

Haida

Name: _____

The Haida people are an Indigenous group who traditionally inhabited the Haida Gwaii archipelago in British Columbia and parts of southeastern Alaska.



Course	Topic
English Reading	Haida Legend of the Raven and the First Men Curricular Competency: <i>Comprehend and Connect:</i> Think critically, creatively, and reflectively to explore ideas within, between, and beyond texts
Art	Comic strip of Haida Legend of the Raven and the First Men Curricular Competency: <i>Exploring and Creating</i> - Create artistic works collaboratively and as an individual using ideas inspired by imagination, inquiry, experimentation, and purposeful play
Social Studies	Logging on the Haida Gwaii – Perspective, and Ethical Judgement Curricular Competencies: Take stakeholders' perspectives on issues, developments, or events by making inferences about their beliefs, values, and motivations (perspective) Curricular Competencies: Make ethical judgments about events, decisions, or actions that consider the conditions of a particular time and place, and assess appropriate ways to respond (ethical judgment)
Math	Graphing tree species, animal species, salmon species, and climograph Curricular Competencies: Reasoning and Analyzing: Model mathematics in contextualized experiences.
English Writing	Choosing a writing prompt, about the Haida Gwaii Curricular Competencies: <i>Comprehend and Connect:</i> Think critically, creatively, and reflectively to explore ideas within, between, and beyond texts
Social Studies	Black bears - subspecies Curricular Competencies: <i>Communicating:</i> Express and reflect on personal, shared, or others' experiences of place
Core Competencies	Creative Thinking – designing a black bear refuge

Haida Legend of the Raven and the First Men

Summary: According to Haida legend, the Raven found himself alone one day on Rose Spit beach, on Haida Gwaii. Suddenly, he saw an extraordinary clamshell at his feet, and protruding from it were a number of small creatures. The Raven coaxed them to leave the shell to join him in his wonderful world. Some were hesitant at first, but eventually, overcome by curiosity, they emerged from the partly open clamshell to become the first Haida.



Raven and the First People

After the great flood finally went away, Raven was full from eating all the food left behind by the sea. For once, he wasn't hungry—but he was bored. His curiosity and love of tricks still burned strong. Raven looked up and down the beach. It was beautiful but empty. There was no one to tease, no one to talk to, and no one to play tricks on. He strutted along the sand, hoping something interesting would happen. Finally, he let out a loud cry of frustration.

Just then, Raven heard a tiny squeak. He looked around but saw nothing—until he noticed a big white clamshell half-buried in the sand. When he peeked inside, he saw it was full of little creatures hiding from his shadow. Raven was delighted! Something new to discover! But the tiny creatures were too scared to come out. So, using his smooth, gentle voice, Raven called softly to them. One by one, they began to crawl out of the shell. They were very strange—two-legged like Raven, but with no feathers, no fur, and no wings. Their skin was pale, and they had hair only on their heads. These were the first humans.

Raven watched as the new people explored the beach. They were curious and full of wonder, but they were also weak and afraid. They needed food and shelter, and they didn't yet know how to live in this wide world. Raven decided they needed help. He noticed that all the people who had come from the clamshell were boys. "Something is missing," he thought. So he searched the beach and the rocks, looking for others like them. Finally, he found giant shellfish clinging to the rocks. When he pried them open, he found more people inside—this time girls.

Raven gently gathered them and brought them to meet the boys. At first, both groups were shy and nervous. But after a while, they began to talk, share, and laugh. They learned from each other and worked together to explore the new world Raven had given them. Raven watched with pride. The people were different—some strong, some gentle, some quick, some thoughtful—but together they made a good balance. He knew they would learn to survive and care for one another.

Though Raven was a trickster, he grew to care for his creations. He brought them the Sun, Moon, Fire, Salmon, and Cedar. He taught them how to hunt, build, and live in harmony with the land. And from those first people came all the generations who live by the wild coast today—strong, clever, and brave, just as Raven meant them to be.

Comprehension: Why was Raven bored at the beginning of the story?

Comprehension: How did Raven feel about the people by the end of the story?

Deeper-level thinking: Why do you think Raven wanted to bring the little creatures out of the shell?

Deeper-level thinking: What might the clamshells represent in this story?

Deeper-level thinking: What do you think is the most important message or theme of the story?

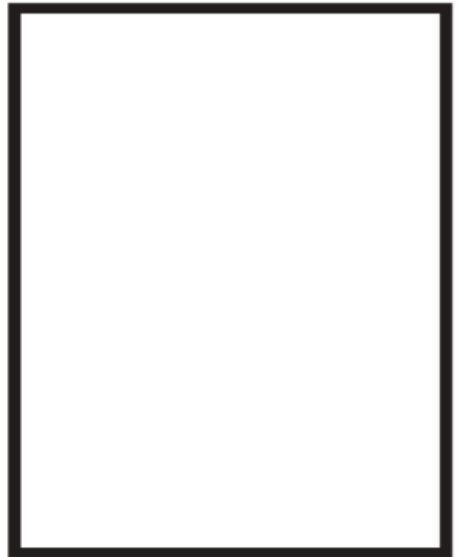
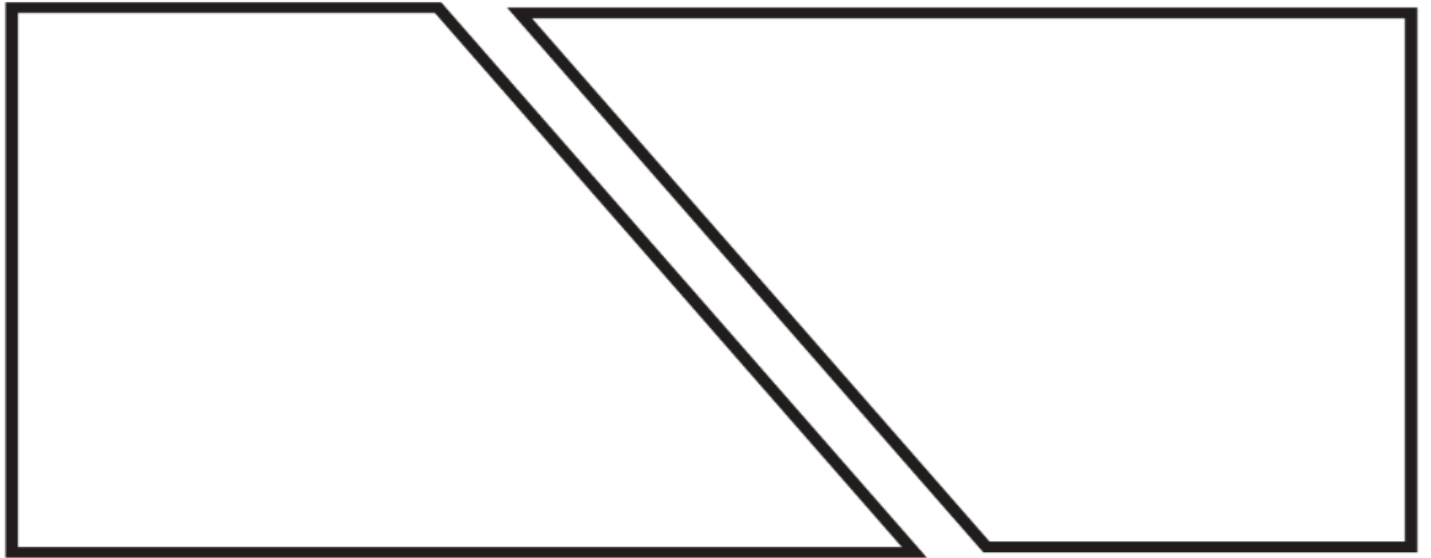
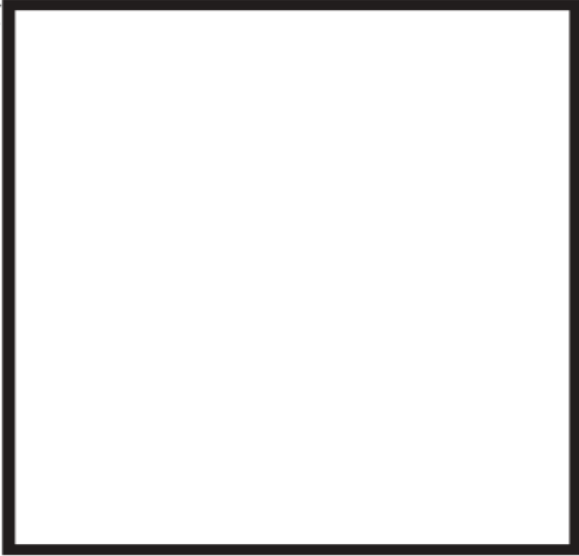
Deeper-level thinking: If you could ask Raven one question after hearing this story, what would it be—and why?

Deeper-level thinking: What lessons might this story teach about cooperation or community?

Deeper-level thinking: What does the story tell us about curiosity and creativity?

Art - Haida Legend of the Raven

Turn the story of the Legend of the Raven, into a comic strip (feel free to add dialogue if that helps). Use this as your rough-copy. Once you finish your rough copy, get some nice paper and create your good copy.



Social Studies - Article on the Haida Gwaii - Perspective

Read the following CBC article:

Haida Gwaii's future, Haida Gwaii's past¹

By Padraig Moran, Sep. 9, 2024

Three Generations of a Haida Family Protect Their Land and Culture

Deep in the forest of northern Haida Gwaii, a half-carved canoe rests on the forest floor. Moss grows on its sides, and sunlight shines through the tall cedar trees above. The canoe is over 100 years old. It is one of only a few left unfinished by Haida carvers long ago.

"In the 1860s, a terrible smallpox disease killed about 95% of the Haida people," said **Jaalen Edenshaw**, a Haida artist and carver. "Some carvers died before finishing their work. Others stopped when they lost their families." Jaalen, who is 43, is part of the **Haida Nation**. The Haida are Indigenous people who live on the islands of **Haida Gwaii**, off the coast of British Columbia. Long ago, the Haida were famous for building strong, beautiful canoes used for trade and travel along the coast. After the smallpox epidemic, much of that knowledge was nearly lost.

Today, modern Haida carvers like Jaalen study these old, half-finished canoes to learn how they were made. "It's like the ancestors are teaching us again," he said. The canoes are not just about art — they also help protect the forests. Since the 1970s, Haida people have worked to stop clear-cut logging in the old-growth forests of Haida Gwaii. They have used these ancient canoes as part of their fight to protect their land. "Our culture, who we are, comes from Haida Gwaii — from the land," Jaalen said.

A Historic Agreement

In March 2024, the **BC government** officially recognized that the **Haida Nation** holds **Aboriginal title** — ownership and rights — over all of Haida Gwaii. The new deal is called the **Gaayihlxid/Gihlagalgang "Rising Tide" Haida Title Lands Agreement**.

This agreement means the Haida Nation and the BC government will now **work together** to care for and manage the land. It's the first agreement of its kind in Canada. The federal government has not signed yet, but it supports the process. Jaalen's father, **Guujaaw**, is a respected Haida elder and activist. He helped stop logging near the old canoe and has spent his life protecting the land. "The most valuable thing we have here is nature," he said. "There's no point in having the right to fish if there are no fish — or having a culture if there's no cedar or land."

Passing the Knowledge On

That love for the land has been passed to the next generation. **Haana Edenshaw**, Jaalen's daughter, is 20 years old and studies in Vancouver. She is also a climate activist. "Every time I'm on the land, I feel the responsibility to learn from it," Haana said. "That's part of being Haida. This island doesn't belong to us — we belong to this island."

The Haida population once dropped from about **20,000 people** in the 1700s to **around 600** by the early 1900s because of disease and colonization. Non-Indigenous settlers later renamed the islands the **Queen Charlotte Islands**, but the original name, **Haida Gwaii**, was officially restored in 2009. Guujaaw said the title agreement is not something given by the government, but something the Haida have always had. "Our title comes from our ancestry — from our people," he said. **Gaagwiis (Jason Alsop)**, president of the **Council of the Haida Nation**, said this agreement lets Haida people return to making decisions based on their own culture and values, not just on profits or companies' needs. He hopes this marks the start of a better future for everyone on the islands.

Working Together

Some non-Indigenous residents of Haida Gwaii have questions about what the agreement means for things like logging and private property. The BC government has said **private land is protected** and will not be affected. Many local people, like **Dale Lore**, a former mayor of Port Clements, believe the change is positive. "It feels like this was always going to happen," he said. "Now decisions will be made by local people — by us."

A Gift for the Future

When the Haida Nation voted on the agreement, Haana was in Vancouver. She watched the live stream with friends and celebrated with traditional Haida foods — halibut, seaweed, and **k'aaw** (dried herring eggs on kelp). "I'm really excited to see what happens next," she said. "I want to be part of it." Her father, Jaalen, agrees. "Now, instead of fighting, we can use our energy to build our people's strength," he said. For Guujaaw, this moment brings hope. "In my lifetime, we've gone from having no influence to having almost full responsibility for what happens next," he said. "That's a tough job — but a good one."



¹ <https://www.cbc.ca/newsinteractives/features/haida-gwaii-protecting-land-and-culture> (article reworded to be more accessible)

Logging in the Haida Gwaii - Perspectives, and Ethical Judgement

In Social Studies, learning about perspective is important – it helps us to think critically about how **different people and groups can view the same issue** in very different ways. Logging on Haida Gwaii is a complex topic that connects **the environment, economy, culture, and identity** of both Haida and non-Haida people. Below are **eight different perspectives**:

I. Haida Elders and Knowledge Keepers

Perspective: The forests are sacred and must be protected.

Why: The cedar trees are central to Haida life — they're used for totem poles, canoes, homes, and art. The forests also hold the spirits of ancestors. Cutting down too many trees harms both nature and culture.

2 Haida Carvers and Artists

Perspective: Some logging is needed, but only in a careful, respectful way.

Why: Artists need large cedar trees to carve canoes and poles, but they also need those trees to last for future generations.

3. Haida Environmental Activists

Perspective: Stop industrial clear-cut logging completely.

Why: Clear-cutting damages salmon streams, animal habitats, and sacred sites. It goes against Haida laws of balance and respect.

4. Local Loggers and Forestry Workers

Perspective: Logging provides jobs and supports families.

Why: For many residents, logging is one of the few ways to earn a living on the islands. They want to see it done responsibly, not banned.

5. Logging Companies

Perspective: The forest is a resource that can be managed and renewed.

Why: Companies say they replant trees and follow rules to harvest wood safely. They see logging as an important part of the economy.

6. The B.C. Provincial Government

Perspective: Find a balance between economic growth and environmental protection.

Why: The province collects taxes from logging but also must protect wildlife and Indigenous rights.

7. Scientists and Conservationists

Perspective: Protect old-growth forests — they're too rare to replace.

Why: These ancient forests store carbon, clean the air, and support unique species found nowhere else. Once they're gone, they can't be fully replaced.

8. Tourists and Nature Visitors

Perspective: The beauty of Haida Gwaii should be preserved for everyone to enjoy.

Why: Visitors come for the wild forests, wildlife, and culture. Logging can ruin that beauty and harm tourism.

Ethical Judgement:

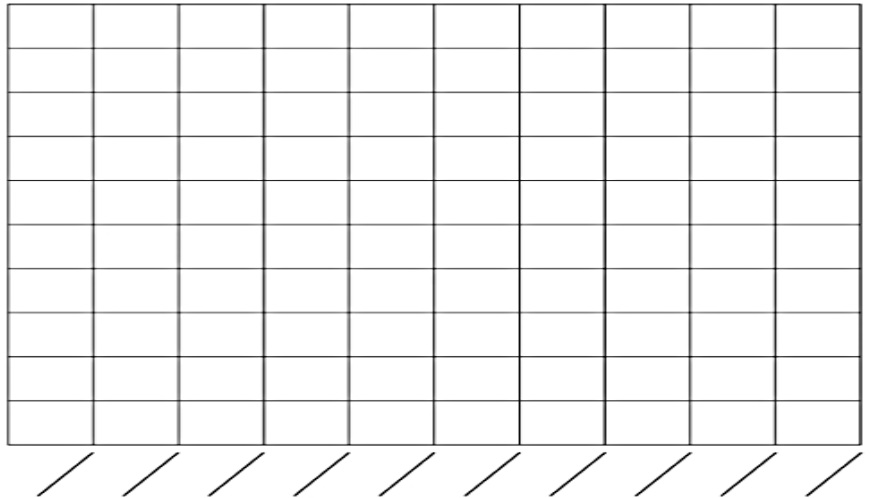
Which perspective do you think is the right one? Why is that? Explain your thinking:

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Math - Bar Graphs

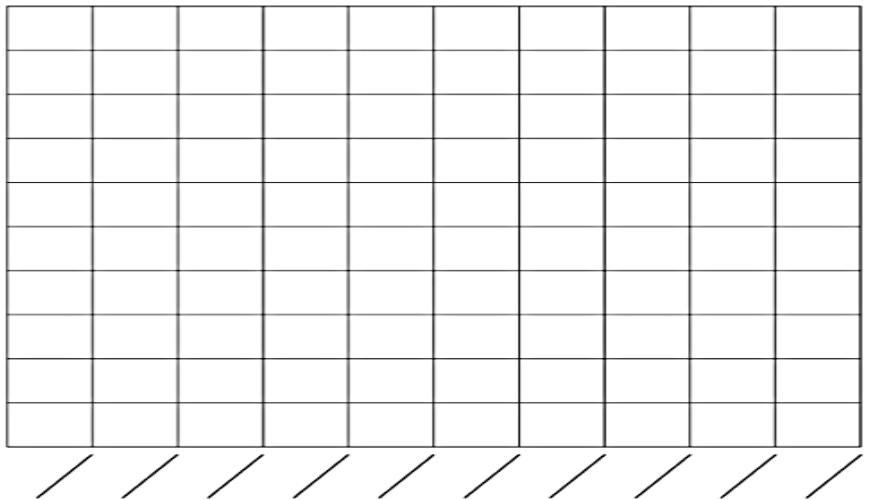
On the Haida Gwaii, there are a variety of types of trees. Use the table below to help you create a bar graph. Remember to include a scale on the left, labels on the bottom, and a title at the top:

Tree Species	% of Forest Cover (approximate)
Western Hemlock	55%
Sitka Spruce	30%
Western Red Cedar	8%
Shore Pine	7%
Yellow Cedar	5%
Red Alder	4%
Lodgepole Pine	3%
Mountain Hemlock	2%
Western Yew	1%
Other	5%



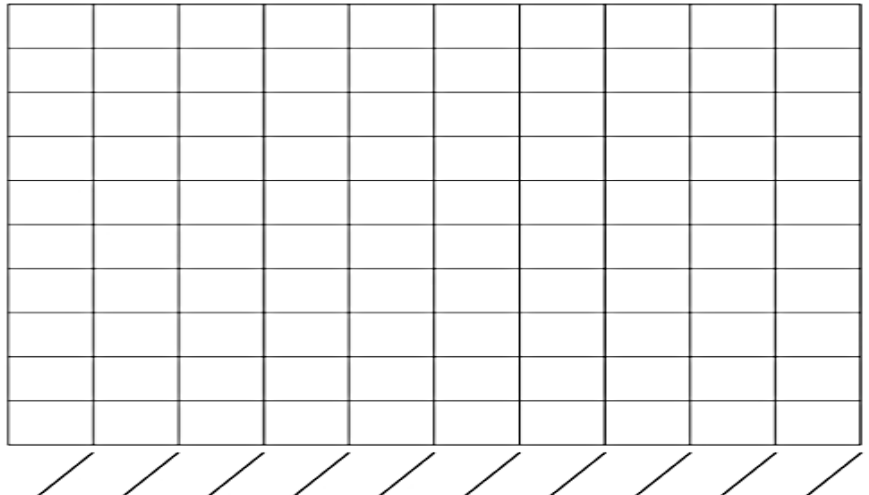
There is a lot of wildlife on the Haida Gwaii. Here is a list of 10 animals found on Haida Gwaii:

Animal	Approximate Population
Black bear	5,000
Black-tailed deer	2,000
Bald eagle	1,500
River otter	1,000
Pine marten	800
Roosevelt elk	500
Harbour seal	400
Pacific salmon	100,000
Great blue heron	200
Northern goshawk	150



There are different types of Salmon on the Haida Gwaii. Here are the approximate percentages:

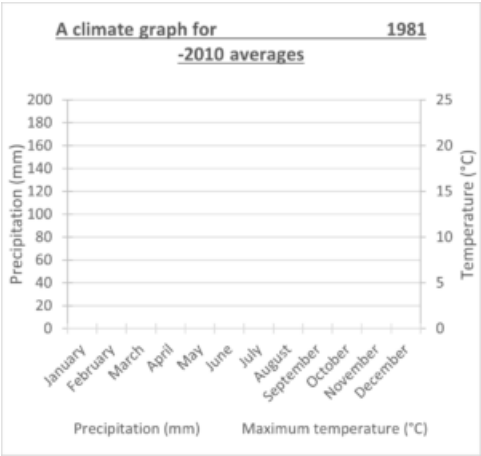
Type of Salmon	Approximate Percentage
Chum	40%
Pink	25%
Coho	15%
Sockeye	10%
Chinook	10%



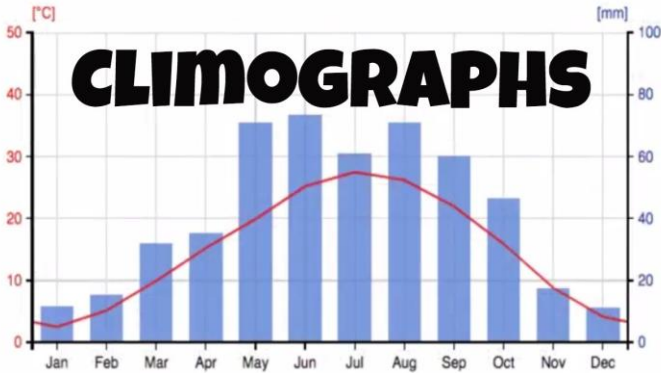
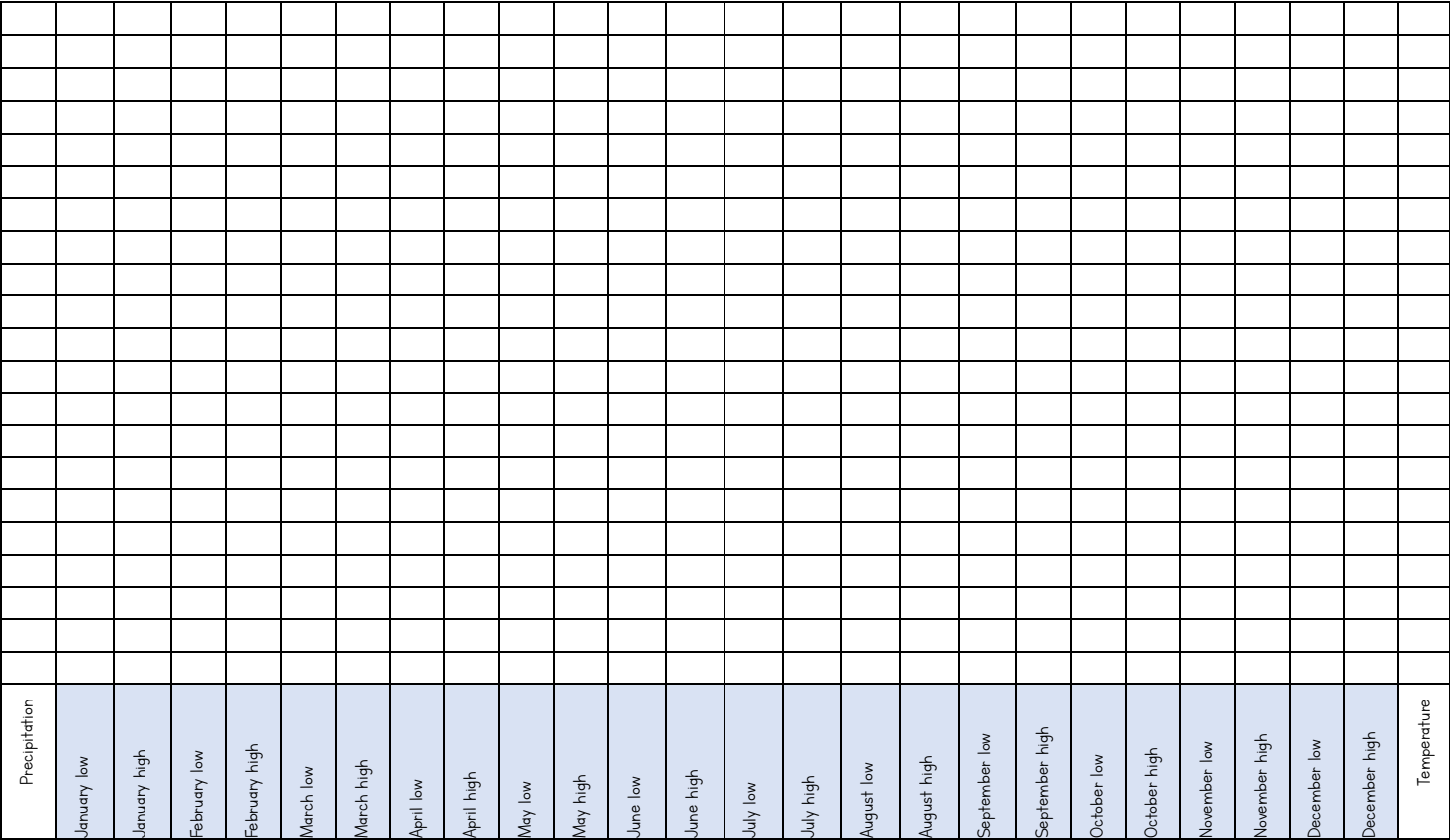
The Haida Gwaii has seasonal weather temperature averages, and precipitation levels. Create a double bar graph (one bar to show the temperature high, one to show the temperature low), and a line graph on top (to show the precipitation). Use the graph to find the data.

Use this sample 'climograph' on the right to guide you.

Create a reasonable scale for the precipitation, and the temperature:



Month	Avg. High Temp (°C)	Avg. Low Temp (°C)	Avg. Precipitation (mm)
January	4°C	3°C	195mm
February	4°C	3°C	150mm
March	5°C	4°C	170mm
April	6°C	4°C	100mm
May	8.6°C	6°C	86mm
June	11.1°C	8.6°C	85mm
July	13.1°C	11.1°C	84mm
August	13.8°C	11.6°C	90mm
September	12.5°C	10.7°C	132mm
October	8.7°C	5.9°C	198mm
November	5.8°C	4.5°C	175mm
December	4.2°C	3°C	179mm



English - Writing

Choose one of the following prompts, and write a create response:

Raven's Adventure Today

- Imagine you are Raven, the trickster bird from the Haida story you read about. Write a story about the mischief you cause on Haida Gwaii today—maybe you interact with humans, play tricks on the animals, or hide a special cedar tree.

A Day in the Life of a Haida Canoe

- Pretend you are a half-carved canoe in the forest. Describe what you see, hear, and feel as you wait to be finished. Do the forest animals visit you? Do humans come to carve you?

Message from the Forest

- Write a letter from a cedar tree, eagle, or black bear to the people of Haida Gwaii. What do you want them to know about protecting the land and animals?

Haida Gwaii Time Travel

- Imagine traveling back to Haida Gwaii 200 years ago. What would you see, hear, and smell? Who would you meet, and what would you learn about the Haida people's life, food, and art?

A Day as a Haida Artist

- Imagine being a young Haida carver or weaver. Write about discovering a new design inspired by the forest, sea, or animals, and the adventure of creating it.

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Social Studies - Geography

Haida Gwaii is a remote **archipelago** (group of islands) of about 150 islands off the coast of British Columbia, Canada. The two largest islands are Graham Island in the north and Moresby Island in the south. Geographically, it features a rugged coastline, mountainous interiors, and dense Pacific temperate rainforests, with a mild, wet climate influenced by the Pacific Ocean. Haida Gwaii is known worldwide as the "Galapagos of the North," a magical place where Haida people have lived since time immemorial.

There are approximately **16 sub species of black bear** in Canada. The black bears on the Haida Gwaii, are different from the black bears that you will find in Chilliwack and Port Coquitlam.

The black bears on the Haida Gwaii are called "*Ursus americanus carlottae*" (the Science name). "*Ursus americanus altifrontalis*" is the scientific name for the Olympic black bear, a **subspecies** of the American black bear found in the Pacific Northwest of North America. Different subspecies of black bear exist because of **adaptation to different environments over long periods of time**. Here is how animals change over time:

1. Geographic separation

- Bears that live in **different regions** (like islands, mountains, or forests) often **don't mix with each other**.
- Over many generations, these separate populations develop **unique traits** suited to their home.

2. Adaptation to local food

- Bears in different areas eat **different foods**.
 - Coastal bears may eat **fish and shellfish**,
 - Inland bears may eat more **berries, nuts, and plants**.
- Their **size, strength, and even behavior** can change depending on what food is available.

3. Climate and environment

- Bears living in **colder areas** may grow **thicker fur and gain more fat** for winter.
- Bears in **warmer areas** may be **smaller and more active** to deal with heat.

4. Island populations

- Islands like Haida Gwaii often produce **special subspecies**, like the Haida Gwaii black bear, because the population is **isolated** and has to survive on **limited resources**.



Ursus americanus carlottae

Range: Haida Gwaii archipelago (formerly the Queen Charlotte Islands), Canada.

Description: Larger than mainland black bears and regarded as the largest subspecies of the American black bear with a huge skull and molars, and found only as a black colour phase with a tan muzzle and often a white v-shaped chest blaze.



Ursus americanus altifrontalis

Range: North American Pacific northwest coast from central British Columbia southwards to northern California and inland to the tip of northern Idaho and British Columbia.

Description: Medium sized black bear; larger than the adjoining populations of California black bear and Cinnamon black bear.



Black Bear Subspecies Reflection Questions:

How might the life of a black bear living in Haida Gwaii, be different from the life of a black bear living inland in BC?

Your experience of 'place' is going to feel different from someone else's. How would your experience of 'place'² feel different, if it included more black bears?

If you were designing a protected area for Haida Gwaii black bears, what would be most important to include?

How does learning about different subspecies of bears help us understand the environment and the land they live on?

Of the 4 reasons listed for change in a bear population, which one do you think is the one that will cause the most amount of change? Why is that?

² Place is any environment, locality, or context with which people interact to learn, create memory, reflect on history, connect with culture, and establish identity. The connection between people and place is foundational to First Peoples perspectives of the world.

Core Competency - Creative Thinking

"I can get new ideas or reinterpret others' ideas in novel ways."

"Creative Thinking involves the generation of ideas and concepts that are novel and innovative in the context in which they are generated, reflection on their value to the individual or others, and the development of chosen ideas and concepts from thought to reality."

People who think creatively are curious and open-minded, have a sense of wonder and joy in learning, demonstrate a willingness to think divergently, and are comfortable with complexity. A creative thinker reflects on existing ideas and concepts; uses imagination, inventiveness, resourcefulness, and flexibility; and is willing to take risks to go beyond existing knowledge.”

Think about what you learned about the different subspecies of black bears. If you were to design an animal refuge for injured / orphaned / sick black bears, what would that animal refuge look like? Would you have all 16 different sub species of black bears in the same area? Would they be separated? What would be in their enclosures? Draw your deign below, and then explain:

Design:

[illegible]