

Appendix IV: Blackline Masters

BLM 1: Talking Circle

The talking circle is an excellent teaching strategy that is consistent with Aboriginal values and perspectives. Talking circles are common in Indigenous cultures. Talking circles give people an opportunity to interact around the key ideas of an issue in an informal way. Talking circles are not designed to create a consensus among participants. They are not even meant to get everyone to agree. They are intended to help participants find agreement in their experiences and understandings, and to help them recognize and respect their differences. The focus is on listening to and respecting the various viewpoints, rather than criticizing and confronting them.

The circle process establishes a very different style of communication. In the book *The Energy of Forgiveness: Lessons from Those in Restorative Dialogue*, the circle process is described as follows: “Rather than active verbal facilitation, communication is regulated through the passing of a talking piece (an object of special meaning or symbolism to the circle facilitator). The talking piece fosters respectful listening and reflection. It prevents one-to-one debating or attacking.”

“In a talking circle, each one is equal and each one belongs. Students in a talking circle learn to listen and respect the views of others. A stick, stone, or feather (something that symbolizes connectedness to the land) can be used to facilitate the circle” (RRDSB). This object will “travel” throughout the group and whoever is holding it has the right to speak and the others have the responsibility to listen. Participants are not required to speak. Anyone who feels unable to speak can simply pass the talking piece to the next person.

The talking circle

- is consistent with Aboriginal values of respecting all views and including all voices
- is a powerful symbol of connectivity and completeness; the circle is the Earth, the sky, the Sun, the Moon, the tipi, the seasons, the cycle of life
- is held in a place where everyone is equal, where all can have a say
- represents a place for healing, where the heart can be unburdened and words of consolation can be freely spoken
- supports students in learning how to listen respectfully and to express their ideas without fear of ridicule
- incorporates a talking stick, feather, or stone that can be held by the speaker to signal that she or he now has the right to speak and the others have the responsibility to listen
- helps students develop confidence in presenting their views, exchanging ideas, examining concepts, raising questions, and exploring ideas

- provides an appropriate framework for learning to respect and appreciate differences between groups

The *Mi'kmaq Spirit* website at www.muiniskw.org/pgCulture2c.htm provides a few very simple guidelines that allow a talking circle to function:

1. *Only one person speaks at a time.* Only the person holding the feather or talking stick may speak. Dialogues are often not part of the circle, especially if they become confrontational.
2. *Introduce yourself.* It is polite to introduce yourself in the first round. Use your spirit name, if you have one; otherwise, use your given name.
3. *Speak from the heart* and speak your “truth.” The speaker should address the circle from the heart and may speak for as long as necessary, with respect for the time of others.
4. *Listen with respect.* All people except the speaker listen attentively and give support to the speaker. Listening with the heart allows you to hear the true intent beneath what the speaker is saying. Listen in the way you expect others to hear you.
5. *What is said in the circle stays in the circle.* Never repeat anything that is said within the circle, unless you have the permission of the speaker. What is shared in a talking circle stays in that circle.

BLM 1 References

Rainy River District School Board (RRDSB). *Talking Circles*. Fort Frances, ON: RRDSB, n.d. Available online at <https://www.rrdsb.com/talking-circles>.

Umbreit, Mark S., Jennifer Blevins, and Ted Lewis. *The Energy of Forgiveness: Lessons from Those in Restorative Dialogue*. Eugene, OR: Wipf & Stock, 2015.

Muin'iskw, Kaqtukwasisip, and Crowfeather. “Mi'kmaw Spirituality: Talking Circles.” *Mi'kmaw Spirit*, 2016. Available online at www.muiniskw.org/pgCulture2c.htm.



BLM 2: Reflection Journals

Record your feelings, responses, and reactions to what you are learning. Think deeply about the materials you encounter and relate this information to your real life. Feel free to reflect, raise questions, form your opinions, and be critical.

What Happened Today and What I Learned	What I Think and Feel about What I Have Learned	What Questions I Have After Today
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		





BLM 3: Teacher Self-Evaluation

Lesson Plan Reflection Form

Answer the following questions following your lesson:

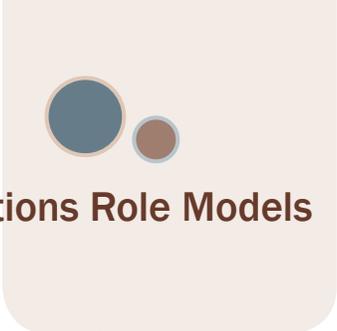
Reflection Question	Reflection Response
1. <i>How did the lesson meet the learning outcomes? Which general learning outcome(s)/specific learning outcome(s) were most met? Least met?</i>	
2. <i>How does this lesson fit into your annual teaching plan?</i>	
3. <i>How does this lesson fit into your unit plan?</i>	
4. <i>How did the lesson proceed? Did the lesson move in clear, sequential steps or are there areas that need more attention? . . . less attention?</i>	
5. <i>Are there opportunities for this lesson to be modified to meet the needs of all learners? How?</i>	
6. <i>How were the materials during this lesson? Did anything get damaged/lost? What needs to be replaced?</i>	
7. <i>How were the visual and kinesthetic materials during this lesson? Can they be improved? How?</i>	
8. <i>Is the teacher-centred assessment for this lesson clear and concise? What did it help you uncover?</i>	
9. <i>Is the student-centred assessment for this lesson clear and concise? What did it help you uncover?</i>	
10. <i>Any last comments on the lesson? How did you feel about how it went? What would you like to remember in the future for the next time you do this lesson?</i>	

The Numbered Treaties

1. Treaty 1 was signed in August 1871 at Lower Fort Garry.
2. Treaty 2 was signed in August 1871 at the Manitoba Post.
3. Treaty 3 was signed in October 1873 at North-West Angle in Lake of the Woods.
4. Treaty 4 was signed on September 1874 at Fort Qu'Appelle, Fort Ellice, Swan Lake, Fort Pelly, and Fort Walsh.
5. Treaty 5 was signed on September 1875 (Adhesions in February 1889) at Berens River, Norway House, and Grand Rapids.
6. Treaty 6 was signed on August 1876 (Adhesion September 1876 and February 1889) at Fort Carlton and Fort Pitt.
7. Treaty 7 was signed on September 1877 at the Blackfoot Crossing of the Bow River, Fort McLeod.
8. Treaty 8 was signed on July 1899 at Lesser Slave Lake, Peace River Landing, Vermillion, Fond du Lac, Dunvegan, Fort Chipewyan, Smiths Landing, Fort McMurray, and Wapiscow Lake.
9. Treaty 9 was signed on November 1905 at Osnaburg, Fort Hope, Marten Falls, Fort Albany, Moose Factory, New Post, Abitibi, Matachewan, Mattagami, Flying Post, New Brunswick House, and Long Lake.
10. Treaty 10 was signed on November 1906 at Isle à la Crosse and Lac du Bonnet.
11. Treaty 11 was signed between June 1921 and August 1921 at Northwest Territories Providence, Simpson, Wrigley, Norman, Good Hope, Arctic Red River, McPherson, Liard, and Rae.

Modern-Day Treaties

- James Bay and Northern Quebec Agreement was signed in 1975.
- Sahtu Dene and Métis Comprehensive Land Claim was signed in 1993.
- Nunavut Land Claim Agreement was signed in May 1993.
- Nisga'a Treaty was signed in May 1999.



BLM 5: First Nations Role Models

Authors

- Freda Ahenakew, Cree
- Sherman Alexie, Spokane, Coeur d'Alene
- William Apess, Pequot
- Jeanette Armstrong, Okanagan
- Joseph Bruchac, Abenaki
- Maria Campbell, Métis
- George Clutesi, Tse-Shalt
- Louise Erdich, Chippewa Métis
- Joy Harjo, Creek
- Drew Hayden Taylor, Ojibwe
- Tomson Highway, Cree
- Basil Johnston, Ojibwe
- E. Pauline Johnson, Mohawk
- Markoosie, Inuit
- Leslie Marmon Silko, Laguna Pueblo
- N. Scott Momaday, Kiowa
- Simon Pokagan, Potawatomi
- Richard Van Camp, Dene
- Joe McLellan, Métis

Athletes

- Paul Acoose, Cree
- George Armstrong, Ojibwe
- Solomon Carrier, Cree/Métis
- Angela Chalmers, Dakota
- Steve Collins, Ojibwe
- Sharon and Shirley Firth, Métis
- Theoren Fleury, Métis
- Jack Jacobs, Creek
- Joseph Keeper, Cree/Métis
- Billy Mills, Lakota
- Tom Longboat, Onondaga
- Oren Lyons, Onondaga
- Alwyn Morris, Mohawk
- Ted Nolan, Ojibwe
- Gino Odjik, Algonquin
- Fred Sasaskamoose, Cree
- Louis Tewanima, Hopi
- Tom Three Persons, Blackfoot
- Jim Thorpe, Sac-Fox
- Bryan Trottier, Métis

Artists

- Jane Ash-Poitras, Cree
- Kiawak Ashoona, Inuit
- Bob Boyer, Métis
- Douglas Cardinal, Blackfoot
- Joanne Cardinal-Schubert, Blackfoot
- Robert Davidson, Haida
- Helen Hardin, Santa Clara Pueblo
- Alan Houser, Apache
- Oscar Howe, Dakota
- Norval Morrisseau, Ojibwe
- Shelley Niro, Mohawk
- Daphne Odjig, Ojibwe
- Jessie Oonark, Inuit
- Lawrence Paul, Coast Salish, Okanagan
- Edward Poitras, Cree/Métis
- Bill Reid, Haida
- Alan Sapp, Cree
- Everett Soop, Blood

Entertainers

- Susan Aglukark, Inuit
- Irene Bedard, Yupik, Cree
- Reg Bouvette, Métis
- Rita Coolidge, Cherokee
- Gary Farmer, Oneida
- Graham Greene, Oneida
- Tom Jackson, Cree
- Kashtin, Innu
- Tina Keeper, Cree
- Randolph Mantooth, Seminole
- Tantoo Martin Cardinal, Cree/Métis
- Robert Mirabel, Tewa
- Alanis Obomsawin, Abenaki
- Robbie Robertson, Mohawk
- Buffy Sainte-Marie, Cree
- August Schellenburg, Mohawk
- Jay Silverheels, Mohawk
- Molly Spotted Elk, Penobscot
- Wes Studi, Cherokee
- Gordon Tootoosis, Cree

Scholars and Professionals

- Howard Adams, Métis
- Edward Ahenakew, Cree
- Rita Bouvier, Métis
- Dr. Olive Dickason, Métis
- Dr. Lillian Dyck, Cree
- Dan Goodleaf, Mohawk
- Dr. Charles Eastman (Ohiyesa), Lakota
- Rayna Green, Cherokee
- Alexander Kennedy Isbister, Métis
- Verna Kirkness, Cree
- Roberta Jamieson, Mohawk
- Dr. Gilbert Monture, Mohawk
- Dr. Peter Martin (Oronhyatekha), Mohawk
- Mary Ross, Cherokee
- Senator Murray Sinclair, Ojibwe
- Abraham Tagalik, Inuit

Peacemakers and Negotiators

- John Amagoalik, Inuit
- Molly Brant, Mohawk
- Joseph Brant, Mohawk
- Matthew Coon Come, Cree
- Crowfoot (Astoxkomi), Blood
- Deganawida, Huron
- Deskaheh (Levi general), Cayuga
- Phil Fontaine, Ojibwe
- Elijah Harper, Cree
- Hiawatha (Ayonwatha), Onondaga/Mohawk
- James McKay, Métis
- Reverend Stanley John McKay, Cree/Métis
- Ovide Mercredi, Cree
- Shawn Atleo A-in-chut, Ahousaht
- Ralph Steinhauer, Cree
- Squanto (Tisquantum), Patuxet
- Sarah Winnemucca, Paiute

Pathbreakers and Trailblazers

- Louis Ballard, Cherokee-Sioux
- John Kim Bell, Mohawk
- Gertrude Bernard (Anahareo), Mohawk
- Dan George, Salish
- Dorothy Grant, Haida
- James Gladstone, Blood
- Michael Greyeyes, Cree
- John Herrington, Cherokee
- Susan and Suzette Laflesche, Omaha
- Len Marchand, Okanagan
- Carlos Montezuma (Wassaja), Yavapi
- Ely Parker, Seneca
- Sequoyah, Cherokee
- Theresa Stevenson, Cree
- Kateri Tekakwitha, Mohawk
- Maria Tallchief, Osage

Warriors

- Anna Mae Aquash, Miq'maw
- Big Bear, Cree
- Black Hawk, Sauk
- Frank Calder, Nishga
- Jeanette Corbiere-Lavell, Ojibwe
- Crazy Horse (Tashunkewitko), Lakota
- Gabriel Dumont, Métis
- Ellen Gabriel, Mohawk
- Geronimo (Goyathlay), Apache
- Chief Joseph, Nez Perce
- Pontiac, Ottawa
- Poundmaker, Cree
- Tecumseh, Shawnee
- Thomas Prince, Ojibwe
- Louis Riel, Métis
- Sitting Bull, Lakota
- Mary Two-Axe Earley, Mohawk

Filmmakers

- Zacharias Kunuk, Inuit
- Gil Cardinal, Métis
- Alanis Obomsawin, Abenaki
- Tasha Hubbard, Cree
- Coleen Rajotte, Cree
- Tracey Deer, Mohawk



BLM 6: A Chronology of First Nations in Manitoba

For millennia—First Nations communities maintain that the Creator placed them as sovereign nations and caretakers of the lands, air, and waters on Turtle Island—sacred responsibilities that continue to the present day.

10 000 to 6000 BCE—First Nations people and communities live throughout lands now called “Manitoba,” particularly for hunting and fishing purposes (according to archaeological evidence).

6000 BCE to 1 CE—First Nations communities in Manitoba thrive and change, developing new technologies and techniques (including small chipped stone tools, weapons, and utensils) for gathering and growing food. While depending heavily on bison, other animals including deer, wolf, rabbit, fox, and wild plants such as blueberries and cherries constituted a large part of the diet. Archeological findings also have uncovered formal burial sites with grave goods reflecting elaborate cultural and belief systems and evidence of an extensive trading system taking place throughout the territory, including materials from the Inuit in the North, copper from the Great Lakes, pipestone and flint from the South, shells from as far away as the Gulf of Mexico, and volcanic glass from what is now called Wyoming.

200 BCE to 1750 CE—What has often been called “Plains Woodland” cultures and practices extend throughout First Nations communities living throughout Manitoba.

1100—There is evidence of “modern” agricultural development by First Nations communities, particularly in the use of corn seeded along the banks of the Red River (north of present-day Winnipeg). Bison hunting continues to be dominant but most community economies become increasingly mixed and seasonal (including hunting, fishing, wild rice gathering, and harvesting), depending on region. There is the first evidence of the bow-and-arrow, and there is also an increase in the need for tools and containers, particularly in the use of pottery and for ceremonies such as burial mounds.

Before contact with Europeans—First Nations communities throughout Manitoba develop their own systems of government on their own recognized lands and territories. The cultural cornerstones of most of these communities centre on respect, sharing, and maintaining harmony and balance in the cycle of life. These communities include the Dene (in the Northwest); the Cree (primarily in the North); Anishinaabe-Cree (primarily in the Northeast); Anishinaabe (primarily in the South); and Dakota (in the Southwest).

1612—Captain Thomas Button winters two ships at Port Nelson, near the mouths of the Nelson and Hayes Rivers, as they search for the fabled “Northwest Passage.”

1670—King Charles II of England grants sovereignty over Manitoba to “the Governor & Company of Adventurers of England Trading into Hudson’s Bay” (the Hudson’s Bay Company).

1673—La Vérendrye travels from New France to explore the rivers and lakes of Manitoba.

1690—Henry Kelsey travels from Hudson Bay to the Saskatchewan River, stopping near what is now Opaskwayak Cree Nation.

1763—A Royal Proclamation, decreed by King George III, recognizes First Nations as “nations” and acknowledges that they possess lands and territories. The proclamation declares that only the Crown could negotiate the sharing of lands and resources with First Nations peoples and consent is required. Agreements must be based on a recognition of the need for sharing and peaceful co-existence.

1788—A young labourer named Peter Fidler is hired by the Hudson’s Bay Company and arrives at York Factory. Fidler would later become a mapmaker and—with collaboration from local First Nations—would create some of the most widely known maps of Manitoba.

1790—Chief Peguis leads over 200 Ojibway from Sault Ste. Marie northwards to the Red River and settles with a Cree community in and around what is now Netley Creek/Petersfield.

1811—Lord Selkirk establishes an agricultural settlement in the Red River area.

1816—The Battle of Seven Oaks takes place, as part of a dispute between settlers (backed by the Hudson’s Bay Company) and the Métis (backed by the North West Company) over changing lifestyles along the Red River.

1817—Anishinaabe and Cree leaders negotiate the Selkirk treaty with the Earl of Selkirk where they agree to share property rights, thereby allowing the Red River Colony to be established.

1821—The North West Company merges with the Hudson’s Bay Company, giving the HBC the exclusive right to trade with First Nations throughout the “uninhabited areas of North America” (sic).

1867—The British North America Act is adopted, giving the federal government “responsibility for First Nations and lands reserved for First Nations” (sec. 91).

1867—Canada buys Rupert’s Land from the Hudson’s Bay Company for \$300,000 without informing the existing inhabitants.

1867—The Department of the Secretary of State of Canada is established for the administration of First Nations affairs, and new legislation consolidates all earlier laws and treaties concerning First Nations peoples.

1867—Parliament passes legislation that gives more power to the superintendent of Indian Affairs in the administration of First Nations affairs and is designed to gradually remove “status” from First Nations.

1868—Louis Riel’s provisional government negotiates Manitoba’s entry into Confederation with the federal government.

1870—The Canadian military seizes the Red River colony and Louis Riel is exiled. The Manitoba Act is passed, establishing the Province of Manitoba in Canada. Lieutenant-Governor Archibald is sent to Manitoba to open communication with the First Nations and begin the process of negotiating treaties.

1871—Treaties 1 and 2 are negotiated and signed with Anishinaabeg leaders at Lower Fort Garry (near Lockport) and Manitoba House (near Ebb and Flow). The terms included allowing immigrants to use First Nations lands and territories; setting aside land for First Nations’ exclusive use; sharing resources; making annual treaty payments (now \$5); providing for education, housing, and medical assistance; providing food aid in case of famine; giving grants for clothing; and making annual payments for ammunition and rope, as well as other provisions.

1872—Anishinaabeg signatories of Treaties 1 and 2 state that certain negotiated provisions do not appear in the written texts of Treaties 1 & 2 and that some of the written agreements are not being fulfilled by the Crown. John Schultz, a Member of Parliament, becomes aware of their concerns and informs the federal government.

1873—Treaty No. 3 is negotiated and signed with Anishinaabeg leaders, sharing lands in southeastern Manitoba and northwestern Ontario and opening the way for immigration and the transcontinental railway.

1874—Treaty No. 4 (the “Qu’Appelle Treaty”) is negotiated and signed with Anishinaabeg and Cree leaders, sharing 194,000 square kilometres of land in southeastern Saskatchewan and southwestern Manitoba.

1875—Treaty No. 5 (the “Lake Winnipeg Treaty”) is negotiated and signed with Anishinaabeg and Cree leaders, sharing 260,000 square kilometres around Lake Winnipeg and Manitoba.

1876—The Indian Act is passed by Canadian Parliament. Provisions in the Act include the restriction of movement off-reserve, banning of religious ceremonies and public meetings, stringent controls over Indian “status,” mandatory school attendance (and jail for parents if they resisted), and punishment for any Canadian who helps First Nations resist the provisions of the act.

1877—John Norquay, a Métis, becomes premier of the Province of Manitoba.

1870s—With populations devastated by over-hunting and urban development, the bison almost totally disappears from the Prairies.

1885—The Northwest Resistance takes place and, in the aftermath, Louis Riel and eight First Nations people are captured and hung.

1892—The federal government begins making arrangements with the Roman Catholic, Anglican, and Presbyterian (later United) churches for the establishment of Indian residential schools.

1906—Treaty No. 10 is negotiated and signed with Dene and Cree leaders, sharing lands in northern Manitoba and Saskatchewan.

1907—An illegal removal vote is held by government agents. Ojibway (Anishinaabeg), Cree, and Métis citizens of the St. Peter's Indian Settlement (near Selkirk) are forced to move to Peguis First Nation.

1918—Joe Keeper (Norway House Cree) is named to the Canadian Olympic team, where he places fourth in the 10,000 metre race.

1939 to 1945—Over 3,000 Manitoba First Nations soldiers and nurses serve during the Second World War.

1951—The Indian Act is amended to remove the ban on traditional ceremonies and to allow First Nations people to legally enter drinking establishments.

1952—The Province of Manitoba allows First Nations people the right to vote in provincial elections. They would receive the right to vote federally in 1960.

1956—The Sayisi Dene are forced by the federal government to move to Churchill.

1958—The Indian Métis Friendship Centre of Winnipeg is established to assist First Nations and Métis people who had moved to the city by providing information, counselling, referral housing, literacy, employment, and social services.

1967—Dave Courchene Sr. (Sagkeeng Anishinaabe) is elected president of the newly formed Manitoba Indian Brotherhood.

1969—Jean Chrétien, Minister of Indian Affairs, releases the Liberal government's "White Paper," which proposes repealing the Indian Act, removing special status for First Nations people, and abolishing all treaties.

1971—*Wahbung, Our Tomorrows* is published by the Manitoba Indian Brotherhood, outlining future policies for First Nations education, health, and social and economic development.

1971—The first Indigenous radio station in Manitoba, Native Communications Inc. (NCI), begins broadcasting in northern Manitoba, providing Aboriginal language-based cultural programming.

1971—Helen Betty Osborne, an Indigenous woman from Norway House Cree Nation, is murdered in The Pas by four non-Indigenous men.

1975—The first Cree shopping mall is opened on the Opaskwayak Cree Nation.

1975—The Manitoba Indian Cultural Education Centre is established to promote awareness and understanding of First Nations culture to individuals and groups within Manitoba.

1975—Native Studies departments are established at Brandon University and the University of Manitoba.

1980—The Manitoba Metis Federation (MMF) establishes Pemmican Publications Inc. as the first Métis cultural and educational publishing house in Canada.

1980—Elijah Harper (Red Sucker Lake Anishinaabe-Cree) becomes the first treaty person to be elected to the Manitoba Legislature, where he serves for 11 years (including a stint as Minister of Native Affairs and Minister of Northern Affairs).

1982—First Nations, Inuit, and Métis treaty rights are officially recognized in the Constitution Act, which is adopted by Parliament.

1982—The first constitutional conference on First Nation autonomy is held. It proposes the following four additions to the Canadian Constitution:

- recognition of rights acquired under agreements to settle land claims
- a guarantee of equal recognition for men and women of rights arising from the treaties
- an undertaking to consult the First Nations on any future constitutional amendment relating to them
- an undertaking to hold three further conferences

1985—The Indian Act is amended to end discrimination against First Nations women and allow for the recovery of status by certain First Nations women. The federal government also includes clauses to limit the extension of status to future generations (6.1 and 6.2).

1985—The first female First Nations lawyer in Manitoba, Marion Ironquill Meadmore, receives the Order of Canada.

1985—The Manitoba Association for Native Languages Inc. (now called Aboriginal Languages of Manitoba) is established by the Manitoba Educators of Native Descent (MEND) to promote the retention of Manitoba's Indigenous languages.

1987—Dave Courchene Sr., C.M., LL.D., former Grand Chief (Sagkeeng Anishinaabe), receives the Order of Canada.

1988—J.J. Harper (Wasagamach Anishinaabe-Cree) is shot by a City of Winnipeg police officer, an event that later led to the Aboriginal Justice Inquiry.

1990—Elijah Harper (Red Sucker Lake Anishinaabe-Cree), a Manitoba MLA, helps to defeat the Meech Lake Accord, which stated that Quebec is “a distinct society within Canada” but did not adequately address First Nations concerns. He is later elected to the House of Commons in Ottawa.

1988—The Assembly of Manitoba Chiefs is founded, and the first provincial leader is Chief Louis Stevenson (Peguis Anishinaabe).

1988—Manitoba’s first First Nations judge, the Honourable Associate Chief Judge Murray Sinclair, LL.B. (Peguis Anishinaabe), is appointed Associate Chief Judge of the Provincial Court of Manitoba. Sinclair would later co-chair the Manitoba Aboriginal Justice Inquiry Commission to inquire into Aboriginal justice issues.

1990—Angela Chalmers (Birdtail Sioux Dakota) becomes the first woman in the history of the Commonwealth Games to win both the 1,500 and 3,000 metre races at the 1990 games in Auckland, New Zealand. She later wins the bronze medal in the 3,000 metre race at the 1992 Barcelona Olympics.

1990—René Highway, dancer (Barren Lands Cree), passes away. He had studied dance in New York, the Toronto Dance Theatre, Denmark’s Tukak Theatre, and the Native Canadian Centre in Toronto.

1991—Ovide Mercredi, LL.B. (Grand Rapids Cree) is elected National Chief of the Assembly of First Nations.

1991—The Aboriginal Justice Inquiry report is released. It recommends extensive structural changes to the administration of justice in Manitoba and the creation of a distinct Aboriginal justice system for First Nations and Métis people.

1991—The Royal Commission on Aboriginal Peoples (RCAP) is established by the federal government with the mandate to work towards proposing practical solutions to restore the relationship between Aboriginal and non-Aboriginal people in Canada.

1992—Reverend Stan McKay, B.Ed., LL.D. (Fisher River Cree) becomes the moderator of the United Church, which is the highest spiritual position within the church.

1992—Phil Fontaine, B.A. (Sagkeeng Anishinaabe), Grand Chief of the Assembly of Manitoba Chiefs, first speaks publicly about how the residential schools system caused many Indigenous people to suffer physical and sexual abuse.

1992—Eric Robinson is the first Cree person from Cross Lake (Pimicikamak Cree Nation) to be elected NDP MLA for Rupertsland. He is later appointed Minister of Aboriginal and Northern Affairs and Minister of Culture, Heritage and Tourism and the Minister responsible for Sport and Recreation.

1992—W. Yvon Dumont (St. Laurent Anishinaabe Métis) is sworn in as Manitoba’s Lieutenant-Governor.

1992—The Southern Manitoba First Nations Repatriation Program is established in response to the identified needs of those First Nations members who were adopted or fostered into non-Indigenous homes across Canada, the USA, and Europe. Approximately 3,000 Manitoba First Nations children were removed into adoption and foster care from 1950 to 1980. The program is an effort to reunite lost generations.

1992—The General Assembly of the United Nations declares 1995 to 2004 to be the International Decade of the World's Indigenous People.

1992—Joseph Irvine Keeper, C.M., B.A. (Norway House Cree) receives the Order of Canada.

1994—The Framework Agreement Initiative in Manitoba is signed by the Assembly of Manitoba Chiefs and the Minister of Indian and Northern Affairs. This agreement is the beginning of a process of community consultation and research that is intended to lead to Indigenous self-government.

1995—The Louis Riel Institute is established by the Manitoba Métis Federation (MMF) to promote the educational and cultural advancement of the Métis people of Manitoba and promote awareness of their values, culture, heritage, and history.

1994—A Treaty Land Entitlement (TLE) Framework Agreement is signed, confirming the government's determination to address the problems of outstanding obligations owed to Manitoba's First Nations. The Framework Agreement is signed by negotiators for 19 Entitlement First Nations, as well as Canada and Manitoba.

1996—The final report of the Royal Commission on Aboriginal Peoples (RCAP) is tabled in Canada's Parliament. It makes 440 recommendations, calling for sweeping changes to the relationship among Aboriginal people, non-Aboriginal people, and the governments in Canada. These recommendations include the recognition of an Aboriginal order of government, including an Aboriginal parliament that has authority over matters related to the governance and welfare of Indigenous peoples and their territories. It also calls for recognition of land rights and hunting rights, as well as control over their own social, education, health, and housing programs.

1996—National Aboriginal Day (June 21) is established by the Governor General of Canada to celebrate Indigenous cultures and their many contributions to Canadian society.

1997—Phil Fontaine is elected National Chief of the Assembly of First Nations.

1997—Tina Keeper (Norway House Cree) wins a Gemini Award for Best Actress (*North of 60*).

1998—Minister Jane Stewart, Indian and Northern Affairs Canada, gives a formal apology to the First Nations people of Canada for years of neglect and mistreatment, including the widespread abuse of students at federally funded boarding schools, and announces a healing fund of \$350 million.

1999—George Hickes (Inuit) becomes the first elected Speaker of the Legislative Assembly in the Province of Manitoba.

1999—The Manitoba First Nations Education Resource Centre (MFNERC) is established to provide services for teachers and students in First Nations schools.

1999—The Aboriginal Peoples Television Network (APTN) is established on September 1st as the first national Aboriginal television network in the world, with programming by, for, and about Aboriginal people, to share with all Canadians. This represents a significant milestone for Aboriginal Canada—for the first time in broadcast history, First Nations, Inuit, and Métis people have the opportunity to share their stories with all of Canada through a national television network dedicated to Aboriginal programming.

2002—The North American Indigenous Games are held in Winnipeg with over 20,000 First Nations, Métis, Inuit, and Native American people participating as either athletes, performers, or volunteers.

2005—The Treaty Relations Commission of Manitoba is created through a partnership between the Assembly of Manitoba Chiefs and Aboriginal and Northern Development Canada (alongside other treaty relations commissions in their localities).

2006—Tina Keeper (Norway House Cree/Anishinaabe) is the first Cree woman to be elected as a Member of Parliament for the Churchill riding in northern Manitoba.

2008—The Truth and Reconciliation Commission of Canada (TRC) was officially established on June 2, 2008, as a response to the charges of abuse and other negative effects on First Nations children that resulted from the residential schools system. Judge Murray Sinclair (Peguis Anishinaabe) is appointed chair of the commission. In 2015, the TRC issued a report identifying 94 “Calls to Action” to “redress the legacy of residential schools and advance the process of Canadian reconciliation.”

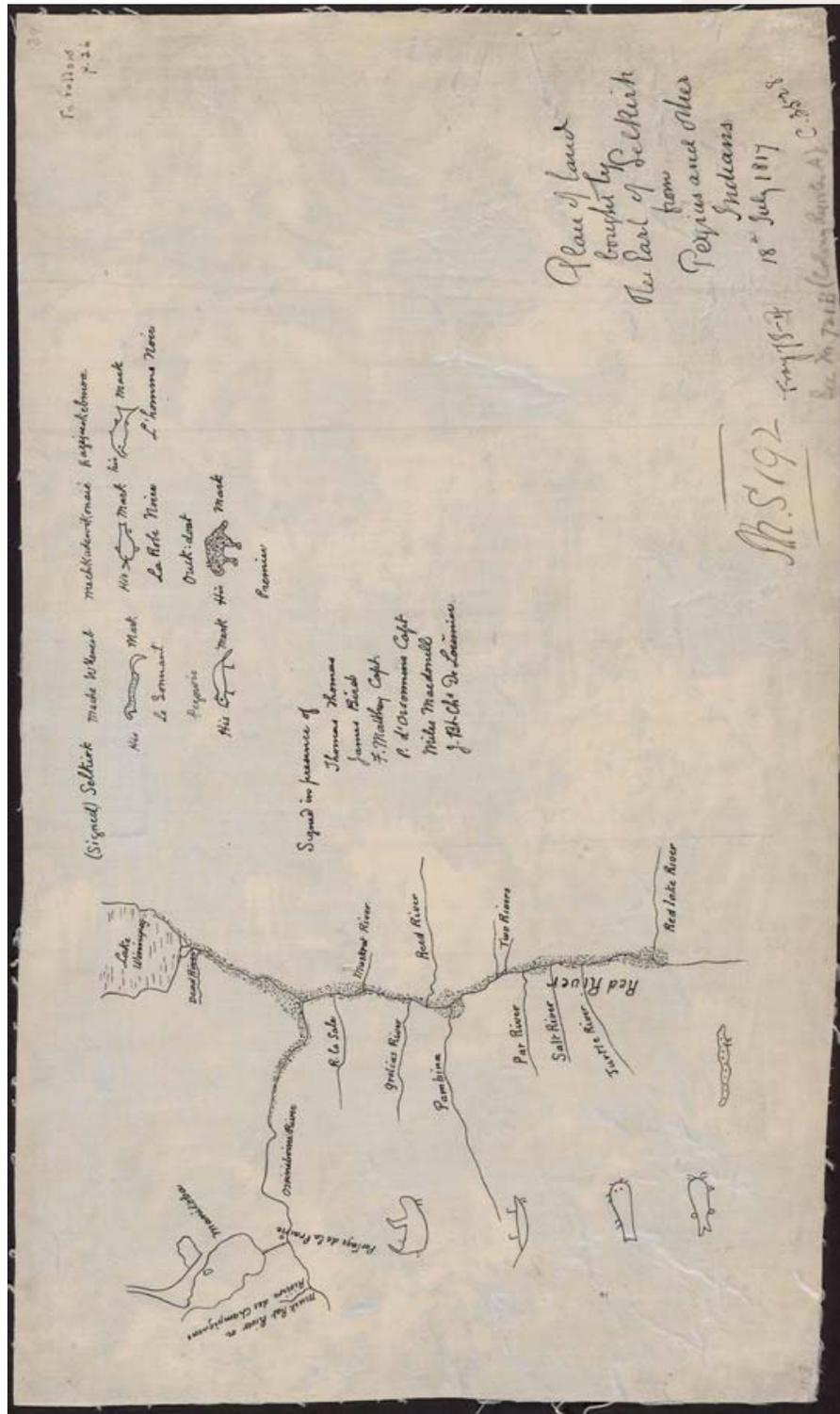
BLM 6 References

First-Nations.info. *Manitoba First Nations Chronological Time Line*. Winnipeg, MB: First-Nations.info, 2018. Available online at <https://www.first-nations.info/manitoba-first-nations-timeline.html>.

Manitoba Education, Citizenship and Youth. “BLM 9.2.3e: Timeline: Aboriginal Justice and Self-Determination.” *Grade 9 Social Studies: Canada in the Contemporary World: A Foundation for Implementation*. Winnipeg, MB: Manitoba Education, Citizenship and Youth, 2007. Available online at https://www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr9/blms/9-2-3e.pdf

Toronto Star. “Timeline: Key dates for Canada’s dealings with First Nations” Toronto, ON: *Toronto Star*, Jan. 24, 2012. Available online at https://www.thestar.com/news/canada/2012/01/24/timeline_key_dates_for_canadas_dealings_with_first_nations.html

BLM 7: Selkirk Settlement Map



Plan of land bought by the Earl of Selkirk from Peguis and other Indians (18 July 1817); Library and Archives Canada, MIKAN no. 4149347.

BLM 7 References

Library and Archives Canada. "Plan of land bought by the Earl of Selkirk from Peguis and other Indians" (18 July 1817). Library and Archives Canada, MIKAN no. 4149347. In "Provisional Government of Assiniboia: Acknowledging the Contribution of Original North American Peoples to the Creation of Manitoba." Ed. Norma J. Hall. *Wordpress.com*. n.d. Available online at <https://hallnjan2.wordpress.com/the-red-river-resistence/maps/plan-of-land-bought-by-the-earl-of-selkirk-from-peguis-and-other-indians-18th-july-1817/>.



BLM 8: Chief Peguis' 1857 Speech to the Queen

Many winters ago (in 1812) the lands along the Red River, in the Assiniboine Country, on which I, and the tribe of Indians of whom I am Chief, then lived, were taken possession of, without permission of myself or my tribe, by a body of white settlers. For the sake of peace, I, as the representative of my tribe, allowed them to remain on our lands, on their promising that we should be well paid for them by a great Chief who was to follow them. This great Chief, whom we call the Silver Chief (the Earl of Selkirk), arrived in the spring, after the war between the North-West and Hudson's Bay Companies (1817). He told us he wanted our lands for some of his countrymen, who were very poor in their own country; and I consented: on the condition that he paid well for my tribe's lands, he could have from the confluence of the Assiniboine to near Maple Sugar Point, on the Red River (a distance of 20 or 24 miles), following the course of the river, and as far back, on each side of the river, as a horse could be seen under (easily distinguished). The Silver Chief told us he had little with which to pay us for our lands when he made this arrangement, in consequence of the troubles with the North-West Company.

He, however, asked us what we most required for the present; and we told him we would be content till the following year, when he promised again to return, to take only ammunition and tobacco. The Silver Chief never returned; and neither his son or the Hudson's Bay Company have ever since paid us annually for our lands only the small quantity of ammunition and tobacco which, in the first instance, we took as preliminary to a final bargain for our lands.

This, surely, was repaying me very poorly for having saved the Silver Chief's life; for the year he came here Cuthbert Grant, with 116 warriors, had assembled at White-Horse Plain, intending to waylay him somewhere on the Red River. I no sooner heard of this than I went to Cuthbert Grant, and told him if he came out of the White-Horse Plain, where his warriors were assembled, I should meet him at Sturgeon Creek with my entire tribe, who were much more numerous than they are now, and stand or fall between him and the Silver Chief. This had the desired effect; and Mr. Grant did not make the attempt to harm the Silver Chief, who came as he went, in peace and safety. Those who have since held our lands not only pay us only the same small quantity of ammunition and tobacco which was first paid to us as a preliminary to a final bargain, but they now claim all the lands between the Assiniboine and Lake Winnipeg—a quantity of land nearly double of what was first asked from us. We hope our Great Mother will not allow us to be treated so unjustly, as to allow our lands to be taken from us in this way.

We are not only willing, but very anxious, after being paid for our lands, that the whites would come and settle among us, for we have already derived great benefit from their having done so—that is, not the traders, but the farmers. The traders have never done any thing but rob, and keep us poor, but the farmers have taught us how to farm and raise cattle. To the Missionaries especially we are indebted, for they tell us every praying-day (Sabbath) to be sober, honest, industrious, and truthful. They have told us the good news, that Jesus Christ so loved the world that he gave himself for it; and that this was one of the first messages to us, 'Peace on earth and goodwill to men.' We wish to practice these good rules of the whites, and hope the Great Mother will do the same to us; and not only protect us from oppression and injustice, but grant us all the privileges of the whites.

We have many things to complain of against the Hudson's Bay Company. They pay us little for our furs; and when we are old we are left to shift for ourselves. We could name many old men who have starved to death, in sight of many of the Company's principal forts. When the Home Government has sent out questions to be answered in this country, about the treatment of the Indians by the Company, the Indians have been told, if they said anything against the Company they would be driven away from their homes. In the same way, when Indians have wished to attach themselves to Missions, they have been both threatened and used badly. When a new Mission has been established the Company has at once planted a post there, so as to prevent Indians from attaching themselves to it. They have been told they are fools to listen to Missionaries, and can only starve and become lazy under them. We could name many Indians, who have been prevented by the Company from leaving their trading post and Indian habits when they have wished to attach themselves to Missions.

When it is decided that this country is to be more extensively settled by the whites, and before whites will be again permitted to take possession of our lands, we wish that a fair and mutually advantageous treaty be entered into with my tribe for their lands; and we ask, whenever this treaty is to be entered into, a wise, discreet, and honourable man, who is known to have the interests of the Indians at heart, may be selected on the side of the Indian, to see that he is fairly and justly dealt with for his land; and that from the first it be borne in mind, that in securing our own advantages we wish also to secure those of our children and their children's children. I commit these my requests to you as a body well known by us to have the welfare of the poor Indian at heart; and in committing this to you on behalf of myself, do so also on behalf of my tribe, who are as one man in feeling and desires on these matters. Will you, then, use the proper means of bringing before the great Council of the nation (Parliament) and through it to our Great Mother (the Queen), who will shew herself more truly great and good by protecting the helpless from injustice and oppression than by making great conquests.

I give you, at the end of this, such certificates of character as I hold, from the Silver Chief (Lord Selkirk) and the Governor of Rupert's Land (Sir George Simpson). I have also a British flag and valuable medal, from our Great Mother (the Queen), which I treasure above all earthly things.

Wishing that the Great Spirit may give you every good thing, and with warmest thanks for your friendship,

I remain
Gentleman
Your true friend Peguis or Wm King
Chief of the Saulteaux Tribe at Red River
X His Mark.

BLM 8 References

Peguis. "Chief Peguis' 1857 Speech to the Queen." *The Colonial Intelligencer* (1857). In *Manitowapow: Aboriginal Writings from the Land of Water*. Ed. Niigaanwewidam James Sinclair and Warren Cariou. Winnipeg, MB: Portage and Main Press, 2013, pp. 14-16.



Printed in Canada
Imprimé au Canada