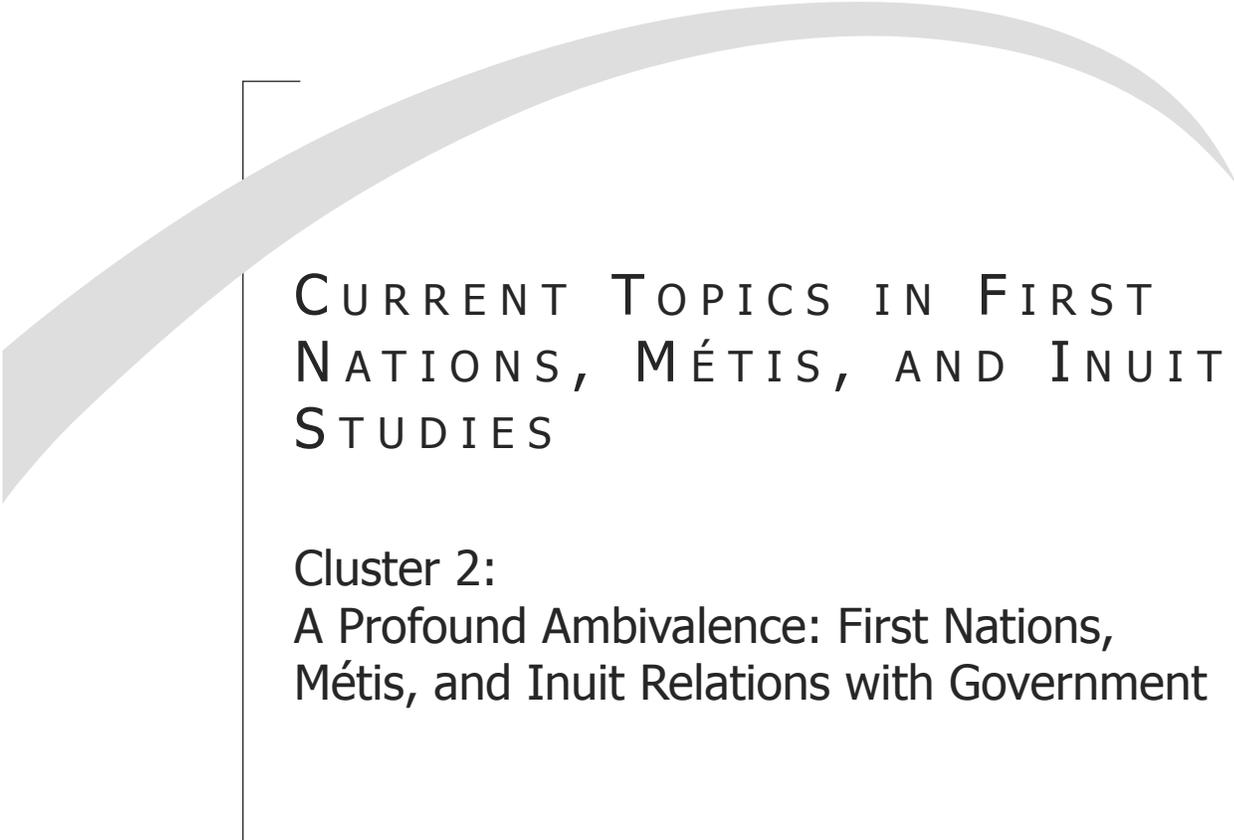


A Profound Ambivalence: First Nations, Métis, and Inuit Relations with Government by Ted Longbottom



CURRENT TOPICS IN FIRST
NATIONS, MÉTIS, AND INUIT
STUDIES

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



Setting the Stage: Economics and Politics by Ted Longbottom

LEARNING EXPERIENCE 2.1: SETTING THE STAGE: ECONOMICS AND POLITICS

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' understandings 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, where the chiefs representing various nations were 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, providing 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, which was 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 Anishanaabe 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

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

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 learning experience (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 LE 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 an inquiry into 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 LE.

Glossary

Appendix E: Glossary defines many of the terms that are 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 Sections 6.31–6.36 of *Success for All Learners* for vocabulary strategies.

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

<i>British North America Act</i>	paternalism
common law	pre-contact
Constitution	protocol
covenant	Royal Proclamation
Crown	sovereignty
First Peoples	treaty
inherent rights	

Notes Regarding Assessment

A variety of assessment strategies should be integrated throughout the LE, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The Applying phase of this LE 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: Word Splash**, 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.
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 America**. 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 the 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 2010 Canadian dollars. Students may wish to research the methods for calculating the value of past currency in today's dollars.)
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**. (**Note:** This strategy demonstrates that everyone sees the world from a unique perspective. This fact is of particular relevance in the debate over the meaning and scope of treaties.)

Suggested Acquiring and Assessment Strategies

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

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/Confederacies

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

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” [117]. See Applying Strategy No. 7 for a follow-up activity.)

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 Treaty

Students organize their research under the following headings: event, participants, date, purpose, and significance. Then, they 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 intermediaries 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 trade

Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 3 and Applying Strategy No. 4 for follow-up activities.)

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 who is knowledgeable about this event). Research may include a field trip to The Forks and/or the Manitoba Museum to consult an archaeologist or other expert. Students record their findings in their learning logs. (**Notes:** Around 1990, archaeologists digging at the fork 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 Strategy No. 2 for a follow-up activity.)
6. Students use print and electronic resources to research military alliances among Indigenous nations and between Indigenous nations and Europeans from the 16th to the 19th centuries (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 **TN 6: Elders in the Classroom.**)

Recurring Long-Term Acquiring Strategies

(**Note:** The following strategies recur in every LE.)

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 Strategy No. 8 for a follow-up activity.)

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 Analytical 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 Strategy No. 12 for a follow-up activity.)

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.

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 was used to record and transmit history, teach, and entertain.)

5. Using **BLM 2.1.5: The 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 LEs.)
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 LE.)

8. **Biographies:** Students present their research information from **Acquiring Strategy 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. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a "celebrations of learning" Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations 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.)
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 Strategy 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.)

Activating Strategy No. 3

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

Activating Strategy 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: 84. IRU 971.00497 B75 1993

Activating Strategy No. 7

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

Acquiring Strategy No. 5

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

Applying Strategy 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, 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. Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>. (Note: See BLMs G.3–G.5 and TN 2 in the appendices of this document.)



As Long as the Rivers Flow: The Numbered Treaties by Ted Longbottom

LEARNING EXPERIENCE 2.2: AS LONG AS THE RIVERS FLOW: THE NUMBERED TREATIES

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. Why did First Nations and Canada enter into treaties?
 2. How do First Nations and government perspectives about treaties differ?
 3. How did the treaties benefit Canada?
 4. What are the unresolved issues concerning treaties?
 5. 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, which were 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 based on the written word. 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 steamships 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, which were 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

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

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 the Prairies (1870s to early 1900s)
- Discovery of mineral resources in northern Canada

The Numbered Treaties

- Treaty 1 (southern Manitoba) (1871)
- Treaty 2 (southern Manitoba, southeastern Saskatchewan) (1871)
- Treaty 3 (northwestern Ontario, southeastern Manitoba) (1873)
- Treaty 4 (southern Saskatchewan, parts of southeastern Manitoba, part of southeastern Alberta) (1874)
- Treaty 5 (central and northern Manitoba, parts of central Saskatchewan) (1875)
- Treaty 6 (central Saskatchewan and Alberta) (1876)
- Treaty 7 (southern Alberta) (1877)
- Treaty 8 (northern Alberta, parts of northern B.C., part of northwestern Saskatchewan and the Northwest Territories) (1899)
- Treaty 9 (northern Ontario) (1905/6)
- Treaty 10 (eastern Northwest Territories) (1906)
- Treaty 11 (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 they may begin with a current issue or event.

Based upon students' prior knowledge, interests, and needs, as well as available resources and time, the LE 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 an inquiry into 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 LE.

Glossary

Appendix E: Glossary defines many terms that are 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 Sections 6.31–6.36 of *Success for All Learners* for vocabulary strategies.

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

adhesions	outside promises
assimilation	Pipe Ceremony
<i>BNA Act</i>	pre-contact
colonialism	Royal Proclamation (1763)
contract	<i>sui generis</i>
covenant	treaty
Indian title	

Notes Regarding Assessment

A variety of assessment strategies should be integrated throughout the LE, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The Applying phase of the LE 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: Colonialism Game**, then complete a reflection journal entry. (**Note:** This strategy has several goals that enable students to experience the effects of colonialism upon colonized peoples.)
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, or *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 Strategy No. 3 for a follow-up activity.)

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.
4. Students play charades using the word list in **BLM 2.2.2: Treaty Charades**, 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.

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: Elders in the Classroom**. See Applying Strategy No. 3 for a follow-up activity.)
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. (**Note:** See Applying Strategy No. 4 for a follow-up activity.)
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 Strategy No. 1 for a follow-up activity.)

5. Using print, electronic, and human resources, students research the following questions:

- What were the reasons for entering into the numbered treaties
 - for the government?
 - for 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 LE.)

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, Pihtokahanapiwiyin (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 Strategy No. 8 for a follow-up activity.)
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 Analytical 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 Strategy No. 12 for a follow-up activity.)

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.

1. Students choose one or more of the numbered treaties and prepare a multimedia group project based on their research in Acquiring Strategy 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 orally present their findings to the class, their community, or another class (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 an interpreter for First Nations during the negotiations of Treaty 6.)
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 MacDonald, 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 LE.)

8. **Biographies:** Students present their research information from **Acquiring Strategy No. 7** in a format of their choice, such as a written biography, speech, PowerPoint presentation, graphic, poem, song, etc.
 - ✓ Students add their presentations to their portfolios.
9. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations 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. (**Note:** 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**.)
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.) Students might consider
 - 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 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 Strategy 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.)

Activating Strategy No. 1

- **“Colonialism Game.”** *The NESAs Activity Handbook for Native and Multicultural Classrooms.* Sawyer, Don, and Howard Green (Eds.) Tillacum Library, 1984: 61-65. IRU 371.9797 S39

Activating Strategy No. 2

- **Sagkeeng Treaty 1.** The Manitoba First Nations Education Resource Centre. Strongfront.TV, 2006 (Library, 1151 Sherwin Road, Winnipeg, Manitoba, R3H 0V1, Phone: 204-940-7020, Toll-Free: 877-247-7020)
- **Sayisi Dené Treaty 5.** The Manitoba First Nations Education Resource Centre. Strongfront.TV, 2004. (See above for contact information.)
- **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.

Grades 9-12, adult. IRU #2231

- **Treaties.** Meeches, Lisa, and Ted Nolan. Meeches Video Productions, Inc., 2003. Grades 9-12, adult. IRU #2652

Activating Strategy No. 3

- **“Treaty Areas and Locations of First Nations in Manitoba.”** Indian and Northern Affairs Canada, 2006. Available online at <www.ainc-inac.gc.ca/al/hts/index-eng.asp>.

Acquiring Strategy No. 2

- **“3.4 Understanding Treaties and the Treaty Relationship.”** *The Report of the Royal Commission on Aboriginal Peoples*, 1996. Available online at <www.collectionscanada.gc.ca/webarchives/20071211051819/> and <www.ainc-inac.gc.ca/ch/rcap/sg/sg12_e.html>.

Acquiring Strategy No. 3

- **“The Metis in Alberta: Indian Treaties.”** Alberta Online Encyclopedia. Available online at <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

Acquiring Strategy No. 6

- **Office of the Treaty Commissioner – Saskatchewan.** Available online at <www.otc.ca>.
- **Treaty Relations Commission of Manitoba.** Available online at <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. Available online at <www.trcm.ca/speakers.html>.
 - **Treaty Implementation: Fulfilling the Covenant.** Canada. Office of the Treaty Commissioner. Saskatoon, SK: Office of the Treaty Commissioner, 2007. IRU 342.08720971 T74

Applying Strategy No. 4

- **The treaties of Canada with the Indians of Manitoba and the Northwest Territories, including the negotiations on which they were based, and other information relating thereto.** Morris, Alexander. Fifth House Publishers, 1991. IRU 9780920078936. Available online at <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

Applying Strategy 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.** Available online at <www.ainc-inac.gc.ca/al/hts/index-eng.asp>.
- **Office of the Treaty Commissioner – Saskatchewan.** Available online at <www.otc.ca>.

Applying Strategy 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, pages 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. Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>.



Legislated Discrimination: The Indian Act by Ted Longbottom

LEARNING EXPERIENCE 2.3: LEGISLATED DISCRIMINATION: THE *INDIAN ACT*

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 original purpose of the *Indian Act* from a government perspective and has this changed today?
 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. In which ways 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*, which defined the creation of 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 the 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 travelling 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 as 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 19th 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

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

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 LE 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 LE.

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 Sections 6.31–6.36 of *Success for All Learners* for vocabulary strategies.

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

Aboriginal identity	cultural genocide	non-Status
assimilation	enfranchisement	paternalism
autonomy	governance	protectionism
band councils	imperialism	Social Darwinism
citizenship	Indian agent	Status
civilization	Indian register	

Notes Regarding Assessment

A variety of assessment strategies should be integrated throughout the LE, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The Applying phase of the LE 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 log.
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.

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. (**Note:** 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.)
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 a copy of *The Indian Act*, which can be found on the Department of Justice website at <<http://laws.justice.gc.ca>>. 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. 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 Strategy No. 1 for a follow-up activity.)

3. 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.
4. 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 Strategy No. 3 and No. 4 for follow-up activities.)

Recurring Long-Term Acquiring Strategies

(**Note:** The following strategies recur in every LE.)

6. **Biographies:** Students use print and electronic resources to research critics of the *Indian Act*. Students may choose one of the following: 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 Strategy No. 6 for a follow-up activity.)
7. **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 Analytical Outline**.)
8. **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 Strategy No. 10 for a follow-up activity.)

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.

1. Referring to the research on the 1969 White Paper and **BLM 2.3.4: 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.
2. Students view **BLM 2.3.5: “Trick or Treaty,”** and write a review of the painting.
✓ Students add their review to their portfolios. (**Note:** 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. MacDonal(d) in clown makeup “selling” the *Indian Act* in the manner of a sleazy con-artist.)
3. **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.)
4. 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 LE.)

5. **Biographies: Students present their research information from Acquiring Strategy No. 6 in a format of their choice, such as written biography, speech, PowerPoint presentation, graphic, poem, song, etc.**
✓ Students add their presentations to their portfolios.

6. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations of Learning**.
7. **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.**)
8. **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.
9. **Winter Counts: Students create a winter count (a symbolic pictorial representation) of the event researched in Acquiring Strategy 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.)

Activating Strategy No. 2

- **“Did You Know?”** The Sharing Circle. Season 16. Meeches, Lisa. Meeches Video Productions, Inc., 2008.
- **“Not Just Beads and Moccasins”** The Sharing Circle. Season 15. Meeches, Lisa. Meeches Video Productions, Inc., 2006.

The above videos are currently available from:

Matthew Etches
 Head of Distribution
 Century Street Distribution
 509 Century St.
 Winnipeg, MB
 R3H 0L8
 Phone: 1-800-772-0368
 Fax: 1-204-772-0360
 Email: matthew@centurystreet.ca
 Website: www.centurystreet.ca

Acquiring Strategy No. 1

- **Lethal Legacy: Current Native Controversies in Canada.** Miller, J.R. Toronto, ON: McClelland & Stewart Ltd., 2004. IRU 971.00497 M54.
- **The Gradual Civilization Act: Assimilating Civilized Indians.** *The Report of the Royal Commission on Aboriginal Peoples.* Available online at <www.collectionscanada.gc.ca/webarchives/20071211051222/http://www.ainc-inac.gc.ca/ch/rcap/sg/sg23_e.html>.
 - *Indian Act*
- **The Gradual Enfranchisement Act: Responsible Band Government.** *The Report of the Royal Commission on Aboriginal Peoples.* Available online at <www.collectionscanada.gc.ca/webarchives/20071211051222/http://www.ainc-inac.gc.ca/ch/rcap/sg/sg23_e.html>.
 - *Indian Act*

Acquiring Strategy No. 2

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

Acquiring Strategy No. 3

- **Early Canadiana online – The Red Paper.** Available online at <www.canadiana.org/citm/_textpupups/aboriginals/doc75_e.html>.
- **Turtle Island – Discussion – Jean Chretien’s 1969 White Paper Policy.** Available online at <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).”** Available online at <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. Available online at <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 Jack Brink. The University of Alberta Press, 2004. ISBN 0778528529

Acquiring Strategy No. 5

- **Yuxweluptun: Man of Masks.** Paul, Lawrence. National Film Board of Canada, 1998.

Applying Strategy No. 3

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

Applying Strategy 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, pp. 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. Available online at <www.education.gov.ab.ca/k_12/curriculum/OurWords.asp>.



O-Tee-Paym-Soo-Wuk (The Métis): The People Who Own Themselves by Ted Longbottom

LEARNING EXPERIENCE 2.4: O-TEE-PAYM-SOO-WUK (THE MÉTIS): THE PEOPLE WHO OWN THEMSELVES

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 Métis nation 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 the term “Métis.” Although the Métis are recognized constitutionally as one of three Aboriginal peoples of Canada (the other two comprising 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 fork 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 descendents 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 – that is, 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, which were founded by these *gens libres* (free men – that is, 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 18th century, the descendents of the *gens libres* who had settled in the region referred to themselves as Métis. By the early 19th 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 the 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 fork 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 Northwest 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, 35 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 elicited 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 Northwest 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 Northwest 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

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

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 Northwest 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)
- Northwest 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 LE 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 LE.

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 Sections 6.31–6.36 of *Success for All Learners* 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 LE, including assessment *as* learning, assessment *for* learning, and assessment *of* learning. The Applying phase of the LE 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, or “The Métis” by Ray St. Germain, or read the lyrics. Students discuss these songs' significance to Métis heritage and culture, and complete a reflection journal entry. (**Note:** See Applying Strategy No. 1 for a follow-up activity.)
3. In pairs, students complete **BLM 2.4.2: What Do You Know about the Métis?** and add their answers to their portfolios. (**Note:** See **TN 9: What Do You Know about the Métis? Answer Key** for answers.)

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 CBC. 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.

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 in 1816 (include Coltman Commission findings)
- Battle of the Grand Coteau (1851)
- Red River Resistance (1870)
- Northwest Resistance (1885)

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

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 Strategy No. 4 for a follow-up activity.)
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 Strategy No. 6 for a follow-up activity.)

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 LE.)

8. **Biographies:** Students use print and electronic resources to research an historic Métis figure. Students may choose one of: Cuthbert Grant, Pierre Falcon, Sarah McLeod (Ballenden), John Norquay, Thomas Sinclair, Caroline Pruden, Annie Bannatyne, 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 Strategy No. 8 for a follow-up activity.)

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 Analytical 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 Strategy No. 12 for a follow-up activity.)

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.

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 Northwest 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 Taché
 - 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
 - Northwest Resistance (1885)
 - wife of a Métis soldier
 - Louis Riel
 - Madeleine (Wilkie) Dumont
 - Marguerite Caron

- Gabriel Dumont
- Métis soldier
- Priest
- Middleton
- Marguerite (Belhumeur) 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 Strategy No. 4, **students create a brochure that advertises programs that might have been 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 LE.)

8. **Biographies:** Students present their research information from **Acquiring Strategy 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. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations 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**.)
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 Strategy 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.)

Activating Strategy 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: 65-65.
Available online at <www.métismuseum.ca/resource.php/03146>.

Activating No. 4

- **Riel Country.** Duckworth, Martin, and Peter Warren, with R.B. Russell School and École Precieux-Sang. National Film Board of Canada, Montreal, 1996.

This program features students from R.B. Russell Vocational School and Francophone students from École 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.

Grades 9-12. IRU #7546.

- **Mistress Madeleine.** National Film Board of Canada. Bailey, Norma: Producer. National Film Board of Canada, 1986.

This story, which is set in Rupert's Land in 1850, is about Madeleine, the Métis wife of the Hudson's 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 to her brother Joseph, who is known to trade with the Americans, and to 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. 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 7-12, adult. IRU #7362.

- **The Re-Trial of Louis Riel. Part 2: the Métis.** Petrie, Anne, et al. CBC Newsworld, Toronto, 2002.

Continues the examination of 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 Petrie 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. It 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 7-12, adult, professional development. IRU #0624.

Activating Strategy No. 5

- **Louis Riel: A Comic-Strip Biography.** Brown, Chester. Montreal, PQ: 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 Strategy No. 1

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

Acquiring Strategy 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.
Available online at <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 Strategy No. 4

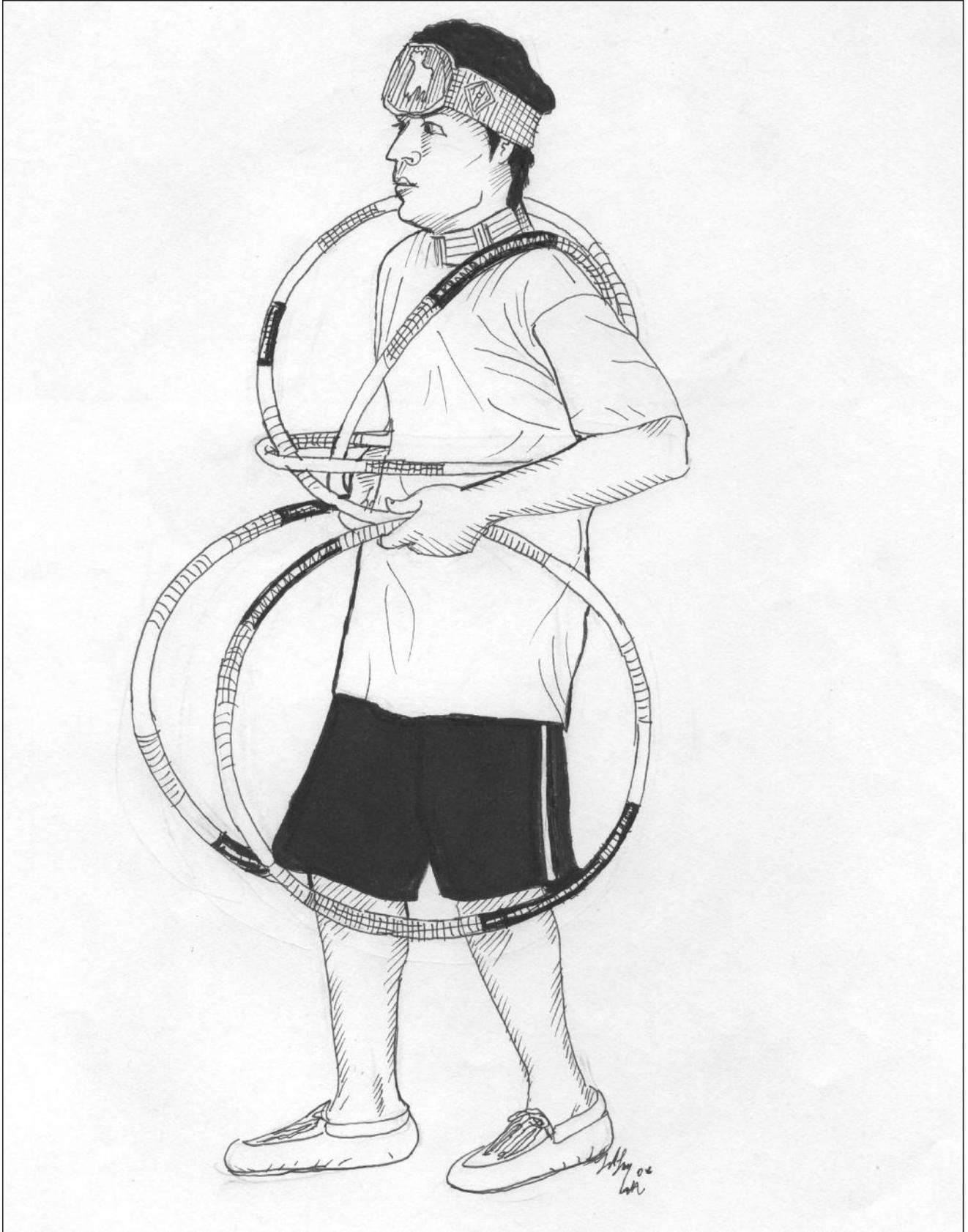
- **A Guide to the Northwest “Half-breed” Scrip Applications Document Series.**
Available online at <<http://metisnationdatabase.ualberta.ca/MNC/learn.jsp>>.
- **Manitoba scrip.** Morin, Gail. Quintin Publications, 1996. ISBN 1886560021
- **“The Métis: Our People, Our Story.”** Dorian, Leah, and Darren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

Applying Strategy 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, pp. 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
Available online at <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 Jennifer S.H. Brown (Eds.) Winnipeg, MB: The University of Manitoba Press, 1985. IRU 971.00497 N49.



Defining Our Place: Modern Treaties and Rights by Ted Longbottom

LEARNING EXPERIENCE 2.5: DEFINING OUR PLACE: MODERN TREATIES AND RIGHTS

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 their status as self-determining nations through land claims, recognition of treaty and Aboriginal rights, and the pursuit of self-government?

Focus Questions

1. Why is land important 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. How has the struggle for self-determination by First Nations, Métis, and Inuit nations been affected by landmark court decisions, government policies and initiatives, and Indigenous resistance?
 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 that are 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 did not believe they were ceding the land, but that they were 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 Indigenous nations’ ability to preserve their cultures and institutions. By the 20th 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 labelled 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 in the act made it difficult for First Nations to challenge government policies. The 1951 *Indian Act* removed many of these repressive clauses and made it easier for First Nations to pursue grievances against the federal government, including the loss of traditional territories.

Global Influences/Revitalization

The move to reclaim culture and to re-establish the vitality of Indigenous nations gained impetus in the decades following World War II. 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. This was 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 17 years of negotiations. The Inuit of Nunavut own 350,000 square kilometres of land, including mineral rights to over one-tenth 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), 50 specific claims have been settled and 40 more are in negotiation or under review.

Oka

In 1990, near Montreal, a land dispute that had roots stretching back to 1717 resulted in the Oka crisis. For 78 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 (2010), 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 over several years through a devolution process. 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

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 concept of the winter count is outlined on page 1-9 in LE 1.1.

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 LE 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 an inquiry into 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 LE.

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 Sections 6.31–6.36 of *Success for All Learners* for vocabulary strategies..

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

Aboriginal common law	Fee simple	self-determination
Aboriginal rights	fiduciary	self-government
Aboriginal title	inherent rights	Specific Land Claim
alienation	inalienable rights	Third Order
collective rights	Land Claim	Government
Community of Interest	nation	Treaty Land
Government	Nation Model of	Entitlement
Comprehensive Land	Aboriginal Government	Treaty Right
Claim	Northern Flood	urban reserve
Crown land	Agreement	usufructuary
devolution		

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 LE 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 listen to a recording of the song. Students discuss the lyrics of the song and complete a reflection journal entry. (**Note:** See Applying Strategy No. 1 for a follow-up activity.)
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 Strategy No. 1 for a follow-up activity.)

4. In small groups, students complete **BLM 2.5.4: Map of Treaties and Comprehensive Land Claims in Canada**. Students record the final versions in their learning logs. (**Notes:** See Glossary for a definition of the term “Comprehensive Land Claims.” Also, see Applying Strategy No. 2 for a follow-up activity.)
5. In partners, students read **BLM 2.5.5: Land Claims, A Language Not Our Own**, complete the directions, and record their responses in their learning logs. (**Note:** See Applying Strategy No. 5 for a follow-up activity.)
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 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 Strategy No. 4 for a follow-up activity.)

Suggested Acquiring and Assessment Strategies

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

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 Strategy No. 2 for a follow-up activity.)

2. With reference to **BLM 2.5.6: 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 Strategies No. 5 and No. 6 for follow-up activities.)

3. With reference to **BLM 2.5.7: Specific 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* by Alexander Morris. Prospero Books, 2000, 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 Strategy No. 7 for a follow-up activity.)

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 GovernmentStudents 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 Strategy No. 4 for a follow-up activity.)

5. Students use print and electronic resources and **BLM 2.5.8: 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 Strategy No. 3 for a follow-up activity.)
6. With reference to **BLM 2.5.9: 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.)
7. Working in small groups and using print and electronic resources, students complete **BLM 2.5.10: Standing Their Ground – Protest and Resistance: Research Framework**. Students add the completed BLM to their portfolios. (**Note:** See Applying Strategy No. 8 for a follow-up activity.)

Recurring Long-Term Acquiring Strategies

(**Note:** The following strategies recur in every LE.)

8. **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, Mary Richard, Billy Diamond, Mary Two-Axe Early, Yvon Dumont, Roberta Jamieson, Paul Okalik, Patricia Monture, Verna Kirkness, 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, and Adrian Hope. Students record their findings in their learning logs. (**Note:** See Applying Strategy No. 9 for a follow-up activity.)
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 Strategy No. 13 for a follow-up activity.)

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.

1. In “River Road” (Activating Strategy No. 1), the artist expresses the strong connections he feels to his 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.
2. Based on their research in Acquiring Strategy 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.
3. Based on their scrip inquiry in LE 2.4, their research on: a) land claims including the 2006 Manitoba Metis Federation Land Claim (Acquiring Strategy 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 LE.)

9. **Biographies: Students present their research information from Acquiring Strategy 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. **Celebrations of Learning:** Teachers may wish to make the Cluster 5: Celebrations 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 completing the Activating and Acquiring stages before beginning Cluster 5. There is a “celebrations of learning” Activating and Acquiring strategy in Clusters 2, 3, and 4. See **LE 5.1: Looking Forward, Looking Back** and **BLM 5.1.1: Suggested Final Project Options: Celebrations 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.**)
12. **Talking Circle:** With reference to Acquiring Strategy No. 7 and **BLM 2.5.10: Standing Their Ground – Protest and Resistance**, students discuss the pros and cons of various forms of protest, such as demonstrations, sit-ins, barricades, etc., from the viewpoint of both Indigenous and non-Indigenous Canadians, and complete a reflection journal entry.
13. **Winter Counts:** Students create a winter count (a symbolic, pictorial representation) of the event researched in Acquiring Strategy 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.)

Activating Strategy No. 2

- **River Road.** Longbottom. “River Road.” Longbottom, Ted, and Greg Pruden, 2002.

Activating Strategy No. 4

- Natural Resources Canada. “Treaties and Comprehensive Land Claims in Canada: Map 1 – Western Canada and Map 2: Eastern Canada.” Available online at www.ainc-inac.gc.ca/al/ldc/ccl/pubs/rul/rul-eng.asp.

Activating Strategy No. 6

- **Honour of the Crown.** Cameron, Bill. National Film Board of Canada, Montreal, 2001.

Grades 10-12, adult. IRU #5505

- **Kanehsatake.** National Film Board of Canada. Obomsawin, Alanis (Producer and Director). National Film Board of Canada, Montreal, 1993.

By documenting the events that 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, the Quebec police, and the Canadian army. It shows life behind the barricades, places the conflict within a historical perspective, and helps one to understand the Mohawk determination to protect their land.

Grades 10-12, 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, it 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. 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.

Grades 9-12, adult. IRU #5439

- **CBC News in Review [September 1991].** Nash, Knowlton, and CBC-TV. Canadian Broadcasting Corporation, Toronto, 1991.

This series introduces viewers to CBC current affairs news programming by examining the coup in the Soviet Union that lasted from August 19, 1991, to August 21, 1991. It also looks at the historical background to the hostilities dividing Yugoslavia today, and discusses the issues surrounding the James Bay Hydroelectric Power Project. It 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.

Grades 9-12, adult. IRU #2652

- **Time Immemorial.** Brody, Hugh, et al. Tamarack Productions and National Film Board of Canada, 1991.

This series is 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'a Indians in British Columbia's Nass Valley. It points out how the Nisga'a people have fought for title over their traditional lands and brought the issue before Canada's politicians, and outlines the origins of the clash as well as the steps that carried the Nisga'a case to the Supreme Court of Canada.

Grades 10-12, professional development. IRU #5114

- **Where Three Rivers Meet: The Story of Nisichawayasihk Cree Nation.** Erenberg, Noah, and Kim Bell. Nisichawayasihk Cree Nation and Eagle Vision, Eagle Vision, Winnipeg, 2006.

Acquiring No. 2

- Comprehensive Land Claims – Indian and Northern Affairs Canada.
Available online at <www.ainc-inac.gc.ca/al/ldc/index-eng.asp>.

Acquiring No. 3

- Treaty Land Entitlement (TLE) In Manitoba.
Available online at <www.ainc-inac.gc.ca/ai/mr/nr/m-a2005/02693bk-eng.asp>.
- Claims Status Maps by Province.
Available online at <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.
Available online at <www.metisnation.ca/rights/download/MLS-2004.pdf>.
- **Métis Law Summary 2006.** Written and Updated by Jean Teillet.
Available online at <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, pp. 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.
Available online at <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.
- **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.
Available online at <<http://pse5-esd5.ainc-inac.gc.ca/fnp/Main/Index.aspx?lang=eng>>.