

Learning About the Treaty Relationship

Grade 10 History Unit (CHC2D/CHC2P)

This document was compiled by Janet Csontos, an educator of mixed French, Algonquin, Penobscot, Wendat, Mi'kmaq ancestry. Janet received a Master of Urban Indigenous Education at York University in 2017, and taught a compulsory course on colonization in Canada for pre-service teachers at the Ontario Institute for Studies in Education, University of Toronto in 2018. Upon learning of her Indigenous ancestry after meeting her biological father in 2010, she has been dedicated to learning about the history of Canada that was never told when she grew up in Ontario schools. Much of Janet's learning came from relationships that she developed within the Toronto Indigenous community, from reading books by Indigenous scholars and by listening to Indigenous historians and activists at Idle no More teach-ins, at wampum talks and on the internet. Links to sources of information that informed her learning journey are embedded within this unit and its companion website nandogikendan.com.

The purpose of this unit is to empower students with knowledge of the foundational treaty agreements that enabled the formation of Canada and of their relevance today. Students will learn about Canada's colonial history and its legacy which continues to devastate First Nation communities. They will learn about the resilience of Indigenous leadership and the role Canadian settlers play to honour the living, historical treaties that have enabled them to prosper on these lands. In approaching this unit the reader is asked to consider Indigenous ways of knowing that emphasize holistic and cyclical thinking, and that recognize the interconnectedness of events. A departure from the compartmentalized approach (characteristic of Eurocentric thinking) that separates events according to a linear perception of time according to each grade level will benefit the learner in engaging with this learning curve. Rich understandings can be attained by exploring the same topic at different points along one's life journey. The wampum agreements that are central to this unit are a form of Indigenous governance that are meant to be reviewed repeatedly by its partners as time passes. Its teachings are worth exploring, through different lenses, from Kindergarten to Grade 12. While students may have been introduced to the topic of residential schools in elementary grades, they will revisit this topic from a secondary school perspective to gain a deeper understanding of the current consequences of this century long event. An exploration of events that occurred prior to the twentieth century, namely the early treaty agreements and Canada's failure to honour them, is required to make sense of the colonial realities in Canada today and in the past hundred years.



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Learning Outcomes:

By the end of this unit, students will be able to:

- identify the treaty relationship between Canada and First Nations
- explain their treaty responsibilities
- identify and explain Canada's past and present treaty violations
- explain the ongoing impact of Canada's colonial economic policies on Indigenous communities
- identify the impacts of different resource-extraction projects on the environment and on surrounding communities
- describe how Canada's genocide against First Nations has impacted interactions between Canadians and First Nations
- explain how the Truth and Reconciliation Commission has initiated some change in terms of the relationship between Canadian settlers and Indigenous communities
- Describe how different views on the residential school apology impede the reconciliation process
- describe how Indigenous leaders from various First Nation communities over the past few decades have contributed to the resiliency and enduring presence of their nations despite ongoing treaty violations
- explain how cultural appropriation of Indigenous culture by Canadian settlers is rooted in historical patterns that are connected to oppression
- explain how the residential school system continues to affect the lives of Indigenous individuals and communities in Canada
- come up with ways to break their complicity with colonialism

Education Policy Directives:

Truth and Reconciliation Commission Calls to Action (2015)

Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students. (62.i)

The Royal Commission on Aboriginal Peoples (1996)

We emphasize the need to correct erroneous assumptions and to dispel stereotypes that still abound in the minds of many Canadians, distorting their relationships with Aboriginal people. Accurate information about the history and cultures of Aboriginal peoples and nations, the role of treaties in the formation of Canada, and the distinctive contributions of Aboriginal people to contemporary Canada should form part of every Canadian student's education. (Vol.3, 5.6 pp. 404-405)

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Curriculum Expectations:

A1. Historical Inquiry: use the historical inquiry process and the concepts of historical thinking when investigating aspects of Canadian history since 1914

A2. Developing Transferable Skills: apply in everyday contexts skills developed through historical investigation, and identify some careers in which these skills might be useful

B1. Social, Economic, and Political Context: describe some key social, economic, and political events, trends, and developments in Canada between 1914 and 1929, and assess how they affected the lives of people in Canada, including First Nations, Métis, and Inuit individuals and communities

B2. Communities, Conflict, and Cooperation: describe some key interactions between different communities in Canada, including First Nations, Métis, and Inuit communities, and between Canada and the international community, from 1914 and 1929, and explain their effects

B3. Identity, Citizenship, Heritage: describe how some individuals, organizations, and domestic and international events contributed to the development of identities, citizenship, and/or heritage in Canada between 1914 and 1929

C1. Social, Economic, and Political Context: describe some key social, economic, and political events, trends, and developments in Canada between 1929 and 1945, and explain how they affected the lives of people in Canada, including First Nations, Métis, and Inuit individuals and communities

C2. Communities, Conflict, and Cooperation: describe some significant interactions between different communities in Canada, including First Nations, Métis, and Inuit communities, and between Canada and the international community, from 1929 to 1945, and explain what changes if any resulted from them

C3. Identity, Citizenship, Heritage: describe how some individuals, organizations, symbols and events, including some major international events contributed to the development of identities, citizenship, and/or heritage in Canada between 1929 and 1945

D1. Social, Economic, and Political Context: describe some key social, economic, and political trends, events, and developments in Canada between 1945 and 1982, and explain how they affected the lives of people in Canada, including First Nations, Métis, and Inuit individuals and communities

D2. Communities, Conflict, and Cooperation: describe some key developments that affected interactions between different communities in Canada, including First Nations, Métis, and Inuit communities, and between Canada and the international community, from 1945 to 1982, and assess their significance

D3. Identity, Citizenship, Heritage: describe how some individuals, organizations, and social and political developments and/or events contributed to the development of identities, citizenship, and/or heritage in Canada between 1945 and 1982

E1. Social, Economic, and Political Context: describe some key social, economic, and political events, trends, and developments in Canada from 1982 to the present, and assess their impact on the lives of different people in Canada, including First Nations, Métis, and Inuit individuals and communities

E2. Communities, Conflict, and Cooperation: describe some significant issues and/or developments that have affected interactions between different communities in Canada, including First Nations, Métis, and Inuit communities, and between Canada and the United States, from 1982 to the present, and explain some changes that have resulted from these issues/developments

E3. Identity, Citizenship, Heritage: describe how some individuals, groups, and events, both national and international, have contributed to the development of identities, citizenship, and/or heritage in Canada from 1982 to the present

Success Criteria:

To demonstrate success in this unit students will:

- show self-directed learning while engaging in the historical inquiry process
- contribute to the group by sharing their findings about current treaty violations
- generate curiosity and raise awareness within the school about Canadians' treaty responsibilities and legacy of colonialism.

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DAY ONE:

Anticipatory Set / Minds On: *What does Nation-to-Nation mean?* (10 minutes)

- Present students with different media sources of Justin Trudeau using the term “nation-to-nation”. (It appears in every ministerial mandate letter: <https://pm.gc.ca/eng/mandate-letters>)
- Big Question: What does he mean by “nation-to-nation” (A1)?
- Explain that Britain entered an everlasting nation-to-nation relationship with First Nations in order to gain access to their territories, and to establish Canada. They used wampum diplomacy—Indigenous governance laws of this land— to define the terms of this relationship.

Activity: *Wampum Belt analysis* (60 minutes)

- Materials: Markers, pencil crayons, three large pieces of paper, three separate images of the Two Row Wampum belt, the 24 Nations Wampum belt and the Covenant Chain Wampum belt (p.14).
- Divide students into three groups. Within each group get students to establish who will be the describers and who will be the drawers. Give the describers an image of one wampum belt. Tell them not to show their image to the drawers, but describe it to the drawers. Their task is to replicate an enlarged version of the image through oral communication.
- Put the three different enlarged images of the three wampum belts associated with the Niagara Treaty up in different, highly visible areas of the room, each with a large piece of paper that students can write on.
- Tell students that the images represent lasting agreements made between settlers and First Nations that were to define our relationship throughout time. Regardless of how much society would change over the years, these agreements would be honoured, like a marriage. These agreements enabled settlement of non-Indigenous peoples on Indigenous territories. Give students markers and ask them to write what they think each image might be about. (A1)

For background information on wampum diplomacy: Borrows & Coyle, (2017). *The Right Relationship Reimagining the Implementation of Historical Treaties*. Toronto: University of Toronto Press.

Activity: *Niagara Treaty* (20 minutes)

- Materials: Internet access, computers
- Organize students into three groups, one for each wampum belt. Get students to visit <https://nandogikendan.com/niagara-treaty-wampum-agreements/> to find out the context of the Niagara Treaty and what their designated wampum belt represents. Share their findings with the class. How did Molly Brant and William Johnson contribute to the Canadian identity (A1, E3)?

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DAY TWO:

Anticipatory Set / Minds On: *What does colonization mean?* (5 minutes)

- Materials: Internet access, computers/cell phones, dictionaries
- Have students look up the meaning of this word (A1).
- Invite students to share their understanding of this term from their own experiences (global connections).

Activity: *Place Based Histories - Traditional Practices versus Colonial Practices* (85 minutes)

Spatial thinking requires that ethical systems be related directly to the physical world and real human situations, not abstract principles, are believed to be valid at all times and under all circumstances. One could project, therefore, that space must in a certain sense precede time as a consideration for thought. If time becomes our primary consideration, we never seem to arrive at the reality of our existence in places but instead are always directed to experiential and abstract interpretations rather than to the experiences themselves. - Vine Deloria Jr. (1973)

- Materials: charts (attached), tape, scissors, a large map of Canada that is not being used
- Find one of those old outdated maps of Canada that is no longer being used or, using a projector, get students to trace the outline of Canada onto a large (around 2 m. across) paper.
- Show the video “Seeking Netukulimk” at http://catherinedonnellyfoundation.org/national/resource_type/traditional-teachings/ (22 minutes). Put the following questions up for students to look for as they watch, and answer after viewing:
 1. What is the nation’s name?
 2. What is the practice that connects them to their traditional territory and how does it do so?
 3. Indicate this practice (as a drawing/symbol) and the name of the nation on the map.
 4. How long have people been engaging in this practice? Indicate this on the map.
- Ask students to work in groups. Hand each group a place and associated practice cut out from the Traditional Practices chart (attached). Get them to answer the above questions for the information that they received, and share their findings with the class.
- As a class look at clearcutting in Glditas Daqvu http://www.firstnations.de/fisheries/heiltsuk-glditas_daqvu.htm and Mary Vickers’ statement <http://www.firstnations.de/media/04-1-mary-vickers.pdf>. Ask students:
 1. What wampum agreements are being violated and explain how. (Historical Perspective)
 2. How can it be that such a blatant treaty violation can exist? (Cause & Consequence)
- Cut up the Canada’s Colonial Practices chart (attached) to separate the time/place listings from the events. Hand out the different time/place listings to the students. Get them to indicate each date on the map where the corresponding place is from the paper they have been given.
- Hand out the separated events to students. Ask students to tape the event(s) they received to a date/place on the map where they think it happened. Have them work as a group to try to

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match the events up, by rearranging the taped pieces of paper on the map. When they are finished, provide them with a copy of the Place Based History Part II - Canada's colonial Practices chart. Get them to indicate the colonial events on the map where they happened with paint or markers, and remove the temporary taped pieces of paper. This part can overlap into Days Nine - Eleven when students are researching current treaty violations. They can contribute to the map if they want little breaks from research.

- Ask: How do you think colonial legislation affected the identities and lives of Canadian settlers and First Nation, Metis, and Inuit citizens? (A1, B1, B3, C1, C3, D1, D3, E1, E3)

DAY THREE:

Activity: *Context for learning about Residential Schools* (5 minutes)

- Materials: computer access, projector
- Show students the Truth and Reconciliation Commission's Calls to Action at http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf. Explain how the Truth & Reconciliation Commission is a component of the Indian Residential Schools Settlement Agreement (2007), which resulted from the largest class action lawsuit in Canadian history put forward by Residential School Survivors. The TRC's purpose, like RCAP's (the response to the Oka Crisis - the largest commission in Canadian history, costing \$60 million that resulted in 4000 pages of studies and recommendations) was to remedy the problematic relationship between Canada and First Nations (E2).
- Point out Call to Action 62.i - learning about residential schools
- State that this call to action from 2015 was also put forth in 1995 with RCAP. Ask students if they have learned about this topic prior to the TRC's 2015 Calls to Action. Ask them to evaluate the Canadian education system's response to this directive that is meant to improve relations between Indigenous citizens and Canadian settlers. Ask why they think schools may have had difficulties adequately addressing this topic in the past and what would be required to improve this response (E1, E2, E3).

Activity: *Residential Schools movie* (85 minutes)

- Show the documentary *We Were Children* (Wolochatiuk, 2012), depicting two residential school survivors' stories. https://www.nfb.ca/film/we_were_children/ (83 minutes)
- In preparation, explain to students that there are some scenes that portray abuse. Connect with a social worker at school in advance and tell students that they can visit the social worker for support at any time, should the content trigger feelings of trauma.

DAY FOUR:

Activity: *Sharing circle* (30 minutes)

- Enable students to share their thoughts about the movie. Prompt: How have residential schools affected the lives of First Nation, Métis, and Inuit people and their relationship with Canada? (B1, C1, D1, E1, B2, C2, D2, E2)

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- How to conduct a sharing circle: [http://ravenspeaks.ca/wp-content/uploads/2012/04/ Sharing_Circle_Instructions_SECONDARY.pdf](http://ravenspeaks.ca/wp-content/uploads/2012/04/Sharing_Circle_Instructions_SECONDARY.pdf)

Activity: Indigenous tenets for human interaction (50 minutes)

- Share the 7 Grandfather Teachings (ojibwe.net, 2018) <http://ojibwe.net/projects/prayers-teachings/the-gifts-of-the-seven-grandfathers/>
- Have students reflect on examples of how each of the 7 Grandfather teachings were either honoured or violated in the residential school experiences that were shared in the film. How do you think residential school's interruption of these teachings have impacted Indigenous communities' sense of identity, and their relationship with Canada? (B2, B3, C2, C3, D2, D3, E2, E3; Historical significance)
- Ask students to find a current event in the news that either honours or violates one or more of the Grandfather Teachings and to share their example with the class. Emphasize that these are the traditional teachings/protocols for behaviour of the land that we are currently occupying, as pointed out in the land acknowledgement every morning.

Activity: *Graphic text of residential schools* (10 minutes)

- Show students the map of residential schools as a graphic text study and have them answer the questions below (A1). <https://swwlibrary.files.wordpress.com/2015/04/map-canadian-residentail-schools.pdf>
 1. What is the purpose of this graphic text?
 2. What is the closest residential school to our location?
 3. How many different churches participated in running residential schools?
 4. Which province did not have any residential schools?
 5. Which church ran the most residential schools?
 6. How long were residential schools in existence?

Ask students: What is *systemic* oppression? How did the systemic nature of oppression enacted through the operation of residential schools impact Indigenous communities' sense of identity, and their relationship with Canada? (B2, B3, C2, C3, D2, D3, E2, E3; Historical significance)

DAY FIVE:

Anticipatory Set / Minds On: *What is an Apology?* (5 minutes)

Discussion: Why do we apologize? What are apologies for? Share a time that you had to give an apology. Have you ever received a fake apology? Tell us about it.

Activity: *5 Step Apology - Scenarios* (30 minutes)

- As a class, look at the five aspects of an effective apology from MindTools (N.d.) at <https://www.mindtools.com/pages/article/how-to-apologize.htm>, which are “1. Express Remorse...2. Admit Responsibility...3. Make Amends...4. Promise that it won't happen again...5. Don't Offer Excuses...”

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- Get students to make a large sign that outlines in point form, the five important aspects of an apology. Put it up somewhere visible to all.
- Give each student a different scenario from the list provided below. Get them to prepare and enact a proper 5 point apology for their scenario. Get students to determine whether their peers are in fact fulfilling the five steps outlined in the sign. If not, encourage them to work together to help each other ensure the five points are fulfilled.

Scenario Examples for Apologies:

1. You accidentally ate a piece of your roommate's birthday cake before the party.
2. You ripped a hole in your sister's jacket that you borrowed without her permission.
3. You spilled your coffee on someone on a packed bus.
4. You promised to feed your roommate's fish for a few days but you didn't and the fish died.
5. You kept interrupting and talking over your friend a party.
6. In a conversation with your friend, you made fun of someone's hairstyle and then realized that the person you were making fun of is your friend's partner.
7. You ran over a man's foot with your grocery store cart.
8. You made a comment that put down another person's cultural background without realizing how it was offensive until a friend explained it to you later.
9. You kept asking someone to go out with you despite the fact that they were clearly not interested and repeatedly refused your advances. Finally someone explained that this type of behaviour constitutes harassment as it shows disrespect for other people's boundaries and creates an uncomfortable feeling.
10. You stole someone's lunch out of the shared fridge at work because you thought it was leftovers that had been abandoned, but then found out it was your peer's lunch and they went hungry that day.
11. You have a nice vintage car that your grandfather gave you. You find out that he stole it from your neighbour back in the day.
12. You slipped on a banana peel and fell into your best friend's wedding cake at his ceremony.
13. You used up all the flour that your roommate had bought to make bread for an event in the morning. The local grocery store is closed.
14. You borrowed your friend's favourite record but then accidentally scratched it.
15. You borrowed your friend's canoe, and accidentally broke the paddle, which you found out later had sentimental value.
16. You took your friend's umbrella and ripped a hole in it.
17. You teased your brother at a party and took it too far. He was obviously hurt by your words.
18. You were playing frisbee and accidentally hit a guy in the head when he passed by.

Activity: *Residential School Apology (50 minutes)*

- Have students analyze and evaluate Harper's apology, the RCMP's and the different churches' apologies in the following links. Ask if there is anything missing in terms of the five point apologies we have been studying (A1, E1).

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<https://www.youtube.com/watch?v=xCpn1erz1y8> Jun 10, 2008

(School District 27 Residential Schools and Reconciliation, 2014).

<https://www.youtube.com/watch?v=lQ-X7dvQQW8> Sept 25, 2009 (Heller, 2016)

<http://www.rcmp-grc.gc.ca/aboriginal-autochtone/apo-reg-eng.htm> (RCMP, 2012)

http://caid.ca/Dchurch_apology.html (Christian Aboriginal Infrastructure Developments, N.d.)

<https://www.theglobeandmail.com/canada/article-pope-wont-personally-apologize-for-catholic-churchs-role-in/> (Rabson, 2018)

DAY SIX:

Activity: *Indigenous reactions to the “Apology”* (50 min.)

- Question: What is problematic about the phrase “sad chapter”? (*Residential schools were not an isolated “sad chapter” in Canadian history, they are part of an ongoing narrative of trauma and abuse that continues today. Let students come to this realization.*)
- Listen to Beverley Jacob’s response and present students with quotes from various Indigenous thinkers in response to Harper’s “apology” and the idea of “Reconciliation” as understood by Canadians. While listening and considering the quotes, have students record their thoughts in point form on a placemat, answering the question: How have residential schools impacted Indigenous identity and communities? How has the legacy of residential schools impacted Indigenous peoples’ ability to accept Harper’s apology for what it is? (E1, E2, E3)

Indigenous Responses to the “apology”:

Beverley Jacob’s Response (12:20 min.)

<https://www.aadnc-aandc.gc.ca/eng/1100100015717/1100100015720>

“People are being asked to reconcile themselves with colonialism” - Taiaiake Alfred (2016)

“Rather than rendering the concept of reconciliation as vague and amorphous as a national hug (as it tends to be in forms such as conflict resolution or state apologies for past wrongs), constitutional reconciliation grounds the process of reconciliation between Aboriginal peoples and the Canadian state in the juridical recognition of Aboriginal and treaty rights.” - James Sa’ke’j Youngblood Henderson (2013).

“How can we have nation to nation relationships, when one nation still has the power to restrict the other nations sovereignty? One nation that dictates who is and who isn’t Indigenous. And one nation that still allows murderers to walk free after killing one of us.” - Teddy Syrette (2018)

Listen to Christi Belcourt (2016) 10 min. (3:34 -13:40): <https://www.redmanlaughing.com/listen/2016/3/red-man-laughing-reflections-on-reconciliation-christi-belcourt>

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“Land should be at the core of every conversation about reconciliation going on in Canada today... The inequities we see, the poverty we experience, the lives we live are directly connected to the theft of land... Canada controls 99.8% of all land in Canada. We are not in control of our own lives in Indian Country.” - Ryan McMahon (2016)

- Discuss:
 - explain how the Truth and Reconciliation Commission has initiated some change in terms of the relationship between Canadian settlers and Indigenous communities (E2)
 - Describe how different views on the residential school apology impede the reconciliation process (E2)

Activity: *Genocide and UNDRIP* (40 minutes)

- Materials: Internet access, computers, five large pieces of paper in one colour, four large pieces of paper in a different colour than the first five.
- Have students view the United Nations definition of genocide (1951)
 1. What are the five criteria for genocide according to the United Nations? Make a heading for each criteria on five different pieces of large paper.
 2. Ask students: How has Canada committed genocide against First Nations in the past? Have them add the points they come up with to the signs they made. Ask students how the operation of residential schools have influenced the development of the Canadian identity and the development of Indigenous identity. (B3, C3, D3, E3)
- Provide students with printed versions of the United Nations Declaration on the Rights of Indigenous Peoples. http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf
 3. Ask students to open UNDRIP to a random page, close their eyes, put their finger randomly on the page, open their eyes and read the article they are pointing to. Ask them if Canada has in fact violated this point and how. Go around the room and let students participate.

DAY SEVEN

Activity: *Jigsaw Presentations on Current Niagara Treaty Violations* (60 minutes + 4 days)

- Materials: Internet access, computers
- Have students visit <https://nandogikendan.com/treaty-violation-lessons/> and follow instructions. Each student will choose an image to explore. Ensure that each image is chosen by someone. Students can work in groups according to the image they chose. Their task is to answer the two main questions from the main page, in addition to looking out for examples of genocide to record in class, and then answer the Historical Thinking Questions in red for their chosen image, in preparing to share their findings with the class.
- Get students to add a concise description of their topic to the map.
(A1, A2, B1, B2, B3, C1, C2, C3, D1, D2, D3, E1, E2, E3)

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DAY EIGHT - ELEVEN: *Give students a few days to prepare presentations for the class.*

- Direct students to address the following main points with references to specific wampum belts, criteria, articles and examples, in relation to the image they chose:
 1. How is Canada violating the Niagara Treaty Wampum Agreements? (E3)
 2. How is this treaty violation rooted in historical events? (B1, C1, D1, E1)
 3. How has Canada committed genocide against Indigenous people in the past and how does this genocide continue today? (B3, C3, D3, E3)
 4. How can settlers and Indigenous peoples work together using UNDRIP to improve their treaty relationship? (E2)

Within each presentation be sure to:

- demonstrate an understanding of what “nation-to-nation” really means
- explain your treaty responsibilities and how you can begin to honour them in relation to the chosen topic
- identify the ongoing impact of Canada’s economic policies on Indigenous communities
- describe how Indigenous leaders from various First Nation communities have contributed to the resiliency and enduring presence of their nations despite ongoing treaty violations
- come up with ways to break your complicity with colonialism

If applicable to the topic chosen:

- identify the impacts of different resource-extraction projects on the environment and on surrounding communities
- explain how cultural appropriation of Indigenous culture is an extractive process
- explain how the residential school system continues to affect the lives of Indigenous individuals and communities in Canada

Culminating Activity Idea: (A2, B1, B2, B3, C1, C2, C3, D1, D2, D3, E1, E2, E3)

Working together as a class, choose one of the current treaty violations and raise awareness around its current impacts, its historical legacy, and the role that Canadian settlers have to fulfill their treaty responsibilities and stop the violation. Different students can take on different roles:

- write a complaint letter on behalf of the class to your local politician, addressing the current treaty violation with specific reference to its historical roots and impacts and the wampum agreement it violates, and inviting the politician to the school event you will be organizing
- organize a school event and invite local Indigenous guest speakers who are actively working against the treaty violation to speak to your school community.
- design a series of announcements that educates the school community
- learn traditional protocols for hosting guests, assign roles. Plan ahead to ensure gifts are made and/or acquired and funds are available to provide honorariums for the speakers’ work
- choose films connected to the treaty violation (past and present) and organize lunch hour screenings, assign roles to advertise and run these film screenings
- create an online campaign that raises awareness around Canadians’ treaty responsibilities

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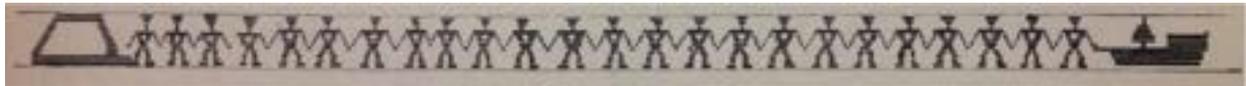
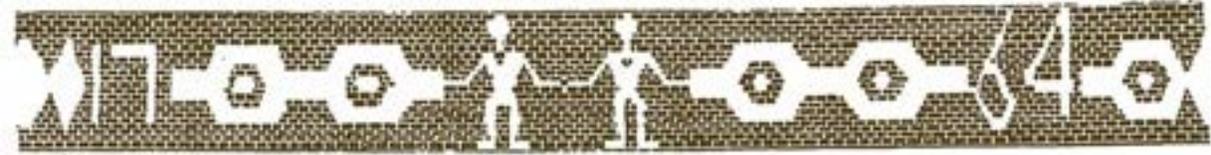
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Learning About the Treaty Relationship

Grade 10 History Unit (CHC2D/CHC2P)

Cut out the following images¹ and give one to each group for the *Wampum Belt Analysis* activity in DAY ONE.



¹ Hunter, A.F. (1901). Wampum Records of the Ottawas, Figure 25, Belt No. 1 & Figure 26, Belt No. 2. In Annual Archaeological Report, 1901, Provincial Museum and Art Gallery of Ontario, Ontario Archaeological Museum, Toronto, 52-55.
Replica of Two Row Wampum made by Ken Maracle. Image courtesy Aboriginal Education Centre, TDSB.

DAY TWO:

Place Based Histories - Traditional Practices versus Colonial Practices

Spatial thinking requires that ethical systems be related directly to the physical world and real human situations, not abstract principles, are believed to be valid at all times and under all circumstances. One could project, therefore, that space must in a certain sense precede time as a consideration for thought. If time becomes our primary consideration, we never seem to arrive at the reality of our existence in places but instead are always directed to experiential and abstract interpretations rather than to the experiences themselves. - Vine Deloria Jr. (1973)

- Find one of those old outdated maps of Canada that is no longer being used (the kind that roll up when you pull the bottom of them), or, using a projector, get students to trace the outline of Canada onto a large (around 2 metres across) paper.

Part One: Place Based History - Traditional Practices

- Watch the video “Seeking Netukulimk” (Catherine Donnelly Foundation, 2018) at http://catherinedonnellyfoundation.org/national/resource_type/traditional-teachings/ (22 min.). Put the following questions up for students to look for as they watch, and discuss after viewing:
 1. What is the nation’s name?
 2. What is the practice that connects them to their traditional territory?
 3. Indicate this practice (as a drawing/symbol) and the name of the nation on the map.
 4. How long have people been engaging in this practice?
- Ask students to work in groups. Hand each group a place and associated practice cut out from the Traditional Practices chart below. Get them to answer the above questions for the information that they received, and share their findings with the class.
- Watch Angry Inuk. Apply the 4 questions above in addition to the following question: Explain the significance of seismic testing in the Arctic and the irony of animal rights activists’ motives.
- As a class look at clearcutting in Glditas Daqvu http://www.firstnations.de/fisheries/heiltsuk-glditas_daqvu.htm and Mary Vickers’ statement <http://www.firstnations.de/media/04-1-mary-vickers.pdf>. Ask students:
 1. What wampum agreements are being violated and explain how.
 2. How can it be that such a blatant treaty violation can exist?

DAY TWO:
Place Based Histories - Traditional Practices versus Colonial Practices

Permission has been granted by each author for our use of the quotes in the chart below.

PLACE BASED HISTORY PART I - Traditional Practices	
Place	Practice
<p>Birch Island</p>	<p>“One really amazing story that I heard about was about a beautiful elderly woman in Birch Island who mentioned in passing that Sturgeon used to crawl up on shore and eat Nmepin, Canadian Ginger.</p> <p>Since, the sturgeon lost its ability to do this. A reminder of this ability still exists today, it is called 'back walking'. Some scientists say they lost their crawling ability around 500,000 years ago. What is important to understand here is just how amazing and efficient story telling and a strictly-oral record of history can be.</p> <p>Oral history is often thrown out and scoffed at as being one of the least efficient ways of keeping history.</p> <p>This is a local woman talking about a 500,000 year old past as if it was something she did on her past-time as a child. That is powerful.”</p> <p style="text-align: right;">- Joe Pitawanakwat, creators garden.blogspot.com, 2016</p>
<p>Manitoulin Island</p>	<p>“What many teach is that the woodlands people were historically known as "The Doctors" of, nearly the entire continent. We would trade medicine with the great Iroquoian and Sioux tribes our well known compound medicines for some staple foods.</p> <p>We held this title because we were the ones who lived in the forest with all the medicinal plants. We protected and harvested from the medicine hub of the continent known today as Manitoulin Island. Woodlands people were and are still today some of the most knowledgeable medicine keepers.”</p> <p style="text-align: right;">- Joe Pitawanakwat, creators garden.blogspot.com, 2015</p>

DAY TWO:
Place Based Histories - Traditional Practices versus Colonial Practices

PLACE BASED HISTORY PART I - Traditional Practices	
Place	Practice
<p>Glditas Daqvu (Great Bear Rainforest)</p>	<p>“For 10,000 years our Ancestors maintained a way of life in what society now knows as the Great Bear Rainforest. Today we still maintain this way of life...</p> <p>A quote from the Heiltsuk Land Use Plan: “We the Heiltsuk Nation, are the stewards of the lands and resources in our territory. This is Gvi’ilas, our traditional way, and we will ensure our land and resources can support us now and into the future.”</p> <p>The concerns we have for this vast area of Glditas Daqvu/Ingram-Mooto are wild salmon, forests and water. The five species of salmon all return to Western and Pine Lakes adjacent Ingram-Mooto. Wild salmon is Heiltsuk!</p> <p>Our connection to the forests and the land are with the Cedars. Cedar before colonization was our transportation, homes, clothing, tools, etc. Its importance to us is Sacred. We use Cedar in our ceremonies during Potlatches, Feasts, Settlement Feasts, and Blessing Ceremonies. When will Cedar become recognized [by Canadian industry] as Sacred?”</p> <p style="text-align: right;">- Mary Vickers, June 4, 2008</p>

DAY TWO:
Place Based Histories - Traditional Practices versus Colonial Practices

PLACE BASED HISTORY PART I - Traditional Practices	
Place	Practice
<p>Hesquiaht</p>	<p>“My own language revitalization journey began with an encounter on the beach with a crab who yelled at me “Learn your language! Do whatever it takes!” When I told my elders about Crab who yelled at me, they said it was probably my ancestor cuucqa speaking to me through the crab...nuučaanuł language and worldview have grown out of a coastal location and contain environmental markers that tie our language and our daily actions to the land and seascape... (p. 224-225)</p> <p>...I explored the four domains of language use, derived from the physical areas that exist for language teaching in ʔayisaqḥ: hitinqis: the beach, hitiił: in the house, hitaaqλas: in the forest and hiłacišt: on the sea...While facilitating a lesson in the forest, I needed to use the “in the forest” suffix ending to say, for example, “under the fir tree-in-the-forest” or hiyapuwas maawi, because even within basic communication, our language integrates location information that directly connects speech to place” (p.228).</p> <p style="text-align: right;">- chuutsqa Layla Rorick, 2019</p> <p>nuučaanuł means “People from All along the Mountains and the Sea”</p>
<p>Opaskwayak Cree Nation territory (Saskatchewan River Delta)</p>	<p>“Indigenous people in the Americas have lived continuously on our land for millenia. A lot of knowing comes along with that relationship and connection to these lands and waters...the Cree language of my family includes terms that refer to both the last ice age and the ice age before that. We migrated when the ice came, returned here when it receded and throughout maintained a very strong connection to and relationships with the lands and waters that we moved through, relied on, and lived with....Our education systems—that is, traditional ways of understanding and learning about the world around us—and the knowledge that we had accrued in the context of the places and spaces that we come from had remained intact for almost 100,000 years.”</p> <p style="text-align: right;">- Alex Wilson, 2019</p>

DAY TWO:
Place Based Histories - Traditional Practices versus Colonial Practices

PLACE BASED HISTORY PART I - Traditional Practices	
Place	Practice
<p>Mississauga Nishnaabeg territory (north shore of Lake Ontario)</p>	<p>“Our sacred sites, our cemeteries, our hunting grounds, trap lines, fishing spots, ceremonial places, camping places, trails, medicine gathering spots, and wild rice beds are very difficult to access because they are on private land, in provincial parks, or under the control of municipalities and cities.</p> <p>This presents a tremendous problem for people like me who are raising Nishnaabeg children and who want my kids to fall in love with their land, know their stories and language, and live in the world as Nishnaabeg. I want them to be able to icefish in the winter, fast at the <i>Kinomaage-Waapkong</i> (the Peterborough Petroglyphs), make maple sugar and trap muskrats in the spring, hunt bullfrogs in the summer, and hunt deer, duck and geese and of course harvest <i>minomiin</i> in the fall.”</p> <p style="text-align: right;">- Leanne Simpson, 2016</p>
<p>Ushakamesh, Côte-Nord</p>	<p>“We anticipated the arrival of August, when we would return to the bush, with great enthusiasm. The Bellefleur family from Unamanshipu had about 10 canoes and 5 or 6 tents. Trapping started on November 3. Therefore, we had to reach a place called Ushakamesh, "the place where there are many fish", before that date. We set up our first camp not far from the departure point, at the mouth of the river. The captain knew that abundant quantities of red berries grew there. Grandfather Penashue was the captain of our Bellefleur clan. When trapping was over, we began the descent to the village, one stage at a time, stopping at the caches where we had left supplies. By the time the snow had melted, we were back in the village.”</p> <p style="text-align: right;">- Zacharie Bellefleur in Malenfant, http://www.nametauinnu.ca/en/nomad/detail/40/10, 2010</p>

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Place Based Histories - Traditional Practices versus Colonial Practices

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Part Two: Place Based History - Canada's Colonial Practices

- Cut up the Canada's Colonial Practices chart (below) to separate the time/place listings from the events. Hand out the different time/place listings to the students. Get them to indicate each date on the map where the corresponding place is from the paper they have been given.
- Hand out the separated events to students. Ask students to tape the event(s) they received to a date/place on the map where they think it happened. Have them work as a group to try to match the events up, by rearranging the taped pieces of paper on the map. When they are finished, provide them with a copy of the Place Based History Part II - Canada's colonial Practices chart. Get them to indicate the colonial events on the map where they happened with paint or markers, and remove the temporary taped pieces of paper. This part can overlap into Days Nine - Eleven when students are researching current treaty violations. They can contribute to the map if they want little breaks from research.
- Ask students: How do you think colonial legislation affected the identities and lives of Canadian settlers and First Nation, Métis, and Inuit citizens? (A1, B1, B3, C1, C3, D1, D3, E1, E3)
- When events are cut out, the numbered treaty descriptions can be left out if teachers want students to research these details and come up with their own descriptions. It is imperative that RCAP is used in students' research process as it conveys Indigenous oral accounts of what transpired in the treaty talks. These accounts contradict the colonial written versions that convey land surrenders. The

DAY TWO:

Place Based Histories - Traditional Practices versus Colonial Practices

documentary *Trick or Treaty?* by Alanis Obomsaawin (2014) is recommended to gain an understanding of how the land surrenders written in the treaties do not accurately reflect what Indigenous leaders actually agreed to.

PLACE BASED HISTORY II - Canada's colonial practices	
Time & Place	Event
1749 Nova Scotia	Scalping Proclamation - Edward Cornwallis, Governor of Nova Scotia paid "a bounty to anyone who killed a Mi'kmaq adult or child in a bid to drive them off mainland Nova Scotia" (Tattrie, 2008)
1836 Manitoulin Island & Lower Saugeen Peninsula	The Manitoulin and Saugeen Treaties To access the Lower Saugeen Peninsula for non-Indigenous settlement, Canada promised in a treaty to protect Manitoulin Island as Indigenous territory. By 1862 Canada opened the Island to non-Indigenous settlement. (RCAP, Vol. 1, p.146-147)
1842-1844 Kingston	Bagot Commission report proposed residential schools (separation of children from their parents) as best way to achieve assimilation (Project of the Heart, N.d.)
1847 Toronto	Egerton Ryerson's Report on Native Education supports goal to separate children from parents and recommends religious instruction and agricultural training as focus (Project of the Heart, N.d.)
1848 Alderville	First residential school in Alderville Ontario (Rheault, 2011)
1850 Lands north of Lakes Huron and Superior	The Robinson Huron and Superior Treaties Chief Shingwakonce and Chief Nebanagoching from Sault Ste. Marie demand a treaty to address the problem of settler miners' encroachment on Ojibwe territories. William Robinson negotiated the treaties on behalf of the Crown to access the land for settlement, to mine, and to prevent American encroachment. The chiefs secure land reservations, annuities, and a share of future revenues from mining on their land that would increase in relation to the value of revenues. A small increase was made only once in 1870. The oral agreements in both treaties indicated that hunting and fishing practices would not be interfered with. The chiefs consented in the verbal agreements to allowing mining on a limited amount of their lands, and that they would continue to use their traditional lands for harvesting both traditionally and commercially. The chiefs agreed to sharing their land as treaty partners. There was no discussion about land surrender. The written version of the treaties state a total land surrender. (RCAP, Vol. 1, p.147-149)

DAY TWO:
Place Based Histories - Traditional Practices versus Colonial Practices

PLACE BASED HISTORY II - Canada's colonial practices	
Time & Place	Event
1857 Ottawa	lose annuity (compensation) payments, interest, or rent associated with treaties if imprisoned (Gradual Civilization Act, 5. In Indigenous and Northern Affairs Canada (INAC), 1869)
1857 Ottawa	women lose status if they marry non-Indigenous men; women lose membership if marry into another band, must take husband's membership (Gradual Civilization Act, 6. In INAC, 1869)
	Chiefs must be elected by male members of the band (Removed Haudenosaunee clan mothers' traditional roles of appointing traditional chiefs). (Gradual Civilization Act, 10. In INAC, 1869)
1871 Lower Fort Garry, and Manitoba Post at northwest shore of Lake Manitoba	Treaties 1 & 2 When Yellow Quill Salteaux leaders turned settlers away and when Ojibwe leaders of the North West Angle imposed rents on encroaching settlers who became fearful, the government agreed to engage in the treaty making process. Adams Archibald promised that Canada would not interfere with First Nations' traditional land based practices including hunting and fishing and they would not need to live on reserves. He promised farming and hunting equipment and livestock. Chippewa and Swampy Cree leaders agreed to share their land respectfully as treaty partners. There was no talk about giving up land. The written version of the treaty stated a total land surrender and contained none of Archibald's promises. (RCAP, Vol.1, p.151-152)
1873 Rainy River to Lake of the Woods, Northwest Angle	Treaty 3 Anishinaabe leaders did not allow settlers to use their waterways, land or timber without being compensated. Ojibwe leaders including Chief Mo-We-Do-Pe-Nais demanded rents from settlers to use their land. They sent word to Ottawa: "...do not bring Settlers and Surveyors amongst us to measure and occupy our lands until a clear understanding has been arrived at as to what our relations are to be in the time to come." (RCAP, Vol.1, p.153) Since they had always moved freely through their territory they negotiated free train passes within their land. Liquor trade was stopped and they were not obliged to take arms against their family in the United States in the case of war. They negotiated reserve land that they themselves marked out, farming equipment, domestic animals, annuities (compensation), clothing and education (RCAP, Vol.1, p. 153-154). In exchange for these conditions being met, First Nations agreed to open up areas of their land to share with settlers. There was no talk of land surrender (RCAP, Vol.1, p.149). Canada's written version of Treaty 3 states a total land surrender (INAC, 2013).

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Place Based Histories - Traditional Practices versus Colonial Practices

PLACE BASED HISTORY II - Canada's colonial practices	
Time & Place	Event
1874 Fort Qu'Appelle, Sask.	Treaty 4 Commissioner Morris offered the same terms of Treaty 3 to Cree and Salteaux leaders who accepted it. Terms included annual payments in perpetuity, clothing, ammunition, farming implements, selection of reserves, schools on reserves, banning of liquor on reserves. In accepting these terms, they agreed to live peaceably as treaty partners, sharing the land. There was no agreement to surrendering land (RCAP, Vol.1, p.149). Canada's written version of the treaty states total surrender of their land. (INAC, 1966)
1875 Beren's River and Norway House around Lake Winnipeg	Treaty 5 Swampy Cree leaders negotiated with Morris similar terms for Treaties 3 and 4, including "annuities, education, and economic assistance with housing" except reserve land was calculated at 160 acres per family. They were also promised healthcare. They did not agree to surrender their land, but instead, the agreement was to share it. The treaty text states a total land surrender. (RCAP, Vol.1, p.154-156)
1876 Fort Carlton and Fort Pitt, Sask.	Treaty 6 Morris promised no interference with hunting and fishing throughout the territory as they had always done, annuities, economic assistance with housing, hunger relief, and healthcare. There was no mention of land surrender. The written version of the treaty states land surrender. (RCAP, Vol.1, p.156-157)
1876 Ottawa	First Nations are severed from their traditional lands, forced onto reserves and deemed wards of the state. (Indian Act, 1876, 2, 6, 8)
	replaced traditional governance structures with elected chief and band council system (Indian Act, 1876, 3.1)
	illegitimate children may be excluded from membership by band (Indian Act, 1876, 3.a)
	lose membership if living outside of country for 5 years (Indian Act, 1876, 3.b)
	women lost status if married outside band (Indian Act, 1876, 3.c)
	Canadian law defines "person" as "an individual other than an Indian" (Indian Act, 1876, 3.12)
	arrested for intoxication if Indigenous (Indian Act, 1876, 83)

DAY TWO:
Place Based Histories - Traditional Practices versus Colonial Practices

PLACE BASED HISTORY II - Canada's colonial practices	
Time & Place	Event
	had to give up Native status upon earning a university degree (Indian Act, 1876, 86.1)
	renamed Indigenous people with Christian names and European surnames (Joseph, 2014)
1877 Blackfoot Crossing	Treaty 7 Blood, Blackfoot, Peigan, Sarcee and Stoney nations of the Blackfoot Confederacy negotiate with Crown commissioner David Laird who stated: "She [the Queen] wishes you to allow her white children to come and live on your land and raise cattle, and should you agree to this she will assist you to raise cattle and grain... She will also pay you and your children money every year, which you can spend as you please..." He offered one square mile of reserve land for every five persons, annuities, and promised not to interfere with their hunting practices throughout their territories. There was no discussion of land surrenders. The written text states a total land surrender outside reserves. (RCAP, Vol.1, p.157-158, Historica Canada, 2016)
1880 Ottawa	Enforced enfranchisement (loss of First Nation status) in order to be admitted to a university (Indian Act, 1880, 9.1 in Indigenous Corporate Training Inc.)
1881 Prairies	Could not sell agriculture without permit if Indigenous (RCAP, Vol.1, 9.8, p. 271)
1884 Ottawa	Traditional spiritual practices/ceremonies illegal (RCAP, Vol. 1, 9.5, p. 276-277)
1885 Regina	Louis Riel sentenced to death by an all-white Anglo-Saxon Protestant jury for leading a resistance movement to protect Métis land rights. John A. Macdonald had the trial moved to Regina from Winnipeg to ensure no Indigenous representation in the jury (CBC learning, 2001, Métis Nation of Ontario, 2018)
1885 - 1930s Prairies	Pass system policy - needed permission to travel outside of reserve (RCAP, Vol. 1, 9.10, p.272)
1889-1897 Prairies	Hayter Reed implemented his Peasant Farmer Policy which made it illegal for Indigenous farmers to use modern equipment. Settlers (voters) complained when Indigenous farmers (who had no voting rights) were successful so the government created laws to make it difficult for them to make a living from farming (Canadian Museum of History, N.d., Episkenew, 2009, p.38-39)

DAY TWO:
Place Based Histories - Traditional Practices versus Colonial Practices

PLACE BASED HISTORY II - Canada's colonial practices	
Time & Place	Event
1899 Lesser Slave Lake area, Northern Alberta, northeast corner of B.C.	Treaty 8 Prospectors for gold in the Klondike rush of 1897, and companies looking for resources in oil and gas agitated First Nations who began refusing settlers from entering their land by 1898. The Crown offered similar terms agreed to in previous numbered treaties. Cree and Dene leaders made the demand that: "nothing would be allowed to interfere with their way of making a living; the old and destitute would always be taken care of; they were guaranteed protection in their way of living as hunting and trappers from white competition; they would not be prevented from hunting and fishing as they had always done, so as to enable them to earn their living and maintain their existence" (RCAP, Vol.1, p. 158). The Commissioners made a solemn promise to this with the agreement that no land was being surrendered. The written treaty does not contain these agreements and states a land surrender.
1905 Northern Ontario, James Bay region	Treaty 9 Cree and Ojibwe leaders agreed to share their territories under the condition that they would be able to continue hunting and fishing, that their land would not be interfered with, and they would not be confined to reserves. Canada agreed but then wrote clauses in their written version of the agreement that negated the terms that were orally agreed to. (Louttit, N.d., Obomsawin, 2014)
1906 Ile-a-la-Crosse, Sask.	Treaty 10 Canada agreed to negotiate this treaty to establish the provinces of Alberta and Saskatchewan and to settle Métis claims. Canada promised Cree and Chipewyan leaders that their hunting, fishing and gathering rights would not be interfered with. Annuities, land tracts and education were promised.
1914 Ottawa	Regalia forbidden without permission (RCAP, Vol.1, 9.5, p.269)
1920 Ottawa	Residential school attendance compulsory, illegal not to attend (Walker, 2009). Over 150 000 Indigenous students subjected to horrific emotional, physical, sexual abuse in 130 schools across Canada that Dr. Peter Bryce (1907) reported had "criminal" health conditions and 40% death rates. (Blackstock 2016)

DAY TWO:
Place Based Histories - Traditional Practices versus Colonial Practices

PLACE BASED HISTORY II - Canada's colonial practices	
Time & Place	Event
1921 Western part of Northwest Territories	Treaty 11 Canada sought a treaty as soon as oil was found in the Mackenzie River. Commissioner Conroy and Bishop Breynat promised Dene leaders healthcare, no reserves, land protections, education, and protection of their hunting, trapping and fishing economies. These promises were left out of the written treaty. Dene leaders agreed to sharing the land. The written treaty states a land surrender. (RCAP, Vol. 1, p.159-160)
1924 Six Nations of the Grand River	<ul style="list-style-type: none"> • the Haudenosaunee Confederacy's traditional governing body ruled by clan mothers and hereditary chiefs was arrested and forcibly removed at gunpoint by the RCMP, under the direction of Prime Minister Mackenzie King, to be replaced by the Canadian government's colonial band council system (Deskaheh, 1925 in Two Row Times, N.d., Elliott, 2018, Jamieson in Roque, 2009) • Wampum belts stolen by Canadian government officials from the Haudenosaunee Confederacy in an attempt to destroy their traditional governance system that had been in place for thousands of years (Carmer, 1995, Deskaheh, 1925 in Two Row Times, N.d., Elliot, 2018, Jamieson in Roque, 2009) • Haudenosaunee clan mothers walked out of traditional council at gunpoint by Canadian officials who did not want women in leadership positions. Clan mothers are the traditional leaders under Haudenosaunee governance models, and have been for thousands of years. (Diabo, 2013)
1927 Ottawa	<ul style="list-style-type: none"> • First Nations denied right to hire a lawyer without a licence (RCAP, Vol. 1, 9.9, p.272) • First Nations denied right to form political organizations (CBC, 2005)
1928-1972 Alberta	Over 3500 Indigenous women sterilized under the Sexual Sterilization Act. Residential school principals had the right to authorize sterilization of students (Ontario Métis Family Records Centre, 2012, Rheault, 2011)
1933-1980s Bella Bella and Nanaimo	Two major centres established by the United Church of Canada where thousands of Indigenous men and women sterilized by missionary doctors under the Sexual Sterilization Act, British Columbia (Rheault, 2011)

DAY TWO:
Place Based Histories - Traditional Practices versus Colonial Practices

PLACE BASED HISTORY II - Canada's colonial practices	
Time & Place	Event
1960 Ottawa	Status First Nations finally granted federal voting rights that had been denied (RCAP, Vol. 1, 9.12, p.275)
Late 1960s to mid 1980s provincial capital cities	Provincial policies support removal of 20 000 Indigenous children from parents to be adopted into middle class white homes
1985 Ottawa	Bill C-31 restores Indian Status to women who married non-Indigenous men
1995 Ipperwash	Dudley George murdered by OPP under Mike Harris' direction. George was peacefully protesting to reclaim land that had been taken from Stoney Point First Nations by the Canadian government during World War II to use as a military training base, and never given back as promised.

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- The third chart entitled “Teacher Guide/Answer Key for Student Input of Contemporary Treaty Violations” (below) can be used later as a reference for teachers, when students are asked to share knowledge of the current treaty violation that they research. They can be asked to indicate, on the map, a summary of the event in the location that it is happening. The points provided below are some examples.

Teacher Guide/Answer Key for Student Input of Contemporary Treaty Violations	
Time & Place	Event
1990 Kanesatake Pines	Mohawk land defenders resist a Quebec community’s plans to build a golf course on the sacred site of their ancestors’ burial grounds. Canada sends 4000 soldiers in a military siege that lasts 78 days.
2006 Kanonhstaton	Six Nations clan mothers block a settler housing development project after years of writing letters and handing out pamphlets to inform settlers that their proposed building site is on part of the Haldimand Tract that was never ceded. In 1784 the Crown purchased this land from the Mississaugas of the Credit to reward Six Nations for their allyship during the American Revolution (RCAP, Vol.1, p.136). The land was granted to Six Nations in 1788. Since then more and more settlers have encroached onto this land which is legally Six Nations territory.
2014 Elsipogtog	The New Brunswick government makes a deal with a Texas oil company to frack on Mi’kmaq land that has never been ceded. Elsipogtog First Nation protests this development by blocking access to their territory. The government sends in the military who shoot tear gas at the land defenders, arrest them, and point sniper rifles at Elders’ heads. New Brunswick settlers concerned about the environment ally with First Nations. A moratorium on fracking in New Brunswick is established.
2018 Secwepemc Territory	Secwepemc land defender is arrested for blocking construction of a pipeline through her territory.
1980’s to present	Millenium Scoop - more Indigenous children taken from their parents than at the height of residential schools. Parents are denied all rights to access their children.