *Textile: The Journal of Cloth and Culture* 14, 1 (2016): 84- 97.
- Cody Groat and Kim Anderson, "Holding Place: Resistance, Reframing and Relationality in the Representation of Indigenous History," *The Canadian Historical Review*, (forthcoming).

### Week Twelve – Indigenous Public History Abroad

#### Case Studies:

- Private Member's Bill C-391: An Act respecting a national strategy for the repatriation of Indigenous human remains and cultural property (2019) <https://www.parl.ca/DocumentViewer/en/42-1/bill/C-391/third-reading>
- *Indigenous Repatriation Handbook: Prepared by the Royal BC Museum and the Haida Gwaii Museum of Kay Llnagaay* (Available on OWL) ([https://royalbcmuseum.bc.ca/sites/default/files/indigenous\\_repatriation\\_handbook\\_v01\\_screen\\_jw\\_20190327.pdf](https://royalbcmuseum.bc.ca/sites/default/files/indigenous_repatriation_handbook_v01_screen_jw_20190327.pdf))
- "Beothuk remains returned to Newfoundland after 191 years in Scotland," *CBC News* (March 2020) <https://www.cbc.ca/news/canada/newfoundland-labrador/beothuk-remains-returned-nl-1.5494373>
- "Exeter City Councillors vote to return Crowfoot regalia to the Siksika Nation," *Exeter City Council* (April 2020) <https://rammuseum.org.uk/exeter-councillors-vote-return-crowfoot-regalia/>

### Secondary Readings:

- Catherine Bell and Heather McCuaig, "Protection and Repatriation of Ktunaxa/ Kinbasket Cultural Resources: Perspectives of Community Members," in *First Nations, Cultural Heritage and Law: Case Studies, Voices, and Perspectives* (2008): 312- 364.
- Moira Simpson, "Museums and Restorative Justice: Heritage, Repatriation and Cultural Education," *Museum International* 61, 1-2 (2009): 121- 129.

- Julian Whittam, "In a Good Way': Repatriation, Community, and Development in Kitigan Zibi," *Anthropologica* 57, 2 (2015): 501- 509.

**Use of Electronic Devices:**

Laptops, tablets, and similar devices may be used in case for taking notes.

**Additional Statements:**

Please review the Department of History Course Must-Knows document, <https://www.history.uwo.ca/undergraduate/Docs/Department%20of%20History%20Course%20Must-Knows.pdf>, for additional information regarding:

- Academic Offences
- Accessibility Options
- Medical Issues
- Plagiarism
- Scholastic Offences
- Copyright
- Health and Wellness