

# Grade 12 Land and Treaties: Relationships and Responsibilities—DRAFT

Course Code	0398
Course Credit	1.0

## ENGLISH Program

### Forward

Manitoba Education and Early Childhood Learning is honoured to present the course, *Land and Treaties: Relationships and Responsibilities*, developed in partnership with the Treaty Relations Commission of Manitoba (TRCM). This course was designed using the School Initiated Course created by the TRCM titled “*Treaties and the Treaty Relationship*”. This collaborative project represents a significant milestone in our collective journey towards understanding and honouring the rich history and enduring legacy of treaties in Manitoba.

The TRCM Education Team has demonstrated unwavering dedication throughout the development and implementation process of this course in Manitoba. Their commitment to fostering a deeper understanding of treaty relationships and responsibilities is commendable and appreciated. This course is a testament to their hard work and vision, aimed at educating current and future generations about the importance of treaties and the responsibilities they entail.

The Land and Treaties: Relationships and Responsibilities course is designed to provide students with a comprehensive understanding of the historical, cultural, and legal aspects of treaties. It encourages critical thinking and reflection on the relationships between Indigenous and non-Indigenous peoples, promoting a respectful and informed dialogue. The expertise and insights from the TRCM have been instrumental in the creation of this course, ensuring it is both informative and engaging for students. We are confident that this course will serve as a vital educational tool, ensuring a greater appreciation of treaty relationships and responsibilities among Manitoba’s youth.

As we move forward, we collectively remain committed to supporting Manitoba high schools with the implementation of Treaty Education for All. We believe that the Land and Treaties: Relationships and Responsibilities course will play a crucial role in building a more inclusive and respectful society, grounded in mutual understanding and respect.

### Discipline Overview

Social studies is the study of people and places, past and present, near and far, in relation to each other and to the natural world. In Manitoba, social studies focuses on the disciplines of history and geography, and embeds the interrelated concepts found within the humanities and social



sciences.

Social studies has processes that allow learners to engage effectively with the curriculum and to continuously develop their global competencies and enduring understandings. Learners acquire interdependent knowledge and understanding, skills, and values to become active democratic and responsible citizens who adhere to the principles of Truth and Reconciliation, sustainable development, and human rights.

The enduring understandings of social studies focus on the following topics:

- Identity, Culture, and Community
- The Land: Places and People
- Historical Connections
- Global Interdependence
- Power and Authority
- Economics and Resources

## Course Overview

*Land and Treaties: Relationships and Responsibilities* is intended to enhance learners' knowledge and understanding of all peoples' relationships and responsibilities with regards to land and Treaties as well as land agreements.

The outcomes of this course focus on historical and contemporary topics related to land and Treaties that are pertinent to Indigenous and non-Indigenous communities. The course addresses First Nations, Métis, and Inuit historical, political, social and economic perspectives.

## Global Competencies in Social Studies



### Critical Thinking

**Critical thinking in social studies** is essential to making ethical decisions and to being reflective and active global citizens. It involves the processes of inquiry and historical and geographical thinking, and the use of evidence, criteria, and reasoning that allows for informed decision-making and the creation of solutions necessary for a sustainable and ethical future.

When critical thinking as a competency is applied in social studies, learners:

- critically, strategically, efficiently, and effectively select and use sources in their research and inquiry, to ensure a depth and breadth of understanding, to draw conclusions, and to make informed decisions
- make reasoned judgments about the world by evaluating sources for reliability and relevance, and by analyzing for bias, which could include prejudice, racism,

and stereotyping

- connect ideas, patterns, and relationships, using criteria and reasoning to understand historical thinking concepts
- consider multiple perspectives and contexts to understand the diversity of the human experience
- interpret information and ideas and recognize that interpretations may change with new information
- evaluate personal assumptions and bias based on new information and ideas
- ask relevant and clarifying questions to broaden and deepen knowledge and understanding
- distinguish fact from opinion and interpretation to arrive at reasoned judgments
- weigh criteria, based on observation, experience, and/or evidence, to make informed judgments and ethical decisions about the future of the world



## Creativity

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**Creativity in social studies** enables learners to make observations and decisions, to solve problems, and to devise innovative strategies. This involves making connections among concepts and applying a variety of tools. Creative thinking emphasizes flexibility, divergent thinking, the generation of ideas, and the exploration of diverse choices to enhance understanding and consider sustainable and ethical solutions.

When creativity as a competency is applied in social studies, learners:

- demonstrate initiative and ingenuity, explore opportunities, be open to new ideas and possibilities, and take risks to consider different choices that could shape the future
- demonstrate curiosity about choices made by people within a given context and explore new ideas/possibilities by asking relevant questions about those choices
- use strategies and ways of thinking including historical/geographical thinking, perspective taking, and ethical decision-making to generate innovative ideas and concepts, solve problems, and/or make a difference to consider new opportunities for the future
- build on the ideas and understandings of others
- create plans and adjust them as they gain understanding of new information and/or changing contexts
- test, refine, and adapt ideas in innovative and unique ways, and persevere through ambiguity and obstacles

- reflect, seek, and use feedback from others to consider sustainable and ethical solutions and to enhance understanding



## Citizenship

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**Citizenship in social studies** prepares learners to be informed and engaged global citizens. As they reflect upon diverse perspectives, narratives, and stories, they develop historical/geographical knowledge and conceptual understanding of the principles of Truth and Reconciliation, sustainability, and human rights, which provide a foundation for their role as engaged and responsible citizens—locally, nationally, and globally.

When citizenship as a competency is applied in social studies, learners:


- understand and reflect on their own perspective in regard to complex issues in a rapidly changing world
- recognize bias, including racism, prejudice, stereotyping, and discrimination, and they will support the principles of Truth and Reconciliation, sustainability, and human rights
- explore the interconnectedness of self, others, and the natural world
- explore how the contributions of the past shape our present concepts of citizenship and democracy
- use conceptual understanding and historical/geographical thinking to analyze information and to make informed decisions
- explore diverse ideas, experiences, and world views to evaluate personal assumptions and bias and to make informed decisions that reflect the principles of Truth and Reconciliation, sustainability, and human rights
- empathize with others and reflect on perspectives that do not fit their own to understand the diversity of the human experience
- engage with others in responsible, respectful, and inclusive ways, in person and in digital contexts, to constructively shape dialogue and build relationships
- evaluate factors and realize their own potential to propose solutions for the well-being of self, others, and the natural world
- work with others to develop strategies to find equitable solutions that support equity, diversity, and inclusion, and that uphold human rights
- make ethical choices to promote healthy and sustainable outcomes for the natural world



## Connection to Self

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**Connection to self in social studies** is the learners' personal connection with historical and geographical thinking and knowing, and making connections with others and the natural world. Learners explore their dynamic relationships with



people and the land, past and present, near and far, which develops knowledge and understanding of human interdependence and impact upon societies and natural environments, and of their role as responsible citizens for a sustainable and ethical future.

When connection to self as a competency is applied in social studies, learners:

- recognize personal interests, strengths, challenges, and gifts to support their learning, their well-being, and their well-becoming
- appreciate the factors that shape their identity, including the interrelationship of land and people within the cultural and historical context of their community, to gain an understanding of themselves
- value and respect the interdependence of and personal connections to people and place, including the natural environment, to develop empathy and belonging
- understand and use strategies to support self-regulation and well-being as citizens in a complex and ever-changing world
- reflect on their biases, decisions, effort, and experiences, and on others' feedback
- set goals to strengthen their learning and well-being as engaged citizens
- have hope and demonstrate empathy as they plan for the future for themselves and as part of the natural world near and far
- demonstrate an ability to persevere and adapt to new experiences and perspectives, environmental and global realities, and world events
- recognize and embrace their role in lifelong learning, and take responsibility for personal growth, well-being, and well-becoming as global citizens



## Collaboration

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**Collaboration in social studies** includes appreciating the diversity of perspectives, beliefs, and values, which is part of living in a democratic society and being part of the natural world. Collaboration includes learning with and from others and working together with a shared commitment to common purposes including Truth and Reconciliation. Collaboration builds relationships to enable learners to make informed decisions and accomplish common goals. Furthermore, productive discussion and debate concerning ethical questions serve to motivate learners, making learning more meaningful, and provide the opportunity for learners to contribute to their communities.

When collaboration as a competency is applied in social studies, learners:

- seek to understand and clarify diverse perspectives, voices, and ideas
- build on each other's ideas through productive, meaningful, and respectful interactions
- value and put trust in others' contributions to deepen thinking about topics

- practise active listening and ask ethical questions while considering diverse perspectives
- work through differences and show a willingness to compromise or change perspective where appropriate to make informed and respectful decisions
- co-construct with others by negotiating to build an ethical understanding and work together to solve problems for the well-being of people and as part of the natural world
- use their gifts and commit to establishing and carrying out their responsibilities for a collective purpose and/or a common goal for the well-being of people and as part of the natural world



## Communication

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**Communication in social studies** enables learners to interpret received information, and to share information and express ideas clearly and purposefully using a variety of media. This includes the development of oral, visual, print, and media literacy, and the use of information and communication technologies for the exchange of information and ideas. Learners constructively exchange information and ideas to build knowledge and to strengthen relationships for a sustainable and ethical future for themselves and the natural world.

When communication as a competency is applied in social studies, learners:

- consider audience, purpose, context, modes, and forms to share ideas and present information thoughtfully and effectively
- use clear and concise language to express ideas and voice perspectives that are inclusive and respectful of others, avoiding generalizations and pejoratives, while understanding how their words and actions impact others
- consider context cues (e.g., text features, non-verbal communication, tone of voice, appropriate digital images, icons) to enhance understanding when receiving messages
- seek to understand others' perspectives to clarify and broaden thinking and negotiate constructively through active listening and questioning
- recognize how diverse contexts (linguistic, cultural, generational, experiential) can influence understanding
- engage in productive, meaningful, and respectful discussions to build relationships and deepen understandings in a variety of ways including in digital contexts
- relate events and stories in a way that makes sense to self and others
- negotiate constructively with others to build consensus within a community of learners



## Enduring Understandings

### Identity, Culture, and Community

Learners will explore the concepts of identity, culture, and community as they relate to individuals, societies, and nations. Many factors influence identity and life in communities, including geography and history, culture, language, economic factors, and shared beliefs and values, and these factors are subject to time and place. By studying various cultures, including one's own, learners develop a better understanding of diverse points of view and become sensitive to the fact that a community is strengthened by the interaction and interdependence among individuals through cultural diversity and pluralism.

### The Land: Places and People

The exploration of people's dynamic interrelationships with places and environments creates an understanding of human dependence and impact upon the natural environment. Learners consider how connections to the land influence their identities and define their roles and responsibilities as civil stewards of the land—locally, nationally, and globally.

### Historical Connections

Learners will explore how people, events, and ideas from the past shape the present and influence the future. In addition, stories and traditions allow learners to deepen their historical understanding of the influence of the past on the present. Through the exploration of one's own history, and history near and far, learners can draw on the past to understand the present and live with the future in mind, thereby providing a foundation for active democratic citizenship.

### Global Interdependence

Learners will explore the interdependence of people, communities, societies, nations, and environments. This exploration will enhance the learners' global consciousness and help them develop empathy with respect to human rights and the human condition. Consideration of global connections enables them to expand their knowledge of the world in which they live and to engage in global citizenship.





## Power and Authority

Learners will explore the diverse processes and structures of power and authority through time, and their impact on people, relationships, communities, and nations, along with issues of fairness and equity. Power and authority affect all human relations, in everyday life and in official situations. Rules and laws, both formal and traditional, exist to protect people and to meet their needs for living together in a just and peaceful manner. Through an exploration of power and authority and its influence on human relationships, learners develop a sense of personal empowerment as active democratic citizens.

## Economics and Resources

Learners build an understanding of the impact, the sharing, and the interdependence of resources and wealth in relation to individuals, communities, and nations, both past and present. They examine economic factors that affect decision-making, the use and distribution of resources, and the development of technologies, and they consider social and environmental implications.


# Learning Outcomes

## Strand A: Identity / Identities

Learners will:

- SocLT.12.A.1:** Demonstrate an understanding of a Creation Story that comes from the land they currently live on.
- SocLT.12.A.2:** Demonstrate an understanding of First Nations worldviews on the importance of the land.
- SocLT.12.A.3:** Reflect on how the land moulds and influences their identity.
- SocLT.12.A.4:** Reflect on how humans and the land are interconnected.
- SocLT.12.A.5:** Explore and reflect upon the four questions posed by the Honourable Murray Sinclair/Mizanay Gheezhik (The One Who Speaks of Pictures in the Sky): Who am I? Where do I come from? Why am I here? Where am I going?
- SocLT.12.A.6:** Demonstrate an understanding of the concepts of kinship, relational responsibilities, spirit and intent, governance and laws; the various protocols pertaining to Treaty making; and the languages and worldviews of the Indigenous nations that share the land with school communities.



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- SocLT.12.A.7:** Demonstrate an understanding of the distinctions between First Nations, Inuit, and Métis and the negative consequences of pan-Indigenous approaches to identity and sovereignty.
- SocLT.12.A.8:** Demonstrate an understanding that all First Nations are distinct and have their own identities (e.g., Anishinaabek, Ininiwuk, Nehethowuk, Dakota Oyate, Denesuline, Aninishinewuk).
- SocLT.12.A.9:** Identify the Treaty that was agreed upon and the First Nations that were involved in its making in a specific area (e.g., a community, a city, a school division).
- SocLT.12.A.10:** Reflect on their own self-identity/identities as it/they pertain(s) to Treaty.
- SocLT.12.A.11:** Demonstrate how concepts of identity/identities can help expand understanding of the meaning of: “We are all Treaty people”.

## Strand B: Land as a Relative

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### Learners will:

- SocLT.12.B.1:** Describe the concepts of Turtle Island/North America or what is now known as Canada.
- SocLT.12.B.2:** Identify First Nations and their traditional territories on a current map of Manitoba, including the Anishinaabeg, Ininiwuk, Aninishinewuk, Dakota Oyate, Denesuline and Nehethowuk.
- SocLT.12.B.3:** Give examples of Traditional Territories (National Homeland), including First Nations, Red River Métis and Inuit, and their traditional names in other parts of what is now called Canada.
- SocLT.12.B.4:** Give examples of the interconnectedness and relationships involved in place naming/toponymy.
- SocLT.12.B.5:** Demonstrate an understanding of various concepts and worldviews (e.g., Wahkotowin, Mino-Pimatisiwin, Mino-Bimaadiziwin, Pipe Teachings, Circle Teachings, Grand Father Teachings) and how they relate to Treaty.
- SocLT.12.B.6:** Demonstrate how the concept of land as a relative can help expand understanding of the meaning of “We are all Treaty People”.





## Strand C: Relational Responsibilities

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Learners will:

- SocLT.12.C.1:** Demonstrate an understanding of the various forms of Indigenous governance prior to settler colonialism on the land that is now known as Canada, including a nation from each of the following First Nations cultural regions: West/Pacific Coast, Plains, Eastern Woodlands, Atlantic, Subarctic and the North.
- SocLT.12.C.2:** Demonstrate an understanding of First Nations, Red River Métis and Inuit notions of sovereignty, land stewardship, land sharing, relationships and responsibilities.
- SocLT.12.C.3:** Demonstrate an understanding of the underlying spirit, intent, values and worldviews on which Treaties were negotiated prior to contact with Europeans (e.g. relationships/good relations, honesty, reciprocity, generosity, well-being of all including future generations and the natural world).
- SocLT.12.C.4:** Demonstrate an understanding of the protocols used to negotiate Treaty between Indigenous nations, including gift-giving, spending meaningful time together and ceremony (pipe ceremony).
- SocLT.12.C.5:** Demonstrate an understanding of precolonial Treaties and confederacies, including Treaty of Nestawayak, Haudenosaunee Confederacy, Dish with One Spoon Treaty, Iron Confederacy (pre-1692)/Nehiyaw-Pwat, and Wabanaki Confederacy.
- SocLT.12.C.6:** Demonstrate an understanding of the concepts of Terra Nullius, the Doctrine of Discovery (1452, repudiated by the Vatican in 2023), Inter Caetera (1493), and assumed European propriety rights over unceded lands.
- SocLT.12.C.7:** Analyze and compare First Nations, Red River Métis and Inuit worldviews with colonial worldviews, including on the use and possession of land, trade and the economy and gender roles in society.
- SocLT.12.C.8:** Demonstrate an understanding of what healthy nation-to-nation Treaty relationships look like.
- SocLT.12.C.9:** Explain how land and Treaty agreements made between Indigenous peoples and the Crown were to be enduring frameworks for mutual discussion and joint decision-making.

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- SocLT.12.C.10:** Compare and contrast the impacts of Treaty and agreements across the territory now known as Canada, including among and between First Nations and European nations before the Numbered Treaties in each of the following regions, including:
- Eastern: e.g., La Grande Tabagie (1603), Teioháte Kaswenta (Two Row Wampum Belt) (1613), La Grande Paix de Montréal (1701), Peace and Friendship Treaties (1725-1778)
  - Central: e.g., Treaty of Niagara (1764), Robinson Huron/Superior Treaties (1850), Williams Treaties (before and after 1923), Peguis Selkirk Treaty (1817)
  - Western: e.g., Douglas Treaties (1850 – Vancouver Island)
  - Northern: e.g., the British-Inuit Treaty/Nunatukavut (1765)
- SocLT.12.C.11:** Compare and contrast French and English colonial Treaty-making with First Nations.
- SocLT.12.C.12:** Explain the causes, impacts and consequences of the Royal Proclamation of 1763, the Treaty of Niagara (1764) and the British North America Act (1867) on subsequent land and Treaty agreements.
- SocLT.12.C.13:** Analyze the Numbered Treaties, their impact as living documents, and their content and historical context, including:
- Indigenous and non-Indigenous perspectives on oral tradition and the spirit and intent of Treaties
  - Treaty-making processes such as location, nations represented, officials, spirit and intent, and ceremonies
  - Treaty adhesions
  - Rights and responsibilities related to Treaties
  - How Treaties affected and influenced cross-border relations and Indigenous migrations in the past and present
  - Contemporary interpretations surrounding Treaty rights, inherent rights, ongoing Crown responsibilities and renewed spirit and intent
- SocLT.12.C.14:** Describe the contradiction between the spirit and intent of the Numbered Treaties and actual government legislation.
- SocLT.12.C.15:** Demonstrate an understanding of the consequences of the Indian Act (1876) (including amendments) on Treaty rights of First Nations (e.g., governance; rights of hereditary chiefs; inherent rights; democratic and human rights; sovereignty; spiritual rights; women's rights; hunting and fishing rights; rights to the land and access to its gifts; creation of reserves; rights to free movement; housing; healthcare; education).

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- SocLT.12.C.16:** Demonstrate an understanding of the consequences of The Natural Resources Transfer Acts on First Nations and Treaty relationships (1930).
- SocLT.12.C.17:** Analyze examples of, and assess the short- and long-term effects of, broken relationships and unfulfilled Treaty promises (e.g., ignoring outside promises, forced relocations [Sayisi Dene of Tadoule Lake; Rosseau River, 1903; St Peter/Peguis, 1907; the Inuit; Lake St. Martin, Keesekeowenin Ojibway Band from Riding Mountain National Park], Residential Schools, Sixties Scoop).
- SocLT.12.C.18:** Demonstrate an understanding of the terms:
- ceded/unceded lands/unsurrendered lands
  - Treaty and Non-Treaty lands
  - lands without agreements
- SocLT.12.C.19:** Demonstrate an understanding of Comprehensive Land Claim and Self-Government Agreements, including Treaty making processes, and rights and responsibilities related to modern Treaties (e.g., James Bay and Northern Quebec Agreement (1975), The Manitoba Land Entitlement Agreement (1997), Nunavut Lands and Resources Devolution Agreement (2024), Nisga'a Treaty (1998), Tsilhqot'in or Chilcotin, Sioux Valley Dakota Nation Governance Agreement and Tripartite Governance Agreement, Council of Yukon First Nations self-government agreements).
- SocLT.12.C.20:** Explain how Treaties are living agreements that must be honoured and renewed in the context of the present (e.g., Peasant Farming Act, "Cows and Plows" (Treaty 4 and 6), Naawi-Oodena, Wehwehneh Bahgahkinahgohn).
- SocLT.12.C.21:** Demonstrate an understanding of Red River Métis land agreements and analyze the impact of colonial Crown policies on the Red River Métis, including:
- Crown's assumed sovereignty sale of Rupert's Land/Red River Resistance/The Manitoba Act (1870)/Dominion Lands Act (1872)
  - Métis Scrip
  - Road Allowance Communities (e.g., Pakan [Rooster Town], Ste. Madeleine, Carberry)
- SocLT.12.C.22:** Demonstrate an understanding of modern agreements and Treaties negotiated with Red River Métis (e.g., Manitoba Métis Federation Self-Government Recognition and Implementation Agreement (2021), Red River Métis Self-Government Recognition and Treaty (2024)).
- SocLT.12.C.23:** Demonstrate an understanding of the Treaty of Indigenous Nations (2007).

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- SocLT.12.C.24:** Demonstrate an understanding of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).
- SocLT.12.C.25:** Demonstrate an understanding of inherent First Nations, Red River Métis, and Inuit rights to political representation internationally, including self-determination and sovereignty included in the United Nations Declaration on the Rights of Indigenous Peoples.
- SocLT.12.C.26:** Compare and contrast land and Treaty rights and relationships in the land now known as Canada to other international regions (e.g., the United States, Scandinavia, Australia, New Zealand and Bolivia land charter rights).
- SocLT.12.C.27:** Demonstrate an understanding of international acts of reconciliation for past injustices related to land and Treaty responsibilities (e.g., National Sorry Day in Australia, Truth and Reconciliation Commission in South Africa, Truth and Reconciliation Commission in Norway, United States apology for Indian Boarding Schools).
- SocLT.12.C.28:** Demonstrate how concepts of relational responsibilities can help expand an understanding of the meaning of “We are all Treaty People”.

## Strand D: Inherent Sovereignty, Active Agency

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### Social

Learners will:

- SocLT.12.D.1:** Analyze the significance of Indigenous environmental stewardship, economic initiatives and resource sharing for present and future generations (e.g., the return of the bison, food sovereignty/regenerative agriculture/permaculture, Indigenous land stewardship/traditional ecological knowledge, sustainable fishing practices, Indigenous fire stewardship, water protection and sustainability).
- SocLT.12.D.2:** Analyze the significance of social and community leadership, including:
- Social/Cultural (e.g., The National Association of Friendship Centres (NAFC), Ka Ni Kanichihk, Ma Mawi Wi Chi Itata Center, Assembly of Manitoba Chiefs Eagle Urban Transition Center, Bear Clan/Mama Bear Clan, social advocates)
  - Justice (e.g., Restorative Justice Association of Manitoba, Justice: Programs and Services - Southern Chiefs' Organization Inc.)
  - Health and Wellness (e.g., Indigenous Health | Winnipeg Regional Health Authority, Aboriginal Health & Wellness – Manitoba's only Urban-Indigenous Community Health Agency, Four Arrows, Native Addictions)



Council of Manitoba | Recovery Centre, Landing Page - First Nations Family Advocate Office)

- Education (e.g., Indigenous schools and child welfare organizations, Children of the Earth School, Manitoba First Nations School System, University College of the North, Manitoba First Nations Education Resource Centre)

## Cultural and Linguistic

Learners will:

- SocLT.12.D.3:** Demonstrate an understanding of the significance of contemporary renaming and reclaiming of Indigenous place names (e.g., school names, street names, geographic features).
- SocLT.12.D.4:** Identify and demonstrate an understanding of cultural acts of agency (e.g., music, television, fashion, humour, art, sport, literature, film, theatre and social media).

## Forceful Protection

Learners will:

- SocLT.12.D.5:** Demonstrate an understanding of forceful protection of Indigenous rights and agency, for example:
- Metacomet/King Phillip's War
  - Pontiac/Seven Years War/French Indian War
  - Tecumseh/War of 1812
  - The Victory of Frog Plain/ la Victoire de la Grenouillère/Battle of Seven Oaks
  - Red River Métis Resilience to the Reign of Terror
  - Northwest Resistance
  - American Indian Movement - Wounded Knee
  - Anicinabe Park
  - Incident at Restigouche
  - Kanehsatà:ke Resistance/Oka
  - Gustafsen Lake
  - Ipperwash
  - Idle No More Movement
  - 1492 Land Back Lane Movement (Caledonia, ON)
  - Tiny House Warriors - Wet'suwet'en
  - Burnt Church
  - Elsipogtog



## Diplomatic Resistance

Learners will:

- SocLT.12.D.6:** Demonstrate an understanding of various acts of political and diplomatic Indigenous resistance and agency, for example:
- Louis Riel's Provisional Government / Legislative Assembly of Assiniboia (1869-70)
  - League of Indians (1918)
  - Assembly of First Nations (1982) / National Indian Brotherhood (1968)
  - Manitoba Indian Brotherhood
  - Creation of the Manitoba Métis Federation (MMF) (1967)
  - "Citizen Plus" (Red Paper)
  - Wahbung (1971)
  - Mackenzie Valley Pipeline
  - Constitutional Express
  - Constitutional negotiations and constitutional repatriation – Section 35 Constitutional Act of 1982
  - Bill C-31 (1985)
  - Report of the Royal Commission on Aboriginal Peoples (1996)
  - Elijah Harper's resistance to Meech Lake Accord (1987)
  - Indigenous resistance to the Charlottetown Accord (1992)
  - Kelowna Accord negotiations (2005)
  - White Cap Dakota Self Government (2023)
  - Child and Family Services Agreement with Indigenous communities (Cindy Blackstock)
  - Creation of Nunavut (1999)
  - Legal recognition of personhood for the Magpie River – Québec/Innu council – Ekuanitshit

## Acts of Legal Resistance

Learners will:

- SocLT.12.D.7:** Demonstrate an understanding of various acts of Indigenous legal resistance and agency, for example:
- *Calder v. British Columbia (Attorney General)* (1973)
  - *R. v. Sparrow* (1990)
  - Aboriginal Justice Inquiry (1991)
  - *Delgamuukw v. British Columbia* (1997)
  - Daniels Case (1999)



- *R. v. Marshall* (1999)
- *R. v. Gladue* (1999)
- *Corbiere v. Canada (Minister of Indian and Northern Affairs)* (1999)
- *R v. Powley* (2003)
- *R v. Goodon* (2009)
- *McIvor v. Canada (Registrar, Indian and Northern Affairs)* (2009)
- Jordan's Principle (established following the case of Jordan River Anderson)
- Cindy Blackstock and the First Nations Child and Family Caring Society – Human Rights Tribunal ruling on discriminatory practices in child welfare (2016)
- Indian Residential Schools Settlement Agreement (2007) and Canadian Government Apology (2008), along with related class action lawsuits
- *Manitoba Métis Federation Inc. v. Canada (Attorney General)* (2013)
- Truth and Reconciliation Commission of Canada (2008–2015) – Calls to Action (2015) (Note: The Red River Métis were not involved in the Commission's study.)
- National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG2S+) – Final Report and Calls for Justice (2019)

## Acts of Economic Resistance

Learners will:

- SocLT.12.D.8:** Demonstrate an understanding of acts of Indigenous economic resistance and agency (e.g., advocacy for Urban Reserves and Rights, First Nations Bank of Canada, economic development model in Osoyoos Indian Band, Seal River Watershed Alliance, James Bay Great Whale Project, Naawi-Oodena, The Pas).
- SocLT.12.D.9:** Demonstrate how concepts of sovereignty and agency can help expand an understanding of the meaning of “We are all Treaty People”.

## Curriculum Implementation Resources

Curriculum implementation resources are frequently added. Please refer to [https://www.edu.gov.mb.ca/k12/framework/english/socstud/resources/grade\\_12.html](https://www.edu.gov.mb.ca/k12/framework/english/socstud/resources/grade_12.html).