

CURRENT TOPICS IN FIRST NATIONS, MÉTIS AND INUIT STUDIES

Cluster 2: A Profound Ambivalence: First Nations, Métis and Inuit Relations with Government

Suggested Time Allotment for Cluster 2: 40%

Learning Experience 2.1: Setting the Stage: Economics and Politics

Targeted Enduring Understandings

- First Nations, Métis and Inuit peoples share a traditional worldview of harmony and balance with nature, one another, and oneself.
- First Nations, Métis and Inuit peoples represent a diversity of cultures, each expressed in a unique way.
- Understanding and respect for First Nations, Métis, and Inuit peoples begin with knowledge of their pasts.
- Current issues are really unresolved historical issues.
- First Nations, Métis and Inuit peoples want to be recognized for their contributions to Canadian society and to share in its successes.

Essential Questions:

Big Question:

How would you describe the relationship that existed among indigenous nations and between indigenous nations and the European newcomers in the era of the fur trade and the pre-Confederation treaties?

Focus Questions:

1. How did indigenous nations interact?
2. How did First Nations conception of treaties differ from that of the Europeans?
3. What were the principles and protocols that characterized trade between indigenous nations and the traders of the Hudson's Bay Company?
4. What role did indigenous nations play in conflicts between Europeans on Turtle Island?

Background

Before the arrival of the Europeans, First Peoples were self-determining nations. Governance among First Peoples ranged from occasional leadership as might occur in a small hunting group to the complex structure of the Haudenosaunee (Iroquois) Confederacy. Clans played a role in governance as, for example, in the Haudenosaunee Grand Council of Chiefs, the chiefs representing various nations are clan leaders. Traditionally, decisions were arrived at through discussion and consensus. Women played a prominent role, e.g. in the Haudenosaunee Confederacy, clan mothers chose the *sachems* (chiefs).

First Peoples traded amongst each other for goods they would otherwise be unable to attain. An archaeological dig at the Forks in Winnipeg revealed the remains of a meeting place hundreds of years old in which many nations came together. Artifacts included fragments of

pottery from what is now North Dakota, Minnesota, Northwestern Ontario and Central Manitoba, evidence of a widespread trading network.

Conflict was not an uncommon occurrence among First Peoples, although the concept and practice of armed conflict among First Peoples differed from that of European nations. Sometimes conflict occurred over territory. For example, one group might stray into another's hunting territory. Raids were a means to acquire goods such as horses or prisoners. Sometimes conflict was a matter of honour. Armed conflict was usually a seasonal activity and seldom a protracted affair. There were numerous examples of military alliances among First Nations, e.g. the Siksika (Blackfoot) Confederacy.

The *Report of the Royal Commission on Aboriginal Peoples* describes the early period of co-existence between First Peoples and the European newcomers as "Nation to Nation Relations". First Nations were often military allies of the European newcomers. For example, the Wendat (Huron) people became early allies of the French. The Haudenosaunee (Iroquois) Confederacy was an ally of the British against the French. In the War of 1812, some nations within the Confederacy supported the British, others were allies of the Americans. After the war, the Kanien'kehaka (Mohawk) people and other former allies were granted lands by the British to replace those lost to the Americans.

Trade between Europeans and First Nations, Métis and Inuit peoples formed the basis of their relationship from the 16th to the 19th century. Trade with Europeans was a continuation of the practice among indigenous nations. Trade was not a matter of exploitation by one side or the other but a mutually beneficial relationship. Indigenous peoples welcomed European goods such as kettles, knives and guns. European traders would not have survived in the (to them) hostile environment of Turtle Island or traded successfully for the furs and other goods they coveted without the knowledge, skills and cooperation of First Nations, Métis and Inuit peoples.

From the 17th to the 20th century, First Nations concluded numerous treaties with the European newcomers. An early example is the Two-Row Wampum Treaty concluded between the Haudenosaunee Confederacy and the Dutch. The Two-Row Wampum Treaty belt (wampum belts recorded significant historical events) depicted the relationship between the Haudenosaunee and the Dutch colonists. The belt consists of two parallel rows of purple shells separated and surrounded by white shells. The purple rows symbolized the two nations, each of whom would pursue separate and parallel lives, neither interfering with the sovereign rights of the other.

Various peace and friendship treaties were concluded in the 17th century in the Atlantic region between First Nations and newcomers. As European settlement expanded westward, the Robinson Treaties were concluded with the Anishinaabe people around Lake Superior and Lake Huron in the 1850s. These treaties, along with the protocols established between indigenous nations and the Hudson's Bay Company in Rupert's Land (the territory controlled by the Hudson's Bay Company according to the 1670 Royal Charter) became the model for the Numbered Treaties signed between 1871 and 1921. These various treaty agreements were conducted on a nation-to-nation basis, each side recognizing a mutual sovereignty.

In eastern Canada, the era of mutual equality came to an end after the War of 1812 when the British no longer required the military support of their First Nations allies. Further west, numerous factors brought about a shift in relations from one of equality to domination by the settler society. Diseases such as smallpox resulted in a drastic decrease in the population of First Nations. The disappearance of the great bison herds upon which the economies of the nations depended, led to the realization by their leaders that the old ways were dying and new means must be found to survive. The relationship between First Nations, Métis and Inuit peoples and the settler society was no longer based on trade or alliance. Indigenous nations were increasingly seen as obstacles to the acquisition of land and other resources. The Numbered Treaties were the last instance in which relations between the settler society and First Nations were conducted (in principle) on a nation-to-nation basis until the current era

which is characterized by the Royal Commission on Aboriginal Peoples as "Stage Four: Renewal and Renegotiation".

Winter Counts

Winter counts were a traditional form of record keeping practised by some prairie Nations including the Piikani (Peigan), the Siksika (Blackfoot) and the Dakota (Sioux). A winter count consisted of a single image, typically painted on hide, which represented a significant, memorable or widely known event that had occurred over the course of a year. Winter counts were supplemented by more extensive oral histories. The image on hide was intended as a mnemonic device (recall aid) to trigger the memory of the record keeper.

This "count" is intended as background information. It includes some of the major events relevant to the focus of this LE. Many of these events are explored in subsequent clusters. Like a winter count, this list does not include every event of significance that could be listed. Teachers may choose to share and discuss the list with students as an activating strategy.

In the acquiring and applying strategies that follow, students are asked to research and create a winter count representing an issue explored in this LE.

Nation to Nation: Indigenous Peoples

- Economic Alliances among various First Peoples
- Five Nations Confederacy 1500s
- Blackfoot Confederacy
- Great Law of Peace (Haudenosaunee) 1701
- Six Nations Confederacy 1722

Nation to Nation: Indigenous Peoples and Europeans

- Two Row Wampum 1613
- Hudson's Bay Company Charter concerning relationship with indigenous peoples 1670
- Peace and Friendship Treaties 1700s
- Royal Proclamation of 1763
- Jay Treaty 1794 **Note:** *Although this treaty affirmed the right of First Nations to cross the international border freely within their traditional territories, the Jay Treaty was an agreement between the British Crown and the American government.*
- First Peoples military alliances with French, British and Americans to early 1800s
- Selkirk Treaty 1817
- Robinson Treaties 1850
- British North America Act 1867

How to select content for this LE:

Teachers may select content for this LE from the above list, or may begin with a current issue or event.

Based upon students' prior knowledge, interests and needs, as well as available resources and time, the learning experience may be approached in a variety of ways:

- *the entire class may focus on a study of the same development or event;*
- *groups of students may engage in a study of the same event, either student-selected or as assigned by the teacher;*
- *individual students may conduct inquiry on a particular event or development;*
- *small groups may study a selected topic and share their learning in the context of a cooperative project.*

The electronic, print and audio-visual resources suggested in the strategies are listed at the end of each Learning Experience.

Glossary:

Appendix E – Glossary defines many of the terms integral to the understanding of current topics in First Nations, Métis and Inuit studies. Language and terminology are important elements when studying the histories, cultures and issues facing First Nations, Métis and Inuit peoples. See SFAL 6.31 – 6.36 for vocabulary strategies.

Upon completion of this LE, students will have encountered many or all of the following terms:

- British North America Act
- common law
- Constitution
- covenant
- Crown
- First Peoples
- inherent Rights
- paternalism
- pre-contact
- protocol
- Royal Proclamation
- sovereignty
- treaty

Notes regarding assessment:

A variety of assessment strategies should be integrated throughout the learning experience, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The applying phase of the learning experience includes suggested strategies for assessment *of* learning. **These suggested assessment strategies are indicated in bold and with the ✓ symbol.**

Suggested Activating and Assessment Strategies

Select one or more of the following suggested strategies to assess students' prior knowledge, to identify gaps or misconceptions, and to make lesson-planning decisions. Activating strategies allow students to generate questions to guide and motivate inquiry.

1. Students discuss the Word Splash BLM 2.1.1 "First Peoples' Traditional Worldview" and in small groups create a similar word splash that reflects the worldview of their particular culture or that of the Canadian mainstream. Students add their word splash to their portfolios.
2. In pairs or small groups, students complete BLM 2.1.2 "European Worldview True or False" and add to their portfolios.
3. Students complete BLM 2.1.3 "Pre-European Contact Map of North America". Students record their responses in their learning logs. **Note:** *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*
4. Students view a video such as *The Other Side of the Ledger: An Indian View of the Hudson's Bay Company*, which presents a First Nation's perspective on the sale of Rupert's Land to the Dominion of Canada by the Hudson's Bay Company. Students complete BLM 2.1.4 "Rupert's Land and North American". Students record their responses in their learning logs. **Notes:** *Rupert's Land was sold for 300,000 pounds to Canada. In addition, the HBC received one-twentieth of arable lands included in the sale and retained their network of trading posts. Depending on the method of calculation, 300,000 1869 British pounds would be worth between approximately 40 – 800 million 2008 Canadian dollars. Students may wish to research the methods for calculating the value of past currency in today's dollars. Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*
5. Students brainstorm meanings for the words "treaty", "covenant" and "contract" and discuss why people or nations enter into treaties, covenants or contracts. Students record their definitions and ideas in their learning logs. **Note:** *Students may need a prompt, e.g.*

putting the word in context.

6. Students take part in the teacher-directed activity TN 5 "Ink Blots". **Notes:** *This strategy demonstrates that everyone sees the world from a unique perspective, something which is of particular relevance in the debate over the meaning and scope of treaties. Copyright clearance for this TN has not yet been obtained. The source of the TN is referenced at the end of this Learning Experience under Suggested Resources.*

Suggested Acquiring and Assessment Strategies

Select one or more of the following suggested strategies to engage students in inquiry, using primary and secondary sources, and to assess their research skills.

1. Students use print, electronic, and audio-visual resources to research the history of three indigenous nations reflecting a geographic/cultural diversity, e.g. Haida, Haudenosaunee (Six Nations) and Siksika (Blackfoot). Students may organize their research under the following headings:
 - Geographic Area
 - Traditional Economy
 - Family
 - Governance – Leadership, Clans, Totems, Political Alliances/ConfederaciesStudents record their findings in their learning logs. **Note:** *See Applying No. 6 for a follow-up strategy.*
2. Students use print and electronic resources to research the *Royal Proclamation* of 1763, its provisions, intentions and continuing significance. Students record their findings in their learning logs. **Notes:** *Historian J. R. Miller in *Lethal Legacy: Current Native Controversies in Canada* describes the Royal Proclamation of 1763 as "the single most important document in the long history of Canadian treaty making" (p.117). See Applying No. 7 for a follow-up strategy.*
3. Using a jigsaw strategy, students use print and electronic resources to research the following topics:
 - Two Row Wampum
 - Five Nations Confederacy
 - Robinson Treaties
 - Blackfoot Confederacy
 - Peace and Friendship Treaties
 - Selkirk TreatyStudents organize their research under the headings: event, participants, date, purpose, and significance and record their findings in their learning logs.
4. Students use print, electronic and human resources to research trade among indigenous nations and between indigenous nations and Europeans. Research topics may include:
 - The roles of indigenous peoples as middlemen in the fur trade, e.g. *Nehiyawak* (Cree) and *Nakoda* (Assiniboine) in Rupert's Land
 - Trade from the European perspective (objectives, means of obtaining objectives, alliances with indigenous nations, ethics)
 - The effects of the acquisition of trade goods on indigenous peoples, e.g. muskets, horses, metal goods
 - The effect on the economic activities of indigenous peoples, e.g. some indigenous peoples shifted economic focus to include trapping in order to acquire furs for trade
 - The origins of the Métis Nation in the fur tradeStudents record their findings in their learning logs. **Note:** *See Applying No. 3 and Applying No. 4 for follow-up strategies.*
5. Students research the archaeological discovery of a meeting place at The Forks in Winnipeg through print resources, e.g. *Crossroads of the Continent: A History of the Forks of the Red and Assiniboine Rivers*, electronic resources and/or a visit from an Elder knowledgeable about this event. Research may include a field trip to the Forks and/or the Museum of Man and Nature to consult an archaeologist or other expert. Students record their findings in their learning logs. **Notes:** *Around 1990, archaeologists digging at the forks of the Red and Assiniboine Rivers discovered a site that had been previously described to them by First Nations Elders. The Elders indicated that a Peace Meeting that*

brought together over eight nations, had been held at the Forks more than 500 years ago. The information about this meeting had been passed down through oral tradition. See *Applying No. 2* for a follow-up strategy.

6. Students use print and electronic resources to research military alliances among indigenous nations and between indigenous nations and Europeans from the 16th–19th century, e.g. the Odawa (Ottawa) and the Anishinaabe (Ojibwe), the Kanien'kehaka (Mohawk) and the British, the Wendat (Huron) and the French, and the Haudenosaunee nations on either side of the American War of Independence. Students record their findings in their learning logs.
7. Students listen to an Elder who has been invited to the class to discuss the role and significance of ceremony in First Nations' treaty-making. Students complete a reflection journal entry. **Note:** See TN6 "Interviewing Elders: Guidelines".

Recurring, Long Term Acquiring Strategies:

Note: *The following strategies recur in every Learning Experience.*

8. **Biographies:** Students use print and electronic resources to research an historic pre-Confederation treaty-maker. Students may choose one of Dekanawideh (The Peace Maker), Jean Baptiste Cope, Chief Peguis or other historic figures of the student's choice (in consultation with the teacher) and their role in pre-Confederation treaty-making. Students record their findings in their learning logs. **Note:** See *Applying No. 8* for follow-up strategy.
9. **Media:** Students collect articles, features, etc. from a wide variety of media sources on topics concerning First Nations, Métis, Inuit or other Indigenous peoples for research and/or display in the classroom or school. **Note:** See *BLM G.1 "Media Scrapbook Analysis Outline"*.
10. **Winter Counts:** Students use print and electronic resources to research one event significant to this LE and record their findings in their learning logs. **Note:** See *Applying No. 12* for a follow-up strategy.

Suggested Applying and Assessment Strategies

Select one or more of the following suggested strategies to allow students to apply and reflect on their learning, and to assess their knowledge and skills.

1. **Students role-play treaty making between two indigenous nations negotiating trade and/or military alliance.** ✓ Students add their scripts to their portfolios. **Note:** *Prior to contact with the Europeans, First Peoples on Turtle Island regulated the sharing and exchange of natural resources through treaties, trade relationships and military alliances among their sovereign and self-governing nations.*
2. **Students create a poster to advertise the Peace Meeting at the Forks based on their research findings. Students display their posters in a gallery walk.** ✓ Students add their posters to their portfolios.
3. Students create a profile of the life of a European trader of the times using the information gathered in their research on the trade between indigenous peoples and the Europeans. **Students write a letter about their experiences in the new land, the fur trade and the customs of the indigenous peoples.** ✓ Students add their letters to their portfolios.
4. **Students create and present a story about the fur trade era that might have been told to an indigenous community by an Elder.** ✓ Students may enhance their story through the use of lighting, setting, sound and costume. Students add their story to their portfolios. **Note:** *In First Peoples' cultures, oral tradition recorded and transmitted history, taught and entertained.*
5. Using *BLM 2.1.5 "Fur Trade Game"*, students create a board game based on the fur trade. **Students present and demonstrate their game.** ✓ **Note:** *In this strategy, students plan, design, present and demonstrate a board game relevant to their study of pre-confederation fur trade. The creation or refinement of a game, such as the one described here, allows students to develop and apply:*
 - research and planning skills
 - co-operative skills

- creativity
- writing and communication skills

This game may serve as a model for the creation of other games to be used as strategies in subsequent Learning Experiences.

6. **Students create a PowerPoint presentation or a poster on the three historic cultures that were researched during the acquiring phase.** ✓ Students add their presentations or posters to their portfolios. **Note:** See TN 1 "Creating a Poster".
7. **Students create a radio advertisement that could have been aired on Radio New France (Motto: "All the News that's Fit to Proclaim!") in 1763 to advertise the Royal Proclamation to both the indigenous and European nations.** ✓ Students add CDs or print copies of their advertisements to their portfolios.

Recurring, Long Term Applying Strategies:

Note: *The following strategies recur in every Learning Experience.*

8. **Biographies: Students present their research information from Acquiring No. 8 in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic art, poem, song, etc.** ✓ Students add their presentations to their portfolios.
9. **Celebration of Learning: Note:** *Teachers may wish to make the Cluster 5 "Celebration of Learning" projects a recurring, long-term strategy. In order to maximize project presentation time in Cluster 5, teachers may wish to dedicate student time to complete the activating and acquiring stages before beginning Cluster 5. Celebration of Learning will appear as a strategy under both Activating and Acquiring in Clusters 2, 3, and 4. See L.E. 5.1 "Celebration of Learning" and BLM 5.1.1 "Suggested Final Project Options: Celebration of Learning".*
10. **Service Learning:** Students are engaged in one of four stages of a service learning project: preparing, planning, putting into action or reviewing, reflecting and demonstrating. **Notes:** See TN 2 "Service Learning" and BLMs G.3 "Choosing a Service Learning Project", G.4 "Making It Happen", and G.5. "Reflecting on Our Service Learning". *Copyright clearance for these BLMs has not yet been obtained. The source for TN 2 and the BLMs is referenced at the end of this Learning Experience under Suggested Resources.*
11. **Talking Circle: Students discuss some of the ways that indigenous people are unique in Canada.** ✓ Students complete a reflection journal entry.
12. **Winter Counts: Students create a winter count (a symbolic, pictorial representation) of the event researched in Acquiring No. 10 including an explanation of the event and why they chose it.** ✓ Students add the winter count to their portfolios.

Suggested Resources:

Note: *The IRU number following descriptions of the resources refers to the Call Number for that resource and indicates that the resource is available from the **I**nstructional **R**esources **U**nit Library of Manitoba Education, Citizenship and Youth.*

Activating No. 3

- **Map – "The First Nations".** *The Encyclopaedia of the First Peoples of North America.* Green, Rayna and Fernandez, Melanie. Greenwood Books/Douglas and McIntyre, 1999, p. viii. IRU 970.4 G74

Activating No. 4

- **The Other Side of the Ledger: An Indian View of the Hudson's Bay Company.** National Film Board of Canada. National Film Board of Canada, Montreal, 1972. Presents an articulate denial of many facets of the traditional version of Canadian history on the occasion of the Hudson's Bay Company's 300th anniversary. Narrated by George Manuel, president of the National Indian Brotherhood. Grades 7-12. IRU #0637

- **Map – Figure 14 “Rupert’s Land and North America”.** *Knots in a String*. Brizinski, Peggy. University Extension Press, Extension Division, University of Saskatchewan, 1993, p. 84. IRU 971.00497 B75 1993

Activating No. 7

- **Activity – “Ink Blots”.** *The NESAs Activities Handbook for Native and Multicultural Classrooms* (Volume 1). Sawyer, Don and Green, Howard. The Tillicum Library, 1984, pp. 17-19. IRU 371.9797 S39

Acquiring No. 5

- **Crossroads of the Continent: A History of the Forks of the Red and Assiniboine Rivers.** Huck, Barbara, Ed., Heartland Associates, Inc., Winnipeg, 2003. IRU 971.2743 C76

“This is the first popular history of The Forks, including the fascinating underlying geology of Winnipeg, with its sinkholes and underground caverns, and the role of The Forks as a continental crossroads for millennia.

For years, archaeologists have literally been digging up stories at The Forks, piecing together our past. *Crossroads of the Continent* tells this engrossing story beginning with the geology, paleontology and glacial history of The Forks and surrounding area. Chapters on the aboriginal, fur trade, settlement and railroad histories, including the establishment of Winnipeg follow. “The Forks Today” will conclude with sections on the recent developments and events at the site.” Heartland Associates Publishing and Communications. <http://www.heartlandbooks.com/books/crossroads.htm>

Applying No. 9

- **Our Words, Our Ways: Teaching First Nations, Métis and Inuit Learners.** Alberta Education. Aboriginal Services Branch and Learning and Teaching Resources Branch, Alberta Education, 2005, Chapter 5 Page 104 – 109, Appendix 18: “Choosing a Service Learning Project”, Appendix 19: “Making It Happen”, and Appendix 20: “Reflecting on Our Service Learning.” ISBN 0-7785-4313-7
http://www.education.gov.ab.ca/k_12/curriculum/OurWords.asp

CURRENT TOPICS IN FIRST NATIONS, MÉTIS AND INUIT STUDIES

Cluster 2: A Profound Ambivalence: First Nations, Métis and Inuit Relations with Government

Suggested Time Allotment for Cluster 2: 40%

Learning Experience 2.2: As Long as the Rivers Flow: The Numbered Treaties

Targeted Enduring Understandings

- Understanding and respect for First Nations, Métis, and Inuit peoples begin with knowledge of their pasts.
- Current issues are really unresolved historical issues.
- First Nations, Métis and Inuit peoples want to be recognized for their contributions to Canadian society and to share in its successes.

Essential Questions:

Big Question:

What is the meaning and significance of the statement: "We are all treaty people."?

Focus Questions:

1. What are the numbered treaties?
2. Why did First Nations and Canada enter into treaties?
3. How do First Nations and government perspectives about treaties differ?
4. How did the treaties benefit Canada?
5. What are the unresolved issues concerning treaties?
6. Why are treaties important today?

Background

One of the most misunderstood developments in the long colonial relationship between First Nations and Canada is the Numbered Treaties entered into between 1871 and 1921.

First Nations and government viewpoints concerning the treaties are at odds in many significant ways. These differences arise from a number of factors. Indigenous cultures are based on oral traditions while European cultures are literate. First Nations draw their understandings of the treaties from oral accounts that were preserved and transmitted through the generations. From a First Nations' viewpoint, what was said was more important than what was written in the treaty documents. From a Canadian point of view, it is the written text of the treaties that is paramount. Based on "outside promises" (agreements made orally but never written into the treaties), First Nations believe that Canada has failed to live up to or to acknowledge the terms of agreement. A second major obstacle to a mutually satisfactory understanding of the treaties is the issue of language and interpretation. Most of the First Nations treaty negotiators spoke no English. However, negotiations were carried on in English and translation was at times inadequate, especially considering the complicated legalese in which the treaties were written.

First Nations and the Canadian treaty commissioners had a fundamentally differing conception of the nature of a treaty. In the European tradition, treaties were contracts, often short-term and often broken. First Nations signified their conception of the treaties as sacred covenants by the inclusion of the pipe ceremony upon agreement.

At the time of the Numbered Treaties, First Nations recognized that their old way of life was no longer viable. The appearance of steam ships threatened the role of First Nations who worked freighting goods in the fur trade. With the disappearance of the bison, First Nations of the western prairie region needed a new means of survival for their cultures. Although there were many doubts about the wisdom of entering into treaties, ultimately the peoples recognized that there were few alternatives that would ensure the future for the next generations. They negotiated for the best deal that they could get, asking for such provisions as a school on the reserve, implements and training in order to practise agriculture, a guarantee of assistance in hard times and provisions for medical care. The treaties were presented to First Nations as a bounty above and beyond the way of life they had always practised including their right to hunt and fish within their traditional territories.

From a Canadian point of view, the treaties were seen as a necessary step in extinguishing title to land desired for settlement. One of the key features of the treaties was the creation of reserves, relatively small areas of land on which First Nations would settle and assimilate the values and customs of the European colonists. Through negotiation, Canada avoided the conflict that characterized western expansion in the United States and that proved so costly in money and bloodshed.

The treaties were never honoured by Canada. Even as the Numbered Treaties were being negotiated, the Canadian government enacted the *Indian Act* in 1876, a piece of legislation that was intended to assimilate First Nations while controlling every aspect of their lives. The act was written and passed without First Nations' input or agreement.

The recognition of treaty rights in the *Constitution Act* of 1982, in addition to several other political and social developments, has led to a re-examination and reinterpretation of the importance and relevance of treaties today. Increasingly, it is recognized that treaties are living documents that have benefited all Canadians and that, if honoured in the spirit presented to First Nations by government negotiators and understood by First Nations' signatories, the treaties can be a viable basis for a sustainable relationship between First Nations and Canada.

Winter Counts

Winter counts were a traditional form of record keeping practised by some prairie Nations including the Piikani (Peigan), the Siksika (Blackfoot) and the Dakota (Sioux). A winter count consisted of a single image, typically painted on hide, which represented a significant, memorable or widely known event that had occurred over the course of a year. Winter counts were supplemented by more extensive oral histories. The image on hide was intended as a mnemonic device (recall aid) to trigger the memory of the record keeper.

This "count" is intended as background information. It includes some of the major events relevant to the focus of this LE. Many of these events are explored in subsequent clusters. Like a winter count, this list does not include every event of significance that could be listed. Teachers may choose to share and discuss the list with students as an activating strategy.

In the acquiring and applying strategies that follow, students are asked to research and create a winter count representing an issue explored in this LE.

Legislation

- *Royal Proclamation* 1763
- *Pre-Confederation treaties*
- *British North America Act (Constitution Act)* 1867
- Numbered Treaties 1871 - 1921

- *Indian Act 1876*

Key Events

- Disappearance of bison from western plains
- Threat of American annexation of Rupert's Land
- Sale of Rupert's Land to Dominion of Canada from HBC 1869
- Creation of Manitoba 1870
- Creation of British Columbia 1871
- Construction of CPR
- Influx of Canadian/American/European settlers to prairies 1870s to early 1900s
- Discovery of mineral resources in northern Canada

The Numbered Treaties

- Treaty One (southern Manitoba) 1871
- Treaty Two (southern Manitoba, southeastern Saskatchewan) 1871
- Treaty Three (northwestern Ontario, southeastern Manitoba) 1873
- Treaty Four (southern Saskatchewan, parts of southeastern Manitoba, part of southeastern Alberta) 1874
- Treaty Five (central and northern Manitoba, parts of central Saskatchewan) 1875
- Treaty Six (central Saskatchewan and Alberta) 1876
- Treaty Seven (southern Alberta) 1877
- Treaty Eight (northern Alberta, parts of northern B.C., part of northwestern Saskatchewan and the Northwest Territories) 1899
- Treaty Nine (northern Ontario) 1905/6
- Treaty Ten (eastern Northwest Territories) 1906
- Treaty Eleven (western Northwest Territories, parts of southeastern Yukon) 1921

Towards Implementation

- Establishment of the Office of the Treaty Commissioner in Saskatchewan 1990
- Establishment of the Treaty Relations Commission of Manitoba 2006

How to select content for this LE:

Teachers may select content for this LE from the above list, or may begin with a current issue or event.

Based upon students' prior knowledge, interests and needs, as well as available resources and time, the learning experience may be approached in a variety of ways:

- *the entire class may focus on a study of the same development or event;*
- *groups of students may engage in a study of the same event, either student-selected or as assigned by the teacher;*
- *individual students may conduct inquiry on a particular event or development;*
- *small groups may study a selected topic and share their learning in the context of a cooperative project.*

The electronic, print and audio-visual resources suggested in the strategies are listed at the end of each Learning Experience.

Glossary:

Appendix E – Glossary defines many of the terms integral to the understanding of current topics in First Nations, Métis and Inuit studies. Language and terminology are important elements when studying the histories, cultures and issues facing First Nations, Métis and Inuit peoples. See SFAL 6.31 – 6.36 for vocabulary strategies.

Upon completion of this LE, students will have encountered many or all of the following terms:

- adhesions

- assimilation
- BNA Act
- colonialism
- contract
- covenant
- Indian title
- outside promises
- Pipe Ceremony
- pre-contact
- Royal Proclamation 1763
- *sui generis*
- treaty

Notes regarding assessment:

A variety of assessment strategies should be integrated throughout the learning experience, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The applying phase of the learning experience includes suggested strategies for assessment *of* learning. **These suggested assessment strategies are indicated in bold and with the ✓ symbol.**

Suggested Activating and Assessment Strategies

Select one or more of the following suggested strategies to assess students' prior knowledge, to identify gaps or misconceptions, and to make lesson-planning decisions. Activating strategies allow students to generate questions to guide and motivate inquiry.

1. Students take part in the teacher-directed activity TN 7 "The Colonialism Game" then complete a reflection journal entry. **Notes:** *This strategy has several goals which enable students to experience the effects of colonialism upon colonized peoples. Copyright clearance for this TN has not yet been obtained. The source of the TN is referenced at the end of this Learning Experience under Suggested Resources.*
2. Students view and discuss a video about Manitoba treaties such as *Sagkeeng Treaty 1* or *Seyisi Dené Treaty 5* produced by the Manitoba First Nations Education Resource Centre, *Through the Eyes of the Elders* or *Treaties* produced by Lisa Meeches. In small groups, students create a list of the issues presented in the video and record the issues in their learning logs. **Note:** *See Applying No. 3 for a follow-up strategy.*
3. With a partner, students complete BLM 2.2.1 "Treaty Areas and Locations of First Nations in Manitoba" and complete a reflection journal entry in response to the comparison. **Note:** *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*
4. Students play charades using the word list in BLM 2.2.2 "Treaty Charade" which features terminology from the written text of the treaties. Students complete a reflection journal entry. **Notes:** *This activity highlights the fact that First Nations never understood much of the legal language of the treaties. A variation could also be played with the help of a speaker of a language unknown to the students and an interpreter. See Applying No. 4 for a follow-up strategy.*
5. Students read and discuss BLM 2.2.3 "The Crown Initiated the Treaties? Says Who?". Students complete a reflection journal entry in response to the question, "Why should it matter who initiated the numbered treaty process?".

Suggested Acquiring and Assessment Strategies

Select one or more of the following suggested strategies to engage students in inquiry, using primary and secondary sources, and to assess their research skills.

Teachers may wish to focus on the "Manitoba" treaties. Treaties 1, 2 and 5 are the major treaties involving Manitoba First Nations. Treaties 3, 4, 6 and 10 include some Manitoba First Nations.

1. Students listen to an Elder who has been invited to the class to discuss the treaties and how they affect life for First Nations people. Prior to the visit, students prepare questions that may be discussed during the presentation. Students record key points in their learning logs. **Notes:** See TN 6 "interviewing Elders: Guidelines". See Applying No. 3 for a follow-up strategy.
2. Individually or in pairs, students complete BLM 2.2.4 "Understanding Treaties and the Treaty Relationship" (RCAP). Students add their analysis to their portfolios. **Notes:** *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources. See Applying No. 4 for a follow-up strategy.*
3. Students use print, electronic and audio-visual resources to research the practices and protocols of the fur trade between Europeans and indigenous nations (e.g. the giving of gifts to First Nations) that were carried over into the numbered treaty process. What was the significance of these practices and protocols to the First Nations who signed the numbered treaties? Students record their findings on BLM 2.2.5 "Symbolism and Significance in the Numbered Treaty Process" and add the sheet to their portfolios.
4. Students use print and electronic resources to research and create a spreadsheet comparing the terms of Treaties 1 through 11. Students may organize their research using the following headings:
 - Land areas ceded
 - Compensation
 - First Nations involved
 - Dates
 - Negotiators
 - Difficulties/complications/stumbling blocks
 - Outside promises not included in the treaty text

Students add their spreadsheet to their portfolios. **Note:** See Applying No. 1 for a follow-up strategy.

5. Using print, electronic, and human resources, students research the following questions:
 - What were the reasons for entering into the Numbered Treaties:
 - by the government?
 - by First Nations?
 - How did First Nations understanding of the Numbered Treaties differ from that of the government?
 - What were some causes of dissatisfaction among First Nations who signed treaties?
 - Why were treaty obligations never fulfilled?

Students record their answers in their learning logs.

6. Students use print and electronic resources to research the Treaty Relations Commission of Manitoba and the Office of the Treaty Commissioner of Saskatchewan using the following headings:
 - history (of commission)
 - mandate
 - goals
 - issues
 - principles
 - accomplishments

Students record their findings in their learning logs.

Recurring, Long Term Acquiring Strategies:

Note: *The following strategies recur in every Learning Experience.*

7. **Biographies:** Students use print and electronic resources to research an historic figure involved in the signing of treaties. Students may choose one of: Ahtahkakoop (Star Blanket), Mistahimaskwa (Big Bear), Isapo-muxika (Crowfoot), Peter Erasmus, Pihokahanapiwiwin (Poundmaker) or an historic figure of the student's choice (in consultation with the teacher). Students record their findings in their learning logs. **Note:** See Applying No. 8 for follow-up strategy.

8. **Media:** Students collect articles, features, etc. from a wide variety of media sources on topics concerning First Nations, Métis, Inuit or other Indigenous peoples for research and/or display in the classroom or school. **Note:** See BLM G.1 "Media Scrapbook Analysis Outline".
9. **Winter Counts:** Students use print and electronic resources to research one event significant to this LE and record their findings in their learning logs. **Note:** See Applying No. 12 for a follow-up strategy.

Suggested Applying and Assessment Strategies

Select one or more of the following suggested strategies to allow students to apply and reflect on their learning, and to assess their knowledge and skills.

1. Students chose one or more of the numbered treaties and prepare a multimedia group project based on their research in Acquiring No. 4. Students may include one or more of the following:
 - PowerPoint presentation
 - Video
 - Music
 - Text or oral presentation
 - Role-play

Students present their multimedia presentation to the class, their community or another class. ✓ Students add their presentation to their portfolios.
2. Students use print, electronic, and human (community members and Elders) resources to research the history of the numbered treaty entered into by their community. Students may base their research on the following questions:
 - What treaty did your nation sign?
 - What are your community's oral traditions concerning the treaty?
 - Does your nation have a treaty land entitlement claim or a treaty rights issue?

Students present their findings to the class, their community or another class orally (speech). ✓ Students add their speech to their portfolios.
3. **Students role-play a discussion that might have taken place during treaty negotiations between First Nations people who opposed and those who favoured entering into a treaty.** ✓ Students add their scripts to their portfolios.
4. **Students rewrite one of the Manitoba treaties reflecting the terms as written but using plain, everyday language.** ✓ Students add their rewritten treaty to their portfolios.
5. **Students create a diary entry from the viewpoint of a (fictitious) interpreter of one of the numbered treaties.** ✓ Students add their diary entry to their portfolios. **Note:** A possible source for information about a real-life interpreter may be found in the book, *Buffalo Days and Nights* by Peter Erasmus published by Heritage House. Peter Erasmus acted as interpreter for First Nations during the negotiations of Treaty Six.
6. **Students create a letter to the Prime Minister of Canada from a First Nations leader who opposed the treaties stating his concerns and suggestions.** ✓ Students add their letters to their portfolios. **Note:** Prime Ministers during the negotiations of the Numbered Treaties included MacDonal, MacKenzie, Abbott, Thompson, Bowell, Tupper, Laurier, Borden, Meighen and MacKenzie-King.
7. **Students prepare and deliver a presentation on the topic "Why the numbered treaties are important today".** ✓ Students add their presentation to their portfolios.

Recurring, Long Term Applying Strategies:

Note: The following strategies recur in every Learning Experience.

8. **Biographies:** Students present their research information from Acquiring No. 7 in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic art, poem, song, etc. ✓ Students add their presentations to their portfolios.

9. **Celebration of Learning: Note:** *Teachers may wish to make the Cluster 5 "Celebration of Learning" projects a recurring, long-term strategy. In order to maximize project presentation time in Cluster 5, teachers may wish to dedicate student time to complete the activating and acquiring stages before beginning Cluster 5. Celebration of Learning will appear as a strategy under both Activating and Acquiring in Clusters 2, 3, and 4. See L.E. 5.1 "Celebration of Learning" and BLM 5.1.1 "Suggested Final Project Options: Celebration of Learning".*
10. **Service Learning:** Students are engaged in one of four stages of a service learning project: preparing, planning, putting into action or reviewing, reflecting and demonstrating. **Notes:** *See TN 2 "Service Learning" and BLMs G.3 "Choosing a Service Learning Project", G.4 "Making It Happen", and G.5. "Reflecting on Our Service Learning". Copyright clearance for these BLMs has not yet been obtained. The source for TN 2 and the BLMs is referenced at the end of this Learning Experience under Suggested Resources.*
11. **Talking Circle: Students discuss the implications of the phrase "We are all treaty people".** ✓ Students complete a reflection journal entry. **Note:** *There are a number of implications in this statement:*
 - *that the treaties signify an ongoing relationship between First Nations and other Canadian citizens.*
 - *that all Canadians benefit from the signing of the treaties. "Our peaceable and prosperous Canadian society is a product of the treaties." (Treaty Implementation: Fulfilling the Covenant, p. 13)*
 - *that treaties are living documents that are still relevant to the present day.*
12. **Winter Counts: Students create a winter count (a symbolic, pictorial representation) of the event researched in Acquiring No. 9 including an explanation of the event and why they chose it.** ✓ Students add the winter count to their portfolios.

Suggested Resources:

Note: *The IRU number following descriptions of the resources refers to the Call Number for that resource and indicates that the resource is available from the **Instructional Resources Unit Library of Manitoba Education, Citizenship and Youth.***

Activating No. 1

- **"Colonialism Game".** *The NESAs Activity Handbook for Native and Multicultural Classrooms.* Sawyer, Don and Howard Green, Editors. Tillacum Library, 1984, pp. 61-65. IRU 371.9797 S39

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Activating No. 2

- **Sagkeeng Treaty 1.** The Manitoba First Nations Education Resource Centre. Stongfront.TV, 2006 (Library, 1151 Sherwin Road, Winnipeg, Manitoba, R3H 0V1, Phone: (204) 940- 7020, Toll Free: 877- 247- 7020)
"The Manitoba First Nations Education Resource Centre presents the following production to assist you to better understand Treaty No. 1 from a historical and legal point of view. More importantly, the video incorporates the oral understanding of the Treaties from an Elders point of view, which we believe is the spirit and intent of the Treaties." – Videocassette container.
- **Sayisi Dené Treaty 5.** The Manitoba First Nations Education Resource Centre. Stongfront.TV, 2004. (see above for contact information)
"The Manitoba First Nations Education Resource Centre presents the following production to assist you to better understand Treaty No. 5 from a historical and legal point of view. More importantly, the video incorporates the oral understanding of the Treaties from an Elders point of view, which we believe is the spirit and intent of the Treaties." – Videocassette container.
- **Through the eyes of elders.** Meeches, Lisa. Series – Sharing Circle, Meeches Video Productions, Inc. c2003.
A television documentary series designed to introduce viewers to issues of concern to the

Aboriginal people. In this program "the signing of treaty is examined through the voices of Elders. In the face of devastating illness, the loss of the buffalo, military threats from U.S. soldiers and the coming of the railroad, a people put their faith in negotiations with representatives of Queen Victoria. One week after the signing of Treaty 7, the Whites broke their first promise." --Videocassette container. Includes archival footage, narration, and the history of the events surrounding the treaty, as related in the oral tradition by Narcis Blood, Elder, Kainai First Nation, Alan Pard, Elder, Piegan First Nation, and Alma Pretty Young Man, Elder, Siksika First Nation.

Senior 1-4, adult. IRU #2231

- **Treaties.** Meeches, Lisa and Nolan, Ted. Meeches Video Productions, Inc., 2003. A television documentary series designed to introduce viewers to issues of concern to the Aboriginal people. "The Treaties written more than a century ago are the foundation upon which this nation is built. For most people they remain unseen" ... "and unappreciated." [This program] "examines the Treaties between The First Nations and the Dominion of Canada, their historic and future significance, and modern day misconceptions." -- Video container.
Senior 1-4, adult. IRU #2652

Activating No. 3

- **"Treaty Areas and Locations of First Nations in Manitoba".** Indian and Northern Affairs Canada, 2006.
<http://www.ainc-inac.gc.ca/al/hts/index-eng.asp>

Acquiring No. 2

- **"3.4 Understanding Treaties and the Treaty Relationship".** *The Report of the Royal Commission on Aboriginal Peoples, 1996.*
http://www.collectionscanada.gc.ca/webarchives/20071211051819/http://www.ainc-inac.gc.ca/ch/rcap/sg/sg12_e.html

Acquiring No. 3

- **"The Metis in Alberta: Indian Treaties".** Alberta Online Encyclopedia.
http://www.albertasource.ca/metis/eng/beginnings/political_indian.htm
- **Bounty and Benevolence: A History of Saskatchewan Treaties.** Ray, Arthur J., Jim Miller and Frank Tough. McGill-Queens' University Press, 2000. 0-7735-2023-6
"A comprehensive history of treaty-making in Saskatchewan (that) draws on a wide range of documentary sources to provide a rich and complex interpretation of the process that led to these historic agreements. The authors explain the changing economic and political realities of western Canada during the nineteenth and early twentieth centuries and show how the Saskatchewan treaties were shaped by long-standing diplomatic and economic understandings between First nations and the Hudson's Bay Company. *Bounty and Benevolence* also illustrates how these same forces created some of the misunderstandings and disputes that arose between the First nations and government officials regarding the interpretation and implementation of the accords..." Cover jacket by Roger Carter, Native Law Centre, University of Saskatchewan.

Acquiring No. 6

- **Office of the Treaty Commissioner – Saskatchewan.**
<http://www.otc.ca/>
- **Treaty Relations Commission of Manitoba.**
<http://www.trcm.ca/index.html>
- **We are All Treaty People: a brief introduction to the Numbered Treaties and the Treaty Relations Commission of Manitoba.** Treaty Relations commission of Manitoba, 2008.
<http://www.trcm.ca/speakers.html>
- **Treaty Implementation: Fulfilling the Covenant.** Canada. Office of the Treaty Commissioner. Saskatoon, Office of the Treaty Commissioner, 2007. IRU 342.08720971 T74

Applying No. 4

- **The treaties of Canada with the Indians of Manitoba and the North-West Territories, including the negotiations on which they were based, and other information relating thereto.** Morris, Alexander. Fifth House Publishers, 1991. IRU 9780920078936
<http://www.gutenberg.org/dirs/etext04/tcnnd10h.htm>
Morris' text refers to Treaties 1 through 7 as well as the 1817 Selkirk Treaty, the Robinson Treaties of 1850 and the Manitoulin Island Treaty of 1862.
- **Bounty and Benevolence: A History of Saskatchewan Treaties.** Ray, Arthur J., Jim Miller and Frank Tough. McGill-Queens' University Press, 2000. 0-7735-2023-6
"A comprehensive history of treaty-making in Saskatchewan (that) draws on a wide range of documentary sources to provide a rich and complex interpretation of the process that led to these historic agreements. The authors explain the changing economic and political realities of western Canada during the nineteenth and early twentieth centuries and show how the Saskatchewan treaties were shaped by long-standing diplomatic and economic understandings between First nations and the Hudson's Bay Company. *Bounty and Benevolence* also illustrates how these same forces created some of the misunderstandings and disputes that arose between the First nations and government officials regarding the interpretation and implementation of the accords..." Cover jacket by Roger Carter, Native Law Centre, University of Saskatchewan.

Applying No. 5

- **Buffalo Days and Nights.** Erasmus, Peter as told to Henry Thompson. Glenbow-Alberta Institute, 1976. IRU 92 Era
- Indian and Northern Affairs Canada. *Historic Treaty Information Site*
<http://www.ainc-inac.gc.ca/al/hts/index-eng.asp>
- Office of the Treaty Commissioner – Saskatchewan.
<http://www.otc.ca/>

Applying No. 10

- **Our Words, Our Ways: Teaching First Nations, Métis and Inuit Learners.** Alberta Education. Aboriginal Services Branch and Learning and Teaching Resources Branch, Alberta Education, 2005, Chapter 5 Page 104 – 109, Appendix 18: "Choosing a Service Learning Project", Appendix 19: "Making It Happen", and Appendix 20: "Reflecting on Our Service Learning." ISBN 0-7785-4313-7
http://www.education.gov.ab.ca/k_12/curriculum/OurWords.asp

CURRENT TOPICS IN FIRST NATIONS, MÉTIS AND INUIT STUDIES

Cluster 2: A Profound Ambivalence: First Nations, Métis and Inuit Relations with Government

Suggested Time Allotment for Cluster 2: 40%

Learning Experience 2.3: Legislated Discrimination: The *Indian Act*

Targeted Enduring Understandings

- Understanding and respect for First Nations, Métis, and Inuit peoples begin with knowledge of their pasts.
- Current issues are really unresolved historical issues.
- First Nations, Métis and Inuit peoples want to be recognized for their contributions to Canadian society and to share in its successes.

Essential Questions:

Big Question:

What impact did the *Indian Act* have on the autonomy of First Nations?

Focus Questions:

1. What was the purpose of the *Indian Act* from a government perspective and has this changed?
2. How do First Nations view the *Indian Act*?
3. How has the *Indian Act* affected the social, political, spiritual, cultural and economic life of First Nations?
4. How and why did the *Indian Act* evolve?

Background

In 1969, the Canadian government issued a white paper on Indian policy, which proposed the abolishment of Indian special status including the repeal of the *Indian Act*. In the face of massive opposition by First Nations, the white paper was withdrawn in 1973. *The Report of the Royal Commission on Aboriginal Peoples* refers to “the paradox of the *Indian Act*” in reference to the seemingly contradictory views by First Nations critics that the *Indian Act*, though racist and discriminatory, is also the best protector of the rights of First Nations in Canada.

Section 91 of the 1867 *British North America Act* that created Canada gave the federal government law-making power over Indians and Indian lands. First introduced in 1876 in the midst of the numbered treaty negotiations between western First Nations and Canada, the *Indian Act* signaled a fundamental shift in the relationship between First Nations and the Canadian government. The process of negotiating the numbered treaties had honoured the centuries old, nation-to-nation relationship between Crown and First Nations which had been recognized and affirmed by the *Royal Proclamation of 1763*. The principle of two solitudes co-existing peaceably and independently is made graphic in the two-row wampum belt (1692), commemorating a treaty between the Dutch colonists and the Haudenosaunee. The design of the belt consists of two parallel rows of purple shells on a bed of white shells. The two purple

rows symbolize the two nations, each traveling without interference from the other on a river that flows separately and freely.

By 1876, changed circumstances had altered the way the European newcomers viewed First Nations. While First Nations, Métis and Inuit peoples still made up the majority of the population in the western and northern regions of Canada, there were now many more European newcomers than First Nations peoples in Ontario, Quebec and the other British colonies in the east. In addition, with the end of the war of 1812, the last armed territorial conflict between the colonizing nations, the British no longer needed First Nations military allies. The colonizers increasingly viewed First Nations as impediments to the spread of settlement and civilization. Philosophical movements such as Social Darwinism conceived a hierarchy of cultures with European civilizations at the apex and tribal cultures such as First Nations residing at the bottom. By the last decades of the nineteenth century, established European empires were expanding while Germany, America and Japan were creating new empires. European Imperialists expounded the theory of "the white man's burden": the obligation to bring "primitive" cultures including First Nations to a "civilized" state through the inculcation of European values including Christianity.

The *Indian Act* reflected the beliefs of Social Darwinists and Imperialists. It was conceived as an instrument to reduce the cultural distance between First Nations and the European newcomers, i.e. as a means of assimilating First Nations. "Instead of implementing the treaties and offering much needed protection to Indian rights the Indian Act subjugated to colonial rule the very people whose rights it was supposed to protect". (Harold Cardinal) *The Indian Act* was paternalistic; First Nations people were viewed as legal incompetents, wards of the state who were incapable of governing or ordering their own existence.

The Indian Act of 1876 consolidated previous colonial legislation including 1857's *Gradual Civilization Act* and the *Gradual Enfranchisement Act* of 1869. The act defined who was an Indian, excluding status women who married non-status men but including the non-status wives of status men. Enfranchisement and the imposition of municipal-style governments to replace traditional governance were key features of the *Indian Act*. Subsequent revisions to the act imposed greater control over the lives of First Nations peoples, while increasing the powers of their political masters in Ottawa. The 1880 version of the act created the Department of Indian Affairs to administer the act.

The act also included a series of measures to protect and preserve First Nations lands stipulating that only band members could live on reserve lands, that real and personal property on reserves were exempt from federal and provincial taxes, that liens could not be placed on Indian land and that Indian property could not be seized for debt. It was, in part, the threat of abolishment of these protective measures that sparked opposition to the 1969 white paper.

Many of the more repressive features of the act were repealed in 1951. The clause revoking status from First Nations women who had married non-status males (and the offspring of such unions) was removed in 1985 with the passage of Bill C-31. Nevertheless, today the Indian Act remains a much-reviled symbol of colonialism.

Winter Counts

Winter counts were a traditional form of record keeping practised by some prairie Nations including the Piikani (Peigan), the Siksika (Blackfoot) and the Dakota (Sioux). A winter count consisted of a single image, typically painted on hide, which represented a significant, memorable or widely known event that had occurred over the course of a year. Winter counts were supplemented by more extensive oral histories. The image on hide was intended as a mnemonic device (recall aid) to trigger the memory of the record keeper.

This "count" is intended as background information. It includes some of the major events relevant to the focus of this LE. Many of these events are explored in subsequent clusters.

Like a winter count, this list does not include every event of significance that could be listed. Teachers may choose to share and discuss the list with students as an activating strategy.

In the acquiring and applying strategies that follow, students are asked to research and create a winter count representing an issue explored in this LE.

Legislation:

- *Royal Proclamation of 1763* (This document has been called the "Magna Carta of Indian Rights" and has been held by the courts to have "the force of a statute which has never been repealed".)
- *Gradual Civilization Act* 1857
- *Constitution Act (BNA Act)* 1867
- *Gradual Enfranchisement Act* 1869
- *Indian Act* 1876, 1880, 1951, 1985 (Bill C-31)
- White paper 1969
- *Constitution Act* 1982
- *Bill C-31 restores status to women (and their children) who had lost it through marriage*

Devolution:

- First Nations of Manitoba attempt to negotiate dismantling of Department of Indian Affairs and Northern Development 1994. This effort failed and was shelved in 2007

Protest:

- *The Unjust Society* (Harold Cardinal's critical response to the 1969 white paper)
- Symbolic protests against the *Indian Act* by artists, e.g. Nadia Myre's "Indian Act"
- Challenges to the *Indian Act* such as Jeanette Corbière-Lavell's 1973 Supreme Court case

How to select content for this LE:

Teachers may select content for this LE from the above list, or may begin with a current issue or event.

Based upon students' prior knowledge, interests and needs, as well as available resources and time, the learning experience may be approached in a variety of ways:

- *the entire class may focus on a study of the same development or event;*
- *groups of students may engage in a study of the same event, either student-selected or as assigned by the teacher;*
- *individual students may conduct inquiry on a particular event or development;*
- *small groups may study a selected topic and share their learning in the context of a cooperative project.*

The electronic, print and audio-visual resources suggested in the strategies are listed at the end of each Learning Experience.

Glossary:

Appendix E – Glossary defines many of the terms integral to the understanding of current topics in First Nations, Métis and Inuit studies. Language and terminology are important elements when studying the histories, cultures and issues facing First Nations, Métis and Inuit peoples. See SFAL 6.31 – 6.36 for vocabulary strategies.

Upon completion of this LE, students will have encountered many or all of the following terms:

- Aboriginal identity
- Assimilation
- Autonomy
- Band Councils

- Citizenship
- Civilization
- Cultural Genocide
- Enfranchisement
- Governance
- Imperialism
- Indian Agent
- Indian Register
- Non-Status
- Paternalism
- Protection
- Social Darwinism
- Status

Note to teachers regarding assessment:

A variety of assessment strategies should be integrated throughout the learning experience, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The applying phase of the learning experience includes suggested strategies for assessment *of* learning. **These suggested assessment strategies are indicated in bold and with the ✓ symbol.**

Suggested Activating and Assessment Strategies

Select one or more of the following suggested strategies to assess students’ prior knowledge, to identify gaps or misconceptions, and to make lesson-planning decisions. Activating strategies allow students to generate questions to guide and motivate inquiry.

1. Students engage in a Think Pair Share activity to generate a list of restrictions (spoken or understood) on their “rights”. This list may include restrictions imposed by parents, community and school. Students record the list in their learning logs.
2. Students view a video such as *The Sharing Circle’s* “Did You Know?” or “Beads and Moccasins” and discuss one or more of the negative impacts of the *Indian Act* on First Nations. Students complete a reflection journal entry.
3. In small groups or pairs, students complete BLM 2.3.1 “The *Indian Act*: Assimilating First Nations” and record their responses in their learning logs.
4. Students complete BLM 2.3.2 “The *Indian Act*, Symbol of a Changed Relationship” and record their answers in their learning logs. **Note:** *Students should have read and discussed BLM 2.3.1 prior to completing this strategy. The Royal Proclamation of 1763 and the Numbered Treaties embody the notion of a nation-to-nation relationship between First Nations and the British Crown. As the relationship between First Nations, Métis and Inuit peoples and the colonial governments of Canada changed from one of equality to one of dominance, governments enacted legislation that reflected the changed relationship.*

Suggested Acquiring and Assessment Strategies

Select one or more of the following suggested strategies to engage students in inquiry, using primary and secondary sources, and to assess their research skills.

1. Students complete BLM 2.3.3 “Laying the Groundwork for the *Indian Act*” on the *Gradual Civilization Act* (1857) and the *Gradual Enfranchisement Act* (1869) and record their answers in their learning logs. **Notes:** *The Indian Act of 1876 was based in part on earlier legislation including the Gradual Civilization Act of 1857 and the Gradual Enfranchisement Act of 1869. Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*
2. Using a jigsaw strategy and print and electronic resources, students research the *Indian Act* with a focus on the following topics:
 - Status and Membership (Sections 5-17)
 - Land (Sections 18-41, 53-60)
 - Governance (Sections 74-79, 80-86)

- Education (Sections 109-122)

Students may use BLM 2.3.4 "Indian Act". Students list the five most important clauses and explain their choices. Upon completion of the jigsaw, each original group prepares a wall chart listing their final choices with explanations. Students add their lists and explanations to their portfolios. **Notes:** *Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources.*

- Using print and electronic resources, students research the "Statement of the Government of Canada on Indian Policy" (The White Paper, 1969) and First Nations responses to the initiative. Students record their findings in their learning logs. **Notes:** *The class may be divided into two groups to complete this strategy. In 1969, the federal government issued a white paper on Indian policy that would have seen, among other measures, the repeal of The Indian Act. Due to an overwhelmingly negative response by First Nations, the government withdrew the paper. See Applying No. 1 for a follow-up strategy.*
- Using print and electronic resources, students research the struggles of Sandra Lovelace and Jeanette Corbière-Lavell to regain the status they had lost under the provision of the *Indian Act* which removed status of First Nations women who had married non-First Nations men. Students create a Facebook-style profile for each woman and add their profiles to their portfolios.
- Using print, electronic, and audio-visual resources, students research Nadia Myre's art piece "Indian Act" or Lawrence Paul Yuxweluptun's performance art piece "Shooting the Indian Act" and describe, analyze and critique the work using BLM G.8 "Analyzing Visual Images". Students share and discuss their responses and add their analyses and critiques to their portfolios. **Notes:** *For the purposes of this strategy, students may consider the video documenting Yuxweluptun's "Shooting the Indian Act" as an "image". See Applying No. 3 and 4 for follow-up strategies.*

Recurring, Long Term Acquiring Strategies:

Note: *The following strategies recur in every Learning Experience.*

- Biographies:** Students use print and electronic resources to research critics of the *Indian Act*. Students may choose one of: Harold Cardinal, Sandra Lovelace, Jeanette Corbière-Lavell, Dr. Gerald McMaster, Lawrence Paul Yuxweluptun, Nadia Myer or a First Nations critic of the student's choice (in consultation with the teacher). Students record their findings in their learning logs. **Note:** *See Applying No. 6 for follow-up strategy.*
- Media:** Students collect articles, features, etc. from a wide variety of media sources on topics concerning First Nations, Métis, Inuit or other Indigenous peoples for research and/or display in the classroom or school. **Note:** *See BLM G.1 "Media Scrapbook Analysis Outline".*
- Winter Counts:** Students use print and electronic resources to research one event significant to this LE and record their findings in their learning logs. **Note:** *See Applying No. 10 for a follow-up strategy.*

Suggested Applying and Assessment Strategies

Select one or more of the following suggested strategies to allow students to apply and reflect on their learning, and to assess their knowledge and skills.

- Referring to the research on the 1969 White Paper and BLM 2.3.5 "The Paradox of the *Indian Act*", **students prepare and present a speech from a First Nations' perspective addressed to Prime Minister Trudeau protesting the 1969 white paper.** ✓ Students add their speech to their portfolios.
- Students view BLM 2.3.6 "Trick or Treaty" and **write a review of the painting.** ✓ Students add their review to their portfolios. **Notes:** *In 2006, Dr. Gerald McMaster received a National Aboriginal Achievement Award for his work as a scholar, curator and visual artist. McMaster was curator of the Canadian Museum of Civilization in Ottawa from 1981 to 2000. The Winnipeg Art Gallery has exhibited his art. McMaster's 1990 "Trick or Treaty" depicts John A. MacDonald in clown make-up "selling" the Indian Act in the*

manner of a sleazy con-artist. Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under *Suggested Resources*

4. **Students create a visual or performance art piece dramatizing or celebrating opposition to oppressive government actions such as the *Indian Act* by leaders such as Pound Maker, Big Bear or Harold Cardinal.** √ Students stage their performance pieces or display their visual art in a gallery walk. Students add their visual art pieces or a record or description of their performance pieces to their portfolios. **Note:** *Students may record their performance piece in video format.*
5. Assuming that First Nations people were the political masters of Canada from Confederation onwards, **students create a "Newcomer Act" to protect, assimilate and control the European newcomers to Turtle Island** √ and add it to their portfolios.

Recurring, Long Term Applying Strategies:

Note: *The following strategies recur in every Learning Experience.*

6. **Biographies: Students present their research information from Acquiring No. 6 in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic art, poem, song, etc.** √ Students add their presentations to their portfolios.
7. **Celebration of Learning: Note:** *Teachers may wish to make the Cluster 5 "Celebration of Learning" projects a recurring, long-term strategy. In order to maximize project presentation time in Cluster 5, teachers may wish to dedicate student time to complete the activating and acquiring stages before beginning Cluster 5. Celebration of Learning will appear as a strategy under both Activating and Acquiring in Clusters 2, 3, and 4. See L.E. 5.1 "Celebration of Learning" and BLM 5.1.1 "Suggested Final Project Options: Celebration of Learning".*
8. **Service Learning:** Students are engaged in one of four stages of a service learning project: preparing, planning, putting into action or reviewing, reflecting and demonstrating. **Notes:** *See TN 2 "Service Learning" and BLMs G.3 "Choosing a Service Learning Project", G.4 "Making It Happen", and G.5. "Reflecting on Our Service Learning". Copyright clearance for these BLMs has not yet been obtained. The source for TN 2 and the BLMs is referenced at the end of this Learning Experience under Suggested Resources.*
9. **Talking Circle: Students discuss political protest. Is protest effective? What should be the limits of protest? Are certain forms of protest unacceptable?** √ Students complete a reflection journal entry.
10. **Winter Counts: Students create a winter count (a symbolic, pictorial representation) of the event researched in Acquiring No. 8 including an explanation of the event and why they chose it.** √ Students add the winter count to their portfolios.

Suggested Resources:

Note: *The IRU number following descriptions of the resources refers to the Call Number for that resource and indicates that the resource is available from the **Instructional Resources Unit Library of Manitoba Education, Citizenship and Youth.***

Activating No. 2

- **"Did You Know?". The Sharing Circle.** Season Sixteen. Meeches, Lisa. Meeches Video Productions, Inc., 2008.
- **"Not Just Beads and Moccasins". The Sharing Circle.** Season Fifteen. Meeches, Lisa. Meeches Video Productions, Inc., 2006.

The above videos are currently available from:

- Matthew Etches
Head of Distribution

Century Street Distribution
509 Century Street
Winnipeg, Manitoba
R3H 0L8
CANADA
phone: 1.800.772.0368
fax: 1.204.772.0360
email: matthew@centurystreet.ca
website: www.centurystreet.ca

Acquiring No. 1

- **Lethal Legacy: Current Native Controversies in Canada.** Miller, J.R. McClelland & Stewart Ltd., 2004. IRU 971.00497 M54
"In its five sections, *Lethal Legacy* deals with Native identity, self-government, treaties, land and ownership, and assimilation. Miller examines the history of the relationship between Canada's Natives and governments from contact to the present. He exposes the attempts by governments at all levels to evade their legal obligations. And he acknowledges the legacy of coercion and distrust that now makes it so difficult for Natives and governments to negotiate meaningfully together." Book Jacket.
- **The GRADUAL CIVILIZATION ACT: Assimilating Civilized Indians.** *The Report of the Royal Commission on Aboriginal Peoples.*
http://www.collectionscanada.gc.ca/webarchives/20071211051222/http://www.ainc-inac.gc.ca/ch/rcap/sq/sq23_e.html
- Indian Act
- **The GRADUAL ENFRANCHISEMENT ACT: Responsible Band Government.** *The Report of the Royal Commission on Aboriginal Peoples.*
http://www.collectionscanada.gc.ca/webarchives/20071211051222/http://www.ainc-inac.gc.ca/ch/rcap/sq/sq23_e.html
- Indian Act

Acquiring No. 2

- **Canada in the Making: Primary Sources**
http://www.canadiana.org/citm/primary/primary_e.html
- INAC references for the *Indian Act*
<http://laws.justice.gc.ca/en/I-5/index.html>
- **Report of the Royal Commission on Aboriginal Peoples** on the *Indian Act*
- http://www.collectionscanada.gc.ca/webarchives/20071124124337/http://www.ainc-inac.gc.ca/ch/rcap/sq/sgm9_e.html
- **Early Canadiana** online – *Indian Act*
http://www.canadiana.org/citm/textpops/aboriginals/doc50_e.html
- Henderson's annotated *Indian Act*
<http://www.bloorstreet.com/200block/sindact.htm>

Acquiring No. 3

- Early Canadiana online – The Red Paper
http://www.canadiana.org/citm/textpops/aboriginals/doc75_e.html
- Turtle Island – Discussion – Jean Chretien's 1969 White Paper Policy
<http://www.turtleisland.org/discussion/viewtopic.php?t=535>
- Indian and Northern Affairs Canada, "Statement of the Government of Canada on Indian policy (The White Paper, 1969)"
<http://www.ainc-inac.gc.ca/ai/arp/ls/pubs/cp1969/cp1969-eng.asp>
- Canadian Broadcasting Corporation – Audio Clip – Digital Archives – "Attacked as Indian Affairs minister", Broadcast Date: June 29, 1969.
http://archives.cbc.ca/politics/prime_ministers/clips/5926/
- **Citizens Plus: Aboriginal Peoples and the Canadian State.** Cairns, Alan C. UBC Press, 2000. ISBN 0-7748-0767-9
- **The Unjust Society.** Cardinal, Harold. Douglas and McIntyre, 1999. ISBN 978-1550544831

- **The Unjust Society: the Tragedy of Canada's Indians.** Cardinal, Harold. M. G. Hurtig, 1969. IRU 323.171 CAR
- **Aboriginal Cultures in Alberta: Five Hundred Generations.** Berry, Susan and Brink, Jack. The University of Alberta Press, 2004. ISBN 0778528529

Acquiring No. 5

- **Yuxweluptun: man of masks.** Paul, Lawrence. National Film Board of Canada, 1998. In 1868 the Canadian government passed the Indian Act to subdue Native peoples by confining them to reservations, outlawing their languages, destroying land rights and denying them a vote. *Yuxweluptun: Man of Masks* opens at the Bisley Rifle Range in Surrey, England, where Lawrence Paul Yuxweluptun is shooting the Indian Act, a performance piece to protest the ongoing effects of the legislation on Aboriginal people. Back in Canada, "An Indian shooting the Indian Act" opens at Vancouver's Grunt Gallery where framed copies, riddled with bullet holes, are on display. Yuxweluptun is a modernist whose artistic influences come from his home in Vancouver, British Columbia. His surrealist canvases deal with ozone depletion, land claims, Aboriginal rights, clear-cut logging and racism. One of Canada's most important painters, this Salish artist has exhibited in Paris, Zurich, Barcelona and Switzerland. Interviews with Yuxweluptun, striking images of his paintings and a visit to his virtual reality longhouse provide a glimpse into contemporary First Nations art making and the politics of the artist. National Film Board Description.

Applying No. 3

- **The Trickster Shift: Humour and Irony in Contemporary Native Art.** Ryan, Allan J., UBC Press, 1999, p. 177. IRU 704.0397071 R93
- **A Time of Visions** – Larry Abbott interviews Gerald McMaster
http://www.britesites.com/native_artist_interviews/gmc25.htm

Applying No. 8

- **Our Words, Our Ways: Teaching First Nations, Métis and Inuit Learners.** Alberta Education. Aboriginal Services Branch and Learning and Teaching Resources Branch, Alberta Education, 2005, Chapter 5 Page 104 – 109, Appendix 18: "Choosing a Service Learning Project", Appendix 19: "Making It Happen", and Appendix 20: "Reflecting on Our Service Learning." ISBN 0-7785-4313-7
http://www.education.gov.ab.ca/k_12/curriculum/OurWords.asp

CURRENT TOPICS IN FIRST NATIONS, MÉTIS AND INUIT STUDIES

Cluster 2: A Profound Ambivalence: First Nations, Métis and Inuit Relations with Government

Suggested Time Allotment for Cluster 2: 40%

Learning Experience 2.4: O-Tee-Paym-Soo-Wuk (the Métis): The People Who Own Themselves

Targeted Enduring Understandings

- First Nations, Métis and Inuit peoples represent a diversity of cultures, each expressed in a unique way.
- Understanding and respect for First Nations, Métis, and Inuit peoples begin with knowledge of their pasts.
- Current issues are really unresolved historical issues.
- First Nations, Métis and Inuit peoples want to be recognized for their contributions to Canadian society and to share in its successes.

Essential Questions:

Big Question:

Who are the Métis?

Focus Questions:

1. How did the new nation, the Métis, come to be?
2. What are the characteristics that distinguish Métis culture?
3. What was the Métis experience of colonization?
4. How did the Métis Nation's defense of its rights shape the development of Canada?

Background

The Métis Today

There is no single accepted definition of Métis. Although the Métis are recognized constitutionally as one of three Aboriginal peoples of Canada, a list that also includes First Nations and Inuit, the *Constitution Act* of 1982 does not define who the Métis are. Contemporary definitions of Métis often include: ties to a historic Métis community, recognition by a contemporary Métis community, and self-identification as a Métis. The Métis nation, whose homeland centres around the forks of the Red and Assiniboine Rivers, is descended from two fur trade traditions: that of the "Métis" whose paternal ancestors were francophone fur traders; and that of the "Country Born" whose paternal line originates with the anglophone fur traders of the Hudson's Bay Company (HBC). Today, the term Métis is used inclusively to describe descendants of either or both traditions.

The Métis (to 1885)

The heritage and history of the Métis are closely tied to the North American fur trade.

Intermarriage *à la façon du pays* (according to the custom of the country, i.e. without benefit of clergy) between European fur traders and First Nations women was common. Many early Métis communities developed near trading posts.

The francophone Métis of Red River trace their paternal ancestry to those former *engagés* (*labourers*) of the fur trade companies of New France, including the North West Company, who migrated westward from the St. Lawrence Valley. By the early 18th century, the region around the Great Lakes was dotted by communities including Detroit, Chicago, Milwaukee, St. Louis and Michilimackinac, founded by these *gens libres* (free men—i.e. no longer contracted to a fur trade company). The ethnogenesis (cultural emergence) of the Métis nation occurred in the region around Red River. By the middle of the eighteenth century, the descendants of the *gens libres* who had settled in the region referred to themselves as Métis. By the early nineteenth century, an awareness of themselves as a “new nation”, distinct from their First Nations and European forebearers, had arisen in the Métis of the Red River region.

Just as the fur traders of New France had formed mutually beneficial alliances through marriage to the daughters of their First Nations trading partners, so too had the traders of the Hudson’s Bay Company intermarried with the Cree and other First Nations with whom they traded. Over the years, a significant population of HBC “Country Born” families had retired to Red River. With the surplus of labour created by the amalgamation of the two rival companies in 1821, many former servants of the companies and their families, both “Métis” and “Country Born”, also relocated to Red River colony. The new arrivals settled in long, narrow lots fronting the rivers, especially the Red and the Assiniboine.

Métis national identity arose from distinct cultural traditions including: a long history of self-governance and law-making that originated in the customs and practices of the boat brigades and the buffalo hunt; the Métis national flag (first flown in 1816); distinctive Métis languages such as Michif and Bungi (**bun** gee) composed of elements of the Nehiyaw (Cree) and Anishinaabe (Ojibwe) languages along with French, English or Gaelic; and distinct musical traditions as exemplified by “The Red River Jig”.

Economic and geographic factors also contributed to the growth of Métis nationalism. These included: the economic independence offered by the provisioning of pemmican to the fur trade; the status of the Métis as free traders (as confirmed by the results of the Sayer Trial of 1849); the necessity of waging war to safeguard Métis economic interests (e.g. the Pemmican Wars and the ongoing conflict with the Dakota); and the creation of a Métis homeland with its centre at the forks of the Red and Assiniboine Rivers.

The historical narrative of the Métis nation includes four seminal conflicts: Seven Oaks (1816); Grand Coteau (1851); Red River (1870); and the North West Resistance (1885).

“*La Chanson de la Grenouillère*”, often referred to as the Métis national anthem, is a celebration of the Battle of Seven Oaks by the Métis bard, Pierre Falcon. This battle in which the Métis under Cuthbert Grant successfully defended their economic livelihood against attempted strictures by the HBC is often referred to as a “massacre”. During the brief but bloody encounter, the Métis lost one man while HBC casualties included 21 dead. In 1816, the Governor-in-Chief of British North America appointed a special commission under William Coltman to investigate the incident. Coltman’s report, which exonerates the Métis from charges of precipitating a massacre, found that the HBC party had initiated the violence by confronting the Métis and had fired the first shot.

In 1851, thirty-five years after Seven Oaks, 77 Métis buffalo hunters including the 13-year-old Gabriel Dumont, set out from Grantown in Red River. On the slopes of the Missouri or Grand Coteau, in present-day North Dakota, the Métis encountered a large party of Dakota whose numbers have been estimated as high as 2000. Employing tactics such as the use of rifle pits, which they would repeat three decades later at Batoche, the Métis fought the Dakota in an epic, two-day encounter and won. The Grand Coteau consolidated the pre-eminent military status of the Métis while safeguarding the vital access to the buffalo herds that were their economic lifeblood.

Louis Riel, the great Métis leader, has always excited controversy among both historians and ordinary Canadians. He has been vilified as a murderer and a rebel, particularly in Ontario. He has also been hailed as “the Father of Manitoba”. Riel’s greatest achievement was to compel Canada to accept Métis demands that Manitoba enter Confederation as a province with statutory protection (in the *Manitoba Act* of 1870) for the linguistic, religious, legal, and land rights of the Métis. Although the deeply flawed scrip process imposed by Ottawa to allocate Métis lands in Manitoba resulted in the territorial dispossession of the Métis, Riel’s achievement stands. In 1885, following the North West Resistance, Riel was tried for high treason and executed.

The diaspora of the Métis from Red River following 1870 and the subsequent defeat of the Métis forces in the North West Resistance, led to their virtual disappearance as a significant social and political presence in the West. The re-emergence of the Métis would have to wait until the 20th century.

Winter Counts

Winter counts were a traditional form of record keeping practised by some prairie Nations including the Piikani (Peigan), the Siksika (Blackfoot) and the Dakota (Sioux). A winter count consisted of a single image, typically painted on hide, which represented a significant, memorable or widely known event that had occurred over the course of a year. Winter counts were supplemented by more extensive oral histories. The image on hide was intended as a mnemonic device (recall aid) to trigger the memory of the record keeper.

This “count” is intended as background information. It includes some of the major events relevant to the focus of this LE. Many of these events are explored in subsequent clusters. Like a winter count, this list does not include every event of significance that could be listed. Teachers may choose to share and discuss the list with students as an activating strategy.

In the acquiring and applying strategies that follow, students are asked to research and create a winter count representing an issue explored in this LE.

Evolution

- Hudson’s Bay Company establishes trade in Rupert’s Land 1670
 - Genesis of Country Born
- Francophone Métis reach Red River via Great Lakes c. 1750
- Amalgamation of Hudson’s Bay Company and North West Company leads to influx of retired or supernumerary Métis fur trade employees to Red River 1821

Colonization

- Selkirk Settlement at Red River 1812--1817
- Sale of Rupert’s Land by Hudson’s Bay Company to Canada 1869
- Métis dispersal from Red River 1870--1880
- Second Métis dispersal following North West Resistance 1885

Courts/Rights

- Sayer trial establishes de facto right of free trade in Red River 1849
- Métis Bill of Rights (Isbister) 1853
- Manitoba Act 1870

Conflicts

- Pemmican Wars, Battle of Seven Oaks 1816
- Battle of Grand Coteau 1851
- Red River Resistance 1870
- North West Resistance 1885
 - Execution of Louis Riel

How to select content for this LE:

Teachers may select content for this LE from the above list, or may begin with a current issue or event.

Based upon students' prior knowledge, interests and needs, as well as available resources and time, the learning experience may be approached in a variety of ways:

- the entire class may focus on a study of the same development or event;
- groups of students may engage in a study of the same event, either student-selected or as assigned by the teacher;
- individual students may conduct inquiry on a particular event or development;
- small groups may study a selected topic and share their learning in the context of a cooperative project.

The electronic, print and audio-visual resources suggested in the strategies are listed at the end of each Learning Experience.

Glossary:

Appendix E – Glossary defines many of the terms integral to the understanding of current topics in First Nations, Métis and Inuit studies. Language and terminology are important elements when studying the histories, cultures and issues facing First Nations, Métis and Inuit peoples. See SFAL 6.31 – 6.36 for vocabulary strategies.

Upon completion of this LE, students will have encountered many or all of the following terms:

- Aboriginal peoples
- Country Born
- free-trade
- Métis
- Métis nation
- resistance
- scrip

Notes regarding assessment:

A variety of assessment strategies should be integrated throughout the learning experience, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The applying phase of the learning experience includes suggested strategies for assessment *of* learning. **These suggested assessment strategies are indicated in bold and with the ✓ symbol.**

Suggested Activating and Assessment Strategies

Select one or more of the following suggested strategies to assess students' prior knowledge, to identify gaps or misconceptions, and to make lesson-planning decisions. Activating strategies allow students to generate questions to guide and motivate inquiry.

1. Students read BLM 2.4.1 "Word Splash: The Métis". In pairs, students discuss the terms listed and record their responses in their learning logs.
2. Students listen to Métis songs such as "Incident at Seven Oaks" or "The Bell of Batoche" by Longbottom, "The Métis" by Ray St. Germain or read the lyrics. Students discuss the significance of these songs to Métis heritage and culture and complete a reflection journal entry. **Note:** See *Applying No. 1* for a follow-up strategy.
3. In pairs, students complete BLM 2.4.2 "What do you know about the Métis Nation?" and add their answers to their portfolios. **Note:** See TN 9 "What do you know about the Métis Nation?" for an answer key.

4. Students view a video about the Métis such as *Riel Country*, *Mistress Madeleine* or *Ikwe* by the National Film Board or *The Re-trial of Louis Riel* by the Canadian Broadcasting Association. Students discuss the significance of the video to Métis heritage and culture and complete a reflection journal entry.
5. Students read excerpts from the graphic novel, *Louis Riel: A Comic-Strip Biography* by Chester Brown or *Stories of Our People: A Métis Graphic Novel Anthology* by Norman Fleury et al. Students write a brief review of the graphic novel and add it to their portfolios.

Suggested Acquiring and Assessment Strategies

Select one or more of the following suggested strategies to engage students in inquiry, using primary and secondary sources, and to assess their research skills.

1. Using a jigsaw strategy, print and electronic resources, and BLM 2.4.3 "Historic Métis Conflicts: Research Guide", students research the following historic Métis conflicts:
 - Pemmican Wars and the Battle of Seven Oaks, 1816 (include Coltman Commission findings)
 - Battle of the Grand Coteau, 1851
 - Red River Resistance, 1870
 - North West Resistance, 1885

Students record their findings in their learning logs. **Note:** See *Applying No. 2* for a follow-up strategy.

2. Students use print and electronic resources to research the roles of Métis women in pre-confederation societies including the practice of "country marriages" (*mariages à la façon du pays*). Students record their findings in their learning logs. **Note:** See *Applying No. 4* for a follow-up strategy.
3. Students use print and electronic resources to research the 1849 Sayer Trial and its consequences. How did the trial and its outcome strengthen national consciousness among the Métis? Students record their responses in their learning logs.
4. In small groups, students use print, electronic and/or human resources to research Métis scrip. Students may use BLM 2.4.4 "Métis Scrip: Research Guide" to organize their research. Students record their findings in their learning logs.
5. Employing a jigsaw strategy, students use print and electronic resources to research the following historic economic activities of the Red River Métis:
 - Hunting/Supplying pemmican
 - Trading
 - Freighting (boat brigade, Red River carts)

Students record their findings in their learning logs. **Note:** See *Applying No. 6* for a follow-up strategy.

6. Using print and electronic resources, students research historic Métis governance. Research may include:
 - The Laws of the Buffalo Hunt
 - The Rules of the Boat Brigades
 - The Métis provisional government at Red River (1870)
 - The Manitoba Act (1870)
 - Self-Government at St. Laurent (1873)
 - The Métis provisional government at Batoche (1885)

Students record their findings in their learning logs.

7. Using print and electronic resources, students research how the Métis have shaped Canada. Research may focus on or include the following topics:
 - MacDonald's use of the Northwest Resistance to secure the financing of the CPR in order to bring British Columbia into confederation
 - Riel's execution fans Quebec nationalism
 - Riel's death becomes a *cause célèbre* in Ontario and Quebec
 - John Ralston Saul argues that Canada is a Métis nation

Students record their findings in their learning logs.

Recurring, Long Term Acquiring Strategies:

Note: *The following strategies recur in every Learning Experience.*

8. **Biographies:** Students use print and electronic resources to research an historic Métis figure. Students may choose one of: Cuthbert Grant, Pierre Falcon, Guillaume Sayer, Ambroise-Didyme Lepine, Elzéar Goulet, Marguerite Riel, Louis Riel, Gabriel Dumont or an historical Métis individual of the student's choice (in consultation with the teacher). Students record their findings in their learning logs. **Note:** *See Applying No. 8 for follow-up strategy.*
9. **Media:** Students collect articles, features, etc. from a wide variety of media sources on topics concerning First Nations, Métis, Inuit or other Indigenous peoples for research and/or display in the classroom or school. **Note:** *See BLM G.1 "Media Scrapbook Analysis Outline".*
10. **Winter Counts:** Students use print and electronic resources to research one event significant to this LE and record their findings in their learning logs. **Note:** *See Applying No. 12 for a follow-up strategy.*

Suggested Applying and Assessment Strategies

Select one or more of the following suggested strategies to allow students to apply and reflect on their learning, and to assess their knowledge and skills.

1. Students choose a significant event or individual from the history of the Métis people, e.g. Pemmican Wars (Seven Oaks), Red River Resistance, Louis Riel, Gabriel Dumont, Pierre Falcon, Guillaume Sayer or Cuthbert Grant. **Students create and present a song, poem, or story about one of these events or individuals** ✓ and add their work to their portfolios.
2. "Characters in the Hat": Students prepare brief biographies of individuals (historic or invented) from the 1870 Red River Resistance or the 1885 North West Resistance and place them in a hat/container. Characters may be chosen from the following list or students may include or create other characters:
 - Red River Resistance 1870
 - newspaper reporter from Ontario (English)
 - newspaper reporter from Quebec (French)
 - Louis Riel
 - Ambroise-Didyme Lepine
 - Bishop Tache
 - Canadian soldier
 - Garnet Wolseley
 - Thomas Scott
 - Elzéar Goulet (served on jury of Thomas Scott) (Goulet was murdered by pro-Canada extremists after the Resistance)
 - John A. MacDonald
 - Métis soldier
 - John Christian Schulz
 - Canada Firsters
 - North-West Resistance 1885
 - wife of a Métis soldier
 - Louis Riel
 - Gabriel Dumont
 - Métis soldier
 - Priest
 - Middleton
 - Marguerite Riel
 - North-West Mounted policeman

- John A. MacDonald
- French-Canadian soldier
- English-Canadian soldier

Students choose a character from the hat and create a monologue or a scene involving other students. Monologues or scenes should reveal who the characters are, what they saw, what (if anything) they did and how they were affected. ✓ Students add their work to their portfolios.

3. An interpretive centre commemorating the historic events of the Red River Resistance that led to the creation of Manitoba is planned at the site where Upper Fort Garry once stood. **Students develop and present an interpretive display commemorating the history of the Red River Resistance and the creation of Manitoba that might be included in the interpretive centre** ✓ and add their display to their portfolios.
4. **Students write a letter from an educated Métis woman to a family member or a friend describing her life in pre-Confederation Rupert's Land.** ✓ Students add the letter to their portfolios.
5. The Métis leader Cuthbert Grant lies buried under a Manitoba highway due to the relocation of the church in St. Francois-Xavier where he was originally interred. **Students organize a campaign for the removal and reburial of Cuthbert Grant's remains and the erection of a suitable monument.** ✓ Students add their campaign literature to their portfolios.
6. Based on their research from Acquiring No. 4, **students create a brochure advertising programs that might be offered at a Métis community college in Red River circa 1816.** ✓ Students add their brochures to their portfolios. **Note:** *Student brochures should include a description of the programs offered and career prospects and reflect the economic realities of the period.*
7. **Students write an essay based on their research into the Métis** ✓ and add their essays to their portfolios.

Recurring, Long Term Applying Strategies:

Note: *The following strategies recur in every Learning Experience.*

8. **Biographies:** **Students present their research information from Acquiring No. 8 in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic art, poem, song, etc.** ✓ Students add their presentations to their portfolios.
9. **Celebration of Learning:** **Note:** *Teachers may wish to make the Cluster 5 "Celebration of Learning" projects a recurring, long-term strategy. In order to maximize project presentation time in Cluster 5, teachers may wish to dedicate student time to complete the activating and acquiring stages before beginning Cluster 5. Celebration of Learning will appear as a strategy under both Activating and Acquiring in Clusters 2, 3, and 4. See L.E. 5.1 "Celebration of Learning" and BLM 5.1.1 "Suggested Final Project Options: Celebration of Learning".*
10. **Service Learning:** Students are engaged in one of four stages of a service learning project: preparing, planning, putting into action or reviewing, reflecting and demonstrating. **Notes:** *See TN 2 "Service Learning" and BLMs G.3 "Choosing a Service Learning Project", G.4 "Making It Happen", and G.5. "Reflecting on Our Service Learning". Copyright clearance for these BLMs has not yet been obtained. The source for TN 2 and the BLMs is referenced at the end of this Learning Experience under Suggested Resources.*
11. **Talking Circle:** **Students discuss the negative perception of Métis people.** ✓ Students complete a reflection journal entry.
12. **Winter Counts:** **Students create a winter count (a symbolic, pictorial representation) of the event researched in Acquiring No. 10 including an explanation of the event and why they chose it.** ✓ Students add the winter count to their portfolios.

Suggested Resources:

Note: The IRU number following descriptions of the resources refers to the Call Number for that resource and indicates that the resource is available from the **I**nstructional **R**esources **U**nit Library of Manitoba Education, Citizenship and Youth.

Activating No. 2

- **Incident at Seven Oaks.** Longbottom. From the CD titled *Longbottom*, Theodore B. Longbottom Inc., 1997.
- **Bell of Batoche.** Longbottom. From the CD titled *River Road*, Theodore B. Longbottom Inc., 2005.
- **The Métis.** St. Germain, Ray. Found in the book *Métis Songs: Visiting Was the Métis Way*, Gabriel Dumont Institute, 2004, p. 65-65.
<http://www.Métismuseum.ca/resource.php/03146>

Activating No. 4

- **Riel Country.** Duckworth, Martin and Warren, Peter with R.B. Russell School and Ecole Precieux-Sang. National Film Board of Canada, Montreal, 1996.
This program features students from R.B. Russell Vocational School and Francophone students from Ecole Precieux-Sang working on a play entitled *First Métis*, which was presented at the Festival du Voyageur in a program to honour the 125th anniversary of Louis Riel's founding of Manitoba. As they work to produce the play, the students reveal their concerns about such issues as intolerance, racism, discrimination and differing values and beliefs to better understand each other's point of view. As well, they share their experiences about being part of a multicultural/multiracial society and touch upon how their minority cultures can co-exist within the prevailing societal structure. Interspersed with scenes from the Festival du Voyageur and Peter Warren's Action Line radio show dealing with living next door to the Francophone community. Senior 1-4. IRU #7546
- **Mistress Madeleine.** National Film Board of Canada. Bailey, Norma: Producer. National Film Board of Canada, 1986.
This story which is set in Rupertsland in 1850, is about Madeleine, the Métis wife of the Hudson Bay Company clerk. Although the company has a monopoly on the fur trade in Canada, the Métis at this time begin trading with the Americans who pay them far more for their furs. Madeleine feels loyalty for her brother Joseph who is known to trade with the Americans, and her husband, the company clerk. However, circumstances force her to choose, and she returns with her children to the Métis camp of her brother.
Grades 10-12, adult. IRU #7916
- **Ikwe.** National Film Board of Canada. Bailey, Norma: Director. National Film Board of Canada, 1986.
A historic drama set in the Canadian Northwest, 1770, about a young Ojibway girl, Ikwe, who marries a Scottish trader and the consequences that unfold. Grades 7-adult. IRU #7362
- **The Re-Trial of Louis Riel. Part 2: the Métis.** Petrie, Ann et al. CBC Newsworld, Toronto, 2002.
Continues to examine the life and times of Louis Riel. In this program, at the St. Boniface Museum in Winnipeg, an audience of Métis of all ages and backgrounds, including descendents of Riel, meet in an open forum with moderator Anne Petire to discuss the life and legacy of Riel. This gathering gives a different perspective on Riel as a role model, an inspiration, and a voice for the Métis and for their cause to be recognized as a distinct people and culture. Also considers the results of the vote taken by a studio audience and an internet poll to determine whether Louis Riel was guilty or innocent of the charges of treason, as a result of the re-enactment of Riel's trial for treason on a previous episode. Includes comments of a number of forum participants who object to the portrayal of Louis Riel and of the Métis on the CBC Newsworld series, but who do recognize the importance of audience exposure to the controversial man who many consider to be the father of Manitoba. Grades 7-Senior 4, adult, professional development. IRU #0624

Activating No. 5

- **Louis Riel: A Comic-Strip Biography.** Brown, Chester. Drawn and Quarterly, 2004. IRU 92 Rie 2006

- **Stories of Our People: A Métis Graphic Novel Anthology.** Fleury, Norman. Gabriel Dumont Institute, 2008. ISBN 9780920915868

Acquiring No. 1

- Canada in the Making. "Different Perspectives: The Seven Oaks Incident", Teacher Resource.
http://www.canadiana.org/citm/education/lesson9/lesson9_e.html
- Barkwell, Lawrence J. "The Battle of Seven Oaks", Virtual Museum of Métis History and Culture, Louis Riel Institute, 2007.
<http://www.Métismuseum.ca/resource.php/07231>
- Pelletier, Joanne. "The Skirmish at Seven Oaks", Virtual Museum of Métis History and Culture, Louis Riel Institute, 1985.
<http://www.Métismuseum.ca/resource.php/03153>
- **Statutory Land Rights of the Manitoba Métis.** Sealey, D. Bruce. Manitoba Métis Federation Press, 1975. p. 28-30.
Falcon, Pierre. "The Battle of Seven Oaks" (*La Chanson de la Grenouillère*), p. 28-30.

Acquiring No. 2

- "Woman as Centre and Symbol in the Emergence of Métis Communities". Brown, Jennifer S.H. The Canadian Journal of Native Studies, III. 1(1983):39-46.
www.brandonu.ca/Library/cjns/3.1/brown.pdf
- **Many Tender Ties: Women in Fur-Trade Society 1670-1870.** Van Kirk, Sylvia. Watson & Dwyer Publishing, 1980, new format 1999. ISBN 1-896239-51-x
- **Strangers in Blood: Fur Trade Company Families in Indian Country.** Brown, Jennifer S.H. University of British Columbia, 1980. ISBN 0-7748-0251-0

Acquiring No. 4

- A Guide to the Northwest "Half-breed" Scrip Applications Document Series
<http://metisnationdatabase.ualberta.ca/MNC/learn.jsp>
- **Manitoba scrip.** Morin, Gail. Quintin Publications, 1996. ISBN 1886560021
- "The Métis: Our People, Our Story". Dorian, Leah and Préfontaine, Darren R., The Virtual Museum of Métis History and Culture, Gabriel Dumont Institute of Native Studies and Applied Research, 2003, pp. 72-85.
<http://www.metismuseum.ca/resource.php/01260>

Applying No. 10

- **Our Words, Our Ways: Teaching First Nations, Métis and Inuit Learners.** Alberta Education. Aboriginal Services Branch and Learning and Teaching Resources Branch, Alberta Education, 2005, Chapter 5 Page 104 – 109, Appendix 18: "Choosing a Service Learning Project", Appendix 19: "Making It Happen", and Appendix 20: "Reflecting on Our Service Learning." ISBN 0-7785-4313-7
http://www.education.gov.ab.ca/k_12/curriculum/OurWords.asp

General Resources:

- **The New Peoples: Being and Becoming Métis in North America.** Peterson, Jacqueline and Brown, Jennifer, S.H. Editors. The University of Manitoba Press, Winnipeg, 1985. IRU 971.00497 N49

CURRENT TOPICS IN FIRST NATIONS, MÉTIS AND INUIT STUDIES

Cluster 2: A Profound Ambivalence: First Nations, Métis and Inuit Relations with Government

Suggested Time Allotment for Cluster 2: 40%

Learning Experience 2.5: Defining Our Place: Modern Treaties and Rights

Targeted Enduring Understandings

- Current issues are really unresolved historical issues.
- First Nations, Métis and Inuit peoples want to be recognized for their contributions to Canadian Society and to share in its successes.

Essential Questions:

Big Question:

How have First Nations, Métis and Inuit peoples attempted to regain the status of self-determining nations through land claims, recognition of treaty and Aboriginal rights, and the pursuit of self-government?

Focus Questions:

1. What is the importance of land to First Nations, Métis and Inuit peoples?
2. By what methods and with what results are First Nations, Métis and Inuit peoples seeking realization of Aboriginal and treaty rights?
3. What has been the impact of landmark court decisions, government policies and initiatives, and indigenous resistance on the struggle by First Nations, Métis and Inuit nations for self-determination?
4. What are the various types of land claims?
5. How are land claims resolved?
6. What does effective self-government look like?
7. What are the challenges and obstacles to self-government?

Background

Rights: Aboriginal Perspectives

Indigenous peoples believe that their (Aboriginal) rights are inherent, gifts from the Creator. Aboriginal rights are collective unlike the individual rights protected in the Canadian Charter of Rights and Freedoms. In 1990, Assembly of First Nations Grand Chief Georges Erasmus reaffirmed traditional beliefs when he envisioned a relationship between indigenous and non-indigenous Canadians based on "sharing [of resources], [and] recognition, and affirmation [of rights]". When First Nations signed land treaties with colonial and Canadian governments, they believed, not that they were ceding the land, but sharing, as had been done between nations and all life since time immemorial.

Rights: European Perspectives

From a European perspective, land rights are based on the Doctrine of Discovery. Indigenous territories were *terra nullius* (belonging to no one). Merely by asserting possession, European

nations gained title to First Peoples' lands. The French never recognized Aboriginal title. After the Conquest, the British gave limited recognition of Aboriginal title through the Royal Proclamation of 1763. The *Indian Act* defined certain rights. Treaty and Aboriginal rights were recognized and affirmed in the *Constitution Act* of 1982. In 1986, Ottawa recognized the inherent right of indigenous peoples to self-government. The Supreme Court of Canada defines Aboriginal rights as those rights held by indigenous societies who have historically occupied a particular territory.

Self-Determination to Dependency

Before the onset of colonization, First Nations, Métis and Inuit peoples in Canada were self-determining. After Confederation, an official policy of assimilation implemented through various means such as the *Indian Act*, stripped away the ability of indigenous nations to preserve their cultures and institutions. By the twentieth century, isolation (social, economic and in many cases, geographic) was a fact of life for most First Nations, Métis and Inuit Canadians. Indigenous peoples were largely invisible to mainstream society. Their cultures were assumed to have disappeared long ago. Visible legacies of the vanished indigenous past were limited to occasional public displays of colourful traditions, stereotyped Hollywood films, neatly labeled museum artifacts, and scholarly footnotes in history texts that largely ignored the ancient presence of First Peoples on Turtle Island.

Indian Act

Almost every aspect of First Nations life was, and to a large extent continues to be, controlled by the restrictive provisions of the *Indian Act*. Various revisions had made it difficult for First Nations to challenge government policies. The 1951 *Indian Act* removed many of the more repressive clauses and made it easier for First Nations to pursue grievances, including the loss of traditional territories, against the federal government.

Global Influences/Revitalization

The move to reclaim culture and to re-establish the vitality of indigenous nations gained impetus in the decades following the Second World War. Events on the world stage, including the United Nations *Universal Declaration of Human Rights* in 1948, helped to create a climate for the re-examination of the place of First Nations, Métis and Inuit peoples in Canadian society. The political revitalization of First Nations that followed the introduction of the 1969 government white paper ushered in a new era of indigenous activism.

Land Claims Turning Point

In 1973, the Supreme Court of Canada, in a landmark judgment (the Calder case) concerning a land claim by the Nisga'a Nation of British Columbia, found that Aboriginal title (to land) existed in law. Partly in response to the Calder decision, the federal government established the Office of Native Land Claims in 1974.

Modern Land Claims

In 1975, the first modern comprehensive land claim settlement (treaty) was reached in Quebec, when the James Bay and Northern Quebec Agreement (JBNQA) was negotiated between the Cree and Inuit of northern Quebec and the provincial and federal governments: the first treaty entered into by Quebec and a First Nation. An agreement with the Naskapi, the Northeastern Quebec Agreement, became part of the JBNQA in 1978. In 1984, the Cree-Naskapi achieved local self-government through the Cree-Naskapi Act: the first Aboriginal self-government legislation in Canada.

Nunavut

In 1990 the territory of Nunavut, encompassing the eastern half of the former Northwest Territories, was created, the product of seventeen years of negotiations. The Inuit of Nunavut own 350,000 square kilometers of land including mineral rights to over 1/10th of that area. The agreement also gave the Inuit *de facto* self-government. Although the Nunavut government is public, the population of the territory is overwhelmingly Inuit.

Specific Land Claims

Unlike comprehensive land claims which are advanced by nations that have never entered treaty or other legal agreements, specific land claims address unfulfilled treaty or other legal obligations. In Manitoba (as of 2009), fifty specific claims have been settled and forty more are in negotiation or under review.

Oka

In 1990, near Montreal, Quebec, a dispute over land that had roots stretching back to 1717 resulted in the Oka crisis. For seventy-eight days, as a result of intensive media coverage, Canadians across the country watched nightly as Kanienkeha (Mohawk) protestors confronted the army and the Quebec Provincial Police. The emotional and sometimes violent confrontation resulted in the death of a police officer and the stoning of an evacuation caravan of residents, including Kanienkeha elders, women and children.

RCAP

Partly in response to the Oka crisis, the federal government created the Royal Commission on Aboriginal Peoples (RCAP) in 1991. In the words of the commissioners, the guiding question of their consultations was: "What are the foundations of a fair and honourable relationship between the Aboriginal and non-Aboriginal people of Canada?" (*The Report of the Royal Commission on Aboriginal Peoples, "A Word From Commissioners"*) The commission's report released in 1996 recommended a number of fundamental changes in policies and procedures regarding land negotiations, including recognition of treaties as nation-to-nation agreements and the federal government's legal and constitutional duty to negotiate just settlements.

Métis

The Métis achieved recognition as an Aboriginal people with rights for the first time in the *Constitution Act* of 1982. The Supreme Court of Canada in the Powley case (2003) recognized the Aboriginal right of the Métis of Sault Ste. Marie, Ontario to harvest game. A similar decision in Manitoba (Goodon, 2009) recognized Métis harvesting rights in a large area of southern Manitoba. In 2007, a Manitoba court rejected a land claim brought forward by the Manitoba Metis Federation. To date (2009), the Métis have not settled a land claim with the federal government. The Métis remain landless except in Alberta where various acts and a provincial constitutional amendment have established a land base and self-government for the Métis of the eight Alberta Métis Settlements.

Provincial and Territorial Role

Provincial and territorial governments play a role in land claims negotiations. Tripartite agreements involve Ottawa, a provincial or territorial government, and one or more indigenous governments. Since Confederation, non-Status First Nations and Métis people have come under provincial or territorial jurisdiction. In 1930, the *Natural Resource Transfer Agreements* gave Manitoba, Saskatchewan, Alberta and British Columbia jurisdiction over Crown lands (excluding reserve lands) and resources, as was already the case in the eastern provinces. Transfer of responsibilities from Ottawa to territorial governments has occurred through a devolution process over several years. This means that treaty (First Nations) rights as well as Aboriginal (First Nations, Métis and Inuit) rights are negotiated with both federal and provincial or territorial governments. In practice, however, rights are often defined

through the courts. Provincial governments also take part in indigenous self-government negotiations. To date, the model of self-government achieved in most cases is akin to municipal-style government.

Conclusion

First Nations, Métis and Inuit peoples continue to pursue self-determination through the realization of treaty and Aboriginal rights, including self-government, via negotiation, the courts, and through protest and resistance.

Winter Counts

Winter counts were a traditional form of record keeping practised by some prairie Nations including the Piikani (Peigan), the Siksika (Blackfoot) and the Dakota (Sioux). A winter count consisted of a single image, typically painted on hide, which represented a significant, memorable or widely known event that had occurred over the course of a year. Winter counts were supplemented by more extensive oral histories. The image on hide was intended as a mnemonic device (recall aid) to trigger the memory of the record keeper.

This “count” is intended as background information. It includes some of the major events relevant to the focus of this LE. Many of these events are explored in subsequent clusters. Like a winter count, this list does not include every event of significance that could be listed. Teachers may choose to share and discuss the list with students as an activating strategy.

In the acquiring and applying strategies that follow, students are asked to research and create a winter count representing an issue explored in this LE.

The following events are significant to First Nations, Métis and Inuit peoples as they move to restore their status as self-determining nations through land claims and the pursuit of Aboriginal and treaty rights including self-government:

Land Claims

Legislation and Government Initiatives

Note: See TN 10 “Legislation and Government Initiatives Affecting Land Claims” which provides a more extensive, annotated list.

- Royal Proclamation 1763
- *British North America Act* 1867
- *Indian Act* 1876 and various revisions 1889, 1927, 1951
- Office of Native Land Claims created 1974
- Berger Commission 1977
- *In All Fairness: A Native Claims Policy* 1981
- The Constitution Act 1982
- Coolican Report 1985
- Federal Policy Revision 1986
- Creation of Indian Specific Claims Commission and Indian Claims Commission 1991
- *Gathering Strength – Canada’s Aboriginal Action Plan* 1998

Legal Decisions

- St. Catharine’s Milling 1888
- Delgamuukw 1997
- Calder 1973
- Manitoba Metis Federation 2008

Comprehensive Land Claim Agreements

- James Bay and Northern Quebec 1975
- Northeastern Quebec 1978

- Inuvialuit 1984
- Gwich'in 1992
- Sahtu Dene and Metis 1994
- Nunavut 1999
- Nisga'a 2000
- Nunavik 2006
- Tsawwassen 2007

Specific Land Claim Agreements - Manitoba

- **Treaty Land Entitlement:**
 - Barren Lands
 - Brokenhead
 - God's Lake
 - Mathias Colomb Cree
 - Nisichawayasihk Cree (Nelson House)
 - Norway House
 - Northlands
 - Opaskwayak Cree
 - Peguis
 - Rolling River
 - Wuskwi Sipihk
- **Northern Flood Agreement:**
 - Norway House 1997
 - York Factory Cree Nation 1997
 - Tataskweyak Cree Nation 1999
 - Nisichawayasihk Cree Nation 2006 – Wuskwatim Project Development Agreement

Resistance

- Lubicon Lake Cree 1988
- Oka 1990
- Ipperwash 1995
- Gustafsen Lake 1995
- Burnt Church 2000
- Caledonia 2008

Rights

Legal Decisions

- Guerin 1984
- Simon 1985
- Sioui 1990
- Sparrow 1990
- van der Peet 1996
- Marshall 1999
- Powley 2003
- Mikisew Cree Nation 2005
- Goodon 2008

Legislation and Government Initiatives

- *British North America Act* 1867
- *Indian Act* 1876
- Natural Resources Transfer Agreement 1930
- Federal Fisheries Act 1970

Self-government/Self-Determination

Legislation and Government Initiatives

- *Indian Act* 1876 and various revisions
- First Nations gain right to vote in federal elections 1960
- The Constitution Act 1982
- Penner Report 1983
- First Ministers' Conferences on Aboriginal Rights 1983-97
- Cree-Naskapi 1984
- Alberta Métis Settlements Accord 1989
- Meech Lake Accord 1990
- Charlottetown Accord 1992

Agreements

- James Bay and Northern Quebec Agreement 1975
- Northeastern Quebec 1978
- Nunavut 1999
- Nisga'a 2000

Manifestos

- Dene Declaration 1975

How to select content for this LE:

Teachers may select content for this LE from the above list, or may begin with a current issue or event.

Based upon students' prior knowledge, interests and needs, as well as available resources and time, the learning experience may be approached in a variety of ways:

- *the entire class may focus on a study of the same development or event;*
- *groups of students may engage in a study of the same event, either student-selected or as assigned by the teacher;*
- *individual students may conduct inquiry on a particular event or development;*
- *small groups may study a selected topic and share their learning in the context of a cooperative project.*

The electronic, print and audio-visual resources suggested in the strategies are listed at the end of each Learning Experience.

Glossary:

Appendix E – Glossary defines many of the terms integral to the understanding of current topics in First Nations, Métis and Inuit studies. Language and terminology are important elements when studying the histories, cultures and issues facing First Nations, Métis and Inuit peoples. See SFAL 6.31 – 6.36 for vocabulary strategies.

Upon completion of this LE, students will have encountered many or all of the following terms:

- Aboriginal common law
- Aboriginal rights
- Aboriginal title
- alienation
- collective rights
- Community of Interest Government
- Comprehensive Land Claim
- Crown land

- devolution
- Fee simple
- fiduciary
- inherent rights
- inalienable rights
- Land Claim
- nation
- Nation Model (of Aboriginal Government)
- Northern Flood Agreement
- self-determination
- self-government
- Specific Land Claim
- Third Order Government
- Treaty Land Entitlement
- Treaty Right
- urban reserve
- usufructuary

Notes regarding assessment:

A variety of assessment strategies should be integrated throughout the learning experience, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The applying phase of the learning experience includes suggested strategies for assessment *of* learning. **These suggested assessment strategies are indicated in bold and with the ✓ symbol.**

Suggested Activating and Assessment Strategies

Select one or more of the following suggested strategies to assess students' prior knowledge, to identify gaps or misconceptions, and to make lesson-planning decisions. Activating strategies allow students to generate questions to guide and motivate inquiry.

1. Students read BLM 2.5.1 "Word Splash: Self-Determination, Modern Treaties and Rights". In pairs, students discuss the terms listed and record their responses in their learning logs.
2. Students read BLM 2.5.2 "River Road" (from the CD "River Road" by Longbottom) or BLM 2.5.3 "Standing Ground" (from the CD "Standing Ground" by Kateri Akiwenzie-Damm & The Nishin Spoken Word Project) or listen to a recording of the song/poem. Students discuss the lyrics of the song/poem and complete a reflection journal entry. **Note:** *Copyright clearance for these BLMs have not yet been obtained. The sources for the BLMs are referenced at the end of this Learning Experience under Suggested Resources. See Applying No. 1 for a follow-up strategy.*
3. Students read BLM 2.5.4 "People and the Land, a Reciprocal Relationship", discuss the questions and record their responses in their learning logs. **Note:** *See Acquiring No. 1 for a follow-up strategy.*
4. In small groups, students complete BLM 2.5.5 "Treaties and Comprehensive Land Claims in Canada Map". Students record the final versions in their learning logs. **Notes:** *See Glossary for a definition of the term "Comprehensive Land Claims". Copyright clearance for this BLM has not yet been obtained. The source of the BLM is referenced at the end of this Learning Experience under Suggested Resources. See Acquiring No. 2 for a follow-up strategy.*
5. In partners, students read BLM 2.5.6 "Land Claims, a Language not our Own", complete the directions and record their responses in their learning logs. **Note:** *See Applying No. 5 for a follow-up strategy.*
6. Students view one or more videos about First Nations, Métis and Inuit land claims such as:
 - *Honour of the Crown, Kanehsatake or Time Immemorial* by the National Film Board
 - *Oka or CBC News in Review – September 1991* by the Canadian Broadcasting Association

- *Where Three Rivers Meet: The Story of Nisichawayasihk Cree Nation* or *Treaties* produced by Lisa Meeches
- Students complete BLM G.7 "B-D-A Viewing Worksheet" and add to their portfolios.
7. Students complete BLM 2.5.7 "Statements to Mackenzie Valley Pipeline Inquiry" and record their responses in their learning logs. **Notes:** *The statements accuse Canada of genocide. See Talking Circle (Recurring, Long-Term Applying Strategies) for an approach to discussing this topic. Copyright clearance for this BLM has not yet been obtained. The sources for the BLM are referenced at the end of this Learning Experience under Suggested Resources. See Applying No. 12 for a follow-up strategy.*
 8. Students engage in a Listen/Think/Pair/Share strategy (SFAL 6.13) on the question: "What might self-government look like for self-determining First Nations, Métis and Inuit peoples?" Students create a wall chart listing the features of FNMI self-government generated by the class discussion. **Notes:** *Indigenous political organizations such as the Assembly of First Nations advocate a model of self-government with powers and responsibilities similar to those of provincial or territorial governments. To date (2009), the model of self-government proposed by Ottawa is similar to a municipal government model. See Acquiring No. 4 for a follow-up strategy.*

Suggested Acquiring and Assessment Strategies

Select one or more of the following suggested strategies to engage students in inquiry, using primary and secondary sources, and to assess their research skills.

1. Students use print and electronic resources to research the different ways that land is valued by First Nations, Métis and Inuit peoples, e.g. economic, cultural, spiritual, educational, social and political. Students create a wall chart listing their findings. **Note:** *See Applying No. 2 for a follow-up strategy.*
2. With reference to BLM 2.5.8 "Comprehensive Land Claim: Research Guide", students, working in small groups, use print and electronic resources to research examples of comprehensive land claim negotiations/agreements in Canada. The completed charts are presented and posted on the wall. **Notes:** *Research may include the following landmark agreements: 1975 James Bay and Northern Quebec Agreement, 1993 Nunavut Agreement, 1999 Nisga'a Settlement, 2008 Labrador Inuit Land Claim. If students choose to do a claim that has not been settled, they should indicate the status of the claim. See Applying No. 5 and 6 for a follow-up strategy.*
3. With reference to BLM 2.5.9 "Manitoba Land Claims: Research Guide", students, working in small groups, use print and electronic resources to research land claims in Manitoba. The completed charts are presented and posted on the wall. **Notes:** *Because Manitoba First Nations have entered into treaties (with the exception of the Dakota First Nations who were deemed by the federal government to have no land rights in Canada but were granted reserves "out of [the Queen's] benevolence". The Treaties of Canada with the Indians. Morris, Alexander. Prospero Books, 2000, p.282), there are no comprehensive land claims in Manitoba. Specific land claims in Manitoba include Treaty Land Entitlements (see Glossary) and settlements reached through the Northern Flood Agreement. The Northern Flood Agreement signed in 1977 compensated five Manitoba First Nations for the negative impacts of flooding due to hydroelectric projects. The five communities were: Nelson House (now Nisichawayasihk Cree Nation); Split Lake (now Tataskweyak Cree Nation); York Factory First Nation; Norway House Cree Nation; and Cross Lake. See Applying No. 7 for a follow-up strategy.*
4. Employing a jigsaw strategy and using print and electronic resources, students, working in small groups, research one of the following models of self-government for First Nations, Métis and Inuit peoples. Categories may include powers/limitations (e.g. taxation, justice, health, education, welfare, environment, resources), citizenship, membership, benefits, drawbacks, examples (if any):
 - Community of Interest Government
 - Municipal-Style Government
 - Nation Model
 - Public Government
 - Third Order Government

Students create and present their findings in a format of their choice, e.g. PowerPoint presentation, chart, a display containing text and visuals. **Note:** See *Applying No. 4* for a follow-up strategy.

- Students use print and electronic resources and BLM 2.5.10 "Alberta Métis Land Settlements Research Guide" to research the Alberta Métis Settlements. Students record their findings in their learning logs. **Notes:** *Alberta is the only province that has negotiated a Métis land and self-government agreement. The Métis Settlements Act (1989) empowers the Métis of the Alberta Settlements to enact laws concerning issues including land, resource development and membership. There are eight Métis Settlements in Alberta. Each settlement is governed by a local council. As well, the Métis Settlements General Council governs on matters of collective interest. See Applying No. 3 for a follow-up strategy.*
- With reference to BLM 2.5.11 "Rights, Land Claims and the Courts: Research Guide", students, working in small groups, use print and electronic resources to research significant legal cases and court decisions involving treaty rights, Aboriginal rights, or land claims. The completed charts are presented and posted on the wall. **Note:** *You may invite a legal expert into the classroom to discuss court cases with the class.*
- Working in small groups and using print and electronic resources, students complete BLM 2.5.12 "Standing Their Ground - Protest and Resistance: Research Framework". Students add the completed BLM to their portfolios. **Note:** See *Applying No. 8* for a follow-up strategy.

Recurring, Long Term Acquiring Strategies:

Note: *The following strategies recur in every Learning Experience.*

- Biographies:** Students use print and electronic resources to research First Nations, Métis and Inuit rights advocates. Students may choose one of: Frank Calder, Thomas Berger, Harry Daniels, David Chartrand, Georges Sioui, Billy Diamond, Yvon Dumont, Paul Okalik, Patricia Monture, Kim Baird, or an individual of the student's choice (in consultation with the teacher). Students may choose to research the following four individuals as a group: Joseph Dion, Malcolm Norris, James (Jim) Brady, Adrian Hope. Students record their findings in their learning logs. **Note:** See *Applying No. 9* for follow-up strategy.
- Media:** Students collect articles, features, etc. from a wide variety of media sources on topics concerning First Nations, Métis, Inuit or other Indigenous peoples for research and/or display in the classroom or school. **Note:** See *BLM G.1 "Media Scrapbook Analysis Outline"*.
- Winter Counts:** Students use print and electronic resources to research one event significant to this LE and record their findings in their learning logs. **Note:** See *Applying No. 13* for a follow-up strategy.

Suggested Applying and Assessment Strategies

Select one or more of the following suggested strategies to allow students to apply and reflect on their learning, and to assess their knowledge and skills.

- In "River Road" and "Standing Ground" (Activating No. 1), the performers express the strong connection they feel for their homeland. **Students write and present a poem, short story, or song about a place that is important to them.** ✓ Students add their creations to their portfolios.
- Based on their research in Acquiring No. 1, **students create a visual representation of the multiple ways in which land is valued by First Nations, Métis and Inuit peoples.** ✓ Students add their representations to their portfolios.
- Based on their scrip inquiry in LE 2.4, their research on: a) land claims including the 2006 Manitoba Métis Federation Land Claim (Acquiring No. 6) and b) the Alberta Métis Settlements, students prepare a list of arguments to support an appeal of Judge Alan MacInnes' decision to a higher court. **Students present their arguments. (Students may choose to role-play the part of a legal team presenting the case to an appeal court judge.)** ✓ Students add their list of arguments to their portfolios.

4. Students create a hypothetical (not actual) First Nation, Métis or Inuit community, e.g. a resource-rich community, a remote community with few resources and a small population, a community with a large off-reserve population, a community with reserve lands located on or adjacent to an urban area, an urban community made up of citizens from diverse Aboriginal nations, etc. Based on their research into self-government models, students match their hypothetical nation with the "best" model of self-government. Students' creations should include sufficient detail to enable an informed choice (history of the nation, treaty or non-treaty, culture, presence or non-presence of non-Aboriginal people, population, community issues, economy, partnerships with industry or corporations, transportation systems, etc.). **Students create and present a report or PowerPoint presentation explaining in detail how a particular model of self-government would best fit their community.** ✓ Students add their presentations to their portfolios.
5. **Students formulate a modern day (plain language document) comprehensive land claim/treaty.** Students should consider the following points:
 - Involvement of all parties (federal and provincial governments, indigenous Nation, third parties)
 - Issues to be negotiated include resources, financial benefits, self-government and land ownership and usage, control of education, health, social services, justice, environment, maintenance or revitalization of culture, language, spiritual traditions**Students explain their treaty to the class including a question and answer period.** ✓ Students add their modern day treaty to their portfolios.
6. **Students present their research on Nunavut with a focus on the current state of the Territory. What are the successes? What are the challenges? Have the Inuit of Nunavut achieved self-determination?** ✓ Students add their presentations to their portfolios.
7. **Students create a display based on their research into Manitoba land claims to be viewed in a Gallery Walk. Displays may include charts, maps and/or photographs. The display should address the question: "Has the community been adequately compensated for the loss or non-receipt of land?"** ✓ Students add their presentations to their portfolios.
8. **Based on their research into acts of resistance, students create and present a PowerPoint or other presentation including text and images. The presentation should address the question: "What was won and what was lost?"** ✓ Students add their presentations to their portfolios.

Recurring, Long Term Applying Strategies:

Note: *The following strategies recur in every Learning Experience.*

9. **Biographies:** **Students present their research information from Acquiring No. 8 in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic art, poem, song, etc.** ✓ Students add their presentations to their portfolios.
10. **Celebration of Learning:** **Note:** *Teachers may wish to make the Cluster 5 "Celebration of Learning" projects a recurring, long-term strategy. In order to maximize project presentation time in Cluster 5, teachers may wish to dedicate student time to complete the activating and acquiring stages before beginning Cluster 5. Celebration of Learning will appear as a strategy under both Activating and Acquiring in Clusters 2, 3, and 4. See L.E. 5.1 "Celebration of Learning" and BLM 5.1.1 "Suggested Final Project Options: Celebration of Learning".*
11. **Service Learning:** Students are engaged in one of four stages of a service learning project: preparing, planning, putting into action or reviewing, reflecting and demonstrating. **Notes:** *See TN 2 "Service Learning" and BLMs G.3 "Choosing a Service Learning Project", G.4 "Making It Happen", and G.5. "Reflecting on Our Service Learning". Copyright clearance for these BLMs has not yet been obtained. The source for TN 2 and the BLMs is referenced at the end of this Learning Experience under Suggested Resources.*
12. **Talking Circle:** Both Phillip Blake and Frank T'Seleie accuse Canada of genocide in attempting to impose a pipeline that would destroy a land and a way of life for the Dene

people of the MacKenzie Valley. They make reference to other acts of genocide such as the flooding of traditional Cree lands by Hydro Quebec and the loss of traditional lands and ways of life through the numbered treaty process in southern Canada. **Students discuss the validity of the accusations and complete a reflection journal entry.** ✓ **Note:** See *Glossary* for a definition of genocide or have students research the term.

13. **Winter Counts: Students create a winter count (a symbolic, pictorial representation) of the event researched in Acquiring No. 10 including an explanation of the event and why they chose it.** ✓ Students add the winter count to their portfolios.

Suggested Resources:

Note: The IRU number following descriptions of the resources refers to the Call Number for that resource and indicates that the resource is available from the **Instructional Resources Unit Library of Manitoba Education, Citizenship and Youth**.

Activating No. 2

- **River Road.** Longbottom. "River Road". Longbottom, Ted and Pruden, Greg. 2002.
- **Standing Ground.** Kateri Akiwenzie-Damm. "Standing Ground". Kateri Akiwenzie-Damm & the Nishin Spoken Word project.
<http://www.tekupu.com/poems/Standing%20Ground.htm>

Activating No. 4

- Natural Resources Canada. "Treaties and Comprehensive Land Claims in Canada: Map 1 – Western Canada and Map 2: Eastern Canada".
<http://www.ainc-inac.gc.ca/al/ldc/ccl/pubs/rul/rul-eng.asp>

Activating No. 6

- **Honour of the Crown.** Cameron, Bill. National Film Board of Canada, Montreal, 2001. "Francois Paulette has devoted more than 25 years of his life to resolving a battle that is over a century old. Senior negotiator for the Smith's Landing First Nation, Paulette is determined to see the Canadian government honour promises made to the Thebatthi (Chipewyan) people in an 1899 treaty. Featuring interviews with tribal, provincial, and federal government representatives, this documentary provides a rare glimpse into one community's success in settling a one-hundred-year-old treaty obligation of the Crown". -- Video container.
Senior 2-4, adult. IRU #5505
- **Kanehsatake.** National Film Board of Canada. Obamsawin, Alanis: Producer and Director. National Film Board of Canada, Montreal, 1993. Documents the events which took place in Oka, the Mohawk village of Kanehsatake, and the Mohawk reserve at the Mercier Bridge in the province of Quebec. This program, filmed by Alanis Obomsawin, herself an Abenaki Indian, presents the armed standoff between the Kanehsatake Mohawk people of First Nations (sic), the Quebec police and the Canadian army. Shows life behind the barricades, places the conflict within a historical perspective and helps to understand the Mohawk determination to protect their land.
Senior 2-4, adult. IRU #7829
- **Oka.** Andrew, Paul and Canadian Broadcasting Association. CBC Television Production, 1990. Designed to introduce viewers to the events that occurred at Oka, Quebec during the summer of 1990. Provides an historical review of Native land claims, going back to the 18th century, details the circumstances of the conflict, and includes reactions of Native groups, politicians and ordinary citizens to the crisis, and the government's response to it. Concludes with a profile on Jenny Jack, a Native woman from Atlin, B.C. who, with her niece Lucille, went to fight alongside the warriors at Oka.
Senior 1-4, adult. IRU #5439
- **CBC News in Review. [September 1991].** Nash, Knowlton and CBC-TV. Canadian Broadcasting Corporation, Toronto, 1991.

Series introduces viewers to current affairs news programming of the CBC. This program examines the coup in the Soviet Union which lasted from August 19, 1991 to August 21, 1991. Also looks at the historical background to the hostilities dividing Yugoslavia today.

Discusses the issues surrounding the James Bay Hydroelectric Power Project.

Concludes with an exploration of the concerns regarding cigarette advertising.

Grades 7-12. IRU #9353

- **Treaties.** Meeches, Lisa et al. Meeches Video Productions, Inc., 2003.
A television documentary series designed to introduce viewers to issues of concern to the Aboriginal people. "The Treaties written more than a century ago are the foundation upon which this nation is built. For most people they remain unseen" ... "and unappreciated." [This program] "examines the Treaties between The First Nations and the Dominion of Canada, their historic and future significance, and modern day misconceptions." -- Video container.
Senior 1-4, adult. IRU #2652
- **Time Immemorial.** Brody, Hugh et al. Tamarack Productions and National Film Board of Canada, 1991.
Series designed to introduce viewers to the values and culture of the aboriginal people. In this program, film director, Hugh Brody, explores the land claims issue of the Nisga Indians in British Columbia's Nass Valley. Points out how the Nisga people have fought for title over their traditional lands and brought the issue before Canada's politicians. Outlines the origins of the clash as well as the steps that carried the Nisga's case to the Supreme Court of Canada.
Senior 2-4, professional development. IRU #5114
- **Where Three Rivers Meet: The Story of Nisichawayasihk Cree Nation.** Erenberg, Noah and Bell, Kim. Nisichawayasihk Cree Nation and Eagle Vision, Eagle Vision, Winnipeg, 2006.
"The Nisichawayasihk Cree Nation (NCN) of Manitoba is re-inventing its relationship with the non-aboriginal community in ways that have rarely been seen anywhere else in the world. This is inspired by the community's desire for economic self-sufficiency and is evident in a bold move by this Indigenous community to partner with one of the largest public utilities in North America (Manitoba Hydro) in order to jointly build a hydroelectric power project on traditional NCN land." Container. DVD tracks are in English and Cree languages. DVD jacket.

Activating No. 7

- **Dene Nation: the colony within.** Watkins, Mel, Editor. University of Toronto Press, Toronto, 1977. 0-8020-6315-2

Acquiring No. 2

- Comprehensive Land Claims - Indian and Northern Affairs Canada
<http://www.ainc-inac.gc.ca/al/lcd/index-eng.asp>

Acquiring No. 3

- Treaty Land Entitlement (TLE) In Manitoba
<http://www.ainc-inac.gc.ca/ai/mr/nr/m-a2005/02693bk-eng.asp>
- Claims Status Maps by Province
http://www.collectionscanada.gc.ca/webarchives/20071114231241/http://www.ainc-inac.gc.ca/ps/clm/csm_e.html

Acquiring No. 6

- **Métis Law Summary 2004.** Written and Updated by Jean Teillet.
<http://www.metisnation.ca/rights/download/MLS-2004.pdf>
- **Métis Law Summary 2006.** Written and Updated by Jean Teillet.
www.turtleisland.org/resources/metislaw2006.pdf

Applying No. 10

- **Our Words, Our Ways: Teaching First Nations, Métis and Inuit Learners.** Alberta Education. Aboriginal Services Branch and Learning and Teaching Resources Branch, Alberta Education, 2005, Chapter 5 Page 104 – 109, Appendix 18: "Choosing a Service

Learning Project”, Appendix 19: “Making It Happen”, and Appendix 20: “Reflecting on Our Service Learning.” ISBN 0-7785-4313-7
http://www.education.gov.ab.ca/k_12/curriculum/OurWords.asp

General Resources:

- **Citizens Plus: Aboriginal Peoples and the Canadian State.** Cairns, Alan C. UBC Press, 2000. ISBN 0-7748-0767-9
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- **Aboriginal Studies 10: Aboriginal Perspectives.** Kainai Board of Education, Métis Nation of Alberta, Northland School Division, Tribal Chiefs Institute of Treaty Six. Duval House Publishing, 2004. ISBN 1-55220-603-3
- First Nations Profiles: Indian and Northern Affairs Canada
<http://pse5-esd5.ainc-inac.gc.ca/fnp/Main/Index.aspx?lang=eng>