

table of contents

Preface.....	5
Acknowledgements	6
<i>Teaching Treaties in the Classroom: Treaty Resource Guide</i>	8
Introduction: Building a More Respectful Community	9
Information for Teachers	10
Contents of the <i>Treaty Resource Kit</i>	10
Overview and Use of <i>Teaching Treaties in the Classroom: Treaty Resource Guide</i>	11
Tips for the Teachers	13
The School Environment	14
Evaluation Questionnaire	15

7

Grade Seven: First Nations of the Land Now Known as Saskatchewan

Introduction.....	19
Topic One: Terminology	22
Topic Two: First Nations of the Land Now Known as Saskatchewan	27
Topic Three: First Nations and British (Western) Historical Worldviews.....	30
Topic Four: Oral Tradition	33
Topic Five: Treaty-Making in the Land Now Known as Saskatchewan	37
Grade Seven List of Appendices	41
Appendices	43

8

Grade Eight: Building a Foundation for Treaty Relations

Introduction.....	81
Grade Seven Unit Review	
First Nations of the Land Now Known as Saskatchewan	83
Topic One: First Nations and British (Western) Historical Worldviews.....	87
Topic Two: First Nations and the Hudson’s Bay Company	93
Topic Three: Oral and Written History of the Treaties.....	95
Topic Four: Citizenship – Responsibilities in Relation to the Treaties.....	98
Grade Eight List of Appendices	103
Appendices	105

9

Grade Nine: Establishing the Treaty Process

Introduction.....	139
Grade Eight Unit Review	
Building a Foundation for Treaty Relations.....	143
Topic One: First Nations and British (Western) Historical Worldviews.....	147
Topic Two: Pre-Confederation Treaties.....	153
Topic Three: Pre-Confederation Policies and Events Leading to Treaty	156
Topic Four: The Motivation and Process for Treaty-Making	160
Topic Five: Treaty Facts and Misconceptions	162
Grade Nine List of Appendices.....	165
Appendices	169

10

Grade Ten: Treaties Negotiated in What is Now Known as Saskatchewan

Introduction.....	221
Grade Nine Unit Review Establishing the Treaty Process.....	224
Topic One: First Nations and British (Western) Historical Worldviews	228
Topic Two: Treaty Negotiations	234
Topic Three: Treaties and Treaty Adhesions	240
Topic Four: Good Relations Amongst All People.....	243
Topic Five: First Nations and Canadians Benefit from Treaty	245
Grade Ten List of Appendices.....	247
Appendices	251

11

Grade Eleven: The Impact of Colonialism on the Treaty Relationship

Introduction.....	311
Grade Ten Unit Review Treaties Negotiated in What is Now Known as Saskatchewan	314
Topic One: First Nations and British (Western) Historical Worldviews.....	319
Topic Two: Post-Confederation Legislation – The <i>Indian Act</i> and Amendments	325
Grade Eleven List of Appendices	329
Appendices	332

12

Grade Twelve: The Treaty Relationship Today

Introduction.....	369
Grade Eleven Unit Review	
The Impact of Colonialism on the Treaty Relationship	372
Topic One: First Nations and British (Western) Historical Worldviews	378
Topic Two: Treaties Are Forever	384
Topic Three: Treaty-Based Land Claims	387
Topic Four: First Nations Self-Government	390
Topic Five: The Treaty Relationship Today – A Vision for the Future	393
Grade Twelve List of Appendices	398
Appendices	402

First Nations and British (Western) Historical Worldviews

List of Appendices	447
Appendices	448

Teacher Resources	481
--------------------------------	-----

Glossary of Terms	493
--------------------------------	-----

Bibliography and References	503
--	-----

Resources for Units	Last tab in binder
----------------------------------	--------------------

Preface

Welcome to the *Treaty Resource Kit* – Saskatchewan’s and Canada’s first comprehensive treaty resource designed especially for classroom teaching.

This kit is provided by the Office of the Treaty Commissioner (OTC) with the support of our partners: the Federation of Saskatchewan Indian Nations, the Government of Canada and the Government of Saskatchewan.

The *Treaty Resource Kit* is about taking solid action to build a better future for Saskatchewan. As you will see, a critical component of the kit is this teacher’s guide – *Teaching Treaties in the Classroom: Treaty Resource Guide*.

We have talked for a long time about the importance of education in building understanding and social harmony between First Nations and non-First Nations communities. With this *Treaty Resource Kit*, the education begins.

This kit is designed to help students learn about the treaty relationship as their first step toward understanding the role of treaty in our history, our society and our future.

This kit, provided to every school in Saskatchewan, is intended to complement the existing core curriculum. Together with in-service provided by the OTC, it can be helpful in teaching a full range of humanities courses including History, Native Studies, Social Studies, Law and English.

It is our greatest hope the *Treaty Resource Kit* begins a bold new generation of learning in your school and your classroom. The rich history of treaty can now come alive for students from Grades Seven to Twelve.

Judge David M. Arnot
Treaty Commissioner

Acknowledgements

Teaching Treaties in the Classroom: Treaty Resource Guide is made possible through the Office of the Treaty Commissioner and the generous support of OTC partners including the Federation of Saskatchewan Indian Nations, the Government of Canada and the Government of Saskatchewan.

Teaching Treaties in the Classroom: Treaty Resource Guide is a collaborative project powered by the contributions of many organizations and individuals. We sincerely thank the following for their contributions:

- The authors – Ida Iron, Sandra Bellegarde, Susan Beaudin and Sue Deranger
- The Treaty Table Elders – the late Elders Gordon Oakes and Alpha Lafond; and Elders Alfred Billette, Alma Kytwayhat, Frank McIntyre, Danny Musqua and Jimmy Myo
- The Elders who provided their knowledge and teachings as published in *Treaty Elders of Saskatchewan* written by Harold Cardinal and Walter Hildebrandt
- The authors of *Bounty and Benevolence* – Arthur Ray, Jim Miller and Frank Tough
- Battlefords Tribal Council – Judy Bear
- FSIN Education – Vice Chief Lindsay Cyr, Dannette Starr-Spaeth, Marla Desnomie, Russell (Sam) Badger, Louise Bear-Noltcho, Lisa Ewack, Janice Lerat, Iris O’Watch, Elder Ken Goodwill and Elder Florence Carrier
- FSIN Treaty Governance Office – Rick Gamble, Jake Tootosis, Darrell Buffalo, Marian Dinwoodie, Doris Greyeyes, Arlene Seegerts and Ted Whitecalf
- Government of Canada – David Hawkes
- Indian and Northern Affairs Canada – Sandra Ginnish, Peggy Martin-McGuire and Murray Wagner
- Office of the Treaty Commissioner staff – Kay Lerat, Nicole Jule-Thimm, Darrell Seib and Angie Sinclair
- Saskatchewan Indian Cultural Centre – Linda Pelly Landrie, Elaine Hay, Agnes PeeAce, Ron Pelly and Darlene Speidel
- Saskatchewan Indian Federated College – Bill Asikinack
- Saskatchewan Learning – Craig Dotson, Ken Horsman, Gillian McCreary, Jane Thurgood Sagal, Gloria Mehlmann and Trish Lafontaine
- Saskatoon Catholic School Division – Jerry Zimmer, Gord Martell and Rick Murza
- Saskatoon Public School Division – Terry Pearson, Karen Anderson, Shelly Agecoutay, John Dewar, Brian Hilson, Martin May and Sheelah McLean
- Blanche Cowley-Head
- Jim Miller
- Mary Miller
- Tanyss Munroe

We are especially grateful to the teachers who pilot tested *Teaching Treaties in the Classroom: Treaty Resource Guide* and thank the following for their assistance in completing this guide:

- Canoe Lake First Nation School – Yvette Iron
- Carry the Kettle First Nation School – Colin Sutherland
- Greenall High School – Joanne Beach
- Keeseekoose First Nation School – Theresa Sanderson
- La Loche Community School – Ralph Klyne
- Macklin High School – Jim Todd
- Meadow Lake Carpenter High School – Mike Boyko and Barb Gladue
- North Battleford Northwest Catholic School Division – Herb Sutton and Joe Meehan
- Saskatoon Catholic School Division – Jim Desroches, Elizabeth Garcia, Brenda Green, Andre Poisson, Dale Scott, Maureen Sawdey and Bridget Sherban
- Saskatoon Public School Division – Doug Balfour, Sylvia Bell, Janna Borisko, Michael Bradford, Mitch Katchur, Faye Laliberte, Pat Mackintosh, Isabelle McCrea, Geoff McMaster, Joel Nostbakken, Cindy Lou Senger, Scott Thompson, Jeff Shepherd and Jackie Wigham-Stinson
- Saskatchewan Rivers School Division – Linda Greyeyes, Corrine Cey, Tracey Mercredi, Gina Sinoski and Victor Thunderchild
- Saulteaux First Nation School – Gary Merasty and Angus McDonald
- Scenic Valley School Division – Shirley Sefton, Lynne Saas, Scott Rosnau, Sonia Herndier, Jerry Coppens and Calvin Ulmer
- Se-se-wa-hum School, Big River First Nation – Eldon Okanee, Lorna Bear, Leatha Bird, Nadine Bouchard, Shirley MacGregor, Doreen Netmaker, Marla Netmaker, Marvin Netmaker and Dean Price
- Twin Lakes Community School, Buffalo Narrows – Marguerite Allard

We also extend a special thanks to the students who participated in the pilot testing as their input enabled us to develop student centred material.

This cooperative work would not have been possible if it were not for the support and prayers of many, who saw the value of this work. In particular, the Office of the Treaty Commissioner wishes to acknowledge the contribution of the Senator Hilliard McNab Memorial Foundation who shared our vision and commitment to bring this material into Saskatchewan schools. We hope that this resource guide will be an important step in creating understanding and mutual respect.

Teaching Treaties in the Classroom: Treaty Resource Guide

The Office of the Treaty Commissioner prepared this *Treaty Resource Guide* in co-operation with Saskatchewan teachers, the FSIN Education and Training Secretariat, the FSIN Treaty Governance Office, the Saskatchewan Indian Cultural Centre (SICC), the Saskatchewan Indian Federated College (SIFC), Indian and Northern Affairs Canada and Saskatchewan Learning. These departments and institutions were actively involved in developing this material through reviewing drafts and providing feedback to the authors throughout the development of the resource. This feedback enabled the writers to create a balance in presenting the perspectives of each of the parties.

This *Treaty Resource Guide* is based primarily on three reports produced by the Office of the Treaty Commissioner. The reports will assist people in gaining insight and understanding about Saskatchewan treaties. *Treaty Elders of Saskatchewan: Our Dream is That Our Peoples Will One Day Be Clearly Recognized As Nations* was written by Harold Cardinal and Walter Hildebrandt and is based on First Nations oral histories and traditions. The authors met with several Saskatchewan Elders and compiled their oral accounts of the spirit and intent of treaties. *Bounty and Benevolence: A History of Saskatchewan Treaties* was written by Frank Tough, Jim Miller and Arthur J. Ray and is based on archival and other documentary sources about treaties and the history of Canada. The *Statement of Treaty Issues: Treaties as a Bridge to the Future* was written by FSIN, Canada and the OTC and is based on exploratory treaty discussions that occurred at the Exploratory Treaty Table throughout 1997 and 1998. Together, these texts explore reasons why Canada and First Nations entered into treaty and highlight their common understandings about treaty.

**Office of the Treaty Commissioner
1150 – 606 Spadina Crescent East
Saskatoon, Saskatchewan
S7K 3H1
Telephone: (306) 244-2100
Fax: (306) 244-4600**

Website: www.otc.ca

© O.T.C. 2002

Teachers are given permission to copy any part of this resource guide for classroom use only.

Introduction: Building a More Respectful Community

Teaching Treaties in the Classroom is a resource guide for Grades Seven to Twelve. Teachers will be able to use this guide to teach about treaties and the treaty relationship between First Nations and Canada. Teachers and students will gain insight into this relationship and how it affects the citizens of Saskatchewan. The Government of Canada's and the First Nations' perspectives are presented throughout the guide. The opportunity for all students in Saskatchewan to learn about the treaties between First Nations and the Crown is very exciting and innovative. Students in Saskatchewan can learn about First Nations people based on historical facts and current realities.

If relations between First Nations and other citizens of Saskatchewan are to be harmonious, it is important for people in Saskatchewan to become aware of the history of relations between the First Nations and the Government of Canada. In order to gain respect for each other, First Nations and Saskatchewan people need to be more informed about the traditions, customs, values, institutions and laws of each other. This is consistent with the traditions of the Saskatchewan people – one of valuing and being enriched by their cultural diversity.

The people of Saskatchewan can benefit from learning more about the historical events associated with the making of treaties and the mutual benefits and responsibilities of the parties. This information will help correct misconceptions that many people have about the history of Canada's relationship with First Nations.

Until recently, the perspective of many Canadians has been to view treaties as frozen in time, part of Canada's ancient history. Some Canadians still hold this view of treaties as "real estate transactions." Canadians too, gained rights through treaty – rights to lands and access to rich resources in Saskatchewan. Saskatchewan people built a culture and way of life from the lands and foundational rights provided in the treaties.

Treaties were meant to be beneficial for both parties. The wealth generated from these lands and the freedoms associated with living in the province benefited Saskatchewan people and their descendants. It is time to take a look at the treaties and determine how the treaties benefited both parties.

People need to become educated about the role of the treaties and their contribution to the creation of Canada and to the well being of today's generation of Saskatchewan citizens.

In order to continue to build a more knowledgeable and respectful community, the people of Saskatchewan and First Nations must understand their common history. They need to take action to renew the treaty relationship based on fair dealing, trust and respect.

Finally, the people of Saskatchewan will have the opportunity to learn about the nature of their rights and responsibilities in relation to upholding treaties, since citizens of Saskatchewan continue to benefit from treaties.

Students in Grades Seven to Twelve in Saskatchewan will now have the opportunity to learn about the treaties. These students will be knowledgeable about treaties when they enter post-secondary programs and the workforce.

Information for Teachers

Teachers can continue to make Canada a better place to live by educating their students about treaties. Together, through attitude and actions, they can contribute to the creation of positive perspectives about treaties. Every classroom in Saskatchewan can be a place where teachers and students gain an understanding about the treaties and, most importantly, learn to respect the treaty relationship.

Contents of the *Treaty Resource Kit*

1. *Teaching Treaties in the Classroom: Treaty Resource Guide* – Grade Seven to Twelve units by Ida Iron, Sandra Bellegarde, Susan Beaudin and Sue Deranger, Office of the Treaty Commissioner, 2002.
2. Book – *Statement of Treaty Issues: Treaties as a Bridge to the Future*, Office of the Treaty Commissioner, 1998.
3. Book – *Treaty Elders of Saskatchewan: Our Dream is That Our Peoples Will One Day Be Clearly Recognized As Nations* by Harold Cardinal and Walter Hildebrandt, University of Calgary Press, 2000.
4. Book – *Bounty and Benevolence: A History of Saskatchewan Treaties* by Frank Tough, Jim Miller and Arthur J. Ray, McGill-Queen's University Press, 2000.
5. Book – *Legacy: Indian Treaty Relationships* by Richard T. Price, Plains Publishing Inc., 1991.
6. Video – *A Solemn Undertaking: The Five Treaties of Saskatchewan*, Office of the Treaty Commissioner, 1999.
7. Video – *As Long as the Sun Shines*, Office of the Treaty Commissioner, 2002.
8. Video – *Treaties as a Bridge to the Future*, Office of the Treaty Commissioner, 2002.

Overview and Use of *Teaching Treaties in the Classroom: Treaty Resource Guide*

The resource guide presents treaty information in units from Grades Seven to Twelve. Each unit has an introduction, which includes a rationale, foundational objectives and background information for the teacher. The background information will assist the teacher in familiarizing him/herself with the material to be covered.

Each unit has two to five topics to be presented to the students. Each topic begins with the concept(s) to be covered, the objectives for the topic, some background information for the teacher, student activities and the assessment for student learning for each unit. Included are suggested student activities. Teachers are encouraged to develop their own activities to accommodate the various abilities of their students (e.g. ability levels in reading and writing and timeframes for completion of unit).

The first topic in the Grades Eight to Twelve units is “First Nations and British (Western) Historical Worldviews.” These historical worldviews are presented in each unit to emphasize the ‘mindset’ of the Crown and First Nations at the time of treaty negotiations. It is important for students to understand the treaties from the worldviews of those who were involved in treaty-making in what is now Saskatchewan.

Teachers and students will come to appreciate the art of oral tradition and how it has been used and continues to be used as a method in maintaining First Nations histories and worldviews. First Nations people used oral tradition to preserve and pass on their worldviews and histories from generation to generation.

Teachers and students will learn about and apply First Nations oral tradition concepts and skills by retelling the Dene story, “Cross Eye.” This story is used throughout all grades to show by example the implementation of some of the skills required in oral tradition. The students will retell the same story throughout Grades Seven to Twelve and will be quite proficient in telling this particular story by Grade Twelve. Storytelling is used to demonstrate to the students that oral tradition in First Nations societies is a huge responsibility and requires years of training.

Each unit has a chart outlining a number of Saskatchewan Learning concepts and skills specific to each grade. Teachers are encouraged to use this material to teach the Saskatchewan Learning concepts and skills. It is strongly suggested that teachers select ideas from the guide that they can incorporate in their lesson plans while teaching Canadian Studies issues or history, rather than teaching one isolated lesson on treaties. Teachers of Social Studies, History, Native Studies and Law are encouraged to use the treaty units to teach the concepts and skills outlined in the Saskatchewan Learning curriculum. The recognition of First Nations people as the original peoples of Canada is an expected outcome of the information contained in these units.

These units can also be used in other subject areas in Grades Seven to Twelve (e.g. English, Reading, Cultural Studies, First Nations Language classes). Elementary teachers may wish to adapt and use some of the materials and activities for use in Grades One to Six.

This resource guide is intended to help teachers educate their students about the role of treaties within contemporary society and the future.

The activities in the guide aspire to teach students why treaties were negotiated, what treaties mean and how the treaty relationship continues to evolve. The activities are intended to stimulate the cognitive and societal development of students through the use of Saskatchewan Learning's Common Essential Learnings (CELS).

This guide offers a variety of activities, but allows teachers to incorporate principles and strategies aimed at teaching treaties from historical and contemporary perspectives in their lesson plans. Some units of study include simple activities that can be completed quickly, while others offer more complex activities that require more time. Teachers can easily adapt the objectives, teaching strategies, classroom activities and suggested resources for each concept to suit their particular situation.

Each unit begins with a review of the concepts taught in previous grades. The activities give an in-depth review of these concepts. Teachers can decide if all the activities are necessary. The video – *As Long as the Sun Shines* – and the questions for the video may be used for the review.

The worldview appendices, suggested teacher resources, a glossary of terms and a bibliography are located at the end of this guide.

Tips for the Teachers

The treaty units challenge student knowledge of First Nations people and treaties. Consequently, this resource guide deals with sensitive issues that may invite controversy due to the various worldviews of the students. Some students may undergo a paradigm shift as they gain knowledge of the treaties.

The strategies used to study the treaties include teamwork, simulation exercises, guest speakers, group discussions, research projects and storytelling. Whatever strategy teachers use, keep the following in mind:

1. Incorporate concepts and methods in the most appropriate units in the academic subject areas.
2. Create an atmosphere of trust and respect where everyone, regardless of culture or race, will feel comfortable and willing to take part in activities.
3. Be sensitive to students' attitudes and behaviours that may unintentionally cause exclusion of any student in the class in the preparation of activities, lessons and discussions.
4. Set some ground rules before group discussions begin:
 - Respect and take all opinions and perspectives seriously.
 - Be considerate of the feelings of others.
 - Everyone listens to the person who is speaking.
 - Avoid comments based on stereotypes or generalizations.
 - Discuss issues and try to understand the perspectives of all peers.

The School Environment

Teachers are encouraged to create an awareness and understanding of the historical relationship between First Nations and other citizens of Saskatchewan.

Some useful ideas are as follows:

- Display treaty information in classrooms, hallways, bulletin boards and in the library.
- Display pictures and autobiographies of Chiefs, Councillors, Treaty Commissioners and interpreters who negotiated treaties.
- Display an area map of the Numbered Treaties in Canada in classrooms.
- Display an area map of the Numbered Treaties in Saskatchewan in classrooms.
- Display an area map of the First Nations (Bands) in Saskatchewan in classrooms.
- Teachers can use this resource to ensure that First Nations contributions and participation in Canadian history is well represented.
- Create a collective set of treaty resources for teachers and students. Treaty resource material may be obtained from the following locations:
 - Saskatchewan Indian Cultural Centre (SICC)
 - Saskatchewan Indian Federated College – Regina and Saskatoon Libraries (SIFC)
 - Saskatchewan Indian Institute of Technologies (SIIT)
 - Office of the Treaty Commissioner (OTC) website
 - Office of the Treaty Commissioner (OTC) Speakers Bureau
 - Indian and Northern Affairs Canada website
 - Indian and Northern Affairs Canada, Regina Office
 - FSIN Education and Training Secretariat
 - Refer to Community and Human Resource Lists at the end of this guide.

Evaluation Questionnaire

Part I: Profile of Users

a) Grade Levels: Identify subject and grade level

Primary _____

Elementary _____

Middle Years _____

Secondary _____

Other _____

b) Number of students with whom you used this material:

1-15 _____ 16-30 _____ 31-50 _____ over 50 _____ (specify)

c) How did you obtain a copy of this guide?

Individually ordered _____ Through school _____

OTC website _____ OTC In-service _____

Other (specify): _____

Part II: Content of Guide

a) Please rate the *Treaty Resource Guide* on the following categories:

Category:	Poor		Average		Excellent
Overall Effectiveness	1	2	3	4	5
Design (user friendly)	1	2	3	4	5
Information Provided	1	2	3	4	5
Suggested Strategies	1	2	3	4	5

b) Please comment on the following:

Strength of the Guide:

Suggestions for Improvement:

Part III: Resources

Please rate the suggested resources using the following categories:

Category:	Poor		Average		Excellent		
OTC website	1	2	3	4	5	n/a	
Book – <i>Treaty Elders of Saskatchewan</i>	1	2	3	4	5	n/a	
Book – <i>Statement of Treaty Issues</i>	1	2	3	4	5	n/a	
Book – <i>Bounty and Benevolence</i>	1	2	3	4	5	n/a	
Book – <i>Indian Treaty Relationships</i>	1	2	3	4	5	n/a	
Video – <i>As Long as the Sun Shines</i>	1	2	3	4	5	n/a	
Video – <i>A Solemn Undertaking</i>	1	2	3	4	5	n/a	
Video – <i>Treaties as a Bridge</i>	1	2	3	4	5	n/a	

Please return this questionnaire to:

Office of the Treaty Commissioner
1150 - 606 Spadina Crescent East
Saskatoon, Saskatchewan, S7K 3H1
Phone: (306) 244-2100
Fax: (306) 244-4600

Grade 7 – Saskatchewan Learning Curriculum Integration for Teaching Treaties in the Classroom

Grade	Foundational Objective(s)	Connection to Treaty Resource Guide
<p>GRADE SEVEN</p> <p>Unit One – Location This unit focuses on geography and the relationships between humans and their geographical locations.</p> <p>Unit Three – Power This unit focuses on the concept of power in the form of authority, which is acquired by having superior resources, greater numbers or more effective organization. Some government structures use their power to help people, while others use their power to control people.</p> <p>Unit Four – Change This unit introduces students to the implications of change. Change is a phenomenon that affects individuals and nations. Students will examine the consequences of change as something that all societies have to deal with.</p>	<p>KNOWLEDGE/CONTENT</p> <p>Unit One – Location</p> <ul style="list-style-type: none"> • Know that geography involves the study of human environmental interactions. <p>Unit Three – Power</p> <ul style="list-style-type: none"> • Know that authority is expressed through formal agreements (i.e. treaties). • Know that systems of power exist within and between nations. <p>Unit Four – Change</p> <ul style="list-style-type: none"> • Know that political, economic, and social change affects interaction within and between nations. <p>SKILLS/PROCESSES</p> <ul style="list-style-type: none"> • Analyze information in a variety of formats; written and oral. • Read, review and listen effectively to gather information and ideas. <p>VALUES/ATTITUDES</p> <p>Unit Three – Power</p> <ul style="list-style-type: none"> • Appreciate that the use of authority must respect human dignity. The rights of individuals in societies should be respected. <p>Unit Four – Change</p> <ul style="list-style-type: none"> • Appreciate that changes in values and society are interconnected. 	<p>Case Study: First Nations of the Land Now Known as Saskatchewan</p> <ul style="list-style-type: none"> • Have students examine the concepts of power, authority and change by studying the relationships between First Nations and the Crown. • Students will explore the following topics: <ul style="list-style-type: none"> - Who are the First Nations people? - What are First Nations and British (Western) historical worldviews and how are they grounded in beliefs and traditions? - What was the First Nations relationship to the land? - What are treaties and who are the parties to the treaties? <p>MAJOR CONCEPTS</p> <p>Culture</p> <ul style="list-style-type: none"> • First Nations people belong to societies that are distinct and unique from each other. • First Nations recognize one another as distinct nations that occupy specific geographical areas, and share a worldview based on their languages, traditions, customs, values and beliefs. • First Nations lived in the geographical area now known as Saskatchewan for a long time prior to the creation of Canada and the Province of Saskatchewan. • First Nations people use oral tradition to pass on their worldviews from generation to generation. <p>Location</p> <ul style="list-style-type: none"> • Prior to European contact, First Nations had their own geographical territories in North America. <p>Power and Authority</p> <ul style="list-style-type: none"> • Prior to European contact, each First Nation was independent and self-governing, with its own unique social, economic and political systems and spiritual perspectives. • First Nations and the British made treaties prior to treaty-making with each other. • After European contact, treaties were made between First Nations and the Crown. • These treaties defined the relationship between First Nations and the Crown. Both groups had different expectations of how the treaty relationship would change their own power and authority. <p>Change</p> <ul style="list-style-type: none"> • Since European contact and the signing of the treaties, First Nations people have adapted to the European way of life while maintaining their unique identities.

FIRST NATIONS OF THE LAND NOW KNOWN AS SASKATCHEWAN

INTRODUCTION

This unit focuses on the study of First Nations societies and geographical territories of the land now known as Saskatchewan before and after European contact. The students will become aware that treaties were made between First Nations and the Crown.

The students will learn that First Nations people belonged to Nations that are distinct and autonomous from each other. They will gain an understanding of the cultural diversity among these Nations. Each Nation occupied specific geographical areas, and shared a worldview based on their own First Nations languages, traditions, customs, values and beliefs. The study of worldviews will assist the students in understanding how First Nations interacted with the environment. First Nations believed that the Creator gave the land to First Nations people to provide them with everything that they would need to sustain their livelihood.

The students will come to understand that First Nations recognized one another as distinct and sovereign Nations. The students will learn that these Nations had spiritual, social, economic and political systems and their own land base or territories. These Nations made treaties with one another to establish territorial boundaries, peace and friendship, to form alliances, and to share their lands and resources.

Students will come to appreciate the art of oral tradition and how it has been used and continues to be used as a tool in maintaining First Nations histories, identities and traditions. First Nations people used oral tradition to preserve and pass on their worldviews and histories from generation to generation. The students will learn that First Nations oral traditions are recognized in the recording of history as it pertains to treaties.

The students will learn that prior to contact, First Nations existed in North America, changing their territories as the need for resources from the land warranted. These Nations fought with one another for new territories and often moved to territories far from where they originated. They were able to change their territories without changing their lifestyles and worldviews. The students will learn that when the Europeans arrived, First Nations were introduced to an entirely different worldview, which conflicted with First Nations worldviews. First Nations believed in sharing the land and its resources while the Europeans believed in the ownership of land and resources. The European desire to own the land and resources led to major changes which permanently altered the lifestyles of First Nations people. One of these major changes was the negotiation of treaties in what is now known as Saskatchewan.

NUMBER OF TOPICS

Topic One: Terminology

Topic Two: First Nations of the Land Now Known as Saskatchewan

Topic Three: First Nations and British (Western) Historical Worldviews

Topic Four: Oral Tradition

Topic Five: Treaty-Making in the Land Now Known as Saskatchewan

FOUNDATIONAL OBJECTIVES

Students will:

- Recognize that First Nations people occupied their own territories in North America long before the arrival of the Europeans.
- Gain knowledge about the First Nations who live in Saskatchewan today.
- Gain an understanding about the First Nations belief that the Creator gave them the land in North America.
- Know that First Nations were self-governing and autonomous Nations prior to European contact.
- Gain knowledge about First Nations and British (Western) historical worldviews.
- Know that the First Nations and the British (Western) historical worldviews were very different.
- Know that First Nations societies are distinct from each other.
- Gain an understanding of First Nations relationship to the land and why it is important to preserve the land.
- Know that First Nations societal values are interconnected with their environment.
- Learn that First Nations lived in ecologically balanced ways.
- Gain an understanding of First Nations oral tradition and its use in passing on worldviews from generation to generation.
- Appreciate that First Nations are Canada's first environmentalists.

- Know that First Nations and the Crown made treaties prior to treaty-making with each other.
- Know that the treaties changed the lifestyle of First Nations people.

EXPECTED DURATION OF UNIT

Eight to nine hours.

TOPIC ONE: TERMINOLOGY

CONCEPT

Terms used to identify First Nations people vary according to historical, social, political and legal classifications. The Federal Government created many of these classifications. First Nations people prefer to use terms that identify them in their language or political and cultural perspectives.

LEARNING OBJECTIVES

Students will:

- Gain knowledge about the terms used to refer to First Nations by the Government of Canada and by First Nations.
- Explore how collective terms can negatively label groups of people in Canadian society.
- Acknowledge that everyone has a responsibility to respect the opinions and differences in others.
- Appreciate that a positive approach to change will create positive change.
- Understand that positive changes can occur when correct terms are used to refer to people.
- Recognize that First Nations and Euro-Canadians have similar lifestyles today.
- Gain knowledge about the term used to refer to original inhabitants of countries around the world.
- Gain an understanding that Indigenous peoples are connected throughout the world.
- Know that Indigenous peoples occupied their own territories in countries around the world.
- Research and locate on a map various Indigenous peoples around the world.

DURATION OF TOPIC

One hour.

BACKGROUND INFORMATION

Since the signing of treaties, various terms have been used to identify and classify First Nations people. First Nations people use their own terminology based on their languages and political and cultural worldviews.

Vocabulary

Culture: The customs, history, values and languages that make up the heritage of a person or people and contribute to that person's or peoples' identity (Saskatchewan Education, Canadian Studies 30: Native Studies Resource Guide, 1997, p. 113).

First Nations people use the term *culture* to refer to their traditional teachings: beliefs, history, languages, ceremonies, customs, traditions, principles (how life should be) and stories.

Diversity: The state or quality of being diverse or different. Within an ethnic group, each member of the group has unique qualities and characteristics, making the group diverse. Diversity includes difference in gender, age, skills, knowledge, attributes, physical characteristics, education, etc. A situation that includes representation of multiple (ideally all) groups within a prescribed environment.

Cultural Diversity: Most commonly refers to differences between cultural groups, although it is also used to describe differences within cultural groups (e.g. diversity within the Cree culture includes Plains Cree, Woodlands Cree and Swampy Cree). Underlying current usage is an emphasis on accepting and respecting cultural differences through the recognition that one culture is not intrinsically superior to another.

The following definitions are taken from *The Canadian Oxford Dictionary*, 1998:

European: A native or inhabitant of Europe, a person descended from natives of Europe.

Euro-Canadian: A Canadian of European origin or descent.

Indigenous: Native or belonging naturally to a place; of, pertaining to, or concerned with the aboriginal inhabitants of a region.

ACTIVITIES

1. Introduce the vocabulary *culture*, *diversity* and *cultural diversity*.
 - a) Read “Recognizing Diversity” (Appendix 7-1) to the students. Discuss the personal application of diversity within the classroom, school and community. Discuss differences in a positive manner, stress that differences are healthy and natural. Teachers may need to explain some of the vocabulary used in this handout.
 - b) “Diversity: A Talking Circle” and “Guidelines for a Talking Circle” (Appendix 7-2A and 7-2B) are for teacher information only. The handout explains how to use the Talking Circle and gives directions for the diversity activity.
 - c) Have students discuss aspects of their social identity that have had a meaningful impression on them. Use the Talking Circle. If the class is too large, more than one circle may be used.
2. Give the students “Terminology” (Appendix 7-3A and 7-3B).
 - a) Introduce the terms *Aboriginal Peoples*, *Indian*, *Status Indian*, *Non-Status Indian* and *Treaty Indian*. Explain that the term *Aboriginal* is a collective legal definition used in the Canadian Constitution to refer to Indian, Inuit and Metis. The other terms listed above are used by the Government of Canada to identify and classify First Nations people.
 - b) Introduce the term *First Nations*. Explain that *First Nations* is also a collective term that is used to refer to the original people of North America. It is important to recognize that there are many different Nations among the First Nations in Canada. Each Nation has a culture, language and territory. Have the students name First Nations they are aware of that live in Saskatchewan and Canada. (Sample answers could be: Cree, Saulteaux, Dakota, Ojibway, Lakota, Huron, Mi'kmaq, Iroquois, Nakoda, Dene, Mohawk, Blackfoot.)
 - c) Introduce the terms *Anishinabē*, *Nēhiyawak/Nēhiñawak/Nīhithawak*, *Denesūhñé/Dene* and *Manakoda/Malakōta/Madakoṭa* and explain that these words are used by most First Nations people to identify themselves. See page 502 in the Glossary of Terms.

- d) Introduce the terms *Indigenous* and *Native*.

Explain that the terms *Indigenous* and *Native* are inclusive terms used to refer to the original inhabitants of countries all over the world. Tell students that the Oxford dictionary defines Indigenous as “native or belonging naturally to a place.” Other texts discuss Indigenous peoples as follows:

Indigenous may be used to refer to any people who have resided in a region for many centuries. By this definition, the Germans in Germany and Irish in Ireland are Indigenous. However, as indigenous peoples is used today, the phrase refers to “culturally distinct groups that have occupied a region longer than any other immigrant or colonist groups” (*Cultural Survival Quarterly*, Spring 1992, p. 73)...All together, there are perhaps 600 million Indigenous peoples in the modern world. Among them are the Native American peoples of North, Central, and South America; the Aboriginal Peoples of Australia and other islands of the Pacific; the Sami (formerly known as the Lapps) and other reindeer-herding peoples of Northern Europe and Asia; hundreds of “tribal” cultures of East Asia, Southeast Asia, and South Asia; and numerous ethnic groups of Africa (Peoples and Bailey, 2000, p. 352).

Have students look at a world map, select a country and research the Indigenous people from that particular country. Use the student worksheet “Indigenous Peoples of the World” (Appendix 7-4).

3. Use the terms *Indian*, *Native*, *First Nation*, *European* and *Euro-Canadian* to explore how collective terms (e.g. Indian, White, Black) detract from the diversity within groups. The lesson can lead to the discussion of inappropriate labelling of people, which has created generalizations and stereotypes about collective groups, (e.g. First Nations cultures are viewed as wearing feathers in their hair or still living in teepees). Encourage the use of appropriate ethnic terminology (e.g. use First Nations rather than Indian, use Euro-Canadian rather than White).

Discussion questions may include:

- a) Which terms seem positive? Negative? Why?
- b) What does each term imply? Why?
- c) Which terms are specific?
- d) Which terms are preferred and by whom? Why?

4. Optional (not in kit): Show the video, *Native Awareness: Behind the Mask*. Go over the suggested questions with the students prior to showing the video. See *Teacher Resources* for contact information to obtain the video. After viewing the video, give the students “Video – *Native Awareness: Behind the Mask* – Student Questions” (Appendix 7-20A). A Teacher Answer Sheet is also provided (Appendix 7-20B and 7-20C).
5. Optional (not in kit): Show the video, *Who We Are: A Celebration of Native Youth*. See *Teacher Resources* (page 489) for contact information to obtain the video.

Have the students watch the video and list a minimum of four items that students in the video see as being important. Debrief and discuss the students’ lists with the class.

ASSESSMENT AND EVALUATION

1. Assess students’ ability to express their opinions clearly and to respect others’ opinions in the discussions about diversity and exploring collective terms.
2. Assess completed worksheet on “Indigenous Peoples of the World.”

TOPIC TWO:
FIRST NATIONS OF THE LAND
NOW KNOWN AS SASKATCHEWAN

CONCEPT

There are four First Nations and eight languages or dialects within these Nations in Saskatchewan. These include the Cree (Plains Cree, Swampy Cree and Woods Cree), Daḱoṭā/Nakoda/Laḱoṭā, Dene and Saulteaux Nations.

LEARNING OBJECTIVES

Students will:

- Gain an understanding that First Nations were sovereign Nations with political, economic and social systems, and a spiritual way of life prior to European contact.
- Recognize the differences in how First Nations and the Crown view power, authority and influence.
- Recognize that the land (Mother Earth) provided First Nations people with everything they needed to survive.
- Gain an understanding that First Nations people had a balanced and harmonious relationship with the land.
- Recognize that First Nations connection with the land influenced how they cared for the land.
- Gain an understanding that First Nations leaders received their power and authority from the members of the community collectively, rather than individual members of the community.
- Recognize that First Nations people occupied their own geographical territories prior to European contact.
- Know the four First Nations and the eight languages or dialects within these Nations in Saskatchewan.
- Recognize that the names for Canada and Saskatchewan and other names of places in Saskatchewan originated from First Nations languages.
- Appreciate First Nations values and beliefs through the study of their lifestyles prior to European contact.

DURATION OF TOPIC

Two hours.

BACKGROUND INFORMATION

Vocabulary

The following definitions were taken from *The Canadian Oxford Dictionary*, 1998:

Language: The method of human communication, either spoken or written, using words in an agreed way; the language of a particular community or country.

Language/Dialect: A form of speech peculiar to a particular region; a subordinate language form with non-standard vocabulary, pronunciation or grammar.

Examples of different dialects include the following: the Plains Cree word for “the people” is *Nēhiywak*, the Swampy Cree word is *Nēhiñawak*, and the Woodlands Cree word is *Nīhithawak*.

Terms are used to categorize First Nations, and languages or dialects in Saskatchewan. Refer to “First Nations in Saskatchewan” (Appendix 7-9) and “Chart – Nations and Languages/Dialects of Saskatchewan – Today” (Appendix 7-10A).

ACTIVITIES

1. Display the map titled “The First Nations” (Appendix 7-5).

Explain that the map illustrates the diversity of First Nations people who lived on this continent prior to European contact. The continent was not divided into any political boundaries and First Nations people were free to live wherever they wished within their own territories.

2. Use the information “First Nations Lifestyles Before European Contact” (Appendix 7-6A to 7-6F) taken from *Treaty Elders of Saskatchewan* as a handout for students. Discuss the information with the students and have students answer the questions in “First Nations Lifestyles Before European Contact – Student Questions” (Appendix 7-6G).
3. Introduce the terms *nation* and *sovereignty* from “Nation and Sovereignty” (Appendix 7-7A and 7-7B) and discuss First Nations sovereignty with the class.
4. Introduce the terms *power*, *authority* and *influence* and give students the following definitions taken from Saskatchewan Education, Grade Seven Social Studies Curriculum, Unit 3, p. 153:

Power: The ability to carry out decisions.

Authority: The source of power of individuals and organizations that hold positions of high status by virtue of such conditions as legal appointments, high education, job situation and experience.

Influence: The power credited to individuals or an organization that uses persuasion, rational arguments, emotional appeals, rewards and/or bribes.

Have students read “Power, Authority and Influence” (Appendix 7-8). Discuss and compare with the students the First Nations and British (Western) perspectives as they relate to power, authority and influence.

5. Introduce the vocabulary *language* and *language/dialect*. Have the students read “First Nations in Saskatchewan” (Appendix 7-9) and the language/dialect groups represented in Saskatchewan in “Chart – Nations and Languages/Dialects of Saskatchewan – Today” (Appendix 7-10A) and locate First Nations language/dialect groups on the map “Language/Dialect Groups in Saskatchewan – Today” (Appendix 7-10B). Mention that today, many First Nations people live in urban centres like Regina, Saskatoon, Prince Albert and North Battleford.
6. Explain that the name “Canada” originated from a Huron word [Kanata] meaning “settlement” or “village” (www.ainc-inac.gc.ca); and that the name “Saskatchewan” originated from the Cree word *Kisiskāciwan*, meaning “swift flowing” (J. Bear).

Identify other names of places in Saskatchewan that originated from First Nations languages found in “Names of Places in Saskatchewan Derived from First Nations Languages” (Appendix 7-11).

ASSESSMENT AND EVALUATION

1. Assess students’ responses to questions on First Nations lifestyles before European contact.
2. Assess students’ discussions on First Nations sovereignty.
3. Assess students’ comparisons of First Nations and British perspectives on power, authority and influence.

**TOPIC THREE:
FIRST NATIONS AND BRITISH (WESTERN)
HISTORICAL WORLDVIEWS**

CONCEPT

Worldview is a philosophy or view of life that shapes how a society interacts and responds to the world around it. This worldview influences, shapes and interprets what people experience and provides society with a sense of vision for the future.

LEARNING OBJECTIVES

Students will:

- Recognize that each student has his/her own personal worldview that is based on his/her values, beliefs, traditions and customs.
- Gain an understanding about First Nations and British (Western) historical worldviews.
- Gain an understanding of Cree, Dene, Saulteaux and Dakoṭa/Nakoda/Lakoṭa historical worldviews.
- Gain an understanding of the First Nations concept of sharing the land compared to the concept of land ownership held by European cultures.
- Gain an understanding of why the preservation of the land is important to First Nations people.
- Appreciate that First Nations people have/had a spiritual relationship with the land.
- Gain an understanding that First Nations people believe/believed that the land was given to them by the Creator for their survival and that they only took from the land what they needed to survive.
- Appreciate that First Nations had similar traditions, customs, beliefs and values.
- Appreciate the differences between First Nations and British (Western) historical worldviews.

DURATION OF TOPIC

Two to three hours.

BACKGROUND INFORMATION

Each First Nation in Saskatchewan has a worldview. There are many common beliefs among First Nations worldviews.

Contact the Saskatchewan Indian Cultural Centre (SICC) in Saskatoon at 244-1146 to request a speaker to present a First Nations perspective. Someone will be able to recommend names of people for you to contact. Refer to the *Teacher Resources* at the end of this guide for more contact information.

ACTIVITIES

Teacher Note: All *Worldview* Appendices (WV) are located under the *Worldview* tab.

1. Introduce the concept of worldview.

- a) Write the word *worldview* on the board and discuss its meaning. Hand out “Worldview” (Appendix WV-1A and WV-1B) for the definition of worldview.

Every person and society has a worldview. Worldviews differ today from person to person. Many societies pass on their worldview to their children to ensure worldview continuity. As people interact and learn from one another, it is not uncommon for them to acquire the beliefs of other worldviews. Worldviews evolve as people and societies evolve.

- b) Debrief the group discussion.

Lead the discussion around the concept of worldview. Ask students what the term *worldview* means. Students may describe and identify characteristics, or provide specific or general examples of their own worldview, in order to obtain the concept of worldview. Have students write their ideas on chart paper or on the board.

- c) Summarize the exercise.

Explain that all people have views of their place within the world, ideas about human relationships, and an understanding of their connection to and relationship with the land. This worldview is generally obtained from the society that a person identifies with.

2. Optional (not in kit): Ask the students to listen carefully to the messages in the song, *O’Siem*, by Susan Aglukark.

- a) Ask the students to answer these three questions in their notebook:

- What *messages* do the lyrics express?
- What is Susan Aglukark’s *view on life* according to the lyrics?

- What messages do you *share* with Susan Aglukark?
- b) Ask the students to share their answers within a group setting. Break the class into small groups of three or four. Explain that each group will be asked to share what was discussed with the rest of the class.
 3. Have students read “Kikāwīnawaskiy – Our Mother Earth: Cree” (Appendix WV-2A to WV-2C) and answer the questions in “Kikāwīnawaskiy – Our Mother Earth: Cree – Student Questions” (Appendix WV-2D).
 4. Hand out “First Nations Traditional Teachings and Beliefs” (Appendix WV-3A to WV-3D). Discuss the information with the students and have them answer the questions in “Traditional Teachings and Beliefs – Student Questions” (Appendix WV-3E).
 5. Have students read and discuss the handout “First Nations and British (Western) Historical Worldviews” (Appendix WV-4A and WV-4B). Explain to students that these were the worldviews of the First Nations and British prior to and during treaty negotiations, and the signing of treaties. Ask the students to answer the questions in “First Nations and British (Western) Historical Worldviews – Student Questions” (Appendix WV-4C).

Teacher Note: Explain to the students that these worldviews indicate how the Crown and First Nations viewed the world in the 1800s. The students need to know that today some Euro-Canadians and First Nations have adopted many aspects of each other’s worldview.

6. Jigsaw Activity: Divide the students into four groups, assign each group one of the First Nations worldviews (Cree, Dene, Sauteaux and Oceti Sakowin [Dakota, Nakoda, Lakota]) (Appendix WV-5A to WV-5D-3), and have students summarize the information and present it to the class.
7. Option: Research the First Nation closest to your area and the language(s) spoken in this community. Have the students read the First Nation(s) worldview(s) from that area in “Cree, Dene, Sauteaux, and Dakota/Nakoda/Lakota Worldviews” (Appendix WV-5A to WV-5D-3).

ASSESSMENT AND EVALUATION

1. Assess students’ responses to questions on “First Nations Traditional Teachings and Beliefs” and “Kikāwīnawaskiy – Our Mother Earth: Cree.”
2. Observe students’ participation during the discussions about their personal worldviews.
3. Record students’ responses to the First Nations and British (Western) historical worldviews in Activity 5.

TOPIC FOUR: ORAL TRADITION

CONCEPT

First Nations use oral traditions to pass on their histories and societal worldviews from generation to generation.

LEARNING OBJECTIVES

Students will:

- Gain an understanding about how First Nations people use oral tradition to pass on their histories and worldviews from generation to generation.
- Gain an understanding that First Nations values establish standards of behavior within their societies.
- Develop an understanding of the high level of mastery and skills involved in oral tradition.
- Become aware of and acknowledge the consistency and accuracy required in oral tradition.
- Recognize that oral tradition is a consistent and accurate method of recording information.
- Gain an understanding that people who are oral storytellers carry a huge responsibility for passing on information to their people from generation to generation.
- Practise the skills involved in the art of oral tradition.
- Recognize that all peoples use oral tradition to retain and maintain their family and community histories.
- Appreciate the complex skills involved in learning and using the art of oral tradition.
- Gain an understanding that First Nations people communicated with one another for a variety of reasons prior to European contact.

DURATION OF TOPIC

One hour.

BACKGROUND INFORMATION

European cultures record their worldviews through the use of the written word. An individual's culture is passed on within the family and community in the same way as First Nations people do, through oral tradition. Europeans have used written and oral tradition for centuries to preserve their worldviews.

Oral history has always been an integral part of First Nations cultures and traditions. Passing knowledge and beliefs from generation to generation serves to maintain their worldviews and traditions.

Oral tradition is a way to store knowledge and pass along this knowledge by word of mouth. Refer to "Legends and Stories: Part of an Oral History" (Appendix WV-6A and WV-6B), "Characteristics and Protocol of Oral Tradition" (Appendix WV-8A) and "Key Concepts of First Nations Oral Tradition" (Appendix WV-8B) for definitions and information about oral tradition and oral history.

Teacher Note: Detailed information is found in the *Worldview* Appendices, "First Nations Plains Cree Historical Worldview: Oral Tradition" (WV-10A to WV-10C). You may use this as a resource and share the information with the students.

ACTIVITIES

1. As an introduction, give students the handout "Legends and Stories: Part of an Oral History" (Appendix WV-6A and WV-6B). Let the students know that you are going to tell them a Dene story, "Cross Eye" (*Worldviews*, WV-7A to WV-7D), and that they are to listen very carefully, because they will be asked to retell it later. Inform the students that they are not allowed to write anything down.
 - a) After you share the story with the class, ask the students to quietly reflect and recall the story on their own.
 - b) Ask the students to get into groups of two and share the story with each other. The students must follow these rules for this activity:
 - i) The story must not be changed in any way.
 - ii) The story cannot be recorded.
 - iii) The sharing and recalling of the story should be a team effort.
 - iv) Additional details cannot be created to fill in missing parts of the story.
 - v) You can only repeat what you heard in the story.

- c) Each pair retells the story to another pair. They have 10-20 minutes for this exercise.
 - i) Each pair shares in the telling of the story. The two students in the pair can help one another. They retell the story until the entire story is complete.
 - ii) The pair completes the exercise by discussing the purpose of the story. Give students “Cross Eye Lessons” (Appendix WV-7E).
 - d) Debrief the exercise by asking the students the following questions:
 - i) What did you experience as you practised the oral tradition? (Sample answers: Students may talk about their feelings, ability to remember the story and ability to retell the story.)
 - ii) What difficulties did you have? (Sample answers: Did not remember something, could not try to make up the details, acknowledged missed details.)
 - iii) What do you know about oral tradition? What skills are required? (Sample answers: Skill level, oral ability, capacity of memory, level of mastery.)
 - iv) How many times would you need to hear a story to retell it with accuracy and consistency?
2. Summarize the practice of oral tradition, focussing on the key concepts found in “Characteristics and Protocol of Oral Tradition” (Appendix WV-8A) and “Key Concepts of First Nations Oral Tradition” (Appendix WV-8B).
3. Ask students the following question:

Can you recall a story that your parents or grandparents told you about their childhood?

Have students share their personal family stories using oral tradition. Use a storytelling circle, where students can share their personal stories if they want to; or invite an Elder, a parent/grandparent who is willing to share personal stories with the students. An Elder, used within this context, refers to a person who has been given the gift of passing down traditional knowledge, teachings, and stories. Remember to use the proper protocol when approaching a First Nations Elder for information.

Teacher Note: According to protocol, a First Nations Elder approached for any information must be presented with tobacco and an honorarium for the purpose of allowing him/her to share the sacred knowledge and teachings that he/she was given.

4. Give students the handout “First Nations Oral Tradition” (Appendix WV-9A and WV-9B). Discuss the information with the students and have them answer the following questions in their notebooks:
 - a) Explain why the Elders agreed to share information about First Nations oral tradition.
 - b) Explain why Elders are cautious when they share historical information based on oral tradition.
 - c) Why do only a few people accept the commitment to become oral historians?

ASSESSMENT AND EVALUATION

1. Assess students’ understanding of oral tradition and oral history through their responses to questions in Activity 1 d).
2. Assess students’ ability to remember story details in the group activity using the Dene story, “Cross Eye.”
3. Assess students’ summaries of the key concepts found in “Characteristics and Protocol of Oral Tradition.”

TOPIC FIVE:
TREATY-MAKING IN THE LAND
NOW KNOWN AS SASKATCHEWAN

CONCEPT

The treaties between the Crown and First Nations people affect all Canadians. The process of making treaties was something both parties had experience with prior to their negotiations with one another.

LEARNING OBJECTIVES

Students will:

- Compare and contrast the two definitions of *treaty* most commonly used.
- Know the meaning of *contract* and *covenant* as they are used to relate to treaties.
- Gain an understanding that First Nations and the British or Canadian Government viewed the meaning of “the Crown” differently.
- Gain an understanding that First Nations believed they were entering into Nation to Nation treaty agreements with the Crown.
- Gain an understanding that the Crown and First Nations entered into treaties with one another for different reasons.
- Gain an understanding that treaties created changes in the lifestyles of First Nations people.
- Appreciate the reasons for interaction between First Nations and the Crown.
- Recognize that treaty-making was not a foreign concept to either of the treaty parties.
- Realize that most of the treaties in present-day Ontario and in the Maritime provinces were made prior to the existence of Canada, and most treaties in the west between First Nations people and the Crown were made after Canadian Confederation in 1867.
- Locate pre-Confederation and post-Confederation treaties made in what is now Canada.
- Locate on a map of Saskatchewan, treaty boundaries and sites in Saskatchewan.
- Complete a chart identifying First Nations and the Numbered Treaty each First Nation belongs to within Saskatchewan.

DURATION OF TOPIC

Two hours.

BACKGROUND INFORMATION

Throughout their history with each other, First Nations and the Crown had their own reasons for entering into a treaty relationship with each other.

Treaties were solemn agreements made between the British Crown (and later the Government of Canada) and First Nations.

Shortly after Canada was set up as a Dominion under *The British North America Act, 1867*, Canada began to negotiate treaties with the First Nations that occupied the lands and territories between the Province of Ontario and the Province of British Columbia. Between 1871 and 1921, Canada and First Nations entered into treaties that are now referred to as the Numbered Treaties.

ACTIVITIES

1. Introduce the terms *contract* and *covenant* and the definitions for each term taken from *The Canadian Oxford Dictionary, 1998*.

Contract: is defined as “a written or spoken agreement between two or more parties, intended to be enforceable by law, a document recording this.”

Covenant: is defined as “an agreement between God and a person or nation.”

Teacher Note: Explain to students that First Nations view/viewed the treaty agreements as covenants and the Crown (Government of Canada) view/viewed the treaties as contracts. More information about contracts and covenants can be located in “The Meaning of Contract and Covenant as They Relate to Treaties” (Appendix 7-21).

Explore the following questions with your students:

- a) How many of you have ever made an important contract with someone else or yourself? (e.g. A student contract to do x and y in social studies in exchange for a certain grade or privilege.)
- b) Did you follow through with the contracts you made? If so, what made you do so? If not, why?
- c) Why do people choose to enter contracts?
- d) Why do people make covenants?
- e) Name some examples of covenants that would be made by individuals

or groups of people (e.g. vows made by ordained priests/ministers of the Roman Catholic, Orthodox or Anglican churches).

- f) Are there similarities and differences between contracts and covenants? If so, what are they?
2. Explain that *The Canadian Oxford Dictionary*, 1998 and the Indian Claims Commission have different definitions for the word *treaty*.

Treaty: a formally concluded and ratified agreement between states; an agreement between individuals or parties, especially for the purchase of property (*The Canadian Oxford Dictionary*).

Treaties: Solemn agreements between two or more nations that create mutually binding obligations (Indian Claims Commission, “The Facts: What are Treaties?”, 2000).

Review the definition for *sovereignty* and look up the definitions for the terms *autonomous* and *solemn*. Have the students examine the two definitions of *treaty* and compare the differences and similarities between the two definitions.

3. Explain that treaty-making was not a foreign concept to First Nations and the Crown. The Crown was known for making treaties all over Europe with other nations, including Indigenous peoples in other countries. First Nations made treaties with one another throughout North America prior to European contact.

First Nations and the Crown made treaties with each other prior to and after Confederation in 1867. Have students read “The Facts: What are Treaties?” (Appendix 7-12A and 7-12B) and answer the following questions:

- a) What are treaties?
- b) How did treaty-making begin?
- c) Give an example of a treaty made before Confederation?
- d) Why was treaty-making continued with the Numbered Treaties?
- e) What do treaty promises mean?
- f) How did the two parties record these treaties?
4. Provide students with the following handouts: “What Do First Nations Mean by ‘The Crown’?” (Appendix 7-13A and 7-13B) and “What Does the Canadian Government Mean by ‘The Crown’?” (Appendix 7-14A and 7-14B).

Ask the students to read the information and break into small groups with a moderator, recorder and reporter to discuss, explore and answer the questions in “First Nations and the Crown – Student Questions” (Appendix 7-15). Ask students to share their answers with the class.

5. Display the map “Location of Historical Treaty Boundaries in Canada” (Appendix 7-16). Explain that there were Peace and Friendship Treaties between the Crown and First Nations people before Canadian Confederation in 1867. These treaties were made in the pre-Confederation colonies of Nova Scotia, New Brunswick, Ontario and Quebec. Have students label the pre-Confederation treaties on the “Blank Map of Canada” (Appendix 7-17).
6. Display the map “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan” (Appendix 7-18). Refer to the map to answer the following questions:
 - a) What treaty area is closest to Regina? Saskatoon? North Battleford? La Ronge? Your city, town, First Nation?
 - b) What is the largest treaty territory in Saskatchewan?
7. Give students the map of Saskatchewan located in *Resources for Units*. Include treaty boundaries and sites, the treaty number and the date the treaty was concluded; label the major centres of Regina, Saskatoon, North Battleford, Yorkton, Swift Current, Prince Albert and your city, town or First Nation. Include a legend that identifies what is illustrated in the map.
8. Have students complete the chart “Numbered Treaty Territories in Saskatchewan” (Appendix 7-19A) by identifying the Numbered Treaty for each First Nation listed and its Reserve Number. Refer to the map “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan” (Appendix 7-18).

Teacher Note: “Numbered Treaty Territories in Saskatchewan – Teacher Answer Sheet” (Appendix 7-19B).

ASSESSMENT AND EVALUATION

1. Assess students’ answers to the questions on contracts and covenants in Activity 1.
2. Assess students’ answers to the questions about the information in “The Facts: What are Treaties?”
3. Assess students’ charts in Activity 8.

**GRADE SEVEN
LIST OF APPENDICES**

1. **APPENDIX 7-1** Recognizing Diversity
2. **APPENDIX 7-2A** Diversity: A Talking Circle
3. **APPENDIX 7-2B** Guidelines for a Talking Circle
4. **APPENDIX 7-3A and 7-3B** Terminology
5. **APPENDIX 7-4** Indigenous Peoples of the World
6. **APPENDIX 7-5** Map – The First Nations
7. **APPENDIX 7-6A to 7-6F** First Nations Lifestyles
Before European Contact
8. **APPENDIX 7-6G** First Nations Lifestyles Before
European Contact – Student Questions
9. **APPENDIX 7-7A and 7-7B** Nation and Sovereignty
10. **APPENDIX 7-8** Power, Authority and Influence
11. **APPENDIX 7-9** First Nations in Saskatchewan
12. **APPENDIX 7-10A** Chart – Nations and Languages/Dialects
of Saskatchewan – Today
13. **APPENDIX 7-10B** Map – Language/Dialect Groups
in Saskatchewan – Today
14. **APPENDIX 7-11** Names of Places in Saskatchewan
Derived from First Nations Languages
15. **APPENDIX 7-12A and 7-12B** The Facts: What are Treaties?
16. **APPENDIX 7-13A and 7-13B** What Do First Nations Mean by
“The Crown?”
17. **APPENDIX 7-14A and 7-14B** What Does the Canadian Government
Mean by “The Crown?”
18. **APPENDIX 7-15** First Nations and the Crown –
Student Questions
19. **APPENDIX 7-16** Map – Location of Historical
Treaty Boundaries in Canada

20. APPENDIX 7-17	Blank Map of Canada
21. APPENDIX 7-18	Map – Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan
22. APPENDIX 7-19A	Numbered Treaty Territories in Saskatchewan
23. APPENDIX 7-19B	Numbered Treaty Territories in Saskatchewan – Teacher Answer Sheet
24. APPENDIX 7-20A	Video – <i>Native Awareness: Behind the Mask</i> – Student Questions
25. APPENDIX 7-20B AND 7-20C	Video – <i>Native Awareness: Behind the Mask</i> – Teacher Answer Sheet
26. APPENDIX 7-21	The Meaning of Contract and Covenant as They Relate to Treaties

First Nations and British (Western) Historical Worldviews

All appendices dealing with First Nations and British (Western) Historical Worldviews will be required for Topic Three. Locate these appendices in the *Worldview Appendices* section.

APPENDIX 7-1

Recognizing Diversity

(Reprinted with permission from the Royal Commission on Aboriginal Peoples, *People to People, Nation to Nation: Highlights from the Report of the Royal Commission on Aboriginal Peoples*, Ottawa, 1996, p. 123)

As we talked to Aboriginal people all over Canada, we recognized – in some cases, for the first time – the enormous diversity among them. They do not make up a single-minded, monolithic entity, speaking with one voice. Canadians do not expect non-Aboriginal leaders to agree among themselves. They should not expect Aboriginal leaders to do so either.

Aboriginal people spring from many nation traditions. Their languages, belief systems and outlooks differ from one another in important respects – although they share much as well. They differ also in their experience of life in Canada – by age, by region and by location.

The diversity of Aboriginal perspectives and outlooks is a reality that other Canadians must accept, for the sake of greater understanding across the cultural divide. Aboriginal people themselves are struggling to come to terms with it, as they strive to build bridges across their differences so that they can use their combined voices to their collective benefit.

The importance of recognizing diversity for public policy is this: no one answer will do for all Aboriginal people. No one model – be it self-government, healing centre or housing design – will speak to all Aboriginal nations. Just as there are many voices, there must be many responses.

APPENDIX 7-2A

Diversity: A Talking Circle (For Teacher Use Only)

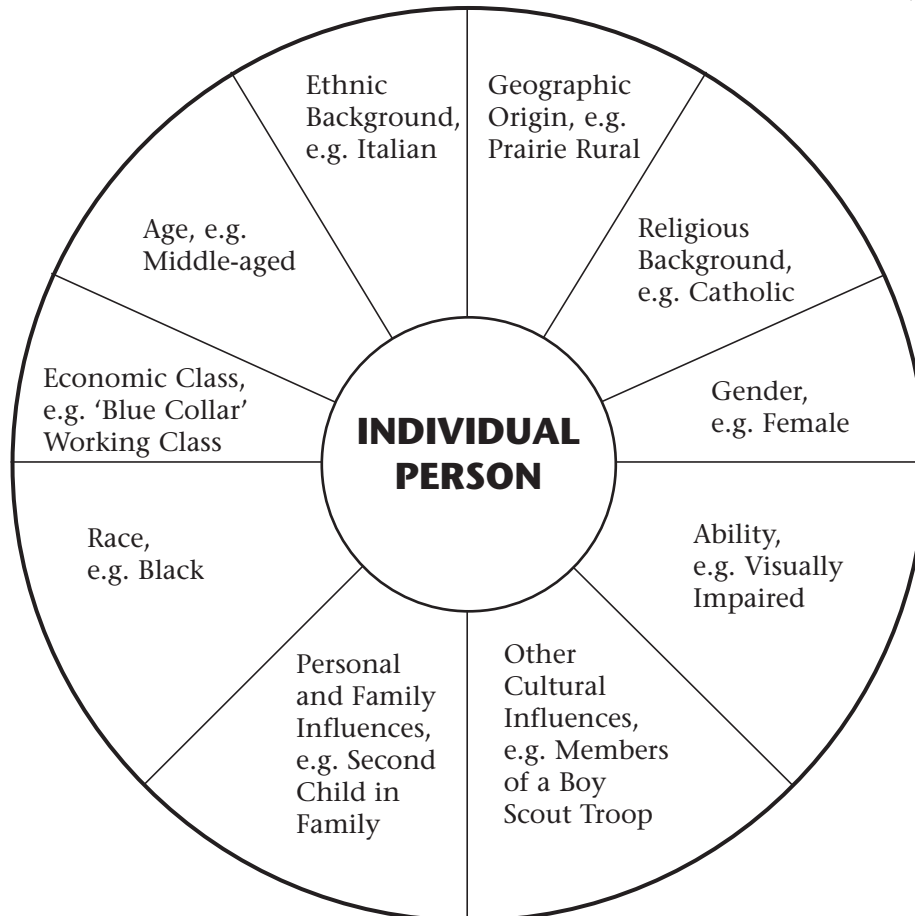
(Reprinted with permission from Cross Cultural Communications Center. Lee, E., *Letters to Marcia: A Teacher's Guide to Anti-Racist Education*. Cross Cultural Communications Center, 1985.)

Do this activity, with the guidelines for a talking circle, to help build trust within the class and to foster an understanding of diversity.

1. Using a talking circle in small groups, discuss those aspects of your social identity that have had significant impact on you.
2. Share how various aspects have influenced the person you are today.

Teachers frequently tell me that they do not see colour when they approach their students. They teach the individual child. That sounds fair enough, but I always ask, "What does that really mean? What has gone into the making of that individual?" To answer that question, we need to look at the social identities. For example, some geographic regions, economic classes, and races are more favored by society than others. In other words, the social identities of some individuals provide them with greater access to opportunity than other individuals. To teach the individual child, we need to recognize these social inequities which some students face.

— Enid Lee



APPENDIX 7-2B

Guidelines for a Talking Circle

(Reprinted with permission from Four Worlds International Institute for Human and Community Development, *The Sacred Tree Curriculum Guide*, Lethbridge, Alberta, 1988.)

Talking circles are useful when the topic under consideration has no right or wrong answer or when people need to share feelings. Moral or ethical issues can often be dealt with in this way without offending anyone. The purpose of talking circles is not to reach a decision or a consensus of any kind. Rather it is to create a safe environment for people to share their point of view with others. This process helps students gain a sense of trust in their classmates. They come to believe in what they say will be listened to and accepted without criticism. They also gain an empathetic appreciation for points of view other than their own.

Talking circles may initially need a facilitator to ensure that the guidelines are being followed. People are free to react to the situation which has sparked the need to express feelings in any manner that falls within the following guidelines. (i.e. they can express opinions, make analytical statements, describe a personal experience or the emotions they are experiencing, etc.)

1. All comments should be addressed directly to the question or issue, not to comments that another participant has made. Both negative and positive comments about any other contribution should be avoided.
2. Only one person speaks at a time. Everyone else is listening in a non-judgmental way to what the speaker is saying. Some groups find it useful to signify in some way who has the floor. Going around the circle systematically is one way to achieve this. Another is to use some object (such as a stone) which the person who is speaking holds and then passes to the next person who has indicated a desire to speak.
3. Silence is an acceptable response. No one should be pressured at any time to contribute if they feel reticent to do so. There must be no negative consequences, however subtle, for saying "I pass."
4. At the same time everyone must feel invited to participate. Some mechanism for ensuring that a few vocal people don't dominate the discussion should be built in. An atmosphere of patient and non-judgmental listening usually helps the students to speak out. Going around the circle in a systematic way, inviting each student to participate by simply mentioning each name in turn can be an effective way to even out participation. It is often better to hold talking circles in small groups.
5. No comments which put down others or oneself (e.g., "I don't think anyone will agree with me, but..." or "I'm not very good at ...") or are in any way judgmental (i.e., "far out" or "good," which can be seen as making comparisons) should be allowed.

Terminology

The following definitions are taken from Indian and Northern Affairs Canada, "Definitions," March 2000. Reproduced with the permission of the Minister of Public Works and Government Services Canada, 2002.

Aboriginal Peoples: The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people – Indian, Metis and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

Indian: A term that describes all the Aboriginal people in Canada who are not Inuit or Metis. Indian Peoples are one of three groups of people recognized as Aboriginal in the *Constitution Act, 1982*.

There are three legal definitions that apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians.

Status Indian: An Indian person who is registered under the *Indian Act*. The act sets out the requirements for determining who is a Status Indian.

Non-Status Indian: An Indian person who is not registered as an Indian under the *Indian Act*. This may be because his or her ancestors were never registered, or because he or she lost Indian status under former provisions of the *Indian Act*.

Treaty Indian: A Status Indian who belongs to a First Nation that signed a treaty with the Crown.

First Nation: A term that came into common usage in the 1970s to replace the word "Indian." Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term "First Nations peoples" refers to the Indian people in Canada, both Status and Non-Status.

Many First Nations people have adopted the term "First Nation" to replace the word "band" in the name of their community. [For instance, Fishing Lake Indian Band is now known as Fishing Lake First Nation.]

APPENDIX 7-3B

Band: A group of First Nation people for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more chiefs and several councillors. Community members choose the chief and councillors by election, or sometimes through traditional custom. The members of a band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

The following information is taken from *The Canadian Oxford Dictionary*, 1998:

Indigenous: (often followed by *to*) native or belonging naturally to a place; of, pertaining to, or concerned with the aboriginal inhabitants of a region.

Native: **1 a** (usually followed by *of*) person born in a specified place. **b** local inhabitant. **2** often member of a non-white indigenous people, as regarded by colonial settlers.

The following terms were taken from Cardinal and Hildebrandt, 2000, *Treaty Elders of Saskatchewan*, pp. 78-79:

Anishinabé: A Saulteaux term describing themselves as the First People that came down from the Creator; coming down to be man.

Denesųłíné or Dene: A Dene term describing themselves as “the people.”

Nēhiyawak Nēhiñawak Nihithawak: A Cree term describing the People of the Four Directions.

Nakoda: A term used by the Nakoda to describe all the people.

The following terms were provided by the Saskatchewan Indian Cultural Centre (D. Speidel, 2002) and are words that Očeti šakowiŋ people prefer to use:

Malakōta: A term most frequently used by a Lakōta speaking person to identify him or herself as being of Očeti šakowiŋ (Dakōta, Lakōta, Nakoda) ancestry.

Madakōta: A term most frequently used by a Dakōta speaking person to identify him or herself as being of Očeti šakowiŋ (Dakōta, Lakōta, Nakoda) ancestry.

Manakoda: A term most frequently used by a Nakoda speaking person to identify him or herself as being of Očeti šakowiŋ (Dakōta, Lakōta, Nakoda) ancestry.

APPENDIX 7-5

Map – The First Nations

Locate this map in the *Resources for Units* section.

APPENDIX 7-6A

First Nations Lifestyles Before European Contact

(Cardinal, H. and Hildebrandt, W., 2000, *Treaty Elders of Saskatchewan: Our Dream is That Our Peoples Will One Day Be Clearly Recognized as Nations*. Adapted and reprinted with permission from the University of Calgary Press.)

Creation and Origin

The late Elder Gordon Oakes (Nekaneet First Nation) stated that it is important for non-First Nations people to understand that, for First Nations, the beginning point is Creation and the placement of First Nations by the Creator on the lands found in North America (pp. 4-5).

Following are some excerpts of what Creation means to First Nations Elders:

Treaty 6 Elder Jacob Bill (Pelican Lake First Nation) stated:

The word “*nistamēyimākan*” means “the first born or the ones who first received our ways” – ways that we use to communicate with our Creator and His Creation. The Creator conceived the First Nations on this island [North America] – the nations that were first created here were given a way to pray. The very first people who were here were very strong. Their prayers were very strong because of the way they were taught to pray – it is clear in their minds because they were the first generation when life began. So when a person is praying ... he thinks about the first generation of First Nations ... there he has a sense of identity and recognition and prays to them for help... We remember the first born in our prayers because he was the one who first received the blessing from the Creator. That is what the word “*nistamēyimākan*” means (p. 5).

Note: The Dene word for “the first born or the ones who first received our ways” is *T’áttheré*, the Saulteaux word is *Ni-tam-na-tow-eket*, the Lakota word is *Wi čitokaöa*, the Nakoda word is *Wasnokeca togapa je*, and the Dakota word is *Wi čitokaṗa*.

Elder Bart McDonald from the Denesuline Nation said:

Let’s remember the Creator who created all these things, all the resources, why he created everything for us (p. 5).

APPENDIX 7-6B

Treaty 4 Saulteaux Elder Dolly Neapetung (Yellowquill First Nation) remarked:

The Creator gave us a way of life and a language by which we could speak to one another and speak to Him and give meaning to everything that was around us, to help us understand the world and other people, our relatives...God gave us this land. We own it as people, as a Nation.

The Creator put these [wildlife, medicines, plants] here and put us here. The Creator gave us this land. I still...live and try to live in the old ways and the ways of our traditional living, the ways that our old people lived. We were taught to care for our old people, we were taught to respect them, we were taught to listen to their stories because their stories spoke of life (pp. 5-6).

In the Cree language, the word “*iyiniwak*” [*iñiniwak*, *ithiniwak*] means the “people.” It is a word that is used by Cree speakers to describe all First Nations peoples in North America (p. 10).

The traditional teachings of the First Nations in Saskatchewan tell them that they are the children of the Creator. It was the Creator who put them on Mother Earth. For this reason, the Cree refer to North America as “*iyiniwi-ministik*” (the Peoples’ Island). First Nations Elders say they have been on this land from time immemorial. They say, with all that the Creator gave them, they were and are fortunate peoples, rich in terms of the quality, beauty, and content of the lands given to them (p. 10).

The Elders emphasize the sacredness of the Earth, and in particular the sacredness of the Peoples’ Island – North America – that was given to their peoples to live on (p. 10).

Note: The concept of the relationship to the earth/ land is embodied in the terminology used by each of the language culture groups. The Saulteaux word is *āki*, or “*mother earth*”. The Dene term is *ᐱᑦᐱᑦᐱᑦ beghásoridi*. The Dakota, Lakota, Nakoda term is *uḡci maka* or “*mother earth*”.

Education

The Elders say that First Nations education and knowledge come from spiritual traditions and laws known as the First Nations “formal education system.” This system passes on and shares its knowledge about sharing, caring, respect, helping and working together through both oral and spiritual traditions (p. 2).

APPENDIX 7-6C

Elder Pete Waskahat (Frog Lake First Nation) stated:

On this land, in the past and even today we were very careful about what we were given – what we were given through the uses of everything on the land, Creation. We were very careful, we had our own teachings, our own education system – teaching children that way of life was taught [by] the grandparents and extended families; they were taught how to view and respect the land and everything in Creation. Through that the young people were taught how to live, what the Creator’s laws were, what were the natural laws, what were these First Nations laws ... the teachings revolved around a way of life that was based on their values (p. 6).

Elder Waskahat further stated:

...And when the other people came, all other First Nations know of these teachings of this traditional education system. Everyone had a role. Hunters, the Elders, grandmothers. Even looking for food, there were teachings for the young, for the adults, for the grandparents. A livelihood that was taught, that was what they had...survival of a people. In a lot of this, livelihood was taught ... [to] many generations teaching from Creation. That is how they saw their world and understood their world. For example, [we] Indians had our own doctors, our own medicine people (p. 16).

Social and Cultural

The social and cultural order of all peoples comes from the world around them. The Elders tell us that the Creator gave the First Peoples everything they needed from the world around them. Animals provide food and shelter. Water guarantees that all living things will grow and live. Trees are necessary for ceremonies and to provide fuel and shelter. Plants provide medicines. Rocks played a part in the creation of fire and hunting tools like arrowheads.

Acting Dene Chief Victor Echodh (Black Lake First Nation) shared the idea that the earth provides First Nations with all their needs:

...And as you know we, the Dene, here, we were put here by the Creator on this earth to live with a certain purpose, with a certain way, we know that. We see that in our ways, our land, wildlife that provides for us. In terms of written document(s) and documentation of our ways, we weren’t given the opportunity to do that, how the Creator put us on this Earth is basically how

APPENDIX 7-6D

we continue to live today. We exercise it everyday, what the land provides for us, and our people are healthy as a result of it. Rain, snow, winter, summer...the seasons of the year, all keep everything in balance and we as people live in balance with those seasons. We go from one season to the next. That's how we lived before the Whiteman came here, we shared, we worked with each other (p. 5).

Health and Medicine

Health and medicine are important to the survival of all peoples. Below some First Nations Elders share their understandings about health and medicine.

Saulteaux Elder Dolly Neapetung (Yellowquill First Nation) of Treaty 4 said:

The Creator put these [wildlife, medicines, plants] here and put us here. The Creator gave us this land. I still ... live and try to live in the old ways and the ways of our traditional living, the ways that our old people lived. We were taught to care for our old people, we were taught to respect them, we were taught to listen to their stories because their stories spoke of life... (p. 6).

Elder Pete Waskahat (Frog Lake First Nation) shared the following:

...A livelihood, that was taught, that was what we had; it revolved around survival of the people, and a lot of this livelihood was taught from the teachings of many generations, the teachings from Creation; that is how they saw their world. For example, we had our own doctors, our own medicine people. There was a lot of teachings, lifelong teachings that were passed from generation to generation ... so we had our own medical system as well, we had our own leaders and those leaders had the teachings... (p. 11).

He went on to share the following:

...[There are] a lot of teachings. Lifelong teachings that were passed on from generation to generation. They know sicknesses, they know the plants and they knew how to treat our people of certain sicknesses. So we had our own system as well (p. 16).

APPENDIX 7-6E

Elder Jimmy Myo (Moosomin First Nation) stated:

... when the Creator first put Indians on this land, He gave him everything that he needed, land to live on, He gave them trees, animals and from there to make his own clothing and to make their shelters and to eat. And He also put their good medicines that would heal all kinds of illnesses and those medicines were true and they were all good medicines (p. 30).

Politics, Government and Leadership

Laws and values are “sacred gifts” that come from the peoples’ special relationship with the Creator and guide how people behave and govern themselves. These laws and values have allowed First Nations to survive as sovereign nations since the beginning of time.

Elder Pete Waskahat (Frog Lake First Nation) discussed government and leadership below:

...We had our own leadership ... very highly respected for a chance to lead their people. So we had all those things. We had our own First Nations government; we had our own life teachings on education (p. 16).

Justice

Justice for First Nations people is spiritual and based on the laws of the Creator. Below are statements that Elders made about First Nations justice.

Treaty Six Elder Jimmy Myo (Moosomin First Nation) commented:

We have laws as Indian people and those laws are not man made, they were given to us by God. ... But in my law, if you do such a thing, [breach a sacred undertaking] even if no other human being is aware of it, you will always carry that for the rest of your life. Some part of it here on earth, you will pay for it, something might happen, you might lose something that is more important than what you stole ... If you lie, it is the same thing ... you will carry that. It will always be with you. And when you die, that is when you really pay for it. That is what the law says; our law says that the amount we do not pay here on earth, when we die we will pay for it... (p. 8).

APPENDIX 7-6F

Elder Pete Waskahat (Frog Lake First Nation) stated:

Even when a person had made mistakes in life, there were people that would counsel them. There was a process of reconciliation. It was done through the oral language. It was done through the Elders. There they talked about that person getting back into a balanced life and were made aware of how [to] focus [on] what was important in life (p. 16).

APPENDIX 7-6G

First Nations Lifestyles Before European Contact – Student Questions

1. According to the Elders, who are the “children of the Creator” and where did the Creator place them?
2. According to the Elders, how long have First Nations people been in North America?
3. Describe the First Nations formal education system.
4. Describe how the Dene lived prior to European contact.
5. How did First Nations take care of illnesses before European contact?
6. Identify the laws and values that have allowed First Nations to survive.
7. How does Elder Jimmy Myo describe First Nations justice?

APPENDIX 7-7A

Nation and Sovereignty

The following definition is taken from *The Canadian Oxford Dictionary*, 1998:

Nation: Community of people of mainly common descent, history, language, etc. forming a state or inhabiting a territory.

The following definition was provided by the Federation of Saskatchewan Indian Nations – Treaty Governance Office:

Nation: A group of people bound together because they share a common origin and inhabit a distinct portion of the Earth. These people generally:

- Speak the same language.
- Have a common land.
- Have a common history.
- Have the same traditions and customs.
- Have an independent system of government.
- Have sovereignty.
- Have jurisdiction over matters that concern them.

Nation often refers to Indigenous peoples, especially in North America (e.g. Cree Nation, Saulteaux Nation, Dene Nation, Dakota/Lakota/Nakoda Nations).

The following definitions were taken from Indian and Northern Affairs Canada, “Definitions,” 2000:

First Nation: A term that came into common usage in the 1970s to replace the word “Indian.” Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term First Nations people refers to the Indian people of Canada, both status and non-status. Many First Nations people have adopted the term “First Nation” to replace the word “band” in the name of their community. [For instance, Fishing Lake Indian Band is now known as Fishing Lake First Nation.]

Band: A group of First Nations people for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more chiefs and several councillors. Community members choose the chief and councillors by election, or sometimes through traditional custom. The members of a band generally share common values, traditions, and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

APPENDIX 7-7B

The following definitions are taken from *The Canadian Oxford Dictionary*, 1998:

Sovereign: Characterized by independence or autonomy, esp. having the rights; concerned with or pertaining to independence or autonomy.

Sovereignty: The absolute and independent authority of a community, nation, etc.; the right to autonomy of self-government; supremacy with respect to power and rank; supreme authority; a territory or community existing as a self-governing or independent state.

First Nations explain their sovereignty according to their relationship with the Creator (Cardinal and Hildebrandt, 2000, pp. 3-18).

Sovereignty: The Creator gave First Nations:

- The land on the island of North America (the Peoples' Island).
- A way to communicate with the Creator for guidance and to give thanks.
- Laws, values and principles that describe the relationships to the land and responsibilities for the lands given to them.
- An interconnectedness among the sacred ceremonies, teachings and beliefs among First Nations.
- Spiritual philosophies, teachings, laws and traditions that provided a framework for the political, social, educational and cultural institutions and laws that allowed them to survive as Nations from the beginning of time to the present.
- The "gifts" they needed to survive both spiritually and materially through their special relationship with the Creator. These gifts are the life-sustaining and life-giving forces represented by the sun, water, grass, animals, fire or Mother Earth.
- Relationships that symbolize and represent the existence of a living sovereign First Nations circle (humans, plants, animals and land).

It is the belief of First Nations people that this very special and complete relationship with the Creator is the source of the sovereignty that First Nations possess...First Nations see their sovereign political communities as originating from the Creator and continuing in the particular spiritual relationships that the Nations continue to maintain with the Creator and His Creation through their various spiritual traditions and their connectedness to the land.

APPENDIX 7-8

Power, Authority and Influence

First Nations Perspective	British (Western) Perspective
<p>Power – Traditionally, power originated from the Creator and Nature. An individual person did not have power over other individuals or events. Decisions that affected other individuals in the group were often made with the people present so that they could have a say as to how they would be affected.</p> <p>Authority – Traditionally, authority came from the Creator. First Nations would often seek advice from Elders who would perform a ceremony or say a prayer to help guide individuals and leaders. Authority was shared between spiritual and political leaders and warrior societies.</p> <p>Influence and Force – Traditionally, First Nations people believed in the freedom and independence of individuals. The people were free to make their own decisions and choices. Respect for individuals was of utmost value. For the purposes of community or society, decisions were made on the basis of what was good for the collective rather than individuals.</p> <p>At the Present Time – The concepts of power, authority, influence and force have changed to a large degree with the introduction of European models of governance. First Nations communities follow the democratic process of governance.</p>	<p>Power – Historically, power could originate from one person such as a King or Queen. This person had influence and control over others, based on inheritance and family status. Decisions were made by the King/Queen without consultation or advice from the people who were to be affected directly.</p> <p>Authority (within the monarchy) – Historically, the King/Queen who had power received that power from God and had the authority to make decisions for others.</p> <p>Influence and Force – Historically, people entered into a “social contract” with the person in authority, receiving protection and land in return for loyalty and obedience. Individuals were often under the influence of a person who made all decisions for them and controlled their movements.</p> <p>At the Present Time – The concepts of power, authority, influence and force have changed to a large degree to include democratic (social equality) ideas where people participate in the decision making process.</p>

First Nations in Saskatchewan

Prior to the arrival of Europeans, First Nations people lived throughout North America. Many First Nations lived in what is now Saskatchewan. Today, four First Nations remain in these territories. There are nine languages/dialects within these Nations.

- The Cree Nation includes the Plains Cree, Swampy Cree and Woods Cree. Each of these has a distinct dialect and lives in a specific geographical area.
 - the Plains Cree reside in the park belt area, the transitional area between the forest and plains, and in all of central and southern Saskatchewan, and speak the **Y** dialect of the Cree language.
 - the Swampy Cree reside in the northeastern part of Saskatchewan, near the Manitoba border, and speak the **N** dialect of the Cree language.
 - the Woods Cree reside in the northern part of the province and speak the **TH** dialect of the Cree language.
- The Saulteaux Nation. The Saulteaux people are also known as the plains Ojibway. The majority are located in southeastern Saskatchewan; however, there are many other First Nations located throughout Saskatchewan whose members include both Saulteaux and Cree people.
- The Dene Nation. The Dene people occupy the northernmost area of Saskatchewan, overlapping into Manitoba, Alberta and the Northwest Territories. The Dene in Saskatchewan have two dialects: the northernmost dialect is the “**k**” and the western dialect is referred to as the “**t**” dialect.
- The Oçeti šakowiŋ is the political grouping or organization of the Dakoṭa, Lakōṭa and Nakoda peoples. Oçeti šakowiŋ is the term used, in their language, to refer to their historical and ongoing social and political brotherhood. The Dakoṭa, Nakoda and Lakōṭa have often been erroneously referred to as Sioux, Assiniboine or Stoney. Their aboriginal territory included the Great Plains area of North America (including what are now Canada and the United States). There are four dialects of the language which are spoken in Saskatchewan – Isanṭi (Dakoṭa), Ihaŋktoŋwaŋ (Nakoda), Hohe (Nakoda), and Ṭitoŋwaŋ (Lakoṭa).

APPENDIX 7-10A

Chart – Nations and Languages/Dialects of Saskatchewan – Today

Nation	Language/Dialect
Cree	Plains Cree (Y) Swampy Cree (N) Woodland Cree (TH)
Saulteaux	Saulteaux
Denesųhné/Dene	Saskatchewan's Far North (k) Saskatchewan's Western dialect (t)
Očeti šakowin Dačoā Nakoda Lakoā	Dačoā Nakoda Lakoā

(Adapted and reprinted with permission from Saskatchewan Indian Federated College Department of Indian Languages, Literature and Linguistics.)

APPENDIX 7-10B

Map – Language/Dialect Groups in Saskatchewan – Today

Locate this map in the *Resources for Units* section.

APPENDIX 7-11

Names of Places in Saskatchewan Derived from First Nations Languages

(Adapted and reprinted with permission from Canadian Plains Research Center, *Discover Saskatchewan: A Guide to Historic Sites*, University of Regina, 1998.)

1. **Atāhkakohp** A Cree word meaning “star blanket.”
2. **Assiniboia** Derived from a Saukteaux term “Assiniboine,” meaning “one who cooks with heated stones.”
3. **Kamsack** In honour of a Saukteaux man named “kamsikitit,” meaning “one who is big.”
4. **Meota** Derived from a Cree phrase “miywāsin ōta,” meaning “it’s nice here.”
5. **Moosomin** Derived from the Cree word “mōsomin,” meaning “mooseberry” or “highbush cranberry.”
6. **Nipawin** A Cree word [nipāwin] meaning “a place to sleep” or “sleeping”.
7. **Punnichy** Derived from a Saukteaux word “panacay,” meaning “fledgling bird with few feathers.”
8. **Saskatoon** Derived from a Cree word “misāskwatomin,” meaning “big willow berry.”
9. **Tugaske** Derived from a Cree word “tahkakiskiy,” meaning “good land.”
10. **Wanuskewin** A Cree word meaning “seeking peace of mind.”
11. **Wascana Park**
 (Regina) Derived from a Cree word “oskana,” meaning “buffalo bones.”
12. **Waskesiu** Derived from a Cree word “wāwāskēsiw,” meaning “red deer,” referring to the elk.
13. **Wawota** Derived from a Dakota word “wa ōta,” meaning “deep snow.”

APPENDIX 7-12A and 7-12B

The Facts: What are Treaties? (2 pages)

Locate this handout in the *Resources for Units* section.

APPENDIX 7-13A

What Do First Nations Mean by “The Crown”?

The following quote by Elder Danny Musqua, found in *Treaty Elders of Saskatchewan*, clearly points out that First Nations people understand that “the Crown” means the Queen and consequently the British Government or Crown.

We believed that the treaties and the Crown were going to do us good. That they were going to bring the heart [the goodness and wealth] of the Great White Mother, the great Queen Mother, we believed that...First Nations were clear and told the Crown...we don't want your language. We don't want your [burial] grounds. We don't want your governments...the answer from Morris was “What you have shall be. We will maintain what you have and then we will put promises and protection on top of what you have. And what is that on top? All of these things that we said and the protection of Crown. The Queen's authority shall surround you. She will protect you from all of these people here [newcomers]. She will protect you from encroachment of taxpayers, and land speculators...she will protect you from the certain encroachment on your personal lives and your culture...and from the settlers that will come...and you will be just as wealthy as they are.” (p. 47)

Below you will find more quotes, found in *Treaty Elders of Saskatchewan*, from Elder Danny Musqua and other Elders that show First Nations people equate “the Crown” with the British Crown or Monarchy. These quotes also point out that the Elders often use family terms to describe the nature of the treaty relationship which means among other things, that the relationship between First Nations and the Crown and their peoples would follow the rules and laws governing what is called in the Cree language “miyo-wāhkōhtowin” (good relationships).

We made a covenant with Her Majesty's government, and a covenant is not just a relationship between the people, it's a relationship between three parties, you [the Crown] and me [First Nations] and the Creator. (Elder Danny Musqua, Keeseekoos First Nation, p. 32)

The Queen has adopted [First Nations] as children...a joint relationship will come out of that. And so we have a joint relationship with the Crown because the Queen is now our mother. (Elder Danny Musqua, Keeseekoos First Nation, p. 34)

They said, we came here as your relatives. They said, the Queen sent us here, the Queen wants to adopt you Indians...as her own children. (Elder Jimmy Myo, Moosomin First Nation, p. 34)

APPENDIX 7-13B

It was the [Queen] who offered to be our mother and us to be her children and to love us in the way we want to live. (Elder Alma Kytwayhat, Makwa Sahgaiehcan First Nation, p. 34)

It was understood that the Queen has given Alexander Morris instructions to say...go tell them that I am not asking for anything, just his land for the purpose of Her Majesty's subjects to make a livelihood upon these lands. And everything else where he [the Indian people] lives, those things continue to belong to him and nobody can control that for him. (Elder Norman Sunchild, Thunderchild First Nation, p. 36)

APPENDIX 7-14A

What Does the Canadian Government Mean by “The Crown”?

For many people, the Crown is a physical object, a piece of jeweled headgear worn by Kings and Queens. For many Canadians, the word Crown has come to mean Government, since the idea of the Crown in Canada has its roots in British traditions where the state was headed by the person who wore the crown.

Early British Colonial Rule in North America

By the late 1700s, Britain ruled many colonies in North America. Its colonies consisted of Newfoundland, Nova Scotia, New Brunswick, Prince Edward Island, Upper and Lower Canada, the Hudson’s Bay Company lands in the interior, and the Thirteen Colonies to the south. Each colony had different histories, population make-up and economic activities.

British colonial governance in North America was based on the British model of government. Most British colonial governments had four levels of government – a Governor, an Executive Council of 12 men to advise him, a Legislative Council and a Legislative Assembly. The British Government appointed the Governor; the members of the two councils were appointed by the Governor; and the Legislative Assembly was elected by the voters of the colony. If any legislation went against British law, the Governor had the power to veto it. This kept everyone reasonably happy since it gave the people in the colonies some control over their own affairs while still maintaining British rule.

Kings or Queens ruled European nations like France and Britain. Before 1789, France had an absolute monarchy, which means the Kings or Queens had all the power. Britain had a “constitutional or limited monarchy,” where the King or Queen is the head of the state but does not have all the power, since people can limit their power through the Legislative Assembly.

Canadian Government

(Source: Francis, D. and Riddoch, S., 1991, *Our Canada: A Social and Political History*, pp. 120, 121 and 127, Markham, Ontario: Pippin Publishing)

When Canada became a Dominion of Great Britain through Confederation in 1867, it followed Britain’s system of constitutional or limited monarchy. It used a Parliament, a Prime Minister, a Cabinet, an opposition, and political parties just as Britain did.

After Confederation, Canada slowly moved from being a colony of Great Britain into its own status as an independent nation. In 1982, the *Constitution Act* gave Canada complete official control over its own Constitution.

APPENDIX 7-14B

Modern Canadian Government

The Canadian Constitution has changed and although it can be said that Canada has a monarchical form of government, the Queen has no actual power. The present Canadian government is divided into three branches: legislative, executive, and judicial. The Prime Minister, the cabinet ministers and the Queen form the executive. The executive does not make the laws, but it does recommend policies and administers the state's earnings.

Today, when Canadians refer to the Crown, they mean the powers of the executive branch of the Canadian government, since under Section 9 of *The British North America Act*, the Queen still holds the executive power that goes along with the legislation: "the Executive Government and Authority of and over Canada is hereby declared to continue and be vested in the Queen," and the Queen still carries out an executive function in Canada by giving royal agreement to Canadian laws through her representative. The Queen is represented in Canada by the Governor General, who is appointed by her on the recommendation of the Prime Minister. Neither the Queen nor the Governor General have decision making power.

APPENDIX 7-15

First Nations and the Crown – Student Questions

1. How do First Nations define “Crown”?
2. How does the Canadian Government define “Crown”?
3. Describe three ways that First Nations and the Canadian Government have the same views on “the Crown.”
4. Describe three ways in which First Nations and the Canadian Government have different views on “the Crown.”
5. List three reasons why having different perspectives on the meaning of “Crown” could cause problems for First Nations and the Government of Canada in present day relationships.
6. Suggest a way that First Nations and the Government of Canada can work out their differences of opinion.

APPENDIX 7-16

Map – Location of Historical Treaty Boundaries in Canada

Locate this map in the *Resources for Units* section.

APPENDIX 7-17

Blank Map of Canada

Locate this map in the *Resources for Units* section.

APPENDIX 7-18

**Map – Treaty Boundaries, Location of
First Nations and Treaty Sites in Saskatchewan**

Locate this map in the *Resources for Units* section.

APPENDIX 7-19A

Numbered Treaty Territories in Saskatchewan

Complete the following chart and add three First Nations to the list.

Reserve Name	Numbered Treaty Territory	Reserve Number	Name of First Nation
Patuanak	Treaty 10	192	English River First Nation
Piapot	Treaty 4	75	Piapot
Yellowquill			
Peepeekisis			
Meadow Lake			
Carrot River			
Black Lake			
Assiniboine			
Ahtahkakoop			
Hatchet Lake			
Seekaskootch			
White Bear			
Fond du Lac			
Nekaneet			
Mistawasis			

APPENDIX 7-19B**Numbered Treaty Territories in Saskatchewan –
Teacher Answer Sheet**

Reserve Name	Numbered Treaty Territory	Reserve Number	Name of First Nation
Patuanak	Treaty 10	192	English River First Nation
Piapot	Treaty 4	75	Piapot
Yellowquill	Treaty 6	90	Yellowquill
Peepeekisis	Treaty 4	81	Peepeekisis
Meadow Lake	Treaty 6	105 A	Flying Dust
Carrot River	Treaty 5	27 A / 29 A	The Pas/Red Earth
Chicken	Treaty 8	224/225/226	Black Lake
Assiniboine	Treaty 4	76	Carry the Kettle
Ahtahkakoop	Treaty 6	104	Ahtahkakoop
Hatchet Lake	Treaty 10	220	Hatchet Lake
Seekaskootch	Treaty 6	119	Onion Lake
White Bear	Treaty 4	70	White Bear
Fond du Lac	Treaty 8	227/228/229/ 231/232/233	Fond du Lac
Nekaneet	Treaty 4	160 A	Nekaneet
Mistawasis	Treaty 6	103	Mistawasis

APPENDIX 7-20A

Video – “Native Awareness: Behind the Mask” – Student Questions

Note: The term “Native” is used throughout the video; however, many First Nations people prefer the term “First Nation” rather than “Native.”

1. Where are some of the First Nations stereotypes found?
2. How do stereotypes negatively affect First Nations people?
3. What did the First Nations worldview emphasize?
4. Describe the complexity of oral tradition.
5. What misunderstanding led to the “dumb and stupid” stereotype?
6. Where did the term “Indian” come from?
7. What is the explanation given about the strength of oral tradition?
8. What are some of the differences mentioned among the First Nations people?
9. Describe the role of the Elder.
10. How were children raised traditionally?
11. Explain how First Nations view the concept of time.
12. How is First Nations spirituality described?

APPENDIX 7-20B

Video – “Native Awareness: Behind the Mask” – Teacher Answer Sheet

1. Where are some of the First Nations stereotypes found?

In movies, TV, comic books, novels and textbooks.

2. How do stereotypes negatively affect First Nations people?

The stereotypes help to diminish the First Nations roles and contributions in the fur trade and history of Canada. They romanticize the image of First Nations people and dehumanize them. First Nations are frozen in time with the stereotypical images.

3. What did the First Nations worldview emphasize?

The special relationship between First Nations and the earth.

4. Describe the complexity of Oral Tradition.

Oral Tradition came from a highly developed form of communication. First Nations people had distinct customs regarding the way they spoke, to whom they spoke, and where and what they spoke about.

5. What misunderstanding led to the “dumb and stupid” stereotype?

The custom of communication was often misunderstood by Europeans and it is believed to have contributed to the “dumb and stupid” stereotype.

6. Where did the term “Indian” come from?

Christopher Columbus thought he was in India and labelled the first people he encountered as “Indians” and the label stayed.

7. What is the explanation given about the strength of Oral Tradition?

Oral Tradition is rich in history, in the legends, poetry and song. These are seen as powerful teaching tools and the means of preserving the language and culture.

8. What are some of the differences mentioned among the First Nations people?

The rift between the Cree and Blackfoot Nations. The differences between First Nations in the north and south.

APPENDIX 7-20C

9. Describe the role of the Elder.

The Elders are seen as the teachers in First Nations societies. They help explain the process and purpose of ceremonies. They pass on their knowledge and teachings of Mother Earth (environment).

10. How were children raised traditionally?

Traditionally, raising a child was accomplished within the extended family. Parents, grandparents, uncles, aunts, brothers, sisters and cousins all helped the child to learn and grow. Children learned skills by emulating others. Time was spent observing and visualizing, making sure you knew and understood before attempting something. You don't attempt anything until you know you can do it.

11. Explain how First Nations view the concept of time.

Time is viewed within a circle timeframe that is part of traditional First Nations culture which has a different rhythm than one that is used in industry and technology. Time is not broken into small precise seconds. Time moves with the seasons. The seasons are therefore very important to First Nations people.

12. How is First Nations spirituality described?

First Nations people pray that they can take their children from one season to the next. First Nations people do not have a religion. Their spirituality is a way of life where they live in harmony with nature and respect all of life's creations. If they want to talk to God, they don't need a book; they pray from their heart at any time; they don't wait for Sunday. These are the things young First Nations people should know.

APPENDIX 7-21

The Meaning of Contract and Covenant as They Relate to Treaties

<p>Contract (Europeans' Perception of Treaties)</p>	<p>Covenant (First Nations Perception of Treaties)</p>
<ul style="list-style-type: none"> • Agreement between two autonomous parties. • Agreement to last for a specific amount of time. • Meant to be mutually beneficial. • Rights and obligations for both parties. • Is negotiated. • Written text and oral agreements. • Is signed and dated. • Signatures of witnesses make it legal and binding. • Terms are specific as to what has been agreed to. • Legal documents (the letter of the agreement is most important). • Can only be changed with consent of both parties. 	<ul style="list-style-type: none"> • Agreement between two autonomous parties with the Creator as a witness. • Established a permanent relationship. • Meant to be mutually beneficial. • Rights and obligations for both parties. • Is an understanding based on the principles of good faith and good will. • The spirit of the agreement is most important. • Sealed with a sacred ceremony. • The Creator as a witness makes it binding. • There is a spirit and intent to the entire agreement. • Sacred commitment for both parties (the spirit of the agreement is most important). • Cannot be changed.

Grade 8 – Saskatchewan Learning Curriculum Integration for Teaching Treaties in the Classroom

Grade	Foundational Objective(s)	Connection to Treaty Resource Guide
<p>GRADE EIGHT</p> <p>Unit One – Culture This unit focuses on the similarities and differences between cultures.</p> <p>Unit Two – Citizenship This unit focuses on the concept of citizenship. Throughout the unit students will explore the nature of Canadian citizenship and develop an understanding of the rights and responsibilities of all Canadian citizens.</p>	<p>KNOWLEDGE/CONTENT</p> <p>Unit One</p> <ul style="list-style-type: none"> Identify relationships among the patterns of culture. <p>Unit Two</p> <ul style="list-style-type: none"> Know that every right has a corresponding responsibility. Know that First Nations people have rights and responsibilities that have evolved from treaty. Know that Canada as a Nation, has established a unique relationship with First Nations people that includes rights and responsibilities for all Canadian citizens. <p>SKILLS/PROCESSES</p> <ul style="list-style-type: none"> Recognize the relationship between rights and responsibilities. Connect situations of the present to issues of the past. <p>VALUES/ATTITUDES</p> <ul style="list-style-type: none"> Appreciate how responsibilities and rights are protected in treaty. Respect the rights of others. Accept the responsibilities that correspond with rights given to Canadian citizens through treaty. 	<p>Case Study: Building a Foundation for Treaty Relations</p> <ul style="list-style-type: none"> Have students examine the rights and responsibilities that come with Canadian citizenship by studying the relationship between First Nations people and the Crown. Students will explore the following topics: <ul style="list-style-type: none"> What are the First Nations and British (Western) historical worldviews? What are the differences in the interpretation of First Nations oral accounts and written texts of the treaties? What is citizenship? What are the responsibilities of all Canadian citizens in upholding the treaties? <p>MAJOR CONCEPTS</p> <p>Culture, Rights and Responsibilities</p> <ul style="list-style-type: none"> This unit begins with a review of the components of treaty and First Nations in Saskatchewan in order to allow for continuity and understanding of the concepts presented in Grade Seven. The First Nations Pipestem ceremony used in the Fur Trade Era was also used in the negotiation and signing of treaties between First Nations and the Crown. Examine the oral accounts and written texts of the treaties to provide students with an understanding that the interpretations of treaty differed between the Crown and First Nations people. Importance of history in the development of the rights and responsibilities of Canadian citizens. Treaties made between First Nations and the Crown are the foundation upon which the country of Canada was created. All Canadian citizens have a responsibility to uphold the treaties.

BUILDING A FOUNDATION FOR TREATY RELATIONS

INTRODUCTION

This unit begins with a review of the major concepts taught in Grade Seven. The Grade Eight unit focuses on the relationship between the Hudson's Bay Company and First Nations people during the fur trade era. The students will gain an understanding of the negotiating skills of First Nations people. The negotiating process between First Nations and the Europeans during the fur trade era influenced the process used in the negotiation of treaties.

The Crown and First Nations had significant differences in their beliefs, ceremonies and traditions. The students will identify the relationship between the Pipestem ceremony and the sacredness of the treaty agreements made by First Nations people. First Nations viewed treaties as covenants and the Crown viewed the treaty agreements as contracts. For First Nations, the Creator was a witness to the treaty agreements. The Crown used written signatures and witnesses for sealing the treaty agreements.

The students will study the significance of the Pipe ceremony and the treaty promises as perceived by First Nations and the Crown. The examination of First Nations oral accounts and the Crown's written text of the treaties are provided to give the students an understanding that First Nations people and the Crown had different interpretations of the treaties.

The unit concludes with the rights and responsibilities of Canadian citizenship in relation to the treaties. The students will explore the history of the development of Canada and the impact of treaties on all Canadian citizens in the past, present and future.

NUMBER OF TOPICS

Grade Seven

- Review:** First Nations of the Land Now Known as Saskatchewan
- Topic One:** First Nations and British (Western) Historical Worldviews
- Topic Two:** First Nations and the Hudson's Bay Company
- Topic Three:** Oral and Written History of the Treaties
- Topic Four:** Citizenship – Responsibilities in Relation to the Treaties

FOUNDATIONAL OBJECTIVES

Students will:

- Review the major concepts presented in the Grade Seven unit.
- Explore First Nations and British (Western) historical worldviews to further their understanding of First Nations and British values and beliefs during the fur trade era.
- Recognize that the European fur traders conformed to First Nations trading practices before trade occurred.
- Describe the trade process established between First Nations and the Hudson's Bay Company.
- Gain an understanding of the long-term consequences of the fur trade on First Nations people.
- Identify the similarities between the processes and ceremonies used in the fur trade and treaty negotiations.
- Review First Nations peoples' belief that the land (Mother Earth) was to be shared and the Europeans' belief in land ownership.
- Respect that First Nations people occupied the land in what is now known as Saskatchewan before it became a province.
- Recognize that the First Nations oral accounts and Europeans' written texts of treaties differ significantly, affecting their interpretation of treaty.
- Be able to distinguish between the First Nations and the Crown's methods of binding treaty agreements.
- Explore lifestyle changes that have occurred within student families over three generations.
- Recognize that all citizens of Canada have a responsibility to become knowledgeable and to uphold the treaties made between First Nations and the Crown or Canadian Government.
- Recognize that the treaties made between First Nations and the Crown are the foundation upon which the country of Canada was created.

EXPECTED DURATION OF UNIT

Seven to ten hours.

GRADE SEVEN UNIT REVIEW
FIRST NATIONS OF THE LAND
NOW KNOWN AS SASKATCHEWAN

CONCEPTS

This unit focuses on the study of First Nations societies and geographical territories on the land now known as Saskatchewan before and after European contact. Diverse groups of First Nations people lived in Saskatchewan prior to European contact. Each Nation occupied specific geographical areas and recognized one another as distinct and sovereign Nations.

After European contact, treaties were made between First Nations and the Crown. Both parties made treaties prior to treaty-making with each other. Treaties were made between First Nations and the Crown before and after Canadian Confederation in 1867. Pre-Confederation treaties were made in what are now Nova Scotia, New Brunswick, Ontario and Quebec. Most of the Numbered Treaties were made after Confederation in what is now Western Canada.

OBJECTIVES

Students will:

- Recall that First Nations people occupied their own territories in North America long before the arrival of the Europeans.
- Recall the four Saskatchewan First Nations and the eight languages/dialects within these Nations.
- Review the terms used to refer to First Nations by the Government of Canada and by First Nations.
- Review how collective terms can negatively label groups of peoples in Canadian society.
- Review that positive changes can occur when correct terms are used to refer to specific groups of people.
- Review that First Nations sovereignty, political, economic and social systems, and a spiritual way of life existed prior to European contact.
- Recall that First Nations and the Crown made treaties prior to treaty-making with each other.
- Review the two definitions of *treaty* most commonly used.
- Review the meanings of *contract* and *covenant* as they are used to relate to treaty agreements made between First Nations and the Crown.

- Recall that First Nations believed they were entering into Nation to Nation treaty agreements with the Crown.
- Review the different views of “the Crown” held by First Nations and the Government of Canada.
- Recall that the treaties in present-day Ontario and in the Maritime provinces were made prior to the existence of Canada; and most treaties in the west between First Nations people and the Crown were made after Canadian Confederation in 1867.

EXPECTED DURATION OF UNIT

One hour.

ACTIVITIES

1. Review the terms *culture*, *diversity*, *cultural diversity*, *Indian*, *Native*, *First Nation*, *European* and *Euro-Canadian*.
 - a) Have students read “Recognizing Diversity” (Appendix 7-1). Discuss the personal application of diversity within the classroom, school and community. Discuss differences in a positive manner, stressing differences as being healthy and natural.
 - b) Review how collective terms (e.g. Indian, White, Black) draw away from the diversity within groups of people. The lesson can lead to the discussion of inappropriate labelling of people, which has created generalizations and stereotypes about collective groups (e.g. First Nations cultures are viewed as locked in time). Encourage the use of appropriate ethnic terminology (e.g. use First Nations rather than Indian, use Euro-Canadian rather than White).
 - c) Review the terms *Anishinabē*, *Nēhiyawak/Nēhiñawak/Nīhithawak*, *Denesūhñé/Dene* and *Malakōta/Madakōta/Manakoda* in “Terminology” (Appendix 7-3A and 7-3B) and explain that these words are used by many First Nations people to identify themselves.
 - d) Review the terms *Aboriginal Peoples*, *Indian*, *Status Indian*, *Non-Status Indian* and *Treaty Indian* in “Terminology” (Appendix 7-3A and 7-3B) and explain that the term *Aboriginal* is a collective legal definition used in the Canadian Constitution to refer to Indian, Inuit and Metis.

- e) Review the term *First Nation(s)*. Explain that “First Nations” is also a collective term that is used to refer to the original people of North America. It is important to recognize that there are many different Nations among the First Nations in Canada. Each Nation has a culture, language and territory. Have the students name First Nations they are aware of that live in Saskatchewan or the rest of Canada. (Sample answers: Cree, Sauteaux, Dakota, Ojibway, Lakota, Huron, Mi’kmaq, Iroquois, Nakoda, Dene, Mohawk and Blackfoot.)
 - f) Review the terms *Indigenous* and *Native* and explain that the terms *Indigenous* and *Native* are inclusive terms used to refer to the original inhabitants of countries all over the world.
2. Display the map titled “The First Nations” (Appendix 7-5) and explain that the map illustrates the diversity of First Nations people who lived on this continent prior to European contact. The continent was not divided up into any political boundaries and First Nations people were free to live wherever they wished within their own territories.
 3. Review the terms *nation* and *sovereignty* from “Nation and Sovereignty” (Appendix 7-7A and 7-7B) and discuss First Nations sovereignty with the class.
 4. Review “First Nations in Saskatchewan” (Appendix 7-9) and locate First Nations language/dialect groups on the map “Language/Dialect Groups in Saskatchewan – Today” (Appendix 7-10B).

Mention that today, many First Nations people live in urban centres like Regina, Saskatoon, Prince Albert and North Battleford.

5. Review two different definitions for the word *treaty*.

Treaty: A formally concluded and ratified agreement between states; an agreement between individuals or parties, especially for the purchase of property (*Canadian Oxford Dictionary*, 1998).

Treaties: Solemn agreements between two or more nations that create mutually binding obligations (Indian Claims Commission, 2000).

6. Review the terms *contract* and *covenant* and the definitions for each term taken from *The Canadian Oxford Dictionary*, 1998.

Contract: is defined as “a written or spoken agreement between two or more parties, intended to be enforceable by law; a document recording this.”

Covenant: is defined as “an agreement between God and a person or nation.”

Teacher Note: Explain to students that First Nations view/viewed the treaty agreements as covenants and the Crown (Government of Canada) view/viewed the treaties as contracts. More information about contracts and covenants can be located in “The Meaning of Contract and Covenant as They Relate to Treaties” (Appendix 7-21).

Explore the following questions with your students:

- a) How many of you have ever made an important contract with someone else or yourself? (e.g. A student contract to do x and y in social studies, in exchange for a certain grade or privilege.)
 - b) Did you follow through with the contracts you made? If so, what made you do so? If not, why?
 - c) Why do people choose to enter contracts?
 - d) Why do people make covenants?
 - e) Name some examples of covenants that would be made by individuals or groups of people (e.g. vows made by ordained priests/ministers of the Roman Catholic, Orthodox or Anglican churches).
 - f) Are there similarities and differences between contracts and covenants? If so, what are they?
7. Show the video – *As Long as the Sun Shines* – to review the students’ knowledge of treaties and ask the students to answer the questions in “*As Long as the Sun Shines* – Student Questions” (Appendix 8-13).
 8. Handout “What Do First Nations Mean by ‘The Crown?’” (Appendix 7-13A and 7-13B) and “What Does the Canadian Government Mean by ‘The Crown?’” (Appendix 7-14A and 7-14B) and discuss the differences in these two perspectives.

TOPIC ONE:
**FIRST NATIONS AND BRITISH (WESTERN)
HISTORICAL WORLDVIEWS**

CONCEPT

Worldview is a philosophy or view of life that shapes how a society interacts and responds to the world around it. This worldview influences, shapes and interprets what we experience and provides society with a sense of vision for the future. First Nations people use oral tradition to pass on their history and societal worldviews from generation to generation.

LEARNING OBJECTIVES

Students will:

- Recognize that each student has his/her own personal worldview that is based on his/her values, beliefs, traditions and customs.
- Further their understanding about First Nations and British (Western) historical worldviews.
- Compare and contrast First Nations and British (Western) historical worldviews.
- Further their understanding of the First Nations concept of sharing the land compared to the concept of land ownership held by European cultures.
- Understand why the preservation of the land is important to First Nations people.
- Appreciate that First Nations people have/had a spiritual relationship with the land.
- Understand that First Nations people believe/believed that the land was given to them by the Creator for their survival and that they only took from the land what they needed to survive.
- Appreciate that First Nations societies have/had similar traditions, customs, beliefs and values.
- Appreciate the differences between First Nations and British (Western) historical worldviews.
- Gain an understanding about how First Nations people use oral tradition to pass on their histories and worldviews from generation to generation.
- Develop an understanding of the high level of mastery and skills involved in oral tradition.
- Become aware of and acknowledge the consistency and accuracy required in oral tradition.

- Recognize that oral tradition is a consistent and accurate method of recording information.
- Practise the skills involved in the art of oral tradition.
- Recognize that all people use oral tradition to retain and maintain their family and community histories.

DURATION OF TOPIC

Two to three hours.

BACKGROUND INFORMATION

The students will develop an understanding of the First Nations and British (Western) historical worldviews. The study of First Nations worldviews will assist the students in understanding how First Nations interacted with the environment. First Nations believed that the Creator gave the land to First Nations peoples to provide them with everything that they would need to sustain their livelihood. First Nations share/shared similar worldviews based on their languages, traditions, customs, values and beliefs.

Students will come to appreciate the art of oral tradition and how it has been used and continues to be used as a tool in maintaining First Nations histories, identities and traditions. First Nations people used oral tradition to preserve and pass on their worldviews and histories from generation to generation. The students will learn that First Nations oral tradition is recognized in the recording of history as it pertains to treaties.

European cultures record their worldviews primarily through the use of the written word. An individual's culture is also passed on within the family and community in the same way as First Nations people do, through oral tradition. Europeans have used written and oral tradition for centuries to preserve their worldviews.

The students will learn that when the Europeans arrived, First Nations were introduced to an entirely different worldview, which conflicted with the First Nations worldviews. First Nations believed in sharing the land and its resources while the Europeans believed in the ownership of land.

Oral history has always been an integral part of First Nations cultures and traditions. Passing knowledge and beliefs from generation to generation serves to maintain the worldviews and traditions.

Oral tradition is a way to store knowledge and pass along this knowledge by word of mouth. Refer to “Legends and Stories: Part of an Oral History” (Appendix WV-6A and WV-6B), “Characteristics and Protocol of Oral Tradition” (Appendix WV-8A) and “Key Concepts of First Nations Oral Tradition” (Appendix WV-8B) for definitions and information about oral tradition and oral history.

Teacher Notes

- Detailed information is found in the *Worldview* Appendices section, “First Nations Plains Cree Historical Worldview: Oral Tradition” (Appendix WV-10A to WV-10C). You may use this as a resource and/or share the information with the students.
- “Cree, Dene, Sauteaux and Dakota/Nakoda/Lakota Historical Worldviews” (Appendix WV-5A to WV-5D-3). You may use these at your discretion. Contact the Saskatchewan Indian Cultural Centre (SICC) in Saskatoon at 244-1146 to request a speaker to present a First Nations perspective. Someone will be able to recommend names of people for you to contact. Refer to the *Teacher Resources* at the end of this guide for more contact information.
- The students will learn about and apply First Nations oral tradition concepts and skills by retelling the Dene story, “Cross Eye.” This story is used throughout all Grades Seven to Twelve to create the setting conducive to the practice of developing the skills of oral tradition over the years. The students will gain the skills through the retelling of the story and will be quite proficient by Grade Twelve. Storytelling is used to demonstrate to the students that oral tradition in First Nations societies is a huge responsibility and takes years of training.

ACTIVITIES

1. Introduce the concept of worldview.
 - a) Write the word *worldview* on the board and discuss its meaning. Hand out “Worldview” (Appendix WV-1A and WV-1B) for the definition of worldview.

Every person and society has a worldview. Worldviews differ today from person to person. Many societies pass on their worldview to their children to ensure worldview continuity. As people interact and learn from one another, it is not uncommon for them to acquire the beliefs of other worldviews. Worldviews evolve as people and societies evolve.

- b) Debrief the group discussion.

Lead the discussion around the concept of worldview. Ask students, what the term *worldview* means? Students may describe and identify characteristics, or provide specific or general examples of their own worldview, in order to obtain the concept of worldview. Have students write their ideas on chart paper or on the board.

- c) Summarize the exercise.

Explain that all people have views of their place within the world, ideas about human relationships, and an understanding of their connection to and relationship with the land. This worldview is generally obtained from the society that a person identifies with.

2. Have students read “Kikāwīnawaskiy – Our Mother Earth: Cree” (Appendix WV-2A to WV-2C) and answer the questions in “Kikāwīnawaskiy – Our Mother Earth: Cree – Student Questions” (Appendix WV-2D).
3. Hand out “First Nations Traditional Teachings and Beliefs” (Appendix WV-3A to WV-3D). Discuss the information with the students and have them answer the questions in “Traditional Teachings and Beliefs – Student Questions” (Appendix WV-3E).
4. Have students read and discuss the handout “First Nations and British (Western) Historical Worldviews” (Appendix WV-4A and WV-4B). Explain to students that these were the worldviews of the First Nations and British prior to and during treaty negotiations and the signing of treaties. Ask the students to answer the questions in “First Nations and British (Western) Historical Worldviews – Student Questions” (Appendix WV-4C). See “First Nations and British (Western) Historical Worldviews – Teacher Answer Sheet” (Appendix WV-4D and WV-4E).

Teacher Note: Explain to the students that these worldviews indicate how the Crown and First Nations viewed the world in the 1800s. The students need to know that today some Euro-Canadians and First Nations have adopted many aspects of each other’s worldview.

5. Jigsaw Activity: Divide the students into four groups, assign each group one of the First Nations worldviews (Cree, Dene, Saulteaux and Očeti šakowiŋ (Dakōta, Naḱoda, Lakōta)) (Appendix WV-5A to WV-5D-3), and have students summarize the information and present it to the class.
6. As an introduction to oral tradition, give students the handout “Legends and Stories: Part of an Oral History” (Appendix WV-6A and WV-6B). Let the students know that you are going to tell them a Dene story, “Cross Eye” (*Worldviews* WV-7A to WV-7D), and that they are to listen very carefully, because they will be asked to retell it later. Inform the students that they cannot write anything down.

- a) After you share the story with the class, ask the students to quietly reflect and recall the story on their own.
- b) Ask the students to get into groups of two and share the story with each other. The students must follow these rules for this activity:
 - i) The story must not be changed in any way.
 - ii) The story cannot be recorded.
 - iii) The sharing and recalling of the story should be a team effort.
 - iv) Additional details cannot be created to fill in missing parts of the story.
 - v) You can only repeat what you heard in the story.
- c) Each pair retells the story to another pair. They have 10-20 minutes for this exercise.
 - i) Each pair shares in the telling of the story. The two students in the pair can help one another. They retell the story until the entire story is complete.
 - ii) The pair completes the exercise by discussing the purpose of the story. Give students “Cross Eye Lessons” (Appendix WV-7E).
- d) Debrief the exercise by asking the students the following questions:
 - i) What did you experience as you practised the oral tradition? (Sample answers: Students may talk about their feelings, ability to remember the story and ability to retell the story.)
 - ii) What difficulties did you have? (Sample answers: Did not remember something, could not try to make up the details, acknowledged missed details.)
 - iii) What do you know about oral tradition? What skills are required? (Sample answers: Skill level, oral ability, capacity of memory, level of mastery.)
 - iv) How many times would you need to hear a story to retell it with accuracy and consistency?
- e) Summarize the practice of oral tradition, focussing on the key concepts found in “Characteristics and Protocol of Oral Tradition” (Appendix WV-8A) and “Key Concepts of First Nations Oral Tradition (Appendix WV-8B).

7. Give students the handout “First Nations Oral Tradition” (Appendix WV-9A and WV-9B). Discuss the information with the students and have them answer the following questions in their notebooks:
 - a) Explain why the Elders agreed to share information about First Nations oral tradition.
 - b) Explain why Elders are cautious when they share historical information based on oral tradition.
 - c) Why do only a few people accept the commitment to become oral historians?

ASSESSMENT AND EVALUATION

1. Assess students’ responses for questions on “First Nations Traditional Teachings and Beliefs” and “Kikāwīnawaskiy – Our Mother Earth: Cree.”
2. Observe students’ participation during the discussions about their personal worldviews and how these worldviews are similar or different from First Nations worldviews.
3. Record students’ responses to the First Nations and British (Western) historical worldviews in Activity 4.
4. Assess students’ understanding of oral tradition and oral history through their responses to questions in Activity 6 d).
5. Assess students’ abilities to remember story details in the group activity using the Dene story, “Cross Eye.”
6. Assess students’ summaries of the key concepts found in “Characteristics and Protocol of Oral Tradition.”

**TOPIC TWO:
FIRST NATIONS AND THE HUDSON'S BAY COMPANY**

CONCEPT

The fur trade led to the creation of new relationships between First Nations people and Europeans. These relationships would later influence the treaty-making process for the Numbered Treaties in the land now known as Saskatchewan.

LEARNING OBJECTIVES

Students will:

- Explore the pre-trade ceremonies and the trade system used during the fur trade between First Nations people and the Hudson's Bay Company.
- Recognize the connection between the ceremony that took place during the fur trade and the ceremony used during treaty negotiations between First Nations and the Crown.
- Become aware of the role First Nations women played in the fur trade.
- List long-term effects of the fur trade on First Nations people.
- Organize a system of trade to role-play in the classroom setting.

EXPECTED DURATION OF TOPIC

One hour

BACKGROUND INFORMATION

The fur trade began to affect First Nations people in Saskatchewan after 1670, with the creation of the Hudson's Bay Company. The company's main business was fur trading with the First Nations people. The company built many trading posts in the area now known as Saskatchewan. It was through this business that a relationship was created among First Nations people and the Europeans.

Teacher Note: Further background information on the fur trade is contained in Ray, Miller and Tough, *Bounty and Benevolence*, 2000, pp. 1-10.

ACTIVITIES

1. Distribute the handout “The Fur Trade” (Appendix 8-1A to 8-1E) and discuss the information with the students. Have them answer the questions in “Fur Trade – Student Questions” (Appendix 8-1F).
2. Have students read “The Effects of the Fur Trade on First Nations People” (Appendix 8-2A and 8-2B) and list five long-term consequences of the fur trade on the lives of First Nations people.
3. Have students discuss who they think benefited from this trading system.
4. Role Play – Have students bring things from home that they might want to trade with other students. Then have students organize a system of trade for their items and have a system of opening ceremonies before trading begins. When the students have completed this activity, debrief the exercise by asking the following questions:
 - a) What was your main goal as you traded your goods with another student?
 - b) What do you think the goal was for First Nations and the Europeans when they were trading with each other?
 - c) Do you think the trading relationship with the Hudson’s Bay Company affected the decision of First Nations to enter into treaty negotiations with the Crown?

ASSESSMENT AND EVALUATION

1. Assess students’ responses to the questions in Activities 1 and 4.
2. Develop a checklist and observe student participation in the discussions.
3. Observe students’ interaction in the role play activity.

TOPIC THREE:
ORAL AND WRITTEN HISTORY OF THE TREATIES

CONCEPT

There were two Nations involved in treaty negotiations. These two Nations had contrasting worldviews and the meaning of treaty was significantly different between First Nations and the Crown. First Nations used oral tradition and the Crown used written texts to record the treaty agreements.

LEARNING OBJECTIVES

Students will:

- Explore First Nations laws and principles through the words of First Nations Elders in order to further understand First Nations perspectives and interpretation of the treaties.
- Gain an understanding of the treaty-making process between First Nations and the Crown.
- Acknowledge that First Nations and the Crown had/have different interpretations of the treaties.
- Examine the differences in the interpretation of treaties as recorded in First Nations oral accounts and the Crown's written texts.
- Recognize that First Nations oral traditions are important in the interpretation of treaties as stated by some justices in the Supreme Court of Canada in *Delgamuukw v. Attorney-General of British Columbia*.
- Examine the different interpretations that First Nations and the Crown had regarding the meaning of the Pipestem ceremony during the treaty-making process.
- Recognize the pattern in First Nations cultures on the use of the Pipestem ceremony in making solemn agreements.
- Appreciate that all cultures have accepted beliefs, ceremonies and traditions.

EXPECTED DURATION OF TOPIC:

One to two hours.

BACKGROUND INFORMATION

There is a difference between First Nations oral traditions and the Crown's written texts of treaties. These differences arise from the understandings and perceptions based on two very different worldviews. These worldviews are from two distinct societies, one that relied on oral traditions and the other on the written word. The students will examine the interpretation of treaties through First Nations oral accounts and the Crown's written texts.

The worldviews of the First Nations and the British were significantly different, which caused differences in the interpretation and understanding of the treaty agreements between First Nations and the Crown. These differences have created conflict between First Nations and the Government of Canada.

ACTIVITIES

1. Have students read "First Nations Laws and Principles" (Appendix 8-3A to 8-3C) to further their understanding of First Nations beliefs and values in order to understand their perceptions and interpretation of the treaties. Ask students to answer the questions in "First Nations Laws and Principles – Student Questions" (Appendix 8-3D).
2. Have students read "The Meaning of the Pipestem in Treaty-Making" (Appendix 8-4A and 8-4B) and answer the questions in "The Meaning of the Pipestem in Treaty-Making – Student Questions" (Appendix 8-4C).
3. Review the use of the Pipestem ceremony during the fur trade with the students and have them reflect on why they think this ceremony occurred during the fur trade and the treaty-making process. Use the handout "The Fur Trade" (Appendix 8-1A to 8-1E).

(Sample answers: The Pipestem is important to First Nations people and represents truth and honour; the Pipestem ceremony was used to build trust during the fur trade and would help build trust in treaty-making; the use of the same ceremony would make relationship building and trust easier.)

4. Have students read "Treaty Promises Given at Treaty Six as Recounted by Alexander Morris" (Appendix 8-5A and 8-5B) and "Treaty Promises Given at Treaty Six as Recounted by the Late Elder Jim Ka-Nipitehtew" (Appendix 8-6A and 8-6B) and answer the questions in "Treaty Promises – Student Handout" (Appendix 8-7).

5. Have students read the “*Delgamuukw* Case” (Appendix 8-8A) and review the information in the “The Fur Trade” (Appendix 8-1A to 8-1E). Ask students to answer the questions in “*Delgamuukw* Case – Student Questions” (Appendix 8-8B).
6. Have students read “The Facts: What is Oral History” (Appendix 8-14) to review First Nations oral tradition and its relevance to the *Delgamuukw* case.

ASSESSMENT AND EVALUATION

1. Assess students’ responses to questions in Activities 1, 2, 4 and 5.

**TOPIC FOUR:
CITIZENSHIP – RESPONSIBILITIES
IN RELATION TO THE TREATIES**

CONCEPT

Canadian citizens have rights and responsibilities to their country. The treaties between First Nations and the Crown are the foundation upon which Canada was created. All Canadian citizens have rights and responsibilities to uphold the treaties.

LEARNING OBJECTIVES

Students will:

- Become aware of the purpose for knowing and understanding history.
- Define the terms *citizen* and *citizenship*.
- Gain an understanding that, as Canadian citizens, all people have a responsibility to understand and uphold the treaties.
- Recognize that the treaties made between First Nations and the Crown are the foundation upon which the country Canada was created.
- Realize that First Nations societies had criteria for citizenship prior to European contact.
- Research lifestyle changes that have occurred within families over three generations.
- Review the meaning of the terms *covenant* and *contract* as they relate to the treaties.

DURATION OF TOPIC

Two hours (Family research is required prior to teaching this topic; see Activities 6 and 7).

BACKGROUND INFORMATION

Canada is made up of many different people. Some of these people originally came to the area now known as Canada from various countries. However, First Nations people were always here. Lifestyle changes and differing needs led to a treaty-making process and the signing of treaties. These treaties were made between the Crown and First Nations.

Treaties and the treaty relationship are significant for many reasons, including the following:

“... treaties between the Crown and First Nations are basic building blocks in the creation of our country” (Indian and Northern Affairs Canada, 1997, p. 10).

“Revitalizing the treaty relationship has the potential for becoming a unifying force that redefines and enriches what it means to be Canadian and what is distinctive about living in the Prairies” (Office of the Treaty Commissioner, 1998, p. 89).

“Treaties and the relationship that they established can guide the way to a shared future” (Office of the Treaty Commissioner, 1998, p. 2).

“Let us not disappoint the ancestors or the children yet to come” (Office of the Treaty Commissioner, 1998, p. 89).

All Canadians have a history to share through the treaty relationship. As Canadian citizens, we have rights and responsibilities to our country. First Nations and other Canadians can build positive relationships through learning about the treaties. Individuals can research their family and personal histories to acknowledge their place in Canadian history. By understanding the past, we can move forward to a better shared tomorrow in what is now known as Canada and Saskatchewan.

ACTIVITIES

1. Ask students the following question: Why do we study history in school?
(Answers will vary: To know about our past and our backgrounds, to learn from historical mistakes, to understand relationships, to learn from history, etc.)
2. Explain the importance and purpose of learning Canada’s history.

Many of the people who now live in Canada have ancestors who were newcomers or immigrants to Canada. Early European leaders chose to create partnerships with First Nations because First Nations people occupied the lands now known as Canada. It was these partnerships, created through treaties, that gave immigrants from faraway countries an opportunity to live and prosper in Canada and become Canadians.

3. Explore the concept of the development of history. Discuss the following information as it relates to the development of history:

Today's Events and People Will Create Tomorrow's History

Think of history as a book with no ending. Each person has a history that begins at birth and continues to develop. Like it or not, history follows a person wherever he or she may go and is part of who he or she is.

Family history exists even before a person is born. Each student represents a new branch of his or her family history. For example, fifty or a hundred years from now students will read and learn about you and the type of education you are receiving, in history books. They will look at your hairstyle, clothing, interests, hobbies, technology and so on. They will wonder about what kind of person you were and the kind of family you came from.

4. Explore the reasons why people share past experiences. Discuss how we learn about the past. Explain there are a variety of reasons why we share past experiences. Some of these include: the need to correct any current or past mistakes, to teach values, to pass on family history, to share a laugh, to compare the past to the present, to appreciate the comforts of the present. Ask the students how they learned from the past (e.g. stories, books, articles, movies, documentaries, pictures).
5. Introduce the terms *citizen* and *citizenship* to the students and have them read "Citizenship" (Appendix 8-9A and 8-9B) to answer the questions in "Citizenship – Student Questions" (Appendix 8-9C).

Teacher Note: Refer students to "First Nations Laws and Principles" (Appendix 8-3A to 8-3C) and "First Nations Lifestyles Before Contact" (Appendix 7-6A to 7-6F) for further information on completing this activity.

6. Discuss the methods that are used to develop family histories (e.g. written and oral family history). Ask students how they developed their family history. Have students explore their family history. Students will interview one parent or guardian and one grandparent or elderly person. Student questions can revolve around lifestyle, cultural traditions, education, hobbies, rules, discipline, family life and citizenship (at birth).

7. When the students complete their family interviews, have them transfer the information on the “Student Interview Chart” (Appendix 8-10). The chart outlines the types of information required to make comparisons from generation to generation. Students may need to create their own chart in order to include all information gathered.

Option: This mini project could be enhanced with pictures, videotape of interviews or tape-recorded interviews. This project would make a nice keepsake for future generations.

8. Analyze the family information compiled in the “Student Interview Chart.” All sections of the chart must be complete. The descriptions provided by the three individuals (student, parent/guardian, grandparent or older person) are necessary in order for the student to detect changes through the years. Compare and contrast the information given by the three generations.
9. Create a second chart, a “Family Analysis Chart” (Appendix 8-11), indicating the differences and similarities amongst the three generations.
10. Have students work in groups of four to answer the following questions:
- a) How has technology changed? Is this a positive or negative change?
 - b) How have rules and discipline changed? Are they better or worse?
 - c) Has education changed? How?
 - d) What do you think life will be like for your children and grandchildren?
 - e) What country did your family come from?
11. Have each group hand in and/or present the information. Depending upon the size of the class, small group presentations might be more appropriate.
12. Expand the concept of covenants and contracts by providing the students with the handout titled, “Canada-First Nation Treaty Agreements in Saskatchewan” (Appendix 8-12). Ask the students the following questions:
- a) Identify the name of the covenant/contract referred to in the information. (Answer: Treaties)
 - b) Who are the parties to the covenant/contract? (Answer: First Nations and the Crown.)

- c) The parties to the covenant/contract had different practices in sealing or binding the covenant. What were they? (Answer: First Nations relied on Pipe Ceremonies and the Crown/Canadian Government relied on the First Nations leaders' marks on the treaty document. The Crown's representatives wrote their signatures on the treaty document to seal the agreement.)

Place a copy of a treaty document with the treaty signatures of both parties on an overhead so that students can observe how the actual treaties were marked and signed by the First Nations and the Crown officials. Photocopy pages 142 and 143 in *Legacy* for this activity.

13. Debrief the activity by discussing the following statement:
"Today's events and people will create tomorrow's history."
14. Have students write an essay on how they plan to do their part to ensure that treaties are upheld in Saskatchewan and Canada.

Teacher Note: Contact the Office of the Treaty Commissioner's Speaker Bureau and ask for a guest speaker to discuss the responsibilities all Canadians have towards upholding the treaties. You can also contact the nearest First Nation or Tribal Council Office for a First Nations person to present this information.

ASSESSMENT AND EVALUATION

1. Review students' responses to questions in Activities 5, 9, 11, 12 and 13.
2. Assess students' interview questions and examine Student Interview Chart.
3. Assess Family Analysis Chart.
4. Assess students' essays in Activity 15.
5. Use a Talking Circle to debrief the concepts in this topic.

**GRADE EIGHT
LIST OF APPENDICES**

Note: The following appendices are used in the Grade Seven Unit Review. They can be retrieved from the Grade Seven unit.

Appendices for Grade Seven Unit Review

- | | |
|-----------------------------|---|
| 1. APPENDIX 7-1 | Recognizing Diversity |
| 2. APPENDIX 7-3A and 7-3B | Terminology |
| 3. APPENDIX 7-5 | Map – The First Nations |
| 4. APPENDIX 7-7A and 7-7B | Nation and Sovereignty |
| 5. APPENDIX 7-9 | First Nations in Saskatchewan |
| 6. APPENDIX 7-10B | Map – Language/Dialect Groups in Saskatchewan – Today |
| 7. APPENDIX 7-13A and 7-13B | What Do First Nations Mean by “The Crown”? |
| 8. APPENDIX 7-14A and 7-14B | What Does the Canadian Government Mean by “The Crown”? |
| 9. APPENDIX 7-21 | The Meaning of Contract and Covenant as They Relate to Treaties |

First Nations and British (Western) Historical Worldviews

All appendices dealing with First Nations and British (Western) Historical Worldviews will be required for Topic One. Locate these appendices in the *Worldview* Appendices section.

Appendices for Grade Eight Unit

1. APPENDIX 8-1A to 8-1E The Fur Trade – Student Handout
2. APPENDIX 8-1F Fur Trade – Student Questions
3. APPENDIX 8-1G Fur Trade – Teacher Answer Sheet
4. APPENDIX 8-2A and 8-2B The Effects of the Fur Trade on First Nations People
5. APPENDIX 8-3A to 8-3C First Nations Laws and Principles
6. APPENDIX 8-3D First Nations Laws and Principles – Student Questions
7. APPENDIX 8-4A and 8-4B The Meaning of the Pipestem in Treaty-Making
8. APPENDIX 8-4C The Meaning of the Pipestem in Treaty-Making – Student Questions
9. APPENDIX 8-5A and 8-5B Treaty Promises Given at Treaty Six as Recounted by Alexander Morris
10. APPENDIX 8-6A and 8-6B Treaty Promises Given at Treaty Six as Recounted by the Late Elder Jim Ka-Nipitehtew
11. APPENDIX 8-7 Treaty Promises – Student Handout
12. APPENDIX 8-8A *Delgamuukw* Case
13. APPENDIX 8-8B *Delgamuukw* Case – Student Questions
14. APPENDIX 8-9A and 8-9B Citizenship
15. APPENDIX 8-9C Citizenship – Student Questions
16. APPENDIX 8-10 Student Interview Chart
17. APPENDIX 8-11 Family Analysis Chart
18. APPENDIX 8-12 Canada-First Nations Treaty Agreements in Saskatchewan
19. APPENDIX 8-13 *As Long as the Sun Shines* (Video) – Student Questions
20. APPENDIX 8-14 The Facts: What is Oral History?

APPENDIX 8-1A

The Fur Trade – Student Handout

The fur trade led to the formation of a new relationship between First Nations and Europeans in what is now western Canada. In order for this relationship to be successful, practices had to be developed that both parties felt comfortable with. Each had different diplomatic, economic, political and social ways of doing things. The relationship and agreements made during the fur trade influenced the treaty-making process. A review of the relationship between First Nations and the Hudson's Bay Company is important in order to understand the treaty-making process.

The fur trade began to affect the First Nations people in the west after 1670. The Hudson's Bay Company (HBC), just like the French traders who came before them, took First Nations customs into consideration as much as possible and obtained First Nations permission to build posts and to trade in First Nations territories. The Hudson's Bay Company was aware that First Nations had well-developed diplomatic and political traditions for reaching agreements with Europeans. Brizinski (1993) explained the trading process in these words:

Indian tradition...required that participants in a transaction smoke together and exchange gifts before beginning negotiations. This signified that both parties were acting in good faith. The Hudson's Bay Company, like its competitors, realized that it had to follow Indian custom to gain their trust, and the gift ceremony became a ritual opening to the trading sessions. The ceremony involved gifts of pelts to the traders and gifts of goods, alcohol, and tobacco to the Indian leaders (p. 97).

...Once the ceremony was completed, the Indian traders began to show their furs, watching carefully both for price increases and for poor quality goods (p. 99).

Ray, Miller and Tough (2000, pp. 5-9) described these trading ceremonies from documentary records pertaining to York Factory (which included most of the Nelson River basin and the upper portions of the Churchill River):

By the mid-eighteenth century, the visits of trading parties to York Factory had become very elaborate affairs. According to company officers, most notably by James Isham and Andrew Graham, trading parties from inland territories rallied behind a leader, whom company men referred to as a "trading captain" and his allied elders, who were called "lieutenants." Just

APPENDIX 8-1B

before reaching York Factory, the trading captain collected one or two skins from each of his followers to present on their behalf to the post commander, who was also known as the governor or chief factor.

After landing, the visitors set about making camp while the trading captains and lieutenants walked inside the fort to pay their respects to the company's officers. Graham described what happened next:

The Governor being informed what Leaders are arrived, sends the Trader to introduce them singly, or two or three together with their lieutenants...Chairs are placed in the room, and pipes with smoking materials produced on the table...but not a word proceeds from either party, until everyone has recruited his spirits with a full pipe.

Graham noted that near the close of the smoking of the pipe, the captain and his lieutenants received outfits of clothing...

By giving suits of clothing to chiefs and headmen, HBC traders acknowledged the leadership positions of First Nations trading captains, and they sought to win their loyalty...In this way, a symbiotic relationship developed between the company traders and First Nations Chiefs...The success of each depended on the sustained goodwill of the other in the partnership...After the presentation of the captain's and lieutenants' coats, the final phase of the pre-trade gift exchange began.

Graham observed that before any trading could take place, the "league of friendship" had to be renewed by smoking the calumet:

As the ceremony of smoking the calumet is necessary to establish confidence, it is conducted with the greatest solemnity,...

Graham also noted that it was customary to present medicines to the Aboriginal doctors...This practice would have had symbolic and practical significance to First Nations. Through this act the company displayed a willingness to share its special healing powers in secret ("singly" in a room) with Aboriginal healers. Also, the act signaled the company's willingness to help them deal with sickness.

APPENDIX 8-1C

These practices were a further recognition by the HBC traders of their need to sustain positive relations with the leaders of their First Nations clientele...Significantly, all the major components of pre-trade gift exchanges – the calumet rite, the presentation of outfits of clothing to Aboriginal leaders, and the distribution of food – were carried over into the treaty-making process in the late nineteenth century. The promise to give medicine (in times of need) was incorporated into Treaty 6.

As the HBC would learn, First Nations regarded any attempt to alter these customs unilaterally as a breach of faith that put these living accords in jeopardy...Those who believed they had been ill-treated withdrew their custom.

Below you will find some examples of the way the Hudson's Bay Company employees and historians described the ceremonies that took place before trading would begin.

The yearly trading event was a practiced ritual. It began when the Indians came downstream with convoys of pelt-laden canoes at the end of the winter hunting season. These convoys arrived at a point above the trading post in June or July. Then, once collected, a mass of canoes made a grand entrance. (http://collections.ic.gc.ca/tod/adventure/f_nation/furtrade.htm)

Sweeping around the last bend in the river, the canoes were paddled up the river to the fort, their crews chanting, shouting and firing their muskets into the air to mark the celebration of the event. The waiting Hudson's Bay men raised their flag and fired off a round or two from their cannon to mark the end of another long, lonely winter, and to salute the Indians. (http://collections.ic.gc.ca/tod/adventure/f_nation/furtrade.htm)

Having landed, the Indian captains responsible for trading made their way to the chief factor for a ceremony of greeting based on the traditional ritual of the tribal council. The pipe ceremony began with the burning of sage or sweet grass to symbolize purification and cleansing. The ceremony itself was the passing of the peace pipe; smoking it symbolized divine friendship and trust among the First Nations... (http://collections.ic.gc.ca/tod/adventure/f_nation/furtrade.htm)

APPENDIX 8-1D

The early autumn and late winter saw the largest numbers of Indian people bringing in their summer and winter bounties to the forts. But, whatever the time of arrival or the size of the band, the “trade” followed a traditional ceremony. Messengers preceded the band to announce its approach and to receive gifts, usually tobacco. The band then paraded to the fort. Guns were fired, gifts exchanged, the calumet (pipe) was smoked, and speeches made. The company flew its flag and fired its cannon and, usually, provided enough alcohol for an evening’s merriment. The ceremony served several purposes: to reaffirm friendships, cement alliances, establish trading loyalties and to confirm the status of the band leaders. The actual trading customarily began the next day.

(http://parkscanada.pch.gc.ca/parks/alberta/Rocky_mountain_house/english/natives_e.htm)

First Nations women were very important to the fur trade because they provided economic and diplomatic expertise:

European fur traders married Aboriginal women and came to rely upon them for their skill and expertise economically and diplomatically. Yet these marital alliances were beneficial to all involved. The women may have seen economic advantages in an easier, richer lifestyle, with access to technology that they desired. There were interesting job opportunities for women as interpreters, guides and cultural mediators. Their families used such alliances to draw the European trader into a kinship network that could bring economic security, preferential treatment and prestige. For the European traders these marriages provided companionship, but also economic services vital to the functioning of the individual in a new environment as well as to the trade at large.

Women manufactured moccasins and other crucial items, and virtually kept Europeans alive at fur trade posts through their provisioning. (Carter, 1999, p. 58.)

In many cases, a woman who was used to surviving in difficult circumstances was invaluable to her mate. Particularly important were her knowledge of finding and preserving food, and her skills at making clothes...

(<http://collections.ic.gc.ca/tod/bios/cwives.htm>)

It was First Nations women who provided the knowledge and skills necessary to survive.

The coureurs du bois [French trappers]...needed Indian Women to fend for them in the wilds: to cook, forage for food, craft their clothes, hunt

APPENDIX 8-1E

and fish, and most importantly to make moccasins. It is said that without a woman who has the knowledge to make snowshoes, a man will die before the first spring break. Without this much-needed footwear travel would be almost impossible. These women taught their men how to survive in the wilds, which foods could be eaten, the languages of the Indian Nations, healed their wounds and were the mothers of their children....
(<http://www.geocities.com/SoHo/Atrium/4832/udson1.html>)

The marriages of [Hudson's Bay] Company men and [First Nations] women were encouraged...to create a social bond consolidating the economic relationship between the two groups.
(http://www.gov.edmonton.ab.ca/comm_services/city_op_attractions/fort/1846/women.html)

The Hudson's Bay Company understood that it needed to negotiate with First Nations to access and gain trading rights. The HBC wanted to carry on a peaceful and profitable business. They accomplished this through the adoption of appropriate First Nations protocols like the calumet (pipe) ceremonies and gift exchanges. As well, intermarriages between officers and men to First Nations women shaped kinship relations and maintained positive relations with First Nations people (Ray, et al., 2000).

The Dominion of Canada in the 1870s wanted to extend its boundaries to the west and looked to the Hudson's Bay Company to assist them in dealing with First Nations people. The HBC had established a peaceful and satisfactory relationship with First Nations people and the Government of Canada intended "no departure from the relationship" (p. 61).

The Government of Canada "recognized that maintaining the existing relationship between the Indian and the HBC was a desirable objective" (p. 61).

Elder George Cannepotato stated:

The Treaty Commissioner had come over to shake their hands, and the Commissioner offered to be related to them, and he wanted the rest of the White people to have a relationship with them...in our way we made those commitments through and in the name of and in the force of the pipe stem. And it was the pipe stem that the chiefs and Alexander Morris hold who came as the representative. That is our solemn way of doing promises.
(Cardinal and Hildebrandt, 2000, p. 42).

APPENDIX 8-1F

Fur Trade – Student Questions

1. What pre-trade traditions and customs developed between the Hudson's Bay Company and First Nations people?
2. What ceremony was used during the trading process?
3. What was the significance of the calumet (pipe) ceremony before the trading began?
4. How did the trading traditions and customs between the HBC and First Nations influence treaty-making between the Crown and First Nations?
5. Describe the role of First Nations women in the Fur Trade.

APPENDIX 8-1G

Fur Trade – Teacher Answer Sheet

1. What pre-trade traditions and customs developed between the Hudson’s Bay Company and First Nations people?

Answers could include any or all of the following: Smoking the pipe, presenting clothing to First Nations leaders, providing medicine to the ill, distributing food, presenting pelts to the traders, presenting gifts of goods, alcohol and tobacco to the Indian leaders. Answers could also include any of the information included in the student handout from Internet sources.

2. What ceremony was used during the trading process?

Answer: The pipestem ceremony or the smoking of the pipe.

3. What was the significance of the calumet (pipe) ceremony before the trading began?

Answer: To establish friendship and confidence (trust) between those who were trading.

4. How did the trading traditions and customs between the HBC and First Nations influence treaty-making between the Crown and First Nations?

Answer: The Crown asked the HBC to assist them in the treaty negotiations because the HBC had established good relations with First Nations people during the fur trade. They “wanted no departure from the relationship.” Answers could also include any of the pre-trade traditions and customs between the HBC and First Nations people.

5. Describe the role of First Nations women in the Fur Trade.

Answers: The role of First Nations women included interpreter, guide and cultural mediator. Through marriage, kinship networks were created between European traders and First Nations. First Nations women also made moccasins and snowshoes, clothing, found and preserved food, and taught their men how to survive in the wilderness.

APPENDIX 8-2A

The Effects of the Fur Trade on First Nations People

The fur trade began to affect First Nations people in Saskatchewan after 1670, with the creation of the Hudson's Bay Company. The company's main business was fur trading with the First Nations people. The company built many trading posts in the area now known as Saskatchewan. It was through this business that a relationship was created among First Nations people and the Europeans.

The fur trade was much more than a business enterprise – It was a 'socio-cultural complex' that lasted 200 years, characterized by social interaction between European and Aboriginal peoples. Aboriginal people were central, not incidental, to the fur trade. The success of this industry required the cooperation of both parties (Carter, 1999, p. 51).

The European traders for the Hudson's Bay Company came to understand these social principles and realized that they needed to follow First Nations protocols in establishing a system of trade. All relations between First Nations and Europeans were based on friendship and reciprocity. Over the years, First Nations and the Hudson's Bay Company developed a ritualized trading ceremony (Adapted from Morrison, 2000, p. 7). The Europeans had to learn about and adapt to First Nations cultures, languages, and lifestyles. First Nations had to adjust to a new bartering system and a subsequent change to networking and lifestyles.

According to Brizinski (1989), the fur trade brought many changes to the lifestyle of First Nations people. First Nations replaced the bow and arrow with the gun and traded furs for other European items that made their lives a little easier such as; flints, steel traps, hatchets, cloth, beads, kettles, blankets, needles and iron cooking pots. The guns were superior to the bow and arrow during warfare and hunting. European clothing materials were adopted fur bearing animals became scarce.

First Nations communities were communal in nature prior to European contact. This changed with new technology during the fur trade. Individual ownership of steel traps with individual trapping impacted on the communal structure of the bands.

APPENDIX 8-2B

The Europeans brought new diseases to the First Nations people. Diseases such as smallpox, measles, tuberculosis and influenza of which First Nations people had no immunity greatly reduced the numbers in First Nations communities. These diseases were spread through the blankets and other trade items. Many hunters died from these diseases and without hunters many First Nations starved. Their own medicines did not work to prevent these diseases. “Diseases caused great hardships among the Indians and changed cultural traditions” (p. 94).

One of the cultural changes impacted on the status of women in First Nations societies. Their role changed from contributing as producers and distributors of food in the economy to childraising. First Nations men “also ‘bought’ the ideology of male superiority taught by the missionaries and encouraged by the trade. Women lost much of their former status as members of an egalitarian society” (p. 95).

The fur trade impacted on First Nations lifestyles and cultures. Long-term effects on First Nations people include the following:

- Limited First Nations involvement in the economy,
- Over trapping and over hunting,
- Conflict with other First Nations over fur lands, middlemen roles, and subsistence resources for survival,
- Less and less food created a dependence on welfare, non-First Nations foods, and credit,
- Relocation into new areas in search of food and furs,
- Conversion to Christianity,
- Change in family roles toward male authority and the nuclear family,
- Disease and population decrease,
- Introduction of European leadership roles,
- Increasing smaller units of production caused by economic specialization and decreased population, and
- Less land to use. (Adapted from Brizinski, 1993, p. 105)

APPENDIX 8-3A

First Nations Laws and Principles

(Cardinal, H. and Hildebrandt, W., 2000, *Treaty Elders of Saskatchewan: Our Dream is That Our Peoples Will One Day Be Clearly Recognized as Nations*. Adapted and reprinted with permission from the University of Calgary Press.)

First Nations perspectives of treaties are important to understand. Their perceptions come from their worldviews. Consequently, Elders make it clear that the only way treaties can be understood is through an awareness of the meanings of First Nations spiritual ceremonies, traditions and beliefs that guided the treaty-making process.

Elders explain that when the Creator made North America, First Nations were instructed to follow a way of life based on peace and harmony. Consequently, when Elders pass on oral tradition they do so in a respectful manner and never forget to acknowledge Creation and the traditions, which First Nations people believe are sacred.

Saskatchewan First Nations Elders shared some First Nations laws and principles:

Spirituality

The spiritual traditions of the First Nations are based first and foremost on the belief that there is only one God, who is often referred to as the Father or Creator. The Elders tell us that the relationship between the First Nations and the Creator allowed them to have all their physical and spiritual needs met. Saulteaux Elder Danny Musqua (Keeseekoose First Nation) explained:

....The Creator sets out the laws that govern our relationship(s) ... sets out all the ways by which to understand who is God and what He is, and how He created the universe and how we come from our Creator through a circle of life, and how we return there again... (p. 30).

The late Elder Kaye Thompson (Carry The Kettle First Nation) also stated:

...We are all part of the Creator. This relationship is *Ade Wakān Tunga* (sacred) and is respected through the pipe (p. 30).

APPENDIX 8-3B

Sacred Circle

The doctrine of “good relations” is an essential and important part of the teachings of all the First Nations in Saskatchewan. The circle, which is part of many First Nations ceremonies, best symbolizes this idea.

Elders Jimmy Myo (Moosomin First Nation), Jacob Bill (Pelican Lake First Nation) and the late Elder Gordon Oakes (Nekaneet First Nation) told us that it is with good reason that the circle is so well known. The circle, in the Sundance (the most sacred and important ceremony of Prairie First Nations), has a circular structure for the ceremonial lodge and the campgrounds surrounding the lodge. This serves to remind us of the unity between the Creator, First Nations and their spiritual traditions – something that would not occur without the most important element of *miyo-wīcihitowin*, “good relations.”

Note: The Dene word for “good relations” is *hūḡełanádé elts’edı*, the Saulteaux word is *Mino-wi-chēn-ta-win*, the Dakota/Nakoda/Lakota word is *wookiyē* (to be considered as relatives).

The circle also symbolized the oneness of the Creator, First Nations, and spiritual, social, and political institutions. It unifies a Nation and its people set in the doctrine of *wāhkohtowin* – the laws governing all relations, and *miyo-wīcihitowin* – the laws concerning good relations. The circle is one of the sacred ways in which a Nation can nurture, protect, care for and heal its citizens. That is why praying circles, talking circles, healing circles and circles of reconciliation have become so well known.

Traditional Teachings

First Nations Elders state that the people had been told about the arrival of the Europeans to North America long before they came here. Even the manner in which treaty negotiations were to take place was seen before they occurred and guided the treaty-making process.

First Nations traditional teachings, values and principles, which were based on the Creator’s laws, guided the relationships created by First Nations with the Europeans. The traditional teachings of the First Nations in Saskatchewan tell them that they are the children of the Creator. It was the Creator who put them on Mother Earth... (p. 10).

APPENDIX 8-3C

Note: The Dene refer to **Mother Earth** as *ꞡk'ꞡzı beghásorıdı*, the Saulteaux word is *āki*, the Cree word is *Kikāwinaw askiy*, the Dakota/Lakoṭa/Nakoda term is *uḡci maka*.

Traditional teachings state that the Creator created different peoples and placed them on different lands all around the world. Consequently, the idea we are all family between Nations comes from the idea that the Creator is the creator and father – *kōhtāwīmaw* [*māmawi-ohtāwīmāw*] – of all peoples and of all creation.

Note: *Wıyohtāwīmāw* [*kōhtāwīmaw*] is a Cree word meaning “**Creator**” or, literally, “**Our Father**”; the Dene word for “Creator” is *Nihółtsıḡı*, the Saulteaux word is *kitsi-manitou*, the Nakoda word is *Ade Wakaḡ Taḡka*, the Dakota word is *Ate Wakaḡ Taḡka* and the Lakoṭa word is *Wakaḡ Taḡka*. “Creator” in Cree is *kā-osēhiwēt*.

Creator’s Law

The late Senator Hilliard Ermine (Sturgeon Lake First Nation) stated the following:

You see, us Indian people, we have law it’s not man-made law, that law we have was given to us by God... (p. 41).

Values and Principles

Elder Pete Waskahat (Frog Lake First Nation) explained First Nations values and principles:

We were very careful, we had our own teachings, our own education system – teaching children that way of life was taught by the grandparents and extended families; they were taught how to view and respect the land and everything in Creation. Through that the young people were taught how to live, what the Creator’s laws were, what were the natural laws, what were these First Nation’s laws ... the teachings revolved around a way of life that was based on their values... (p. 6).

First Nations laws, values, principles, traditions and teachings governed the relationships they created with the Europeans. All these laws, values, principles, traditions and teachings came from the Creator.

Elder Pete Waskahat explained the values:

And talk revolved around a way of life based on these values. For example: respect, to share, to care, to be respectful of people, how to help oneself. How to help others. How to work together (p. 16).

APPENDIX 8-3D

First Nations Laws and Principles – Student Questions

1. What do the Elders say needs to be done in order to understand the treaties from a First Nations perspective?
2. Explain the spiritual relationship between the Creator and First Nations people.
3. Describe the significance of the circle and its meaning to First Nations people.
4. What traditional teachings guided First Nations relationships with the Europeans?
5. How does the late Senator Hilliard Ermine describe the laws followed by First Nations people?
6. Describe how values and principles were an integral part of the education system of First Nations people prior to European contact.

APPENDIX 8-4A

The Meaning of the Pipestem in Treaty-Making

First Nations and the Crown had different interpretations of the significance of the treaties and the use of the Pipestem in treaty-making.

The late Elder Jim Ka-Nipitehtew (Onion Lake First Nation) presented some understandings on the significance and use of the Pipestem at the signing of Treaty Six that he learned from his father (Ahenakew and Wolfart, 1998):

Well, I am very grateful of course that these our relatives who work for us in this place [at the Saskatchewan Indian Languages Institute] will have it [the Pipestem] as their witness of what these promises are which have been made to us; that they want for a person [i.e. me] to tell about this story, just as he knows it, just as he heard it in his own hearing. Just as I myself used to be told the story by my late father, that is how I am going to tell it to them. I wonder if I will be able to tell it exactly, just as he used to tell it to me. It cannot be helped that my memory, too, lapses, but to the extent that I know this story, I will nevertheless try to tell it to them. This, for instance, I will discuss first, this which our grandfather *cascakiskwēs* has left behind, the Pipestem (p. 107).

He, my late father, used to say this, “Well, a certain old man had in fact foretold it, rising from his seat; then he had foretold it: The people must have something to rely upon as testimony, and we who are Crees do have something to rely upon as testimony, that which is called the Pipestem, that is all upon which we can rely as testimony” (p. 109).

That is why they had used that [the Pipestem], “In the future, when these things are discussed, this is the bible of the Cree which he held, swearing upon it in response that no one would ever be able to break the promises he had made to us,” thus then spoke these old men.

Indeed, thus now the promises which I have made to you, forever, so long as the sun shall cross the sky, so long as the rivers shall run, so long as the grass shall grow, that is how long these promises I have made to you will last; thus then our grandfathers have been told... (p. 113).

First Nations people had well-developed diplomatic and political traditions for negotiating and binding treaty agreements. A ceremony using the Pipe symbolized the seriousness and the sacredness of these agreements.

APPENDIX 8-4B

The use of the Pipestem in the trade ceremony developed during the fur trade era signified divine friendship and trust. This practice was carried over into the treaty-making process.

In summary, Jim Ka-Nipitehtew explained that through the use of the oral tradition and its true practice, the Pipestem was used at the signing of Treaty Six to do the following:

1. To tell the story of the promises made to First Nations, since their grandfathers at the signing of the treaty relied upon the Pipestem as testimony of the promises that were made.
2. To explain that the Pipestem was similar to the Christian Bible and represents the “Bible” of Cree. When one swears on the Pipestem he or she would never be able to break those promises.
3. The promises made on the Pipestem were to be kept so long as the sun shall cross the sky, so long as the rivers shall run, so long as the grass shall grow.

Deanna Christensen (2000) described the perceptions of Alexander Morris, Treaty Commissioner, and A.G. Jakes, Secretary to the Treaty Commissioner, to the Pipestem ceremony and its significance:

Morris and Jakes had not understood the significance of the sacred Pipestem ceremony. The Pipestem had been unwrapped and presented to the Treaty Six commissioners. According to Indian tradition, in the presence of the sacred Pipestem only the truth could be spoken. Men must put aside their differences and work for good things (p. 236).

Christensen portrayed the European perspective from the viewpoint of Morris at Treaty 6:

Morris in his official report interpreted the Pipestem ceremony...stating that ‘after the stroking had been completed, the Indians sat down in front of the council tent, satisfied that in accordance with their custom we had accepted the friendship of the Cree nation’ (p. 235).

APPENDIX 8-4C

The Meaning of the Pipestem in Treaty-Making – Student Questions

1. What did the use of the Pipestem mean to First Nations during and after the treaty-making process?
2. What was Alexander Morris' perception of the use of the Pipestem?
3. What are the similarities and differences between the two views of the Pipestem?

APPENDIX 8-5A

Treaty Promises Given at Treaty Six as Recounted by Alexander Morris

(Morris, A., 1991, *The Treaties of Canada with the Indians of Manitoba*. Reprinted with permission from Fifth House Publishing.)

When Alexander Morris, Treaty Commissioner for Treaty Six, met with First Nations in Fort Carlton and Fort Pitt, he made many promises that would be contained in the treaty. He introduced himself as follows:

I am a Queen's Councillor, I am her Governor of all these territories, and I am here to speak from her to you. I am here now because for many days the Cree nation have been sending word that they wished to see a Queen's messenger face to face. I told the Queen's Councillors your wishes. I sent you word last year by a man who has gone where we will all go by and by, that a Queen's messenger would meet you this year. I named Forts Carlton and Pitt as the places of meeting, I sent a letter to you saying so, and my heart grew warm when I heard how well you received it. As the Queen's chief servant here, I always keep my promises; the winter came and went but I did not forget my word, and I sent a messenger to tell you that I would meet you at Carlton on the 15th of August, and at Fort Pitt on the 5th of September (p. 199).

Below are some of the promises that Alexander Morris made during Treaty Six negotiations:

Now what I and my brother Commissioners would like to do is this: we wish to give each band who will accept of it a place where they may live; we wish to give you as much or more land than you need; we wish to send a man that surveys the land to mark it off, so you will know it is your own, and no one will interfere with you. What I would propose to do is what we have done in other places. For every family of five a reserve to themselves of one square mile (p. 205).

When the Indians settle on a reserve and have sufficient number of children to be taught, the Queen would maintain a school (p. 205).

We would give to every family actually cultivating the soil the following articles; viz, two hoes, one spade, one scythe, one axe and then to help in breaking the land, one plough and two harrows for every ten families; and to

APPENDIX 8-5B

help you to put up houses we give to each Chief for his band, one chest of carpenter's tools and one cross-cut saw, five hand saws, one pit saw and files, five augers and one grindstone (p. 206).

The Chiefs and head men are not to be lightly put aside. When a treaty is made they become servants of the Queen; they are to try and keep order amongst their people. We will try to keep order in the whole country (p. 206).

The Queen's Councillors intend to send a man to look after the Indians to be chief superintendent of Indian Affairs, and under him there will be two or three others to live in the country, that the Queen's Councillors may know how the Indians are prospering.

I cannot promise, however, that the Government will feed and support all the Indians; you are many, and if we were to try to do it, it would take a great deal of money, and some of you would never do anything for yourselves. What I have offered does not take away your living, you will have it, then as you have now, and what I offer now is put on top of it. This I can tell you, the Queen's Government will always take a deep interest in your living (pp. 210-211).

I told you yesterday that if any great sickness or general famine overtook you, that on the Queen being informed of it by her Indian agent, she in her goodness would give such help as she thought the Indians needed (p. 216).

APPENDIX 8-6A

**Treaty Promises Given at Treaty Six as
Recounted by the Late Elder Jim Ka-Nipitehtew**

(Ahenakew, F. & Wolfart, H.C., *The Counselling Speeches of Jim Ka-Nipitehtew*. Reprinted with permission from the University of Manitoba Press, Winnipeg, 1998, pp. 115-119.)

First Nations people who participated in the treaty-making process at Treaty Six have passed on the promises made there through the oral tradition. The late Jim Ka-Nipitehew (Onion Lake First Nation) shares some of the promises made at Treaty Six in an interview format. He learned of these promises from his father and began his interview with the following words:

Well as I tell this story, just so I, too, had it told to me by my late father; I wonder if I tell this properly, just as he used to tell me this story, it is this that I have told to these my grandchildren... Indeed this is all I know of the story as I have been told it.

The promise of a School House:

It is this school house which I have promised you, there your children and grandchildren will be taught; and then when they have finished their schooling, then when they are sixteen years old, then they will be released, and then they will continue to receive help, the students will be given a team of horses, and they will also be given implements from there (by the government). Indeed, they will be given cattle from here (by the government) to raise for themselves, with which to make their living.

The promise of a horse for the Chief of a reserve:

Indeed, now for you, the chief: you will be given one horse, for you to go around and visit your people, a buggy for you to use, for you to go around and visit your people with that.

The promise of medical treatment (Medicine Chest):

This then had been promised to the "chief," as he was called. Indeed, now this which I have given you, the school house which I have promised you, that will never end, and this medicine-chest which I have promised you, you will never pay for medicine with which the doctor treats you.

APPENDIX 8-6B

The promise of an administrator (Indian Agent) to perform a variety of tasks:

Indeed, now, I have given you this agent to work with you; when something worries you, he will deal with it for you.

Indeed, now I have also given you this clerk, for that one also to work for you, to write things for you, to make written records; this one I have also given you.

Indeed, now another, now this farm instructor as he is called, for this one to teach your children and grandchildren how to make their living, that farm economy; this one I have also given you.

Indeed, now another, now this one will be called blacksmith; when your implements break, then for that one to repair them for you, to fix them.

The promise to meet basic needs and to provide for an interpreter at meetings:

Indeed, now that, your welfare, rations, well, in that respect now I give you a rations agent, that too, to look after people, to provide them with food, that I promise you also.

Indeed, now I also promise you an interpreter; where you are going to speak with the Whites, for that one to interpret for you.

The promise of community safety:

Indeed, now another, now for the policeman I have given you to pay attention to your reserve, where something turns out to be too difficult for you in that respect, he now will take up for you in these things, in running your reserve.

The promise that the Crown could not break the promises made at Treaty Six:

Only you yourself will be able to break the promises made to you.

In true keeping of the proper protocol for oral tradition Jim Ka-Nipitehtew ends his interview as follows:

This is all I know about this which they wanted that I should tell about. Well, that is all.

APPENDIX 8-8A

Delgamuukw Case

On December 11, 1997, the Supreme Court of Canada made a very important decision with respect to the significance of oral tradition. On this date the Supreme Court of Canada stated that First Nations oral traditions had an equal right to be considered and weighed as the written word. This decision will have an impact on all future court cases dealing with treaties because oral history is now legally recognized as valid evidence in the courts.

Two court cases that influenced the *Delgamuukw* decision were:

- 1) *R. v. Nowegijick*, where the courts determined that treaties and statutes relating to First Nations should be freely understood and expressions that are not clear should be resolved in favour of First Nations; and
- 2) *Jones v. Meehan* adopted from the United States which states that First Nations treaties should be understood not according to the technical meaning of their words but how they would be most commonly understood by First Nations.

Both of these cases and the *Delgamuukw* decision show that if there are any questions about the meaning of treaties, then they have to be interpreted in the favour of First Nations. The courts need to take into account the oral tradition of First Nations in the interpretations and understandings of the treaties.

Although it has taken so long for the Canadian courts to recognize the significance of oral tradition in the interpretation of treaties, it makes sense, since “it is obvious that if the Treaty Commissioners followed First Nations traditions when negotiating the treaties then the interpretation of the Treaty rights should not follow only what is written down. There were two sides to the negotiations and as a result, equal weight should be given to the Treaty First Nations understanding.”
(Sheldon Cardinal at <http://www.delgamuukw.org/research/numberedtreaties.pdf>)

Citizenship

Definitions

(Taken from Saskatchewan Learning Grade 8 Social Studies Curriculum Guide, August 1999)

Citizen: A person who lives in a given place, such as Saskatchewan or Canada, and has both a formal and informal relationship with other people in that place.

Citizenship: The exercising of rights, privileges and responsibilities as a member of a particular society.

People who live in a country are usually referred to as citizens. They are also citizens of their local community and province, as well as the world community. For Canadians, citizenship is defined in a formal way by the laws of Canada.

Prior to 1947, Canadians were considered to be British subjects living in Canada, not Canadian citizens. On January 1, 1947, the *Canadian Citizenship Act* came into being, bringing with it a separate Canadian identity, new rights for Canadian women and our own Canadian passport. The *Citizenship Act* made Canadian women citizens legally independent of their husbands.

Individuals born in Canada to Canadian citizens, are automatically granted Canadian citizenship. Today, when people from other countries want to move to Canada and become Canadian citizens, they must apply and pass certain criteria before they are accepted and granted citizenship.

Citizens of Canada have certain rights and responsibilities; because Canada is a democracy, every right is balanced by a corresponding responsibility. For example, while Canadians have the right to vote for government representatives, they also have the responsibility of choosing the best people to carry out policies that will benefit and protect all Canadian citizens.

The shared values, traditions and beliefs of a society in a particular time and place can also define citizenship. Prior to European contact, First Nations citizenship was defined by their relationship with the Creator. Each Nation had its own way of determining who would be citizens within that particular Nation. An individual could be born into a Nation, or adopted by the people within a Nation. Each Nation had formal ceremonies and rituals that gave an individual the right to be a contributing member of that Nation. These rights were balanced by the responsibilities each person fulfilled as part of the Nation. The Creator gave these responsibilities to First Nations people, including taking care of all things provided by Mother Earth. These responsibilities also included protecting the well being of each individual and each family within the Nation. Today, First Nations people in Canada are citizens of both their own First Nation, and of Canada.

APPENDIX 8-9B

The treaties that were made between the Crown and First Nations people are the basic building blocks for the creation of the country now known as Canada. This treaty relationship defines our country and what it means to be a Canadian citizen.

After signing a treaty with the Crown, a First Nations person did not automatically become a citizen under Canadian law. To become a Canadian citizen, a First Nations person had to give up the rights that had been promised in the treaty. Under the enfranchisement sections of the *Indian Act* there were provisions that resulted in the involuntary loss of status for many First Nations people. The clauses for enfranchisement applied to individuals who obtained a higher education or entered one of the liberal professions (clergy, teacher, doctor, etc.).

Federal legislation was changed in 1960, and all First Nations were given the right to vote and were granted Canadian citizenship. This meant that First Nations people could be both Canadian citizens and Treaty First Nations citizens. Today, all Canadians enjoy rights and with these rights comes the responsibility to understand and uphold the treaties.

APPENDIX 8-9C

Citizenship – Student Questions

1. What does it mean to be a citizen?
2. What is one right you have as a Canadian citizen?
3. What is the responsibility that comes from that right?
4. What do you think it meant to be a “good” citizen in First Nations societies before contact with Europeans?
5. What do you think it means to be a “good” citizen in Canadian society today?
6. What are the basic building blocks for the creation of Canada?
7. What responsibilities do you think all Canadians have to the treaties?

APPENDIX 8-10

Student Interview Chart

Information to be Collected	Student Description	Parent/Guardian Description	Grandparent/Elder Description
Lifestyle Describe the family lifestyle.			
Cultural Traditions Describe the traditions that the family followed throughout the year.			
Education Describe the purpose of education and its role in society.			
Hobbies Describe the interests and activities of youth in their day.			
Rules & Discipline How were youth disciplined? And what rules were common among families?			
Family Life What were considered family activities? How would they describe their families?			
Citizenship (at birth) - First Nation - Canadian - of another country - when did person become a Canadian citizen?			

Note: Students may reproduce this chart to provide detailed answers.

APPENDIX 8-11

Family Analysis Chart

Compare Information	Differences between the generations	Similarities amongst the generations
Lifestyles		
Cultural Practices		
Education		
Hobbies		
Rules and Discipline		
Family Life		
Citizenship		

APPENDIX 8-12

Canada-First Nations Treaty Agreements in Saskatchewan

- Important agreements took place in Saskatchewan from 1871 to 1906 between First Nations and the Crown.
- In what is now known as Saskatchewan, there are five separate agreements that resulted from negotiations between First Nations and the Crown.
- First Nations leaders who negotiated the agreements did not read or write in English, and relied on translators. They believed that what was discussed, verbally, would be included in the agreements. They also relied on references to the natural world to describe the intent of the agreement. The agreements were meant to last forever.
- First Nations conducted Pipe Ceremonies before or during most of the negotiations. They believed that the Pipe Ceremony created trust and obligations between the people involved. From a First Nations perspective, the Pipe Ceremony binds all agreements in a sacred manner.
- The Crown's representatives believed that the letter "x" signed by First Nations leaders symbolized that First Nations would always honour these agreements.
- Chief Mistawasis, a party to the agreement, said:

What we speak of and do now will last as long as the sun shines and the river runs, we are looking forward to our children's children, for we are old and have but a few days to live. (Morris, 1991, p. 213).
- Alexander Morris, the other party, said:

What I trust and hope we will do is not for to-day or to-morrow only; what I will promise, and what I believe and hope you will take, is to last as long as that sun shines and yonder river flows. (Morris, 1991, p. 202).

APPENDIX 8-13

As Long as the Sun Shines (Video) – Student Questions

1. What are treaties?
2. Why did treaty-making begin between First Nations and the Crown?
3. Give an example of a treaty made before Confederation?
4. Why was treaty-making continued with the Numbered Treaties?
5. What do treaty promises mean?
6. How did the two parties record these treaties?
7. What is the difference between First Nations and the Crown's view of the treaties?

APPENDIX 8-14

The Facts: What is Oral History?

Locate this handout in *Resources for Units* section.

Grade 9 – Saskatchewan Learning Curriculum Integration for Teaching Treaties in the Classroom

Grade	Foundational Objective(s)	Connection to Treaty Resource Guide
<p>GRADE NINE</p> <p>Unit One – Time This unit is designed to help students understand that the development of culture and traditions occurs and changes continually over time.</p> <p>Unit Two – Change This unit engages students in the study of examples of change.</p> <p>Unit Three – Causality This unit is designed to help students understand ways in which specific events have influenced and contributed to contemporary life.</p> <p>Unit Four – Culture, First Nations Roots This unit explores various aspects of the history and cultures of First Nations people of Canada from pre-contact with Europeans to today.</p>	<p>KNOWLEDGE/CONTENT</p> <ul style="list-style-type: none"> • Know that systems of time have been developed as the means of classifying events according to when they occur in relation to other events. • Know that cultural changes have numerous causes and effects. • Know that First Nations and Europeans were both knowledgeable in the treaty-making process before contact. • Know that there were pre-Confederation policies and pre-Confederation treaties. • Understand that treaties are binding agreements between First Nations and the Crown in past, present and in the future. • Develop an understanding of the events that played an important part in the treaty-making process. <p>SKILLS/PROCESSES</p> <ul style="list-style-type: none"> • Read for information and understanding. • Participate in role-play. • Make inferences based on information gathered. <p>VALUES/ATTITUDES</p> <ul style="list-style-type: none"> • Value the historical significance of the treaty-making process. 	<p>Case Study: Establishing the Treaty Process</p> <ul style="list-style-type: none"> • Have students examine the concept of treaties and the motivation and purpose for treaty-making. • Students will explore the following topics: <ul style="list-style-type: none"> - What events motivated First Nations and the Crown to enter into treaty? - What was the purpose for making treaty? - What pre-Confederation treaties were made between First Nations and the Crown? - What were some of the policies the Crown made for First Nations people before Confederation? - How did treaties between First Nations and the Crown evolve over time? <p>MAJOR CONCEPTS</p> <p>The Motivation and Purpose for Treaty-Making</p> <ul style="list-style-type: none"> • This unit covers pre-Confederation treaties and how the process influenced treaty-making in western Canada. • Examines policies developed to control First Nations people before Confederation. • A brief overview of the historical development of a special “Indian” department to gain control over First Nations and the subsequent erosion of First Nations sovereignty. • Examine the “sacred gifts” First Nations received from the Creator, which is the source of First Nations sovereignty. • Explores events leading to treaty and how First Nations and the Crown interpret these events. • First Nations and the Crown had different motivations for entering into treaty. • The <i>Royal Proclamation of 1763</i> established guidelines for treaty-making between First Nations and the Crown. • The treaties created a political, economic and social relationship between the First Nations and the Crown. This relationship provided the foundation for the formation of Canada. • <i>The British North America Act of 1867</i> changed the Nation to Nation relationship between the Government of Canada and First Nations. • How a lack of information and misconceptions about treaties promote negative attitudes and behavior toward First Nations people.

ESTABLISHING THE TREATY PROCESS

INTRODUCTION

This unit begins with a review of the major concepts taught in Grade Seven and Eight for continuity in understanding First Nations people prior to and after contact in the fur trade era.

The First Nations and British (Western) worldviews are presented to remind students that the First Nations and British (Western) worldviews were significantly different from one another. Both worldviews are historical and reflect the worldviews at the time of contact. The First Nations worldview has a spiritual philosophy that was central to everything in their world. These spiritual beliefs gave them direction and guidance in times of uncertainty and assisted them in adapting to the rapid changes that occurred in their lifestyle after European contact.

First Nations and Euro-Canadian worldviews today reflect a combination of these two worldviews. The extent to which these worldviews are combined varies from individual to individual within Canadian society. Euro-Canadian and First Nations worldviews have been maintained and each society continues to retain many aspects of their respective historical worldviews.

First Nations oral traditions are included with the worldviews as oral traditions have been and continue to be used today to pass on First Nations worldviews from generation to generation.

The students will learn about and apply First Nations oral tradition concepts and skills by retelling the Dene story, “Cross Eye.” This story is used throughout all Grades Seven to Twelve to create a setting conducive to the practice of developing the skills of oral tradition over the years. The students will gain the skills through the retelling of the story and will be quite proficient by Grade Twelve. Storytelling is used to demonstrate to the students that oral tradition in First Nations societies is a huge responsibility and takes years of training.

The students will explore historical events leading up to the negotiation of treaties between the Crown and First Nations people in what is now known as Canada. They will develop a timeline by organizing and sequencing events to establish a chronology of events leading up to treaty-making.

The students will gain an understanding of continuous change as it relates to First Nations people and the changes they experienced after European contact. They will be able to understand that the cultural changes were caused by events that had enormous effects on First Nations lifestyles. These events eventually motivated First Nations to make treaty with the Crown.

The students will also study the events which occurred in Europe and the United States during the period leading up to treaty-making between the Crown and First Nations in the west. The students will realize that different cultures have different worldviews regarding the causes and effects of various events. They will come to understand the basic principle that nothing happens without a cause. First Nations and the Crown were motivated to enter into treaty for very different reasons.

The students will gain knowledge about a few of the treaties in Eastern Canada and how they were used as a framework for treaties in Western Canada. The information will give students an understanding of the origin of the practice of treaty-making, why the parties entered into treaty and the complexity of the process. Students will gain an understanding of the pre-Confederation policies and how the Canadian Government and First Nations interpret these policies.

The students will know that there is a lack of understanding and misconceptions that various Saskatchewan and Canadian citizens have about treaties and the agreements made in treaties between First Nations and the Crown (Government of Canada). They will examine treaty facts and misconceptions to promote understanding of the treaties today.

NUMBER OF TOPICS

Grade Eight

Review: Building a Foundation for Treaty Relations

Topic One: First Nations and British (Western) Historical Worldviews

Topic Two: Pre-Confederation Treaties

Topic Three: Pre-Confederation Policies and Events Leading to Treaty

Topic Four: The Motivation and Process for Treaty-Making.

Topic Five: Treaty Facts and Misconceptions

EXPECTED DURATION OF UNIT

Nine to twelve hours.

FOUNDATIONAL OBJECTIVES

Students will:

- Review the major concepts presented in the Grades Seven and Eight units.
- Review the significance of First Nations oral traditions in preserving their histories and worldviews.
- Know that First Nations people believe in ecological harmony and unity of all things created by the Creator – the physical, plant, animal and human worlds.
- Know that First Nations and the Crown had different interpretations about the use of the Pipestem during the treaty process.
- Further their understanding of the British (Western) and First Nations historical worldviews.
- Know that First Nations spiritual philosophy was/is central to all activities, and gave/gives direction to the life of individuals within their societies.
- Know that First Nations people believed they were agreeing to share the land with the Crown and the Crown believed First Nations gave them ownership of the land in treaty agreements.
- Gain an understanding of pre-Confederation treaties made in what is now known as Eastern Canada and the Maritime provinces.
- Know that the cultural changes experienced by First Nations people were a result of federal government policies that have had negative effects on First Nations cultures and lifestyles.
- Know that rapid changes in First Nations cultures and lifestyles began to occur with the Crown's need for more land and First Nations need to survive, which led to treaty-making.
- Examine the purpose and importance of the 1763 *Royal Proclamation* as it relates to Indian lands.
- Examine the purpose and the significance of *The British North America Act of 1867* on the relationship between First Nations and the Crown.
- Develop the concept of time as it is used in historical contexts by organizing and sequencing relevant historical events within an identified treaty-making timeline.
- Further their knowledge about and recognize First Nations sovereignty and self-governing status prior to entering into treaty with the Crown.

- Know that the events that occurred in Europe and the Americas motivated the Crown and First Nations to enter into treaty with each other in what is now known as Saskatchewan.
- Gain an understanding about the , Lakōta and Dakōta First Nations and why they did not enter into treaty with the Crown.
- Know that there is a lack of understanding and misconceptions that various Saskatchewan and Canadian citizens have about treaties and the agreements made in treaties between First Nations and the Crown.

GRADE EIGHT UNIT REVIEW

BUILDING A FOUNDATION FOR TREATY RELATIONS

CONCEPTS

Diverse groups of First Nations people lived on the land now known as Saskatchewan prior to European contact. Today, First Nations living within the borders of what is now known as Saskatchewan belong to four First Nations and eight languages/dialects within these Nations.

Prior to European contact, First Nations and the Crown made treaties with other nations for various reasons. Each had a process for treaty-making that was based on their particular worldview. First Nations worldviews and oral tradition and the Crown's worldview and written texts reflect their respective understandings of treaties.

During the Fur Trade Era, the trading process between First Nations and Europeans was based mainly on First Nations protocol and worldviews. This trading process influenced the negotiation process established for treaty-making between First Nations and the Crown.

The meaning and interpretation of treaty differs significantly between First Nations and the Crown as demonstrated in the First Nations oral accounts and the Crown's written texts. An examination of First Nations oral accounts and the Crown's written texts of treaty provides the different interpretations regarding the use of the Pipestem ceremony by First Nations during treaty negotiations. The review concludes with the rights and responsibilities of Canadian citizens in relation to the treaties.

LEARNING OBJECTIVES

Students will:

- Review that First Nations people occupied their own territories in North America long before the arrival of the Europeans.
- Recall the four Nations in Saskatchewan and the eight languages/dialects within these Nations.
- Review that First Nations were sovereign Nations with political, economic and social systems, and spiritual perspectives prior to European contact.
- Review the fur trade negotiation process established between First Nations and the Hudson's Bay Company during the Fur Trade Era.
- Review the different interpretations of treaty from First Nations oral accounts and the Crown's written documents.

- Review the importance of the use of oral tradition in the interpretation of treaties and treaty promises.
- Review the different interpretations that First Nations and the Crown had regarding the meaning of the Pipestem ceremony during the treaty-making process.
- Review that First Nations and the Crown made treaties prior to treaty-making with each other.
- Review the meanings of *contract* and *covenant* as they are used to relate to treaty agreements made between First Nations and the Crown.
- Review that First Nations believed they were entering into Nation to Nation treaty agreements with the Crown.
- Review the two different views of “the Crown” held by First Nations and the Canadian Government.
- Review that the treaties in present-day Ontario and in the Maritime provinces were made prior to the existence of Canada; and most treaties in the west were made after Canadian Confederation in 1867.

EXPECTED DURATION OF UNIT

One hour.

ACTIVITIES

1. Display the map titled “The First Nations” (Appendix 7-5) and explain that the map illustrates the diversity of First Nations people who lived on this continent prior to European contact. The continent was not divided up into any political boundaries and First Nations people were free to live wherever they wished within their own territories.
2. Review the terms *nation* and *sovereignty* from “Nation and Sovereignty” (Appendix 7-7A and 7-7B) and discuss First Nations sovereignty with the class.
3. Review “First Nations in Saskatchewan” (Appendix 7-9) and the language/dialect groups represented in Saskatchewan in “Chart – Nations and Language/Dialects of Saskatchewan – Today” (Appendix 7-10A) and locate First Nations language/dialect groups on the map “Language/Dialect Groups in Saskatchewan – Today” (Appendix 7-10B).

Mention that today, many First Nations people live in urban centres like Regina, Saskatoon, Prince Albert and North Battleford.

4. Review the terms *contract* and *covenant* and the definitions for each term taken from *The Canadian Oxford Dictionary*, 1998.

Contract: is defined as “a written or spoken agreement between two or more parties, intended to be enforceable by law, a document recording this.”

Covenant: is defined as “an agreement between God and a person or nation.”

Teacher Note: Explain to students that First Nations view/viewed the treaty agreements as covenants and the Crown (Government of Canada) view/viewed the treaties as contracts. More information about contracts and covenants can be located in “The Meaning of Contract and Covenant as They Relate to Treaties” (Appendix 7-21).

Explore the following questions with your students:

- a) How many of you have ever made an important contract with someone else or yourself? (e.g. A student contract to do x and y in social studies, in exchange for a certain grade or privilege.)
 - b) Did you follow through with the contracts you made? If so, what made you do so? If not, why?
 - c) Why do people choose to enter contracts?
 - d) Why do people make covenants?
 - e) Name some examples of covenants that would be made by individuals or groups of people (e.g. vows made by ordained priests/ministers of the Roman Catholic, Orthodox or Anglican churches).
 - f) Are there similarities and differences between contracts and covenants? If so, what are they?
5. Show the video – *As Long as the Sun Shines* – to review the students’ current knowledge of treaties and ask the students to answer the questions in “*As Long as the Sun Shines* – Student Questions” (Appendix 8-13).

Teacher Note: Activities 6 to 11 can be reviewed using co-operative learning groups. Divide the class into six groups and assign one activity to each group. Each group will complete a review on the topic assigned and make a presentation to the class.

6. Distribute the handout “The Fur Trade” (Appendix 8-1A to 8-1E) and review the information with the students. Have them answer the questions in “Fur Trade – Student Questions” (Appendix 8-1F).

7. Have students review “The Meaning of the Pipestem in Treaty-Making” by Late Elder Jim Ka-Nipitehtew (Appendix 8-4A and 8-4B) and answer the questions in “The Meaning of the Pipestem in Treaty-Making – Student Questions” (Appendix 8-4C).
8. Have students review “Treaty Promises Given at Treaty Six as Recounted by Alexander Morris” (Appendix 8-5A and 8-5B) and “Treaty Promises Given at Treaty Six as Recounted by the Late Elder Jim Ka-Nipitehtew” (Appendix 8-6A and 8-6B) and answer the questions in “Treaty Promises – Student Handout” (Appendix 8-7).
9. Have students review the “*Delgamuukw* Case” (Appendix 8-8A) and answer the questions in “*Delgamuukw* Case – Student Questions” (Appendix 8-8B).
10. Give the students the handout “What Do First Nations Mean by ‘The Crown’?” (Appendix 7-13A and 7-13B) and “What Does the Canadian Government Mean by ‘The Crown’?” (Appendix 7-14A and 7-14B). Discuss the differences in these two perspectives.
11. Review the terms *citizen* and *citizenship* with the students and have them read “Citizenship” (Appendix 8-9A and 8-9B) and review the questions in “Citizenship – Student Questions” (Appendix 8-9C).

TOPIC ONE:
**FIRST NATIONS AND BRITISH (WESTERN)
HISTORICAL WORLDVIEWS**

CONCEPT

Worldview is a philosophy or view of life that shapes how a society interacts and responds to the world around it. This worldview influences, shapes and interprets what people experience and provides society with a sense of vision for the future. First Nations people use oral tradition to pass on their history and societal worldviews from generation to generation.

LEARNING OBJECTIVES

Students will:

- Recognize that each student has his/her own personal worldview that is based on his/her values, beliefs, traditions and customs.
- Further their understanding about First Nations and British (Western) historical worldviews.
- Compare and contrast First Nations and British (Western) historical worldviews.
- Further their understanding of the First Nations concept of sharing the land compared to the concept of land ownership held by European cultures.
- Understand why the preservation of the land is important to First Nations people.
- Appreciate that First Nations people have/had a spiritual relationship with the land.
- Understand that First Nations people believe/believed that the land was given to them by the Creator for their survival and that they only took from the land what they needed to survive.
- Appreciate that First Nations societies have/had similar traditions, customs, beliefs and values.
- Appreciate the differences between First Nations and British (Western) historical worldviews.
- Gain an understanding about how First Nations people use oral tradition to pass on their histories and worldviews from generation to generation.
- Develop an understanding of the high level of mastery and skills involved in oral tradition.

- Become aware of and acknowledge the consistency and accuracy required in oral tradition.
- Recognize that oral tradition is a consistent and accurate method of recording information.
- Practise the skills involved in the art of oral tradition.
- Recognize that all people use oral tradition to retain and maintain their family and community histories.

DURATION OF TOPIC

Two to three hours.

BACKGROUND INFORMATION

The students will develop an understanding of the First Nations and British (Western) historical worldviews. The study of First Nations worldviews will assist the students in understanding how First Nations interacted with the environment. First Nations believed that the Creator gave the land to First Nations peoples to provide them with everything that they would need to sustain their livelihood. First Nations share/shared similar worldviews based on their languages, traditions, customs, values and beliefs.

Students will come to appreciate the art of oral tradition and how it has been used and continues to be used as a tool in maintaining First Nations histories, identities and traditions. First Nations people used oral tradition to preserve and pass on their worldviews and histories from generation to generation. The students will learn that First Nations oral tradition is recognized in the recording of history as it pertains to treaties.

European cultures record their worldviews primarily through the use of the written word. An individual's culture is also passed on within the family and community in the same way as First Nations people do, through oral tradition. Europeans have used written and oral tradition for centuries to preserve their worldviews.

The students will learn that when the Europeans arrived, First Nations were introduced to an entirely different worldview, which conflicted with the First Nations worldviews. First Nations believed in sharing the land and its resources while the Europeans believed in the ownership of land.

Oral history has always been an integral part of First Nations cultures and traditions. Passing knowledge and beliefs from generation to generation serves to maintain the worldviews and traditions.

Oral tradition is a way to store knowledge and pass along this knowledge by word of mouth. Refer to “Legends and Stories: Part of an Oral History” (Appendix WV-6A and WV-6B), “Characteristics and Protocol of Oral Tradition” (Appendix WV-8A) and “Key Concepts of First Nations Oral Tradition” (Appendix WV-8B) for definitions and information about oral tradition and oral history.

Teacher Notes

- Detailed information is found in the *Worldview* Appendices section, “First Nations Plains Cree Historical Worldview: Oral Tradition” (Appendix WV-10A to WV-10C). You may use this as a resource and/or share the information with the students.
- “Cree, Dene, Sauteaux and Dakota/Nakoda/Lakota Historical Worldviews” (Appendix WV-5A to WV-5D-3). You may use these at your discretion. Contact the Saskatchewan Indian Cultural Centre (SICC) in Saskatoon at 244-1146 to request a speaker to present a First Nations perspective. Someone will be able to recommend names of people for you to contact. Refer to *Teacher Resources* at the end of this guide for more contact information.
- The students will learn about and apply First Nations oral tradition concepts and skills by retelling the Dene story, “Cross Eye.” This story is used throughout all Grades Seven to Twelve to create the setting conducive to practising and developing the skills of oral tradition over the years. The students will gain the skills through the retelling of the story and will be quite proficient by Grade Twelve. Storytelling is used to demonstrate to the students that oral tradition in First Nations societies is a huge responsibility and takes years of training.

ACTIVITIES

1. Introduce the concept of worldview.
 - a) Write the word *worldview* on the board and discuss its meaning. Hand out “Worldview” (Appendix WV-1A and WV-1B) for the definition of worldview.

Every person and society has a worldview. Worldviews differ today from person to person. Many societies pass on their worldview to their children to ensure worldview continuity. As people interact and learn from one another, it is not uncommon for them to acquire the beliefs of other worldviews. Worldviews evolve as people and societies evolve.

b) Debrief the group discussion.

Lead the discussion around the concept of worldview. Ask students what the term *worldview* means? Students may describe and identify characteristics, or provide specific or general examples of their own worldview, in order to obtain the concept of worldview. Have students write their ideas on chart paper or on the board.

c) Summarize the exercise.

Explain that all people have views of their place within the world, ideas about human relationships, and an understanding of their connection to and relationship with the land. This worldview is generally obtained from the society that a person identifies with.

2. Have students read “Kikawinawaskiy – Our Mother Earth: Cree” (Appendix WV-2A to WV-2C) and answer the questions in “Kikawinawaskiy – Our Mother Earth: Cree – Student Questions” (Appendix WV-2D).
3. Hand out “First Nations Traditional Teachings and Beliefs” (Appendix WV-3A to WV-3D). Discuss the information with the students and have them answer the questions in “Traditional Teachings and Beliefs – Student Questions” (Appendix WV-3E).
4. Have students read and discuss the handout “First Nations and British (Western) Historical Worldviews” (Appendix WV-4A and WV-4B). Explain to students that these were the worldviews of the First Nations and British prior to and during treaty negotiations and the signing of treaties. Ask the students to answer the questions in “First Nations and British (Western) Historical Worldviews – Student Questions” (Appendix WV-4C). See “First Nations and British (Western) Historical Worldviews – Teacher Answer Sheet” (Appendix WV-4D and WV-4E).

Teacher Note: Explain to the students that these worldviews indicate how the Crown and First Nations viewed the world in the 1800s. The students need to know that today some Euro-Canadians and First Nations have adopted many aspects of each worldview.

5. Jigsaw Activity: Divide the students into four groups, assign each group one of the First Nations worldviews (Cree, Dene, Saulteaux and Očeti šakowiŋ [Dakōta, Naḱoda, Lakōta]) (Appendix WV-5A to WV-5D-3), and have students summarize the information and present it to the class.

6. As an introduction to oral tradition, give students the handout “Legends and Stories: Part of an Oral History” (Appendix WV-6A and WV-6B). Let the students know that you are going to tell them a Dene story, “Cross Eye” (*Worldviews* WV-7A to WV-7D), and that they are to listen very carefully, because they will be asked to retell it later. Inform the students that they cannot write anything down.
 - a) After you share the story with the class, ask the students to quietly reflect and recall the story on their own.
 - b) Ask the students to get into groups of two and share the story with each other. The students must follow these rules for this activity:
 - i) The story must not be changed in any way.
 - ii) The story cannot be recorded.
 - iii) The sharing and recalling of the story should be a team effort.
 - iv) Additional details cannot be created to fill in missing parts of the story.
 - v) You can only repeat what you heard in the story.
 - c) Each pair retells the story to another pair. They have 10-20 minutes for this exercise.
 - i) Each pair shares in the telling of the story. The two students in the pair can help one another. They retell the story until the entire story is complete.
 - ii) The pair completes the exercise by discussing the purpose of the story. Give students “Cross Eye Lessons” (Appendix WV-7E).
 - d) Debrief the exercise by asking the students the following questions:
 - i) What did you experience as you practised the oral tradition? (Sample answers: Students may talk about their feelings, ability to remember the story and ability to retell the story.)
 - ii) What difficulties did you have? (Sample answers: Did not remember something, did not try to make up the details, acknowledged missed details.)
 - iii) What do you know about oral tradition? What skills are required? (Sample answers: Skill level, oral ability, capacity of memory, level of mastery.)
 - iv) How many times would you need to hear a story to retell it with accuracy and consistency?

- e) Summarize the practice of oral tradition, focussing on the key concepts found in “Characteristics and Protocol of Oral Tradition” (Appendix WV-8A) and “Key Concepts of First Nations Oral Tradition” (Appendix WV-8B).
6. Give students the handout “First Nations Oral Tradition” (Appendix WV-9A and WV-9B). Discuss the information with the students and have them answer the following questions in their notebooks:
- a) Explain why the Elders agreed to share information about First Nations oral tradition.
 - b) Explain why Elders are cautious when they share historical information based on oral tradition.
 - c) Why do only a few people accept the commitment to become oral historians?

ASSESSMENT AND EVALUATION

1. Assess students’ responses for questions on “First Nations Traditional Teachings and Beliefs” and “Kikawinawaskiy – Our Mother Earth: Cree.”
2. Observe students’ participation during the discussions about their personal worldviews and how these worldviews are similar or different from First Nations worldviews.
3. Record students’ responses to the First Nations and British (Western) historical worldviews in Activity 4.
4. Assess students’ understanding of oral tradition and oral history through their responses to questions in Activity 6 d).
5. Assess students’ abilities to remember story details in the group activity using the Dene story, “Cross Eye.”
6. Assess students’ summaries of the key concepts found in “Characteristics and Protocol of Oral Tradition.”

TOPIC TWO: PRE-CONFEDERATION TREATIES

CONCEPT

Treaties were not a foreign concept to either First Nations or the Crown prior to contact with one another. Pre-Confederation treaties made between the Crown and First Nations set a precedent for the Numbered Treaties.

LEARNING OBJECTIVES

Students will:

- Recognize that the Hudson's Bay Company had access to a vast territory they called Rupert's Land by viewing the map of Rupert's land and North America.
- Use a map to review historical treaty boundaries in Canada.
- Locate a few of the pre-Confederation treaties on a map of Canada.
- Discover why Peace and Friendship Treaties were made in what is now the Maritimes.
- Discover why the Robinson Treaties were made.
- Discover why the Selkirk Treaty of 1817 was made and learn of the parties involved.
- Explain how pre-Confederation treaties provided a precedent for the Numbered Treaties.

EXPECTED DURATION OF TOPIC

One to two hours.

BACKGROUND INFORMATION

When Europeans arrived in North America, First Nations had established diplomatic processes and had already made continental treaties. Treaties between First Nations were for the purposes of trade, peace, neutrality, alliances, the use of territories, resources and protection. All these interactions were conducted orally, and the Nations involved had different languages and dialects. Elaborate systems were adopted to record and uphold these treaties such as oral traditions, ceremonies, protocols, customs and laws. These protocols were maintained to ensure that friendly and peaceful relations prevailed.

Europeans also had a history of treaty-making. As the political power of the Church dwindled and feudal aristocratic hierarchies fell apart in Europe, the leaders of the emerging nation states struggled for survival and trade by making alliances among themselves. These treaties allowed them to secure their independence and sovereignty from one another and the Church.

First Nations and the Crown had experience negotiating treaties before they negotiated with each other. The treaties made between the Crown and First Nations can be divided into two categories: Pre-Confederation Treaties and Numbered Treaties.

For the purposes of this unit, the focus will be on a few pre-Confederation treaties. Pre-Confederation treaties were made prior to 1867, the date of the Confederation of Canada. These early treaties mostly dealt with First Nations in what are now southern Ontario, Quebec and the Maritime provinces. The parties to these treaties were the Crown and First Nations. Most pre-Confederation treaties were Peace and Friendship Treaties. It was the *Royal Proclamation of 1763* that initiated a change in treaty processes and terms.

ACTIVITIES

1. Make an overhead of the map “Rupert’s Land and North America” (Appendix 9-1) to demonstrate to students the area the Hudson’s Bay Company had access to and explain that First Nations people were not consulted nor did they give permission for this area to be sold to the Crown. First Nations people were not aware of the amount of land being transferred to the Crown. This resulted in conflict between the Crown and the First Nations at the time of treaty-making.
2. Show students the “Map – Location of Historical Treaty Boundaries in Canada” (Appendix 7-16). Review where the “Peace and Friendship Treaties” and the “Robinson Treaties” are. Tell students that the “Peace and Friendship Treaties” were the first to be negotiated between First Nations and the Crown in what is now Canada.
3. Explain to the students that for the purposes of this unit, only a few pre-Confederation treaties will be studied to show that these treaties influenced the treaty-making process adopted in the Numbered Treaties in what is now Saskatchewan. Arrange students into three groups and assign the following research projects and have each group report their finding to the class:
 - a) Have group one research why the Peace and Friendship Treaties were made and who the parties to these treaties were.
 - b) Have group two research why the Robinson Treaties were made and who the parties to these treaties were.
 - c) Have group three research why the Selkirk Treaty of 1817 was made and who the parties to this treaty were.

Teacher Note: The following books are suggested readings for this activity:

- *Bounty and Benevolence: A History of Saskatchewan Treaties*, pp. 21-44
 - *Knots in a String: An Introduction to Native Studies in Canada*, pp. 157-162
 - *Statement of Treaty Issues: Treaties as a Bridge to the Future*, pp. 17-19. Also at www.otc.ca
 - *The Treaties of Canada with the Indians of Manitoba and the North West Territories*, pp. 9-24. Also at www.canadiana.org
 - *Royal Commission on Aboriginal Peoples – Volume One: Looking Forward, Looking Back*, pp. 119-132. Also at www.ainc-inac.gc.ca or www.bloorstreet.com/300block/aborcan.htm
 - Other recent Canadian history books may have useful information. These may be found in your school library and public libraries.
4. Have students write a one or two-page report comparing and contrasting the Peace and Friendship Treaties, the Robinson Treaties, and the Selkirk Treaty of 1817.
 5. Have students write a one or two-page report on the pre-Confederation treaties. Ask students to answer the following question in their report: Did the pre-Confederation treaties set a precedent for the Numbered Treaties? Explain your answer. Generate a class discussion to debrief their reports.

ASSESSMENT AND EVALUATION

1. Rating scale for assessment of oral/written reports.

**TOPIC THREE:
PRE-CONFEDERATION POLICIES AND
EVENTS LEADING TO TREATY**

CONCEPT

After Britain established itself as the dominant European nation in North America, it proceeded to expand its colonies and established several policies and processes for dealing with the First Nations people inhabiting the territories. These policies and processes guided relations between First Nations and the British colonies prior to Confederation, led to treaty-making and continue to influence the relationship between First Nations and the Government of Canada today.

LEARNING OBJECTIVES

Students will:

- Define the terms *colonization, jurisdiction, treaty, sovereignty* and *constitution*.
- Examine the significance of the *Royal Proclamation of 1763* to First Nations in relation to the treaties.
- Explore the various government policies made to gain control over First Nations people.
- Become aware of how government policies impacted on First Nations people.
- Gain an understanding that changes in the environment created hardships for First Nations societies which resulted in First Nations societies having to adapt to new realities, including treaty-making with the Crown.
- Examine why a special department was created to administer the affairs of First Nations people.
- Examine the significance of *The British North America Act of 1867* on the relationship between First Nations and Canada.
- Gain knowledge about and recognize First Nations sovereignty and self-governing status prior to entering into treaty with the Crown.
- Develop the concept of time as it is used in historical contexts by organizing and sequencing relevant historical events within an identified treaty-making timeline.
- Gain an understanding of the use of a timeline in identifying a measurable period during which events leading up to treaty occurred in order to make sense of historical events as they relate to the present contexts.

- Appreciate that First Nations people believed they would always be able to survive off the land, but with the changes in their environment they had to adapt to new realities.
- Appreciate the role First Nations beliefs had in providing guidance for dealing with an uncertain future.

EXPECTED DURATION OF TOPIC

Two to three hours.

BACKGROUND INFORMATION

The belief that First Nations laws and customs are gifts from the Creator is a common theme among all First Nations people and establishes their belief in First Nations sovereignty and inherent rights:

The Elders are emphatic in their belief that it is this very special and complete relationship with the Creator that is the source of the sovereignty that their peoples possess. It provided the framework for the political, social, educational, and cultural institutions and laws of their peoples that allowed them to survive as nations from the beginning of time to the present. In their view, it is part of the divine birthright given to their peoples by the Creator. (Cardinal and Hildebrandt, 2000, p. 11).

However, after contact with Europeans, changes began to occur and a process of colonization followed. During this period, legislation, policies and treaty-making processes occurred. Some of the legislation and policies include the *Royal Proclamation of 1763*, the formation of a special department to direct and manage the affairs of First Nations people, *The British North America Act of 1867*, as well as treaty-making.

Confederation of Canada in 1867 saw the beginning of a new era in the evolution of Indian Affairs administration in Canada. Governmental philosophy and policy between the 1830s and 1867 established the precedents for a national Indian policy, namely the *Indian Act of 1876*.

ACTIVITIES

1. Write the following terms on the chalkboard: *colonization*, *jurisdiction*, *treaty*, *sovereignty* and *constitution*. Have students find the definitions and write them in their notebooks:

The following definitions are taken from *The Canadian Oxford Dictionary*, 1998:

Treaty: Formally concluded and ratified agreement between states; an agreement between individuals or parties, especially for the purchase of property.

Sovereignty: The absolute and independent authority of a community, nation, etc.; the right to autonomy or self-government.

Colonization: The act or policy of colonizing; to bring settlers into a country; to make a country into a colony.

Jurisdiction: Administration of justice; legal or other authority.

Constitution: The body of fundamental principles or established precedents according to which a state or other organization is acknowledged to be governed.

Discuss the definitions with the students to ensure that they understand the meaning of the words. Inform the students that these terms are often associated with First Nations people. They will encounter these terms in articles, media stories or in research they conduct on First Nations people and issues.

2. Have students read “Creation of a Special Indian Department” (Appendix 9-2A and 9-2B) and answer the questions in “Creation of a Special Indian Department – Student Questions” (Appendix 9-2C).
3. Have students read “The *Royal Proclamation of 1763*” (Appendix 9-4A to 9-4E) and ask them to answer the questions in “*Royal Proclamation of 1763* – Student Questions” (Appendix 9-4F).
4. Have students participate in the “The *Royal Proclamation Skit*” (Appendix 9-4G to 9-4I).
5. Have students read “Policy and Administration of Indian Affairs, 1830-1867” (Appendix 9-3A to 9-3C) and then do the following:
 - a) Have students answer the questions in “Policy and Administration of Indian Affairs, 1830-1867 – Student Questions” (Appendix 9-3D).
 - b) Discuss why they believe these policies were made and what impact these policies have had on First Nations people.
 - c) Have students circle all terminology used in the handout that could be viewed as inappropriate labelling of people.

- d) In a class discussion, have students identify appropriate ethnic terminology (e.g. use First Nations rather than Indian or Native, use Euro-Canadian rather than White).

Teacher Note: In some instances, the term “Indian” cannot be replaced with “First Nation.” For example, the *Indian Act*, the Department of Indian Affairs, and legal definitions in the *Indian Act* for “registered Indian,” “Status Indian,” etc. For additional information, see Grade Seven unit, Topic One.

6. Explain to students that *The British North America Act of 1867* changed the Nation to Nation relationship between the Crown and First Nations. Have students read “The Effects of *The British North America Act of 1867* on First Nations Sovereignty” (Appendix 9-5A and 9-5B) and answer the questions in “The Effects of *The British North America Act of 1867* on First Nations Sovereignty – Student Questions” (Appendix 9-5C).
7. Explore the idea of moving from Europe to North America with the intention of creating a new life. Provide the students with the information on “The Newcomers” (Appendix 9-6A), then discuss the questions in “The Newcomers – Student Questions” (Appendix 9-6B) with the class.
8. Tell the students that First Nations people had/have a special relationship with the Creator. They believe that this relationship is their source of sovereignty based on the “sacred gifts” the Creator gave them. Have students read “The Peoples’ Sacred Gifts” (Appendix 9-7A to 9-7C) and discuss the questions in “The Peoples’ Sacred Gifts – Student Questions” (Appendix 9-7D) with the class.
9. Explore the events leading to the formation of Canada. Have the students read “The Formation of Canada and Events Leading Up to the Numbered Treaties” (Appendix 9-8A to 9-8F) and have them answer the questions in “The Formation of Canada and Events Leading Up to The Numbered Treaties – Student Questions” (Appendix 9-8G).
10. Using the handout “The Formation of Canada and Events Leading Up to the Numbered Treaties” (Appendix 9-8A to 9-8F), have students create a timeline using the information from the student reading.

Teacher Note: A “Timeline of Events” (Appendix 9-9) can be used as a poster in the classroom before or after the timeline activity.

ASSESSMENT AND EVALUATION

1. Assess students’ oral and/or written responses to questions assigned in Activities 2, 3, 5, 6, 7 and 8.
2. Use a checklist for student participation in the *Royal Proclamation* skit.
3. Assess the students’ timelines recording the events leading up to the treaties.

TOPIC FOUR:
THE MOTIVATION AND PROCESS FOR TREATY-MAKING

CONCEPT

Treaties established the relationship between the Government of Canada and First Nations people. The Crown and First Nations were motivated to enter into treaties with each other for different reasons. The purpose for treaty-making in the west was influenced by events occurring in Europe and in the United States.

LEARNING OBJECTIVES

Students will:

- Gain an understanding that the events occurring in Europe and the United States motivated the Crown and First Nations in the west to enter into treaty.
- Gain an understanding that there were many reasons for treaty-making between First Nations and the Crown.
- Become aware of and gain an understanding of the significance of treaty-making between First Nations and the Crown.
- List reasons why the Cree, Dene, Nakoda and Saulteaux First Nations entered into treaty with the Crown.
- Gain an understanding that most First Nations societies reached a general agreement that treaties were necessary.
- Recognize that First Nations viewed treaties as agreements that recognized the Nation to Nation relationship between both parties.
- List reasons why the Crown did not enter into treaty with the Dakota and Lakota First Nations.
- Appreciate the reasons the Crown and First Nations had for entering into treaty.

EXPECTED DURATION OF TOPIC

Two hours.

BACKGROUND INFORMATION

Following the *Royal Proclamation of 1763*, the motivation for treaty-making that emerged was the Crown's need to open land for settlement. There were other reasons the Crown wanted to engage in the treaty-making process. One reason was the desire to avoid wars such as those fought in the United States. Another reason was the desire to build a railway that would connect the east to the west in what is now Canada.

First Nations also realized they would have to engage in the treaty-making process for many reasons. One reason for wanting to enter into treaty was they wanted to avoid the wars happening in the United States between the Native Americans and the Government. These events clearly indicated that settlement was foreseeable and war was to be avoided at all costs. Many First Nations leaders also believed that the treaties would assist them in adapting to a new way of life because of the disappearance of the buffalo in the south and the increasing depletion of game in the north.

ACTIVITIES

1. Have students break into groups and review the events that were occurring in Europe and the United States by having them read the handout "European and American Influence in the Creation of Canada" (Appendix 9-10A to 9-10C). Discuss the information in groups and answer the questions in "European and American Influence in the Creation of Canada – Student Questions" (Appendix 9-10D).
2. Give students the handout "Treaties in Canada" (Appendix 9-11A and 9-11B) to explain why the Crown entered into treaty with the Cree, Dene, Sauteaux and Nakoda.

Have students list as many reasons as they can why First Nations and the Crown entered into treaties with each other.

Teacher Note: To review the Numbered Treaties make an overhead of "The Numbered Treaties in Canada" (Appendix 9-12) and display "Map – Location of Historical Treaty Boundaries in Canada" (Appendix 7-16).

3. Provide students with the handout "History of the Dakota and Lakota Treaty Relationship in Canada" (Appendix 9-13A to 9-13C). Have students discuss and list as many reasons as they can about why the Crown did not enter into treaty with the Dakota and Lakota First Nations in Canada.

ASSESSMENT AND EVALUATION

1. Check students' reports and responses to the questions assigned in Activity 1.
2. Students' notes and lists in Activities 2 and 3.

TOPIC FIVE:
TREATY FACTS AND MISCONCEPTIONS

CONCEPT

It is important to learn the facts about treaties made between First Nations and the Government of Canada to address some misconceptions citizens of Saskatchewan and Canada may have about them.

LEARNING OBJECTIVES

Students will:

- Gain an understanding that there is a lack of understanding and misconceptions that various Saskatchewan and Canadian citizens have about treaties and the agreements made in treaties between First Nations and the Crown.
- Discuss and analyze five statements about treaties and decide whether the statements are misconceptions or facts.
- Provide reasons indicating why each statement is a misconception or fact.
- Gain an understanding that before accepting any form of change in how a person views something or someone, one usually experiences resistance at the onset.
- Recognize that there may be some resistance in changing one's view about First Nations people and the treaties.
- Gain an understanding that the negative view some citizens of Saskatchewan and Canada have about First Nations people may change to viewing First Nations people in a more positive way through learning the facts about the treaties.
- Appreciate that generalizations made about specific groups of people who are different than the dominant society need to be approached with open-minded skepticism.
- Appreciate that concerns facing Canadian society today are rooted in the history of Canada, and are a result of decisions made at the time of treaty-making.

EXPECTED DURATION OF TOPIC

One hour.

BACKGROUND INFORMATION

First Nations viewed treaties as Nation to Nation agreements representing all people in Canada. They were made to be mutually beneficial for all and to establish a relationship between First Nations and the Crown. Therefore, it is not only important but critical that all people in Canada and Saskatchewan are made aware of the facts and misconceptions that people have about the treaties.

At the present time, many people recognize that there have been historical misunderstandings about the treaties. An opportunity to learn about and understand the treaty facts and misconceptions will allow for a better relationship among all Canadians. This relationship will promote mutual respect and a better tomorrow.

ACTIVITIES

1. Using the questions below, introduce the topic asking students to give some examples of misconceptions about treaties that Canadians may have and how these misconceptions promote negative attitudes and behaviours toward First Nations people. Have students explore some misconceptions that may occur when a person lacks knowledge of treaties. Ask the following questions:
 - a) What are some misconceptions people may have about treaties and the treaty-making process? (Sample responses: Only First Nations benefited from treaty; First Nations get everything free.)
 - b) Why would individuals have misconceptions about treaties? (Sample response: Lack of knowledge about the treaty negotiations and the benefits of treaty.)
 - c) Why is it important to learn the facts about treaties?
2. Provide students with the handout “Treaty Facts and Misconceptions” (Appendix 9-14A). Students must decide if each statement is a fact or a misconception and provide valid reasons for their answers. The teacher can use the Teacher Answer Key (Appendix 9-14B and 9-14C) to validate, confirm or correct student responses during the activities.

In small groups of three or four, have students discuss each statement until the group obtains a consensus as to whether the statement is a fact or a misconception. Have one student in each group record the responses and present to the class.

3. Discuss the concept of “change” with students and explain that people may be resistant to changing their view regarding First Nations as they examine new information about treaties. Explain that this is normal and that it may take further discussion and/or research for the change to occur. You may wish to review the concept of “worldview” here to address how different cultures have different perceptions about First Nations people. Everyone needs to understand that generalizations made about a society that is different than the dominant society need to be approached with open-minded skepticism.
4. Use a Talking Circle to have students answer the following question: How does learning about the treaties assist in promoting positive relations between First Nations and other Canadians?

ASSESSMENT AND EVALUATION

1. Assess students’ responses to Activity 2.
2. Assess students’ discussions on change in Activity 3.

**GRADE NINE
LIST OF APPENDICES**

Note: The following appendices are used in the Grade Eight Unit Review. They can be retrieved from the Grade Seven and Eight units.

Appendices for Grade Eight Unit Review

- | | |
|-----------------------------|--|
| 1. APPENDIX 7-5 | Map – The First Nations |
| 2. APPENDIX 7-7A and 7-7B | Nation and Sovereignty |
| 3. APPENDIX 7-9 | First Nations in Saskatchewan |
| 4. APPENDIX 7-10A | Chart – Nations and Languages/Dialects of Saskatchewan – Today |
| 5. APPENDIX 7-10B | Map – Language/Dialect Groups in Saskatchewan – Today |
| 6. APPENDIX 7-13A and 7-13B | What Do First Nations Mean by “The Crown”? |
| 7. APPENDIX 7-14A and 7-14B | What Does the Canadian Government Mean by “The Crown”? |
| 8. APPENDIX 7-21 | The Meaning of Contract and Covenant as They Relate to Treaties |
| 9. APPENDIX 8-1A to 8-1E | The Fur Trade – Student Handout |
| 10. APPENDIX 8-1F | Fur Trade – Student Questions |
| 11. APPENDIX 8-1G | Fur Trade – Teacher Answer Sheet |
| 12. APPENDIX 8-4A and 8-4B | The Meaning of the Pipestem in Treaty-Making |
| 13. APPENDIX 8-4C | The Meaning of Pipestem in Treaty-Making – Student Questions |
| 14. APPENDIX 8-5A and 8-5B | Treaty Promises Given at Treaty Six as Recounted by Alexander Morris |
| 15. APPENDIX 8-6A and 8-6B | Treaty Promises Given at Treaty Six as Recounted by the Late Elder Jim Ka-Nipitehtew |
| 16. APPENDIX 8-7 | Treaty Promises – Student Handout |

17. APPENDIX 8-8A	<i>Delgamuukw</i> Case
18. APPENDIX 8-8B	<i>Delgamuukw</i> Case – Student Questions
19. APPENDIX 8-9A and 8-9B	Citizenship
20. APPENDIX 8-9C	Citizenship – Student Questions
21. APPENDIX 8-13	<i>As Long as the Sun Shines</i> (Video) – Student Questions

First Nations and British (Western) Historical Worldviews

All appendices dealing with First Nations and British (Western) Historical Worldviews will be required for Topic One. Locate these appendices in the *Worldview* Appendices section.

Appendices for Grade Nine

1. APPENDIX 9-1 Map – Rupert’s Land and North America
2. APPENDIX 9-2A and 9-2B Creation of a Special Indian Department
3. APPENDIX 9-2C Creation of a Special Indian Department – Student Questions
4. APPENDIX 9-3A to 9-3C Policy and Administration of Indian Affairs, 1830-1867
5. APPENDIX 9-3D Policy and Administration of Indian Affairs, 1830-1867 – Student Questions
6. APPENDIX 9-4A to 9-4E *The Royal Proclamation of 1763*
7. APPENDIX 9-4F *The Royal Proclamation of 1763* – Student Questions
8. APPENDIX 9-4G to 9-4I *The Royal Proclamation Skit*
9. APPENDIX 9-5A and 9-5B *The Effects of The British North America Act of 1867 on First Nations Sovereignty*
10. APPENDIX 9-5C *The Effects of The British North America Act of 1867 on First Nations Sovereignty* – Student Questions
11. APPENDIX 9-6A The Newcomers
12. APPENDIX 9-6B The Newcomers – Student Questions
13. APPENDIX 9-6C The Newcomers – Teacher Answer Sheet
14. APPENDIX 9-7A to 9-7C *The Peoples’ Sacred Gifts*
15. APPENDIX 9-7D *The Peoples’ Sacred Gifts* – Student Questions
16. APPENDIX 9-7E *The Peoples’ Sacred Gifts* – Teacher Answer Sheet
17. APPENDIX 9-8A to 9-8F *The Formation of Canada and Events Leading Up to the Numbered Treaties*
18. APPENDIX 9-8G *The Formation of Canada and Events Leading Up to the Numbered Treaties* – Student Questions

19. APPENDIX 9-8H	The Formation of Canada and Events Leading Up to the Numbered Treaties – Teacher Answer Sheet
20. APPENDIX 9-9	Timeline of Events
21. APPENDIX 9-10A to 9-10C	European and American Influence in the Creation of Canada
22. APPENDIX 9-10D	European and American Influence in the Creation of Canada – Student Questions
23. APPENDIX 9-11A and 9-11B	Treaties in Canada
24. APPENDIX 9-12	The Numbered Treaties in Canada
25. APPENDIX 9-13A to 9-13C	History of the Dakōta and Lakōta Treaty Relationship in Canada
26. APPENDIX 9-14A	Treaty Facts and Misconceptions
27. APPENDIX 9-14B and 9-14C	Treaty Facts and Misconceptions – Teacher Answer Key

Note: The following appendices are also used in the Grade Nine Unit. They can be retrieved from the Grade Seven and Eight units.

Grade 7

1. APPENDIX 7-16	Map – Location of Historical Treaty Boundaries in Canada
2. APPENDIX 8-14	The Facts: What is Oral History?

APPENDIX 9-1

Map – Rupert’s Land and North America

Locate this map in the *Resources for Units* section.

APPENDIX 9-2A

Creation of a Special Indian Department

(Adapted and reprinted with permission from Treaties and Historical Research Centre, *The Historical Development of the Indian Act*. Ottawa: Indian and Northern Affairs Canada, 1978, pp. v to vii.)

In 1755 an Indian Department was created as a branch of the British military in North America. The superintendents of this department were responsible for obtaining First Nations allegiance to the British in the war against France and later against American troops. It was also responsible for sustaining good relations with First Nations.

During the subsequent years prior to Confederation, responsibility for administering this department changed several times. The culmination of the Seven Years' War between Britain and France resulted in the "Treaty of Paris," in which Britain inherited title to a variety of new territories in North America.

In order to manage these territories, King George III announced the *Royal Proclamation* on October 7, 1763. This proclamation clearly determined the governance of four newly acquired territories as well as what was declared a separate "Indian territory" whose reserve lands were to remain under British rule. Settlement could not occur on these lands and was only permitted where the Crown had legally acquired title through purchase or treaty with First Nations people.

In 1830 the Indian Department had two offices, one in Upper Canada where it was a responsibility of the Lieutenant-Governor, and the other in Lower Canada where responsibility remained with the military secretary. In 1840, Upper and Lower Canada became united and formed the Province of Canada with two regions: Canada West, which is now known as Ontario, and Canada East, which is now known as Quebec. In 1841, the two previous offices of Upper and Lower Canada were amalgamated and placed under the control of the Governor-General.

However, this control was in name only and the governor's secretary was responsible for the everyday management. In 1860, responsibility was transferred from the control of the Governor-General to the Province of Canada. The Crown's Lands Department acquired the responsibility for "Indian Matters" with a commissioner acting as the Chief Superintendent.

The British Parliament passed *The British North America Act of 1867* and created the Dominion of Canada out of the United Province of Canada, which became Quebec and Ontario, and New Brunswick and Nova Scotia. It also provided for entry of other British colonies into the new federation. It established a system of government modeled on British parliamentary practice with the British Monarch as the head of state of the new federation.

APPENDIX 9-2B

The most important sections of this Act defined the powers of the federal and provincial governments, and gave more authority to the Parliament of Canada. Section 91(24) is significant to First Nations people, since it gave the federal government jurisdiction over “Indians and lands reserved for the Indians.” This authority was granted to the federal government without consultation or input from First Nations people. The responsibility for the Indian Department was given to the Secretary of State who became Superintendent General of Indian Affairs.

In 1873, the Department of the Interior was established and a Board of Commissioners administered Indian Affairs in Manitoba, British Columbia and the North-West Territories.

In 1875, the Indian Boards were abolished and a system of superintendents and agents was established.

The Indian Department was created for many reasons, including promotion of loyalty to the Crown, protection of First Nations, to promote Christianity and to civilize First Nations people. This changed the lifestyle of First Nations people.

Confederation saw the end of an era in the evolution of Indian Affairs administration in Canada. Governmental philosophy and policy between the 1830s and 1867 established the precedents for a national Indian policy called the *Indian Act* of 1876.

In 1880, an independent Department of Indian Affairs was established.

APPENDIX 9-2C

Creation of a Special Indian Department – Student Questions

1. Why was a special department for First Nations (Indians) created in 1755?
2. How did Britain acquire title to new territories in North America?
3. How were First Nations affected by the *Royal Proclamation of 1763*?
4. Why would the Government of Canada create a special department for one particular group of people?

APPENDIX 9-3A

Policy and Administration of Indian Affairs, 1830-1867

(Source: National Archives of Canada, www.archives.ca/02/02012001/15_e.html)

A new policy originating with humanitarian groups in Britain brought drastic changes for reserve Indians. Officially sanctioned in 1830, it promoted civilization and Christianization through the use of reserved lands.

The Indians were to be relocated to these “reserves” once treaties had been negotiated with them. The bulk of their lands, thus acquired, could then be sold to settlers. The monies thus received could be used to cover the costs of administering the lands reserved for Indians and the payment of annuities. The policy resulted in the transfer of thousands of acres of land from the hands of Native peoples to settlers.

The policy envisioned Native peoples living in houses, practising agriculture, being educated and trained as well as ministered to by missionaries. Residential schools run by missionaries were established as a significant means to these ends. Annual gifts in the form of tools and implements were intended to encourage the shift from nomadic ways to settled agricultural societies.

Another important element of the policy was the subdivision of the reserve lands. Native leaders resisted this, recognizing that the promotion of the private ownership of property was contrary to their tradition of communal ownership.

By the 1840s, the goal of this program was the assimilation of Native peoples into the larger society, rendering the Indian Department and the reserved lands unnecessary. From the outset to the present day, Native peoples, determined to maintain their identity, have resisted.

With the influx of settlers and increased civil administrations in the mid-1800s, Indian policy took on more regional overtones. Everywhere policy was shaped by practical considerations, including costs of administration, the pressures of settlement, the activities of missionaries and humanitarians generally, and the responses of Native peoples themselves.

The [Mi’Kmaq] and Maliseet of the Maritimes occupied small reserves in isolated areas, removed from White influences. Agricultural initiatives were abandoned with the agricultural crisis in the 1840s and replaced by yearly grants of relief paid for by the sale of reserve land.

APPENDIX 9-3B

In the Canadas [Upper and Lower Canada], education and Christianization were used to encourage assimilation. Several treaties were signed, making large tracts of land available for settlement.

On the Prairies, with the Hudson's Bay Company still administering the western territory of Rupert's Land, few policies to encourage Indians in settled pursuits were initiated.

British Columbia was left to the management of James Douglas, a long time fur trader and governor of the colony from 1851 to 1864. Douglas negotiated fourteen treaties on Vancouver Island but in the 1860s, an assembly less sympathetic to the land rights of Native peoples encouraged settlement before Aboriginal title had been addressed. After 1860, the colonial administration denied even the existence of that title, a denial unique in British jurisdictions. After British Columbia joined Confederation in 1871, this denial became entrenched, setting the stage for over a century of efforts by Native peoples of that province to regain recognition of their land rights.

By the mid-nineteenth century, the military aspect of Indian Affairs had virtually disappeared, leaving the colonies to administer policy and fiscal decisions still developed by the Imperial government.

Seriously underfunded and understaffed, in the Canadas, the department was in a chaotic state in the 1830s and 40s. Three commissions, under John Macaulay in 1839-40, Sir Charles Bagot in 1842-44 and R.T. Pennefather, Froome Talfourd and T. Worthington in 1857, investigated and justifiably criticized Indian Affairs inefficiency. The alienation of Indian lands and the lack of cohesion in Indian policy were major concerns. The 1857 commission also examined the administrative confusion existing in the colonies that was complicated by the number of Imperial departments with responsibility for some aspect of Indian Affairs.

Despite criticisms of policy, attempts to assimilate Native peoples were reinforced and accelerated.

The 1850 Indian protection laws forbade the trespass and sale of liquor to Indians on reserves. Legislation in Lower Canada included the first legal definition of "Indian," a forerunner of the definitions of later Indian Acts, which introduced the notions of "status" or registered Indians and "non-status" Indians who were not registered. To prevent White men from obtaining access to Indian land, status was denied women marrying non-Native men. Since White women were not considered a threat to Indian lands, non-Native women married to status Indians were given status.

APPENDIX 9-3C

The 1857 *Gradual Civilization Act* recommended that reserves be moved closer to settlement to facilitate assimilation into White society. It also removed status from Indians who had become educated and entered into the White system of individual property ownership, thus becoming enfranchised. (Public Works and Government Services, Canada, 1995)

Note: The *Gradual Civilization Act* removed “Indian status” from First Nations men who met the requirements as stated within the policy, such as being literate, debt-free, and of good moral character. First Nations men who filled these requirements could apply for enfranchisement (surrender of First Nations status and acquisition of citizenship). They were then considered as capable of living and competing in the Euro-Canadian system, and of owning individual property. Colonial administrators attempted to avoid a recurrence of the earlier resistance to division of the reserves by providing land **freehold*** to any First Nation person who met the conditions for enfranchisement. The policy makers believed that the gain of active participation in Euro-Canadian society would more than compensate for the loss of “Indian status.”

***Freehold** means the complete ownership of property for an unlimited period (*The Pocket Oxford Dictionary*, 1992). Individuals who enfranchised were entitled to complete ownership of a portion of reserve land. However, since conversion of reserve land to freehold tenure required a surrender of that land to the Crown by Band members, the Band could frustrate this part of the Act by refusing permission (this only happened to one individual).

APPENDIX 9-3D

**Policy and Administration of Indian Affairs, 1830-1867
– Student Questions**

1. Describe the intentions of the 1830 policy for First Nations on reserve lands.
2. How did this policy of 1830 change in the 1840s?
3. How were the land rights of First Nations people addressed in British Columbia?
4. Describe what was introduced in the 1850 policy.
5. Describe the intentions of the 1857 *Gradual Civilization Act*.

The Royal Proclamation of 1763

Background Information

Although several treaties were negotiated between the First Nations and the French and the First Nations and the British prior to 1763, the British *Royal Proclamation of 1763* formalized the guidelines for treaty-making with First Nations in what is now Canada. The Crown and First Nations entered into treaty with each other for several reasons. The Crown primarily wanted to gain access to First Nations lands for settlement and First Nations were concerned about protecting their way of life. The treaty-making eras can be divided into three periods. The “pre-Confederation” treaties were negotiated from the time of contact between First Nations and Europeans until Confederation in 1867. They cover parts of Ontario, Quebec and the Maritime provinces. The “Numbered Treaties” were negotiated after Confederation, between 1867 and the 1920s, and cover parts of Ontario, British Columbia and the Northwest Territories as well as all of Manitoba, Saskatchewan and Alberta. Finally, the negotiation of “modern-day treaties” began in the 1970s and negotiations continue today. They cover parts of Quebec, British Columbia and the Northwest Territories. All treaties negotiated after 1763 have their roots in the *Royal Proclamation*.

The culmination of the Seven Years’ War between Britain and France resulted in the signing of the “Treaty of Paris,” in which Britain inherited title to a variety of new territories in North America. In order to manage these territories, King George III issued a “*Royal Proclamation*” on October 7, 1763. The Proclamation is described as follows:

The Proclamation is a complex legal document, with several distinct parts and numerous subdivisions, whose scope differs from provision to provision. It resists easy summary, but it serves two main purposes. The first is to articulate the basic principles governing the Crown’s relations with Indian nations. The second is to lay down the constitutions and boundaries of several new settler colonies,...

...the segmented structure of the Proclamation reflected the established practice under which Aboriginal nations were treated as distinct entities, with internal constitutions and laws differing from those of the settler colonies and holding particular relations with the Crown through local representatives (Royal Commission on Aboriginal Peoples, 1996, Vol. 1, pp. 116-17).

APPENDIX 9-4B

The Proclamation stipulated that settlement could not occur on Indian lands and was only permitted where the Crown had legally acquired title through purchase or treaty with First Nations people. It is under these guidelines that several pre-Confederation treaties were negotiated with First Nations in Eastern Canada. After Confederation in 1867,

...the Canadian authorities acquired legislative independence through *The British North America Act*. In 1869, they introduced a policy respecting the acquisition of lands held by native peoples in territory transferred to Canada through the purchase of the Hudson's Bay Company's interests in Rupert's Land. The core of this policy is contained in an Order-in-Council addressed to the British sovereign by Parliament in 1870: "...upon the transference of the territories in question to the Canadian government, the claims of the Indian tribes to compensation for land required for the purposes of settlement will be considered and settled in conformity with the equitable principles which have uniformly governed the British Crown in its dealings with the aboriginals" (Statutes Order 1870:264). It is a statement that confirms, albeit in different terms, the view of a tangible pre-existing aboriginal interest, implied by the *Royal Proclamation of 1763*. (Asch, M., 1993, p. 58)

Although it did not specifically apply to the West, the *Royal Proclamation* established a precedent that only the Crown could negotiate for land from First Nations people and the precedent was followed in treaty-making on the Prairies in the late 1800s and early 1900s. That precedent is still being applied today in relations between First Nations and Canada. Professor Anthony J. Hall, University of Lethbridge, describes the process as follows:

Except for a few treaties on Vancouver Island, British Columbia entered Confederation in 1871 outside the legal heritage of the *Royal Proclamation of 1763*. Since the late nineteenth century, First Nations activists in BC repeatedly argued that the provincial government was violating Crown law in opening the province for non-aboriginal exploitation and ownership without any treaties with the indigenous peoples. Finally, in 1973, some members of the Supreme Court of Canada agreed with this position in an ambivalent ruling to a legal case brought forward by the Nisga'a [*Calder v Attorney-General of British Columbia* (1973), 34 D.L.R. (3d) 145 (S.C.C.)] The result was that in 1973 the cycle of treaty making going back to the *Royal Proclamation* was extended to several regions, including Canada's western-most province.

APPENDIX 9-4C

The first of these modern-day treaties was a tripartite agreement in 1975 between the governments of Canada and Quebec as well as the Cree and Inuit east of James and Hudson's Bays. In 1983 the Inuvialuit made a similar deal, which became the model for several other agreements in the western Arctic and Yukon. In 1999 Nunavut was established after the federal government and the Inuit of the eastern Arctic arrived at a complex set of compromises about how the terms of the *Royal Proclamation* should be applied in that vast, sparsely settled part of Canada. The previous year a tripartite agreement with Nisga'a was formalized... (Reprinted with permission from "Foreword", p.9, *The World is Our Witness* by Tom Molloy, published 2001, Fifth House Ltd. Foreword copyright Anthony Hall.)

The various treaties created political, economic and social relationships between the First Nations and the Crown. These treaty relationships provided the foundation for the formation of Canada in its early years and continue to influence the development of Canada today.

Additional Information on the *Royal Proclamation of 1763*

(Reprinted with permission from Price, R., *Legacy: Indian Treaty Relationships*, Edmonton: Plains Publishing, pp. 6-8.)

The territories acquired by the British under the Treaty of Paris were set down in the *Royal Proclamation of 1763*.

This proclamation followed an Indian uprising against the British, led by Chief Pontiac of the Ottawa nation.

Although Pontiac and his allies lost their war with Britain, the Indians took the position that they continued to hold the land which they occupied. The *Royal Proclamation* established that legal right. It also set down guidelines dealing with Indian treaty negotiations.

The *Royal Proclamation* guaranteed:

1. Indian hunting grounds would be preserved (until treaties were signed).
2. Indian peoples would be protected against fraud by private individuals.
3. The British Monarch held exclusive right to enter into negotiations with Indian peoples.
4. Treaty negotiations between the British Monarch and Indian peoples would be conducted at public assemblies.
5. Indian treaties would be the result of the British Monarch negotiating and purchasing Indian hunting grounds from the Indian peoples.

APPENDIX 9-4D

The Royal Proclamation of 1763

And whereas it is just and reasonable, and essential to our interests, and the security of our Colonies, that the several Nations or Tribes of Indians with whom We are connected, and who live under our protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories as, not having been ceded to or purchased by Us, are reserved to them or any of them, as their Hunting Grounds...

...And whereas Great frauds and Abuses have been committed in purchasing Lands of the Indians, to the Great Prejudice of our Interests and to the Great Dissatisfaction of the said Indians...

...We do, with the Advice of our Privy Council, strictly enjoin and require, that no private Person do presume to make any purchase from the said Indians of any Lands reserved to the said Indians, within those parts of our Colonies where, We have thought proper to allow settlement; but that, if at any Time any of the said Indians should be inclined to dispose of the said Lands, the same shall be Purchased only for Us, in our Name, at some public Meeting or Assembly of the said Indians...

These principles formed the basis of the British, and later the Canadian Government's, legal requirements for Indian treaties. In effect, the *Royal Proclamation* places a legal obligation on the government when it enters into treaty negotiations with the Indian peoples.

From an Indian perspective, the document is significant because it recognizes Indian nations as nations, in the wording: "...the several Nations or Tribes...with whom we are connected."

A recent Supreme Court of Canada decision gives some support to this Indian interpretation:

...we can conclude from the historical documents that both Great Britain and France felt that the Indian nations had sufficient independence and played a large enough role in North America for it to be good policy to maintain relations with them very close to those maintained between sovereign nations.

APPENDIX 9-4E

The Supreme Court of Canada also recognizes Indian treaties as being unique forms of treaties. It has stated:

...what characterizes a treaty is intention to create obligations, the presence of mutually-binding obligations and a certain measure of (seriousness).

There were a number of Indian treaties signed in Canada between 1763 and 1867. These early treaties primarily dealt with Indian peoples in southern Ontario, Quebec and the Maritime provinces, and were negotiated by the British government.

Treaty negotiations between the Government of Canada and the Indian tribes began after Confederation...

Negotiations eventually included all of the present-day prairie provinces, British Columbia and the Northwest Territories...

Over a period of years, the government regarded treaties with the Indian peoples as primarily land surrender agreements. Indian peoples, on the other hand, viewed the treaties as the foundation of rights, relationships and responsibilities.

APPENDIX 9-4F

The Royal Proclamation of 1763 – Student Questions

1. What legal right did the *Royal Proclamation* establish for First Nations?
2. What guarantees did the *Royal Proclamation* set? List them.
3. Identify the statement in the *Royal Proclamation* that refers to the disposition of “Indian lands.”
4. Why would the British Crown include guidelines for dealing with First Nations people in the *Royal Proclamation*?
5. Why did the Crown insist on being the only party to enter into treaty with the First Nations?
6. What was significant about this document from a First Nations perspective?
7. How did a recent Supreme Court of Canada decision give support to this First Nations perspective?
8. How did the *Royal Proclamation* influence the treaty-making process in what is now Canada?

APPENDIX 9-4G

The Royal Proclamation Skit

(Adapted and reprinted with permission from Law Courts Education Society of British Columbia, *First Nations Journeys of Justice*, Grade Seven Unit, pp. 225-230)

Note: This page is for teachers only.

What you will need

Costumes: British military-like clothing, for example coats with big collars and lots of buttons, and long narrow hats with feathers. The students can make up their own costumes with things from home and around the classroom. This part of the lesson can be integrated into an art activity.

Traditional dress from your area, for example moccasins, button blankets, etc. The students can bring these from home, or make copies that look like them if this is appropriate.

Props: Long pieces of paper rolled up into scrolls; items that might be found in a First Nations encampment or house in the 1700s, for example wood for a fire, leather bags, wooden boxes, baskets.

Teacher Note: These can be made at your own discretion. You can do research with the students in regards to what was worn and used at the time of the treaty negotiations. Pictures can be displayed in the classroom. Explain to students that this did not happen in Canada in 1763; this is a fictitious skit to give students information about the key elements of the *Royal Proclamation* as it pertains to First Nations lands.

The Scene

We are in the land now known as Canada in 1763. There are British people who wish to talk to First Nations people in your area. The British spokesperson will read the *Royal Proclamation* to the First Nations people, and there will be an interpreter to translate it into the First Nations local language.

The Roles

Divide the class in half, one half being the British, and the other half the First Nations community. Choose one person from the community to be the interpreter, and one person from the “British” to read the *Royal Proclamation*.

APPENDIX 9-4H

The Action

(The First Nations people are in their community performing some tasks, for example cooking over the fire. The British enter the scene.)

British reader: Hello, good people. I have come to read the *Royal Proclamation* from King George of England to you.

Interpreter: I will translate what you have to say to my people but first you must meet us all.

(The interpreter takes the British group around to meet and shake hands with all the people in the community. The British reader then faces the community. The interpreter stands beside him or her.)

British reader: Hear ye, hear ye. I will now read from the *Royal Proclamation* of King George of this year, 1763. (*Unrolls the scroll.*) “And whereas it is just and reasonable, and essential to our Interest, and the Security of our Colonies, that the several Nations or Tribes of Indians with whom We are connected, and who live under our Protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories as, not having been ceded to or purchased by Us, are reserved to them, or any of them, as their Hunting Grounds.”

Interpreter: The King of England says that when European colonies are set up here, this should not bother the First Nations people in any way. The First Nations people will continue to live on the land and use it for themselves. Settlers can only use land where the British government has made arrangements with consent from First Nations people.

British reader: “We do therefore, with the Advice of our Privy Council, declare it to be our Royal Will and Pleasure, that no Governor or Commander in Chief in any of our Colonies do presume, upon any Pretence whatever, to grant Warrants of Survey, or pass any Patents for Lands beyond the Bounds of their respective Governments.”

Interpreter: He says that no European government official can give anybody permission to settle on or use land in any way if this land is not part of their colony. This means that they cannot come on our land and use it, unless we agree to this.

APPENDIX 9-4I

British reader: “And We do hereby strictly forbid, on Pain of our Displeasure, all our loving Subjects from making any Purchases or Settlements whatever, or taking Possession of any of the Lands above reserved, without our especial leave and Licence for that Purpose first obtained.”

Interpreter: On top of all that, if anyone wants to buy some land from the First Nations to settle on or whatever else, they cannot just go to the people and ask them. They have to get special permission to do this from the king.

British reader: “And, We do further strictly enjoin and require all Persons whatever who have either willfully or inadvertently seated themselves upon any Lands within the Countries above described, or upon any other Lands which, not having been ceded to or purchased by Us, are still reserved to the said Indians as aforesaid, forthwith to remove themselves from such Settlements.”

Interpreter: This is really good! If anyone has settled on land without prior arrangements or consent from the First Nations of the area, they’d better get their butts out of there pronto!

(Everyone laughs. The British reader turns and thanks the interpreter. Then the reader turns back to the people.)

British reader: So you see, we really do love this land of yours; it is very beautiful. We also realize that First Nations people have been here for a very, very long time. We would like to share this land with you, but on a nation-to-nation basis. Your nations are as strong and dignified as our nation, and we respect you for that. Let’s hope that we can live in peace and harmony, and that this type of relationship will continue forever.

APPENDIX 9-5A

**The Effects of *The British North America Act of 1867*
on First Nations Sovereignty**

From Brizinski, P., 1993, *Knots in a String: An Introduction to Native Studies in Canada*. Saskatoon: University Extension Press, University of Saskatchewan, pp. 154-155:

The British North America Act, often abbreviated *BNA Act*, is Canada's original constitution, supplemented by many later additional laws. It was the charter of Confederation for Ontario, Quebec, Nova Scotia and New Brunswick. It establishes the powers of the federal government, the provinces and the territories. Our recent *Constitution Act* of 1982 is based in part upon this original document. Section 91(24) explicitly affects Indians. The section states that the federal government (replacing the British government) has jurisdiction over Indians and lands reserved for Indians.

This follows the original dictate of the *Royal Proclamation*, in that the federal government is given a continuing role in administering Indian affairs and Indian lands. It gives the government responsibility for running a bureaucracy for Indian people. It gives the government the mandate to make legislation for Indians. And it gives the government control over reserves. Reserves are lands held in trust for Indian people, but the government retains some ultimate rights for their disposal, including, apparently, the right to expropriate, or take away, reserve lands, as has happened repeatedly.

Thus the *BNA Act* is an important legal document in establishing the federal right to make regulations affecting Indians and their lands. It also gives Indians the right to ask that the federal government not transfer this responsibility to another authority, such as the provinces. Some people are concerned that if the federal government were to hand over responsibility, then the rights that it guarantees the Indians, such as the land rights of the *Royal Proclamation*, could be lost.

From Carter, S., 1999, *Aboriginal People and Colonizers of Western Canada to 1900*. Toronto: University of Toronto Press, pp. 115-116:

Colonial legislation of the late 1850s, the transfer of authority over Indian affairs from Britain to the colony, and Confederation radically altered the

APPENDIX 9-5B

standing of Aboriginal peoples. The other parties, groups or regions that became part of Confederation were consulted and negotiated with, often resulting in contentious and protracted debates. In Canada East, or Quebec, for example, there were concerns about the preservation of their language, religion, culture and institutions. Aboriginal people were not consulted, and they were to occupy what historian John Milloy has described as 'a unique and unenviable' place in the new nation. Through *The British North America Act*, and the legislation aimed at Aboriginal peoples combined in the comprehensive Indian Act of 1876, the federal government took extensive control of the Aboriginal people, their land and their finances. Traditional forms of government were replaced by government/Indian agent-controlled models of government. There was no Aboriginal participation in the formulation and ratification of this legislation; there were protests and objections raised, but these were ignored.

In the 1860s, there was even more overt encroachment on Aboriginal independence and further destruction of self-government. Enfranchisement had attracted very few qualified candidates, and the tribal governments and their leaders were seen as the obstacles. Self-government had to be abolished. This argument was accepted by the new Canadian Government, and the 1869 Enfranchisement Act greatly increased the degree of government control of on-reserve systems. There was to be very little meaningful Aboriginal participation in their own governance. Although chiefs and councillors were to be elected by all male band members over the age of twenty-one, the superintendent general of Indian Affairs decided the time, manner and place of election, and these officials were to serve at Her Majesty's pleasure, and could be removed by this same official. Band councils were also limited in their areas of jurisdiction, and faced an all-encompassing federal power of disallowance.

As historian John Milloy concluded:

For the original people there was to be no partnership, no degree of home rule to protect and encourage the development of a valued and variant culture, as was the case with French Canada.

APPENDIX 9-5C

**The Effects of *The British North America Act of 1867*
on First Nations Sovereignty – Student Questions**

1. Describe the section in the *BNA Act* which refers to First Nations and explain where this responsibility originated from.
2. Describe how the *BNA Act* defines the responsibilities for the administration of First Nations.
3. Explain how colonial legislation in the late 1850s affected First Nations people versus the French people in Quebec.
4. Explain what occurred in the 1860s to further diminish First Nations self-governance and why the federal government felt this was necessary to implement.
5. Summarize the effects of the significance of *The British North America Act of 1867* on the relationship between the Dominion of Canada and the First Nations.

APPENDIX 9-6A

The Newcomers

You have the opportunity to build a new life in another country. The land is fertile, it has plenty of game and there are numerous bodies of fresh water. The geography of the land includes plains, rolling hills, valleys, mountainous regions and tundra.

The immediate settlement of this country is of utmost importance to the British Crown. This country is occupied by First Nations people who have lived on this land since they were created. The Crown wants to claim this land for settlers. It wants settlers to immigrate to this country to ensure that it becomes British territory. The people who immigrate will be free to choose the kind of life they want to live.

It is anticipated that the First Nations people living in this area will accept your presence and good intentions. You have been told that several First Nations people in the eastern part of the country negotiated “Peace and Friendship Treaties” with the British and French governments. Longstanding trade relations between European fur traders and First Nations should ensure co-operation for peaceful settlement in the western part of this country.

However, the British also know that they could have difficulty in the settlement of their people because several tribes of First Nations people occupy the land. They do not appear to have central government systems similar to the countries in Europe. Each First Nation has its own governing body, but little else is known about these people. All that is known is that the First Nations do not live the same way you do.

The focal point for you is to re-establish the way of life that you are familiar with. You don’t want to change your lifestyle, since it would mean discarding much of who you are and how you do things.

APPENDIX 9-6B

The Newcomers – Student Questions

1. As an inhabitant of a European country, why would you choose to make a new start?
2. If you were to start a new life in another country, what would you hope for?
3. Where would you choose to live? Why would you choose these locations?
4. How would you make a living and survive in this country?
5. What elements of your culture would you keep after you moved to the new country? Make a list. Why would you want to keep these aspects of your culture?

APPENDIX 9-6C

The Newcomers – Teacher Answer Sheet

1. As an inhabitant of a European country, why would you choose to make a new start?

More space, land ownership and freedom of religion and expression.

2. If you were to start a new life in another country, what would you hope for?

Economic opportunity, political freedom and escape from feudalistic control.

3. Where would you choose to live? Why would you choose these locations?

By water, trees and wild game; ease of transportation, building materials and plenty of food.

4. How would you make a living and survive in this country?

Sample answers: Farming, trades, business, politics, etc.

5. What elements of your culture would you keep after you moved to the new country? Make a list. Why would you want to keep these aspects of your culture?

Sample answers: Language, religion, political system, beliefs, traditions and values.

APPENDIX 9-7A

The Peoples' Sacred Gifts ***Iyiniw Sawēyihtākosiwina***

(Reprinted with permission from the University of Calgary Press, *Treaty Elders of Saskatchewan*, Harold Cardinal and Walter Hildebrandt, 2000, pp. 10-12.)

In the Cree language, the word “*iyiniwak*” means the “peoples.” It is a word that is used by Cree speakers to describe all First Nations peoples in North America.

The Cree words “*iyiniw miyikowisowina*” (that which has been given to the peoples) and “*iyiniw sawēyihtākosiwina*” (the peoples' sacred gifts) are used to describe those special gifts that originate in the special relationship that First Nations people have with the Creator and the blessings or gifts that devolve to the peoples collectively and individually from that relationship.

The traditional teachings of the First Nations in Saskatchewan tell them that they are the children of the Creator. It was the Creator who put them on Mother Earth. For this reason, the Cree refer to North America as “*iyiniwī-ministik*” (the Peoples' Island).

First Nations Elders say they have been on this land from time immemorial. They say, with all that the Creator gave them, they were and are fortunate peoples, rich in terms of the quality, beauty, and content of the lands given to them. They were spiritually enriched living amidst the great natural endowment of the Creator. The Elders relate how they were given animals for food and shelter, water to drink and to make things grow, trees for shelter, fuel and ceremonies, plants for medicines, rocks to help make fire and for arrowheads. The First Peoples had everything they needed in the world around them. The Creator gave them all that they needed to survive both spiritually and materially.

The Elders emphasize the sacredness of the Earth, and in particular the sacredness of the Peoples' Island – North America – that was given to their peoples to live on. The Elders say that the Creator gave the First Nations peoples the lands in North America. The Elders maintain that the land belongs to their peoples as their peoples belong to the land. The land, waters, and all life-giving forces in North America were, and are, an integral part of a sacred relationship with the Creator. The land and water could never be sold or given away by their Nations. For that reason, the Elders say that the Sacred Earth given to the First Nations by the Creator will always be theirs. But more than land was given by the Creator.

“*Iyiniw miyikowisowina*” (that which has been given to the peoples) and “*iyiniw sawēyihtākosiwina*” (the peoples' sacred gifts) are generic terms that are used to describe gifts deriving from the peoples' special relationship with the Creator, whether those gifts are material in nature (land) or metaphysical (as in the case of laws, values, principles, and mores that guide or regulate the peoples' conduct in all

APPENDIX 9-7B

their many and varied relationships). The Elders are emphatic in their belief that it is this very special and complete relationship with the Creator that is the source of the sovereignty that their people possess. It provided the framework for the political, social, educational and cultural institutions and laws of their peoples that allowed them to survive as nations from the beginning of time to the present. In their view, it is part of the divine birthright given to their peoples by the Creator.

The elements of that thinking are reflected in the following statement by Elder Peter Waskahat of the Frog Lake First Nation:

A livelihood, that was taught, that was what we had; it revolved around the survival of the people, and a lot of this livelihood was taught from the teachings of many generations, the teachings from Creation; that is how they saw their world. For example, we had our own doctors, our own medicine people. There was a lot of teachings, lifelong teachings that were passed from generation to generation...so we had our own medical system as well, we had our own leaders and those leaders had the teachings.

All the things that First Nations required for survival were given to them by the Creator, whether reflected by the life-giving and life-sustaining forces represented by sun, water, grass, animals, fire or Mother Earth. These blessings were all they needed for their survival and the development of North America.

Elder Isabel McNab from Treaty 4 remarked:

Like I said, the Indian people prior to treaty-making were not savages. They never were and they never will be. Because they knew God, they worshipped God and they worshiped His Creations, thanked Him for the things that God gave them. And it was told to me by my Grandfather, Old Gambler [who is mentioned in the treaty negotiations], he said...that these old people were gathering and having a ceremony, spiritual ceremony and they had told their people that they had to prepare themselves, they had to prepare for something great that was going to happen. And they were told by the Elders, he said, "there's a stranger coming from across these waters that's going to come and take the land away from you, if you are not ready. And only God can do those things. It can't be anything else, it can't be a stone or whatever. God chose to talk to the Indian people like that and prepare them. So the Indian people were always fearful and knew God and worshipped God in their own way. And they prepared themselves.

APPENDIX 9-7C

The Elders told us that the First Nations relied on the spiritual and psychological strength they received from the various life-giving, life-sustaining forces reflected in the diverse elements of the Creation. These elements are represented by the Creator's other children – the spirit community that surrounded them, such as those of the eagle, the buffalo, the wind, the thunder, and the trees.

Elder Jacob Bill of the Pelican Lake First Nation said:

The indigenous person was given a lot by the Creator through the grandfathers...the spirit grandfathers who are accountable to the Creator. The spirit, in giving a vision and advice to the human spirit...was disseminated through a ritual. And...translating that vision had to be the ultimate truth.

In spite of the different cultural backgrounds of the peoples of Saskatchewan, the purposes of First Nations ceremonies are similar. In the ceremonial world of the prairie First Nations, sweetgrass, fire, the pipe and tobacco served as the primary connection between the First Nations and their Creator and His Creation.

For the Dene, the ceremonial fires form an integral and necessary element of their feasts, as do their drums, tobacco, and other rich spiritual traditions. At the core, the elements used by the Dene function in the same way as those used in the traditions of the prairie First Nations – they serve as the connectors or the medium through which the peoples communicate with and relate to the Creator and His Creation.

Multilingual Elder Frank McIntyre of the English River Denesūłné Nation stated:

My father used to tell me, we need to make to a thanksgiving ...[he said] you know my son, we are alone and you may think we are the first persons in this area, but our great-grandfathers were here before us...I am going to sing to bring a thanksgiving to the Creator and to Mother Earth who has supplied us. Now, you sing with me if you can. So he starts singing and I start repeating his song with him and he would tell me to stop. So we would stop, now listen to our grandfathers and great-grandfathers. You can hear them singing with us. In every hill around us you could hear the echo, even further, now you hear that? We are not the first persons in this country. They were our forefathers, our great-grandfathers that were here. I could hear all the echo around us and that the spirit of our great grandfathers and also that is the Mother Earth supporting us.

APPENDIX 9-7D

The Peoples' Sacred Gifts – Student Questions

1. Explain the First Nations Elders beliefs about their creation.
2. How did First Nations people feel about the land they inhabited?
3. What do the Elders tell us about the First Nations sacred gifts?
4. Describe, in your own words, Elder Isabel McNab's views on First Nations spirituality.
5. Describe the similarities among the First Nations ceremonies.

APPENDIX 9-7E

The Peoples' Sacred Gifts – Teacher Answer Sheet

1. Explain the First Nations Elders beliefs about their creation.

Answers: The Creator placed them in North America; they have lived here from time immemorial.

2. How did First Nations people feel about the land they inhabited?

Answers: The land and water were sacred; the land and water could not be given away or sold.

3. What do the Elders tell us about the First Nations sacred gifts?

Answers: First Nations had gifts that were given to them by the Creator; they were natural laws; their laws were based on their relationship with the Creator and the land.

4. Describe, in your own words, Elder Isabel McNab's views on First Nations spirituality.

Answer: First Nations people did believe in the Creator or God and had their own spiritual ceremonies to embrace their beliefs.

5. Describe the similarities among the First Nations ceremonies.

Answer: The purpose of First Nations ceremonies are similar. All use the sweetgrass, fire, the pipe and tobacco as the primary connection between the First Nations, the Creator and Creation.

APPENDIX 9-8A

The Formation of Canada and Events Leading Up to the Numbered Treaties

Since time immemorial – First Nations people believe that they have occupied North America since the Creator placed them here. North America was home to First Nations people long before contact with Europeans. Each First Nation was distinct from the other. They had their own political, social and economic systems that promoted living in balance and harmony with the natural environment in which they lived. These First Nations entered into treaties with each other to consolidate alliances and share resources within each other's territories. This sharing of land was undertaken seriously as it was considered to be in the best interests of all parties involved.

The diverse groups of First Nations had various forms of government ranging from the very complex, as in the Six Nations Confederacy, to the tribal level of one chief and several headmen. The First Nations had/have their own political systems, social and cultural events, spiritual ceremonies, and economies. They had all that they needed for survival and did so for thousands of years prior to European contact.

First Nations people were well adapted to this environment. They were knowledgeable about the geography of the land, which made them adept at hunting and trapping fur bearing animals. They also knew how to survive the harsh winters. First Nations people had a special relationship with the land and respected all living things. The animals they hunted and trapped provided for all their needs. The land was their source of livelihood.

1497 – Italian-born English explorer John Cabot “discovered” Newfoundland and the fishing banks on the Atlantic coast. This discovery led to annual voyages to this area by fishermen from Spain, Portugal, France and Britain. The first Europeans came to explore, fish and take whales only, they did not initially settle in the area. First Nations people on the east coast began trading with the Europeans.

1500s – French explorer Jacques Cartier was the first European to make contact with First Nations people in the interior of North America between 1534 and 1541. Cartier sailed inland on the St. Lawrence River and, having misunderstood a Huron word, Cartier thought this country was called Canada. He named the St. Lawrence River the “river of Canada.” English explorers Martin Frobisher, John Davis and Henry Hudson began searching for a north-west passage to Asia through the northern part of the continent. It was with the help of First Nations people that the first Europeans were able to survive when they arrived.

APPENDIX 9-8B

1600s – Europeans began to settle in North America and developed various approaches for establishing relations with First Nations people. The first major contact between the First Nations and the Europeans occurred within the fur trade. Beaver and a variety of other animal furs were valuable in Europe during this period. Due to their knowledge of the geography of the land, the wildlife and the environment, First Nations were an untapped source of wealth, which led to their involvement in the fur trade. They trapped animals and traded the animal furs for European items like pots, pans, guns, knives, beads, cloth, and blankets. First Nations were essential to the fur trade.

First Nations people did not only trade furs for European goods. Hudson's Bay Company records indicate that the Ojibway used many different kinds of trade items. In addition to animal furs, they traded venison, rice, fish, maple sugar, canoes, sleds, snowshoes, tents, fur pack wrappers, fat for candles, sturgeon oil for lamps, goose and duck feathers for mattresses and blankets, quills for pens, birch bark for shingles and spruce gum to seal roof cracks and to patch canoes.

First Nations women were just as involved in the fur trade as were First Nations men. The women made snowshoes, clothes and nets from twine for fishing. Women also served as translators and guides. Many First Nations women married fur traders and started families with them.

From first contact with European fur traders and missionaries, First Nations people died in large numbers due to foreign diseases, for which they had no immunity. Diseases such as small pox, chicken pox, influenza and tuberculosis killed many First Nations. Deaths of First Nations people due to exposure to diseases began during this period in the east and spread westward over the course of the next two centuries.

France established its first colonies in 1604 in Acadia and 1608 at Quebec. French colonies were created at Stadacona (Quebec City) and Hochelaga (Montreal).

Both French and British representatives began negotiating treaties with the Mi'kmaq, Innu, Huron and Iroquois nations. These early treaties formalized economic and military alliances, and established "peace and friendship" between the nations.

1670 – The Hudson's Bay Company was established. Two French adventurers, Sieur Des Groseilliers and Pierre Radisson, undertook an exploratory journey into what is now northwestern Ontario. Ojibway people told them that the Cree lived in rich fur-bearing lands in the north near Hudson Bay. The explorers could not convince the French to expand their trade business, but the British took up the challenge.

APPENDIX 9-8C

The British realized that if they claimed the Hudson's Bay lands they could move in on French trading territory from the north. Prince Rupert, with the support of King Charles II, set up a trading company, called "The Company of Adventurers of England Trading Into Hudson's Bay."

This company is now known as the Hudson's Bay Company (HBC). King Charles II granted a Charter to the new company giving it a trade monopoly over all the land that had rivers flowing into Hudson Bay. The Charter also granted a proprietary interest in Rupert's Land to the HBC. The Charter granted the company the right to trade, to make treaties and laws where necessary, and to defend its territory. Forts were built on Hudson Bay at Moose Factory, Albany and Rupert's House.

The relationship between First Nations and the British in what is now known as Saskatchewan began with the expansion of the fur trade after 1670. The negotiation process conducted between First Nations and the Hudson's Bay Company during the fur trade was based on First Nations protocol and ceremony.

1700s – British colonies were established in North America. New France (Quebec) was ceded by France to Britain in 1760 and their territory was divided into Upper Canada and Lower Canada in 1791. By the end of the 1700s, British North American colonies included Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, and Upper and Lower Canada. These colonies did not have a central government, but rather, remained separate colonies.

The Crown continued entering into treaties with First Nations in what are now known as the Maritime provinces, Ontario and Quebec. These treaties include the Maritime Peace and Friendship Treaties and the Upper Canada Treaties. Peace and friendship treaties were not new to First Nations since they, too, practiced this type of treaty-making amongst themselves prior to the arrival of Europeans. The British negotiated treaties with First Nations for the purposes of securing military and trade alliances, acquiring lands, and ensuring peace and friendship.

1763 – The Treaty of Paris ended the Seven Years' War between Britain and France. King George III issued the *Royal Proclamation of 1763*, which confirmed British territory and established colonial governments in British North America. The British policy of making "peace and friendship treaties" also changed after the *Royal Proclamation* was issued. The Proclamation established guidelines for treaty-making concerning First Nations lands. Only the Crown could enter into treaties with First Nations and the treaty-making process had to be held with First Nations representatives in public forums.

APPENDIX 9-8D

1817 – The first treaty with First Nations in the west was the Selkirk Treaty of 1817. This treaty, negotiated by Lord Selkirk, secured land for Scottish settlers adjacent to the Red and Assiniboine Rivers in exchange for annual gifts and goods.

1840s – The Act of Union was passed in 1840 and one year later Lower Canada and Upper Canada merged to form the Province of Canada. Vancouver Island was established as a British colony in 1849.

1850s – British Columbia was created as a British colony under the control of the Hudson's Bay Company. Several treaties were negotiated with First Nations in Upper Canada (Ontario) and on the west coast including the Robinson-Huron Treaty, the Robinson-Superior Treaty and the Vancouver Island Treaties.

The fur trade began to decline due to over-trapping, a decline in demand for North American furs, and commercial harvesting of the buffalo. The impact of the depletion of game, particularly the buffalo, had a great effect on First Nations populations, by severely reducing their food sources.

1860s – The proposed sale of Rupert's Land to Canada initiated controversy over the status of the title to the lands in the Red River Settlement as established in the Selkirk Treaty. This controversy led to the negotiation of Treaty One and Treaty Two.

1867 – On July 1, 1867, the provinces of Ontario and Quebec (Upper and Lower Canada), Nova Scotia and New Brunswick united to form the Dominion of Canada. Canada became a country through *The British North America Act of 1867* (the *BNA Act*). When Canada was being formed, British colonial political leaders discussed sharing and dividing power and jurisdiction between the different levels of government. The results are found in the *BNA Act*. The *Act* stated the powers each level of government would hold and outlined the way in which the government of the new Dominion of Canada would be structured.

When a government has power over a specific area, this is known as jurisdiction. Section 91(24) of *The British North America Act* is significant to First Nations people as it gave the federal government jurisdiction over "Indians and lands reserved for the Indians." As a result, Canada has jurisdiction over and responsibility for First Nations people in Canada. First Nations leaders were not consulted when the *Act* was negotiated.

1870 – The Canadian Government purchased Rupert's Land from the Hudson's Bay Company for 300,000 pounds. The Company also kept a significant amount of land

APPENDIX 9-8E

to sell on their own. First Nations leaders were angered by this news since they considered this area to be their territory. Rupert's Land was sold to the Canadian Government without First Nations consent, and conflict followed. This conflict frustrated settlement, as well as the government objective of establishing peace and security in the west. As historian John Tobias points out, this aspect of history is often ignored:

...the treaty process [in the west] only started after Yellow Quill's Band of Saulteaux turned back settlers who tried to go west of Portage la Prairie, and after other Saulteaux leaders insisted upon enforcement of the Selkirk Treaty or, more often, insisted upon making a new treaty. Also ignored is the fact that the Ojibway of the North-West Angle [Treaty Three] demanded rents, and created fear of violence against prospective settlers who crossed their land or made use of their territory, if Ojibway rights to their lands were not recognized. This pressure and fear of resulting violence is what motivated the government to begin the treaty-making process. (cited in Office of the Treaty Commissioner, 1998, p. 19)

1870s – Extermination of buffalo herds commenced. Professional hunters were hired by the American government to kill off the buffalo in order to force the First Nations people in the west into submission through starvation. The hunters crossed the United States border and followed the buffalo herds into Canada. By the mid-1870s, the buffalo herds were becoming more and more difficult to find.

By 1873, British Columbia, Prince Edward Island and the North West Territories (including the present-day prairie provinces and the northern territories) had joined the Dominion of Canada.

1870s to 1920s – After Confederation, Canada set out to build a united nation. A transcontinental railroad was built to help unite the country. The nation's rich natural resources attracted industries. The Canadian Government sought immigrants to work in these industries and to farm the western Prairies. In the twenty years before 1914, more than three million immigrants came to Canada. This influx of immigrants brought the population to over seven million – three times what it had been in 1850. (Beers, B., 1986, p. 452) However, First Nations land had to be accessed before the west could be settled or a railroad built, so the negotiation of the Numbered Treaties began.

The Crown and First Nations people had compelling reasons to enter into treaty with each other. Canada was facing external pressures. The government was aware of pressures in the United States to extend the American border northward into

APPENDIX 9-8F

Canada. The Canadian Government feared that First Nations would form allies on both sides of the border and create conflict. Both First Nations and the Canadian Government were aware of the “Indian Wars” in the United States and the losses incurred by the U.S. Government and the First Nations.

First Nations people were also beginning to suffer hardship as a result of increased settlement, commercial harvesting of buffalo and other wild game, and high mortality rates due to diseases. First Nations wanted peace and protection of their way of life. They were hopeful that, through treaties, they could protect their livelihood and way of life.

The treaty-making traditions between First Nations and the Crown continued after Confederation. The Dominion Government, on behalf of the Crown, negotiated the Numbered Treaties – Treaties One to Eleven – with several groups of First Nations in what are now the provinces of Ontario, Manitoba, Saskatchewan, and Alberta; and in portions of British Columbia and the Northwest Territories. In the present-day province of Saskatchewan, the Cree, Dene, Nakoda and Sauteaux Nations concluded Treaties Four, Five, Six, Eight and Ten with the Crown. The treaties provided a way for First Nations and newcomers from Europe to live together in peace.

APPENDIX 9-8G

**The Formation of Canada and Events Leading Up
to the Numbered Treaties – Student Questions**

1. Describe First Nations jurisdiction prior to European contact and treaty negotiations.
2. Describe the role of First Nations men and women in the fur trade and the type of relations established with the European fur traders and the Hudson's Bay Company.
3. What is the significance of the *Royal Proclamation of 1763* for First Nations?
4. Describe why the First Nations were angry at the Dominion of Canada for purchasing the area referred to as Rupert's Land.
5. What events influenced the Crown and First Nations to enter into treaty with each other?

APPENDIX 9-8H

The Formation of Canada and Events Leading Up to the Numbered Treaties – Teacher Answer Sheet

1. Describe First Nations jurisdiction prior to European contact and treaty negotiations.

Answers: North America was home to First Nations long before European contact. First Nations had their own political, social and economic systems that promoted living in harmony with nature. They had various forms of government (students may elaborate based on information in the handout). They had their own political systems, social and cultural events, spiritual ceremonies, and economies. They had all that they needed to survive.

2. Describe the role of First Nations men and women in the fur trade and the type of relations established with the European fur traders and the Hudson's Bay Company.

Answers could include any of the information included in the section of the student handout dealing with the 1600s.

3. What is the significance of the *Royal Proclamation of 1763* for First Nations?

Answers could include any of the following information found in the section dealing with 1763: The *Royal Proclamation* established guidelines for treaty-making with First Nations. Only the Crown could enter into treaties with First Nations. The treaty-making process had to be held with First Nations representatives in public forums. The *Royal Proclamation* recognizes First Nations occupation and ownership of the land.

4. Describe why the First Nations were angry at the Dominion of Canada for purchasing the area referred to as Rupert's Land.

Answer: First Nations were angered by the sale of Rupert's Land by the HBC to Canada because they considered this area to be their territory.

5. What events influenced the Crown and First Nations to enter into treaty with each other?

Answers could include any information included in the section dealing with the 1870s to 1920s.

APPENDIX 9-9

Timeline of Events

Locate this timeline in the *Resources for Units* section.

APPENDIX 9-10A

European and American Influence in the Creation of Canada

(Reprinted with permission from Pearson Education, New Jersey, U. S. A., *World History: Patterns of Civilization*, Burton F. Beers, 1986, pp. 300-374, 451 and 452)

- **The Americas** – In the 1500s, both Spain and Portugal established colonial empires in the Americas. They looked on their colonies as resources to be exploited for their own benefit. For almost 100 years, these two countries were the only European powers with colonies in the Americas, since political troubles and religious wars in Europe distracted other nations.
- In the 1600s, other European nations would enter the race to establish American colonies, hoping to win their share of the riches. The Netherlands, France and England began to explore and settle North America, where neither Spain nor Portugal had a strong foothold. As the colonies of each nation grew, they clashed over rival land claims.
- During these struggles, some European powers sought help from Native Americans. Because the French were interested in the fur trade, they formed an alliance with the Algonquin, while the Dutch formed an alliance with the Iroquois. Fighting between the French and Dutch led to clashes between the two Indian Nations and the formation of New Netherland.
- In 1664, England ousted the Dutch from New Netherland and renamed the colony New York.
- During the next 100 years, the chief rivals in eastern North America were England and France, and throughout this time England and France battled for control of Canada and the lands west of the Appalachian Mountains. Their conflicting interests soon led to the Seven Years' War, which was fought on three continents: Europe, Asia and North America.
- In North America, the war was called the French and Indian War. The fighting began in 1754 during which time British troops and soldiers from the colonies captured Quebec, which in effect gave them control of New France. With the Peace of Paris Treaty in 1763, Britain received Canada and all French lands east of the Mississippi River. The rivalry between the British and the French would continue for decades.
- The Seven Years' War left both nations deeply in debt. The policies each nation developed to reduce the debts would profoundly influence the British colonies in North America and the absolute monarchy in France.

APPENDIX 9-10B

- **French Settlements** – The French explored along the St. Lawrence River and built settlements in what is today Canada. They had already sailed on a regular basis to the waters off Newfoundland to catch cod and had discovered that furs bought from First Nations people sold in Europe for big profits. French traders lived in relative peace with First Nations.
- After the French and Indian War, Britain passed the Quebec Act in 1774 in an attempt to win the loyalty of its French subjects, who lived mainly in Quebec. This Act gave French Canadians who were Catholic the right to practise their religion. It also allowed them to continue living under traditional French laws and customs.
- **The British Colonies** – People crossed the Atlantic to the British colonies for many reasons. Some sought religious freedom. Many settlers hoped to improve their economic and social positions. In the colonies, they had the opportunity to become independent farmers, merchants, fur traders and artisans. During the 1600s, the British settled in North America from Newfoundland and Nova Scotia south to what is today Georgia.
- The British government, unlike the French government, encouraged people to settle in its New World colonies. As a result, between the years of 1630 and 1700, the population of English colonies grew from 900 to about 200,000.
- Determined to protect their way of life, First Nations attacked and destroyed many English frontier settlements. The British fought back with equal determination and this struggle for land would continue until the 1800s.
- **American Colonies** – Events in Great Britain and Enlightenment ideas greatly influenced people in the thirteen American colonies. The colonies believed they should have the same rights that people in Great Britain had. When the British government appeared to violate these rights, the American colonists raised a storm of protest.
- Parliament started taxing its American colonies to help pay for their own defense. The colonies rejected Parliament's authority to tax them and declared their independence from Britain. During a long, hard struggle against Britain (the American Revolution, 1776 to 1783), the colonies united to form a republic.
- The newly independent United States established a Constitution that reflected Enlightenment ideas.

APPENDIX 9-10C

- **Settlement in Canada** – During the American Revolution and afterward, many English-speaking settlers, including the Scottish, arrived in Canada and settled mainly in the Maritime Provinces – Nova Scotia, New Brunswick and Prince Edward Island – and in the area north of the Great Lakes in what is today Ontario.
- From the start, there were disagreements between the French Canadians and the English Canadians. In an effort to govern the two groups separately, the British Parliament passed the *Canada Act* of 1791. This Act divided Canada into three provinces – Upper Canada (present day Ontario), Lower Canada (present day Quebec) and the Maritime Provinces. Each province had a governor appointed by the Crown, a royal council and an elected assembly.

APPENDIX 9-10D

**European and American Influence in the Creation of Canada –
Student Questions**

1. What was occurring in the Americas in the 1500s and 1600s?
2. Who was involved in and what was the “French and Indian War”?
3. Why did Britain pass the *Quebec Act* in 1774?
4. Why did people want to settle in the British colonies?
5. What created the displacement of First Nations populations?
6. Why did the British Parliament pass the *Canada Act* in 1791?
7. Write a report on the impact of the events that were occurring in Europe and the Americas. State how these events affected the purposes for entering into treaty between the First Nations and the Crown in what is now Eastern Canada.

Treaties in Canada

(Adapted and reprinted with permission from Barry, B., *People Places: Saskatchewan and Its Names*, Canadian Plains Research Center, Regina, 1997.)

- The *Royal Proclamation of 1763* decreed that First Nations lands could not be settled until the lands had been acquired from First Nations by the Crown according to a procedure specified in the *Royal Proclamation*. Governments were required to negotiate satisfactory terms with First Nations people for the 'surrender' of all or a portion of their lands.
- In Canada, eleven numbered treaties were negotiated following the sale of Rupert's Land from the Hudson's Bay Company to the new Dominion of Canada in 1870.
- The Canadian Government inherited the British Crown's right and responsibility for treaties in the west in 1870. But the government also had a highly pragmatic reason for pursuing treaties. During the 1870s, the United States government routinely spent over \$20 million dollars per year fighting wars with the First Nations in the Plains, and this amount of money represented more than the total budget of the Dominion of Canada. Treaties were therefore seen as a small price to pay for relative peace in the west.
- In addition to peace in the west, the government pursued treaties for several other reasons. Opening up the west for settlement, building a railway to connect eastern Canada to the west, and ensuring undisturbed access for traders and settlers to the lands and waterways were some of the motivating factors for negotiating treaties from the government's perspective.
- The motives of the Canadian Government, then, were relatively clear. The government's approach to treaties was motivated by frugality (at the cheapest possible cost) and the systematic elimination of Indian title to lands that would accommodate the settlement of the west.
- The Cree, Saulteaux, Nakoda and Dene peoples entered into treaty with the Crown. However, many First Nations resisted the process vigorously. Chief Big Bear, for example, was adamant that improvements to the treaty terms were essential, and only signed Treaty 6 after holding out for over six years. At every treaty negotiation there were numbers of chiefs and headmen who counselled against signing.
- The government was aware of the First Nations need for protection from the wave of settlement that would soon come to the west.

APPENDIX 9-11B

- The First Nations were fully aware of what was happening south of the border. They recognized the inevitability of settlement and did not want to make war with the Canadian Government. They knew about the wars between the United States Government and their American brothers and sisters.
- Many of the First Nations leaders and advisors believed that treaties would be the bridge they needed to help them adapt to a new way of life.
- Missionaries and others that First Nations people had come to trust also influenced many bands towards entering into treaties.
- The key motivation was the increasing scarcity of game in the north and particularly the disappearance of the buffalo in the south. Perhaps no human society has ever been so intimately linked with a single animal species as were the Plains Indians and the bison.
- By the time Treaty 4 was negotiated in 1874, the buffalo herds were becoming more and more difficult to find.
- The First Nations leaders recognized that their way of life was collapsing and wanted to retain their cultural lifestyles and traditions. They thought this would be accomplished through the treaty-making process.

APPENDIX 9-12

The Numbered Treaties in Canada

Treaty One, 1871	Southern Manitoba
Treaty Two, 1871	Lower corners of Manitoba and Saskatchewan
Treaty Three, 1873	Northwestern Ontario
Treaty Four, 1874	Southern Saskatchewan and portions of southern Alberta and Manitoba
Treaty Five, 1875	Central and northern Manitoba, extending partially into Saskatchewan and Ontario
Treaty Six, 1876	Central Saskatchewan and Alberta
Treaty Seven, 1877	Lower area of Alberta, extends the Alberta and United States border
Treaty Eight, 1899	Northeast British Columbia, northern Alberta and northwest Saskatchewan
Treaty Nine, 1905	Northern Ontario
Treaty Ten, 1906	Northern Saskatchewan
Treaty Eleven, 1921	Northwest Territories, excluding Nunavut

APPENDIX 9-13A

History of the Dakota and Lakota Treaty Relationship in Canada

(Darlene Speidel, 2002, Saskatchewan Indian Cultural Centre)[darelene to email correct version especially in opening line re each of these nations]

Before European contact, the area extending from the Canadian parklands to the Arkansas River, from the Rocky Mountains to the western shores of the Great Lakes was the domicile of the alliance of bands that explorers erroneously named the Sioux, Assiniboine and Stoney. These bands believed in a common origin, shared similar cultural traits, and spoke one language distinguished by three dialects: Dakota, Nakoda and Lakota, which means “brotherhood” and signifies Nation or language in any of these three dialects. Each of these Nations understands their creation story that indicates they migrated from below the surface of the earth to the Wind Cave of the Black Hills to become the Očeti šakowiŋ: The Nation of the “Seven Council Fires.” Očeti šakowiŋ is the term in their language used to refer to their historical and ongoing social and political brotherhood. The Dakota, Nakoda and Lakota have often been erroneously referred to as Sioux, Assiniboine or Stoney.

First Nations in the east told early explorers about the Očeti šakowiŋ. Among them were the Ojibway who referred to the Očeti šakowiŋ as the Nadoweseu, meaning lesser Adders, which is a type of snake in the Great Lakes region. The French soon modified the name to Sioux, which was adopted by the British and Americans. However in time, the Americans came to refer to them as the “Great Sioux Nation” which is still used today in all legal documents.

Each division of the Očeti šakowiŋ developed a lifestyle that was best suited to their immediate territory and that allowed them to live in harmony with their environment. The lifestyle of the Dakota was semi-sedentary, while the lifestyle of the northern Lakota was one of continual migration. The northern Lakota depended upon the buffalo for their survival while the southern Lakota annually hunted buffalo but depended on smaller game, fishing, gathering and horticulture to meet their basic needs. Long before the arrival of Europeans, the Dakota and Lakota claimed the southern parklands and the plains of Saskatchewan as part of their hunting territory and could be found hunting buffalo in this region. Remains of their campsites, ceremonial sites and burial grounds can be found throughout the Province today.

The Očeti šakowiŋ were entrepreneurs and thus travelled great distances in their never ending search for new resources. They developed an extensive trade network with other First Nations and were always expanding their territory.

APPENDIX 9-13B

The first documented contact between the Dakota and Lakota with European immigrants occurred in 1634 and thereafter the French made a number of peace and commerce treaties with the Ojibwa who became active players in the fur trade from the Great Lakes to the Rocky Mountains.

When the British defeated the French in 1760, the Ojibwa negotiated the first of several treaties with the British. The Ojibwa supplied contingents of warriors to assist the British during the American Revolution and during the War of 1812. Following the War of 1812, the Americans negotiated a peace treaty with the Ojibwa that paved the way for a series of land cession treaties and ultimately all out conflict between the Ojibwa and the Americans that culminated in the 1880 massacre at Wounded Knee.

Due to the Seven Years' War (French and Indian Wars), the Ojibwa lost their eastern territories to First Nations who were being pushed westward and to the Americans. Since the Americans knew the Ojibwa were a powerful force, they took measures as early as in 1805 to attempt to win allegiance and exert control over them. All but a few of the Bands of the Ojibwa, at one time or another, were influenced by the Americans to take residence on reservations they had set up for them in the States. The administration of those reservations was corrupt and the Americans had no respect for Ojibwa's inherent or treaty rights. Those who could escape sought refuge in their northern territories that extended into the Grandmothers Land, Canada.

Following the Minnesota Conflict in 1862 and the Battle of Little Big Horn in 1876, large numbers of Ojibwa crossed the U.S.-Canada border seeking to live in peace. The Americans attempted to pressure Canada into expelling them, while the Ojibwa sought to have their treaties with the British honoured. Canada did not comply with the American demands, which created much tension between the two countries, nor did Canada believe that it was obligated to fulfill British commitments to the Ojibwa.

When treaties were being negotiated with other First Nations in the Prairies, Canada would only allow the Nakota speaking Ojibwa bands that they labelled Assiniboine or Stoney to sign treaty, since they had become aligned with the Cree. Canada viewed the Dakota and Lakota as "refugees" from the United States and felt they had no "Aboriginal title" to lands in Canada.

The Canadian Government still keeps its original position in regards to Dakota and Lakota title to land. In the early 1970s the Canadian bands organized under the Dakota Nations of Canada, to address this position and outstanding land claims with the United States. At present the Dakota and Lakota in Canada have not been allowed to sign adhesion to treaty nor has their comprehensive land claim been heard.

APPENDIX 9-13C

The Dakota and Lakota speaking bands were not allowed to sign treaty. They made numerous requests to the Canadian Government for assistance and reserves, but were denied. With the disappearance of the buffalo and the decline of other game, they became destitute. As “an act of charity,” the Canadian Government eventually created small reserves for them. Five of these reserves are located in Manitoba and four in Saskatchewan. The Dakota Reserves in Saskatchewan are Whitecap, Standing Buffalo, and Wahpeton (Round Plain). The Lakota reserve is Wood Mountain First Nation.

The history of the Lakota reserve revolves around Sitting Bull. Prior to his departure there were 6,000 plus Lakota, who had gathered in the Wood Mountain area following the 1876 Battle of the Little Big Horn. Most of the Lakota left when Sitting Bull was tricked into making his departure. However, some of the Lakota continued to stay in Canada and took residence in other areas, primarily near Moose Jaw. Since Sitting Bull had pleaded with the Canadian Government for assistance for his people, those who remained continued to seek assistance. Eventually a reserve was established for them at Wood Mountain.

APPENDIX 9-14A

Treaty Facts and Misconceptions

Statements

1. Treaties were simple land transactions.
2. Treaties have no relevance today; they are part of the past.
3. Treaties benefit all Canadians.
4. The written text of a treaty is all that a person needs to understand it.
5. First Nations leaders were formidable negotiators and understood treaty rights and benefits.

APPENDIX 9-14B

Treaty Facts and Misconceptions – Teacher Answer Key

Statements

1. **Fact:** Treaties were centred on a land sharing agreement between Nations.

The nature of the treaty relationship is centred on a land sharing agreement between nations. First Nations people agreed to allow settlement and immigration into the west in exchange for benefits under treaty, including land set aside as reserves, annuities, education and health benefits. Ownership of the land is a contentious issue. First Nations claim that they allowed use of the land to the depth of a plow, while the governments of Canada and Saskatchewan claim that the land was surrendered along with the rights to minerals and other resources.

[Misconception: Treaties were simple land transactions.]

2. **Fact:** Treaties will endure into the future.

The text of the treaties and tradition in the treaty negotiations describe the treaty relationship as a lasting relationship to benefit First Nations and all other Canadians for as long as the sun shines, the grass grows and the rivers flow. Articles of the treaties, like yearly annuities and treaty gatherings, emphasize the fact that treaties will endure into the future.

[Misconception: Treaties have no relevance today; they are part of the past.]

3. **Fact:** Treaties benefit all Canadians.

It takes at least two nations to make a treaty, and the treaties within Saskatchewan contain benefits for both First Nations and Canadian settlers. First Nations received annuities, reserve land, education and health benefits, as well as farming assistance. Settlers received access to farmland, security, and the peace and good will of First Nations.

[Misconception: Treaties only benefit First Nations.]

APPENDIX 9-14C

4. **Fact:** When analyzing treaties, both written and oral histories must be taken into account.

When analyzing treaties, both written and oral histories must be taken into account. This provides for a balanced perspective on the views of treaty; in fact written and oral histories are often very similar. Recent court decisions, including the *Delgamuukw* case and the *Marshall* case, have set precedents that support oral histories, and include the written documents when analyzing treaty benefits.

[Misconception: The written text of treaty is all that a person needs to understand it.]

5. **Fact:** First Nations leaders were formidable negotiators and understood treaty rights and benefits.

First Nation leaders were formidable negotiators and understood treaty rights and benefits. However, First Nations understanding of treaty is based upon the entire negotiations, and is not limited to the treaty text. Some of the discussions during the treaty negotiations have been incorporated into Federal policies and legislation.

[Misconception: First Nations peoples did not understand treaties, or were tricked into them.]

Grade 10 – Saskatchewan Learning Curriculum Integration for Teaching Treaties in the Classroom

Grade	Foundational Objective(s)	Connection to Treaty Resource Guide
<p>GRADE TEN</p> <p>Unit Four – Imperialism The profound economic and political changes wrought by the industrial revolution were not confined to nineteenth century Europe. The perceived need for ever expanding markets and sources of raw resources to fuel the factories accentuated the competition among the industrialized giants and profoundly impacted on North America and its First Nations inhabitants.</p> <p>The Crown made treaties with First Nations as a peaceful means of acquiring access to a vast territory. The Crown used treaties as a tool for imperial expansion.</p>	<p>KNOWLEDGE/CONTENT</p> <ul style="list-style-type: none"> • Know that nation states are concerned about their ability to acquire lands. • Know that nations are always tempted to use whatever power they have to protect these acquired lands. • Know that imperialism is the control of the sovereignty of one nation by another nation. <p>SKILLS/PROCESSES</p> <ul style="list-style-type: none"> • Practice collecting and using data in a systematic way. • Practice describing and defining the main parts of a situation, structure, or organization. • Practice describing cause-effect relationships. <p>VALUES/ATTITUDES</p> <ul style="list-style-type: none"> • On what basis (criteria) can the claims of nations be considered legitimate? • What actions may nations use to achieve their goals that are appropriate morally and ethically? 	<p>Case Study: Treaty Negotiations in What is Now Saskatchewan</p> <ul style="list-style-type: none"> • Have students examine the concepts of imperialism, nations and sovereignty by studying the relationship between First Nations people and the Crown. • Students will explore the following topics: <ul style="list-style-type: none"> - Why did First Nations and the Crown enter into treaty negotiations? - How did treaties help to build Canada as a nation? - How did treaty negotiations display the sovereignty of First Nations and the Crown? - How do First Nations people and the Crown benefit from the treaties? - What role did First Nations women play in treaty negotiations? <p>MAJOR CONCEPTS</p> <p>Imperialism</p> <ul style="list-style-type: none"> • The Crown entered into treaty negotiations as an imperial power to gain access to vast lands that were inhabited by First Nations people. • Students will examine and analyze the events leading to the negotiation of the treaties between First Nations and the Crown. Treaty negotiations involved many variables, which made negotiating complex, depending on what the First Nations and Crown representatives were willing to negotiate for. • Treaties were negotiated in good faith and were meant to mutually benefit and establish good relations among all people. • Numbered Treaties went beyond earlier treaties in the sense that they created significant government obligations to assist First Nations on an ongoing basis. This is most evident in terms of providing for education, in providing agricultural assistance, and medical assistance. <p>Nations and Sovereignty</p> <ul style="list-style-type: none"> • Only nations can enter into treaty relationships. • Treaty-making incorporated the values of the respective parties and created a binding relationship between Treaty First Nations and the Crown. • Representatives of the Crown and the First Nations acknowledged and accepted each other's sovereignty upon entering treaty negotiations.

TREATIES NEGOTIATED IN WHAT IS NOW KNOWN AS SASKATCHEWAN

INTRODUCTION

The students will define *imperialism* and examine this concept as it relates to First Nations in what is now known as Canada. They will learn that “imperialism is the control of the sovereignty of one Nation by another Nation” (Saskatchewan Education, History 10 Curriculum Guide, p. 404). Imperialism bases relationships between cultures on accommodation, assimilation, segregation and annihilation. The students will know that after Canada was created as a Dominion in 1867, the government inherited the rights to resolve questions of original title to the land. Beginning in the 1870s, the Canadian Government embarked on the cession policy of extinguishing First Nations title to their lands. They did this through negotiating treaties in order to open up the west for settlement.

Under the leadership of Canada’s first Prime Minister, Sir John A. Macdonald, the expansion of settlement in the west became a priority. To accomplish this, Macdonald laid down his plans for nation-building in his National Policy. The building of the Canadian Pacific Railway from coast to coast and the settlement of the west were its two main objectives. Canada needed First Nations lands in the west and wanted to obtain possession through peaceful means.

The students will learn that the Canadian Government’s activities were reflective of international (European-dominated) relations of the time. The students will learn that the Crown used imperialistic methods to gain title to First Nations lands in Canada. One of these methods was treaty-making.

Parts of the geographical areas for Treaties 4, 5, 6, 8 and 10 are located in what is now Saskatchewan. Many variables influenced the treaty negotiations, including language barriers, making the negotiations complex. Interpreters were hired to interpret the discussions between First Nations and the Crown. First Nations women were also involved in the treaty negotiations. Many First Nations were not present during the negotiations and signed “treaty adhesions” at later dates. Treaties were meant to be mutually beneficial and to establish good relations among all people.

NUMBER OF TOPICS

Grade Nine

Review: Establishing the Treaty Process

Topic One: First Nations and British (Western) Historical Worldviews

Topic Two: Treaty Negotiations

Topic Three: Treaties and Treaty Adhesions

Topic Four: Good Relations Amongst All People

Topic Five: First Nations and Canadians Benefit From Treaty

FOUNDATIONAL OBJECTIVES

Students will:

- Review the major concepts presented in the Grades Seven, Eight and Nine units.
- Review the significance of First Nations oral tradition in preserving their histories and worldviews.
- Further their understanding of the British (Western) and First Nations historical worldviews.
- Gain an understanding of the meaning of the “spirit and intent” of treaty for First Nations people.
- Define *imperialism* and examine the impact European Imperialism had on First Nations people in what is now known as Canada.
- Discuss and identify the individuals who played important roles in the treaty-making process.
- Gain an understanding of the significance of the treaty suits, flags and medals given to First Nations leaders at the time of treaty signing.
- Gain an understanding that Prime Minister John A. Macdonald’s “National Policy” greatly influenced treaty-making with First Nations in the west.
- Identify the benefits negotiated for and received by First Nations and the Crown in Treaties 4, 5, 6, 8 and 10.
- Gain an understanding about the Numbered Treaties and subsequent treaty adhesions made in Saskatchewan.
- Acknowledge that all Canadians enjoy benefits from treaty.

- Recognize that the treaty relationship between First Nations and the Crown created benefits for both parties.
- Become knowledgeable about First Nations meanings of the “Circle of Life, Kinship and Good Relations” amongst all peoples.
- Recognize that treaties made between First Nations and the Crown are meant to last forever.
- Discuss and analyze legislation and policies that affected First Nations people before and after the treaties were concluded in what is now Saskatchewan.
- Develop an understanding of how treaty agreements evolved in Saskatchewan.

EXPECTED DURATION OF UNIT

Eight to twelve hours.

GRADE NINE UNIT REVIEW

ESTABLISHING THE TREATY PROCESS

CONCEPTS

Diverse groups of First Nations people lived on the land now known as Saskatchewan prior to European contact. Today, First Nations living within the borders of what is now known as Saskatchewan belong to four First Nations and eight languages/dialects within these Nations.

Prior to European contact, First Nations and the Crown made treaties with other Nations for various reasons. Each had a process for treaty-making that was based on their particular worldview. First Nations oral tradition and the Crown's written texts reflect their understandings of treaties made on the land now known as Saskatchewan.

The first treaties between First Nations and the Crown were made in what is now Eastern Canada. The framework used to make these treaties influenced the process of treaty-making in what is now known as Western Canada. The events leading to treaty and pre-Confederation policies motivated both parties to enter into treaties in the Prairies. The Canadian Government and First Nations interpret these events and policies differently.

Understanding the genesis of treaty-making in Canada, the motivation to enter treaty by both parties and the complexity of the process is essential for all Canadians. These treaties provided the freedom, protection and livelihood that is enjoyed by all Canadian citizens today, therefore all Canadian citizens have rights and responsibilities in relation to the treaties.

LEARNING OBJECTIVES

Students will:

- Review that First Nations people occupied their own territories in North America long before the arrival of the Europeans.
- Recall the four Nations in Saskatchewan and the eight languages/dialects within these Nations.
- Review that First Nations were sovereign Nations with political, economic and social systems, and spiritual perspectives prior to European contact.
- Review the importance of the use of oral tradition in the interpretation of treaties and treaty promises.
- Review that First Nations and the Crown made treaties prior to treaty-making with each other.

- Review the understanding of the concepts of *contract* and *covenant* as they are used to relate to treaty.
- Review that First Nations believed they were entering into Nation to Nation treaty agreements with the Crown.
- Review the different views of “the Crown” held by First Nations and the Canadian Government.
- Review the meaning of the terms *colonization*, *jurisdiction*, *treaty*, *sovereignty* and *constitution*.
- Review the pre-Confederation treaties and policies made in what is now known as Eastern Canada.
- Review the impact that government policy and the creation of a special department for Indians had on First Nations people.
- Review the influence of the 1763 *Royal Proclamation* and *The British North America Act of 1867* on First Nations people.
- Review the formation of Canada and the events leading up to treaty.
- Review the events that motivated the Crown and First Nations to enter into treaty with each other.
- Review facts and misconceptions citizens of Canada may have about the Numbered Treaties between First Nations and the Crown.

EXPECTED DURATION OF UNIT

Two hours.

ACTIVITIES

1. Display the map titled “The First Nations” (Appendix 7-5) and explain that the map illustrates the diversity of First Nations people who lived on this continent prior to European contact. The continent was not divided up into any political boundaries and First Nations people were free to live wherever they wished within their own territories.
2. Review the meaning of the terms *nation* and *sovereignty*. Have students read “The Peoples’ Sacred Gifts” (Appendix 9-7A to 9-7C) and discuss what First Nations Elders believe about First Nations sovereignty.

3. Review First Nations in Saskatchewan today by referring to “First Nations in Saskatchewan” (Appendix 7-9) and locate First Nations language/dialect groups on the map “Language/Dialect groups in Saskatchewan – Today” (Appendix 7-10B). Mention that today many First Nations people live in urban centres like Regina, Saskatoon, Prince Albert and North Battleford.
4. Review the meanings of the terms *contract* and *covenant* as stated in *The Canadian Oxford Dictionary*, Oxford University Press, 1998.

Teacher Note: Explain to students that First Nations view/viewed the treaty agreements as covenants and the Crown (Government of Canada) view/viewed the treaties as contracts. More information about contracts and covenants can be located in “The Meaning of Contract and Covenant as They Relate to Treaties” (Appendix 7-21).

5. Show the video *As Long as the Sun Shines* to review the students’ current knowledge of treaties and ask the students to answer the questions in “*As Long as the Sun Shines* – Student Questions” (Appendix 8-13).

Teacher Note: Activities 6 to 11 can be reviewed using co-operative learning groups. Divide the class into six groups and assign one activity to each group. Each group will complete a review on the topic assigned and make a presentation to the class.

6. Have students review the “*Delgamuukw Case*” (Appendix 8-8A) and “*Delgamuukw Case – Student Questions*” (Appendix 8-8B) and present a summary of the information to the class.
7. Give students the handout “What Do First Nations Mean by ‘The Crown?’” (Appendix 7-13A and 7-13B) and “What Does the Canadian Government Mean by ‘The Crown?’” (Appendix 7-14A and 7-14B) and present the differences in these two perspectives.
8. Have students read “Policy and Administration of Indian Affairs, 1830-1867” (Appendix 9-3A to 9-3C) and “Creation of a Special Indian Department” (Appendix 9-2A and 9-2B). Present in point form how the policies and the creation of a special department impacted First Nations lives.
9. Have students read the handout on “*The Royal Proclamation of 1763*” (Appendix 9-4A to 9-4E) and answer the questions in “*Royal Proclamation of 1763 – Students Questions*” (Appendix 9-4F). Summarize the information and present it to the class.
10. Review the events leading to the formation of Canada in “The Formation of Canada and Events Leading Up to the Numbered Treaties” (Appendix 9-8A to 9-8F) and “The Formation of Canada and Events Leading Up to the Numbered Treaties – Student Questions” (Appendix 9-8G) and summarize the information using a timeline and present it to the class.

11. Review the information in “The Effects of *The British North America Act of 1867* on First Nations Sovereignty” (Appendix 9-5A and 9-5B) and answer the questions in “The Effects of *The British North America Act of 1867* on First Nations Sovereignty – Student Questions” (Appendix 9-5C). Have students summarize the information by answering these questions.
 - a) What is the significance of *The British North America Act* in the creation of Canada?
 - b) What is the significance of *The British North America Act* in the relationship between First Nations and Canada?
12. Have students read “Treaty Facts and Misconceptions – Teacher Answer Key” (Appendix 9-14B and 9-14C) to review facts and misconceptions about treaties.

TOPIC ONE:
**FIRST NATIONS AND BRITISH (WESTERN)
HISTORICAL WORLDVIEWS**

CONCEPT

Worldview is a philosophy or view of life that shapes how a society interacts and responds to the world around it. This worldview influences, shapes and interprets what people experience and provides society with a sense of vision for the future. First Nations people use oral tradition to pass on their history and societal worldviews from generation to generation.

LEARNING OBJECTIVES

Students will:

- Recognize that each student has his/her own personal worldview that is based on his/her values, beliefs, traditions and customs.
- Further their understanding about First Nations and British (Western) historical worldviews.
- Compare and contrast First Nations and British (Western) historical worldviews.
- Further their understanding of the First Nations concept of sharing the land compared to the concept of land ownership held by European cultures.
- Understand why the preservation of the land is important to First Nations people.
- Appreciate that First Nations people have/had a spiritual relationship with the land.
- Understand that First Nations people believe/believed that the land was given to them by the Creator for their survival and that they only took from the land what they needed to survive.
- Appreciate that First Nations societies have/had similar traditions, customs, beliefs and values.
- Appreciate the differences between First Nations and British (Western) historical worldviews.
- Gain an understanding about how First Nations people use oral tradition to pass on their histories and worldviews from generation to generation.
- Develop an understanding of the high level of mastery and skills involved in oral tradition.

- Become aware of and acknowledge the consistency and accuracy required in oral tradition.
- Recognize that oral tradition is a consistent and accurate method of recording information.
- Practise the skills involved in the art of oral tradition.
- Recognize that all people use oral tradition to retain and maintain their family and community histories

DURATION OF TOPIC

Two to three hours.

BACKGROUND INFORMATION

The students will develop an understanding of the First Nations and British (Western) historical worldviews. The study of First Nations worldviews will assist the students in understanding how First Nations interacted with the environment. First Nations believed that the Creator gave the land to First Nations people to provide them with everything that they would need to sustain their livelihood. First Nations share/shared similar worldviews based on their languages, traditions, customs, values and beliefs.

Students will come to appreciate the art of oral tradition and how it has been used and continues to be used as a tool in maintaining First Nations histories, identities and traditions. First Nations people used oral tradition to preserve and pass on their worldviews and histories from generation to generation. The students will learn that First Nations oral tradition is recognized in the recording of history as it pertains to treaties.

European cultures record their worldviews primarily through the use of the written word. An individual's culture is also passed on within the family and community in the same way as First Nations people do, through oral tradition. Europeans have used written and oral tradition for centuries to preserve their worldviews.

The students will learn that when the Europeans arrived, First Nations were introduced to an entirely different worldview, which conflicted with the First Nations worldviews. First Nations believed in sharing the land and its resources while the Europeans believed in the ownership of land.

Oral history has always been an integral part of First Nations cultures and traditions. Passing knowledge and beliefs from generation to generation serves to maintain the worldviews and traditions.

Oral tradition is a way to store knowledge and pass along this knowledge by word of mouth. Refer to “Legends and Stories: Part of an Oral History” (Appendix WV-6A and WV-6B) and “Characteristics and Protocol of Oral Tradition” (Appendix WV-8A) and “Key Concepts of First Nations Oral Tradition” (WV-8B) for definitions and information about oral tradition and oral history.

Teacher Notes

- Detailed information is found in the *Worldview* Appendices section, “First Nations Plains Cree Historical Worldview: Oral Tradition” (Appendix WV-10A to WV-10C). You may use this as a resource and/or share the information with the students.
- “Cree, Dene, Saulteaux and Dakota/Nakoda/Lakota Historical Worldviews” (Appendix WV-5A to WV-5D-3). You may use these at your discretion. Contact the Saskatchewan Indian Cultural Centre (SICC) in Saskatoon at 244-1146 to request a speaker to present a First Nations perspective. Someone will be able to recommend names of people for you to contact. Refer to *Teacher Resources* at the end of this guide for more contact information.
- The students will learn about and apply First Nations oral tradition concepts and skills by retelling the Dene story, “Cross Eye.” This story is used throughout all Grades Seven to Twelve to create the setting conducive to practising and developing the skills of oral tradition over the years. The students will gain the skills through the retelling of the story and will be quite proficient by Grade Twelve. Storytelling is used to demonstrate to the students that oral tradition in First Nations societies is a huge responsibility and takes years of training.

ACTIVITIES

1. Introduce the concept of worldview.
 - a) Write the word *worldview* on the board and discuss its meaning. Hand out “Worldview” (Appendix WV-1A and WV-1B) for the definition of worldview.

Every person and society has a worldview. Worldviews differ today from person to person. Many societies pass on their worldview to their children to ensure worldview continuity. As people interact and learn from one another, it is not uncommon for them to acquire the beliefs of other worldviews. Worldviews evolve as people and societies evolve.
 - b) Debrief the group discussion.

Lead the discussion around the concept of worldview. Ask students, what the term *worldview* means? Students may describe and identify characteristics, or provide specific or general examples of their own worldview, in order to obtain the concept of worldview. Have students write their ideas on chart paper or on the board.

- c) Summarize the exercise.

Explain that all people have views of their place within the world, ideas about human relationships, and an understanding of their connection to and relationship with the land. This worldview is generally obtained from the society that a person identifies with.

2. Have students read “Kikāwīnawaskiy – Our Mother Earth: Cree” (Appendix WV-2A to WV-2C) and answer the questions in “Kikāwīnawaskiy – Our Mother Earth: Cree – Student Questions” (Appendix WV-2D).
3. Hand out “First Nations Traditional Teachings and Beliefs” (Appendix WV-3A to WV-3D). Discuss the information with the students and have them answer the questions in “Traditional Teachings and Beliefs – Student Questions” (Appendix WV-3E).
4. Have students read and discuss the handout “First Nations and British (Western) Historical Worldviews” (Appendix WV-4A and WV-4B). Explain to students that these were the worldviews of the First Nations and British prior to and during treaty negotiations and the signing of treaties. Ask the students to answer the questions in “First Nations and British (Western) Historical Worldviews – Student Questions” (Appendix WV-4C). See “First Nations and British (Western) Historical Worldviews – Teacher Answer Sheet” (Appendix WV-4D and WV-4E).

Teacher Note: Explain to the students that these worldviews indicate how the Crown and First Nations viewed the world in the 1800s. The students need to know that today some Euro-Canadians and First Nations have adopted many aspects of each other’s worldview.

5. Jigsaw Activity: Divide the students into four groups, assign each group one of the First Nations worldviews (Cree, Dene, Sauteaux and Očeti šakowiŋ [Dačoŋa, Načođa, Lačoŋa]) (Appendix WV-5A to WV-5D-3), and have students summarize the information and present it to the class.
6. As an introduction to oral tradition, give students the handout “Legends and Stories: Part of an Oral History” (Appendix WV-6A and WV-6B). Let the students know that you are going to tell them a Dene story, “Cross Eye” (*Worldviews* WV-7A to WV-7D), and that they are to listen very carefully, because they will be asked to retell it later. Inform the students that they cannot write anything down.
 - a) After you share the story with the class, ask the students to quietly reflect and recall the story on their own.

- b) Ask the students to get into groups of two and share the story with each other. The students must follow these rules for this activity:
 - i) The story must not be changed in any way.
 - ii) The story cannot be recorded.
 - iii) The sharing and recalling of the story should be a team effort.
 - iv) Additional details cannot be created to fill in missing parts of the story.
 - v) You can only repeat what you heard in the story.
- c) Each pair retells the story to another pair. They have 10-20 minutes for this exercise.
 - i) Each pair shares in the telling of the story. The two students in the pair can help one another. They retell the story until the entire story is complete.
 - ii) The pair completes the exercise by discussing the purpose of the story. Give students “Cross Eye Lessons” (Appendix WV-7E).
- d) Debrief the exercise by asking the students the following questions:
 - i) What did you experience as you practised the oral tradition? (Sample answers: Students may talk about their feelings, ability to remember the story and ability to retell the story.)
 - ii) What difficulties did you have? (Sample answers: Did not remember something, did not try to make up the details, acknowledged missed details.)
 - iii) What do you know about oral tradition? What skills are required? (Sample answers: Skill level, oral ability, capacity of memory, level of mastery.)
 - iv) How many times would you need to hear a story to retell it with accuracy and consistency?
- e) Summarize the practice of oral tradition, focussing on the key concepts found in “Characteristics and Protocol of Oral Tradition” (Appendix WV-8A) and “Key Concepts of First Nations Oral Tradition (Appendix WV-8B).

7. Give students the handout “First Nations Oral Tradition” (Appendix WV-9A and WV-9B). Discuss the information with the students and have them answer the following questions in their notebooks:
 - a) Explain why the Elders agreed to share information about First Nations oral tradition.
 - b) Explain why Elders are cautious when they share historical information based on oral tradition.
 - c) Why do only a few people accept the commitment to become oral historians?

ASSESSMENT AND EVALUATION

1. Assess students’ responses to questions on “First Nations Traditional Teachings and Beliefs” and “Kikāwīnawaskiy – Our Mother Earth: Cree.”
2. Observe students’ participation during the discussions about their personal worldviews and how these worldviews are similar or different from First Nations worldviews.
3. Record students’ responses to the First Nations and British (Western) historical worldviews in Activity 4.
4. Assess students’ understanding of oral tradition and oral history through their responses to questions in Activity 6 d).
5. Assess students’ abilities to remember story details in the group activity using the Dene story “Cross Eye.”
6. Assess students’ summaries of the key concepts found in “Characteristics and Protocol of Oral Tradition.”

TOPIC TWO: TREATY NEGOTIATIONS

CONCEPT

Treaty negotiations between the Crown and First Nations were very complex. Both parties had their reasons for entering into treaties. Five treaties were negotiated between First Nations and the Crown in what is now known as Saskatchewan.

LEARNING OBJECTIVES

Students will:

- Define *imperialism* and gain an understanding of imperialism as it relates to First Nations in North America.
- Gain an understanding of imperialism as it was used by the Crown to gain title to First Nations lands in what is now known as Canada.
- Know that the Crown's imperialistic methods were inspired by a number of factors: seeking new territories, securing access to new resources, seeking wealth and fame, pursuing adventure and curiosity, and acquiring religious converts.
- Gain an understanding of Sir John A. Macdonald's national policy for settling the west and its impact on First Nations people.
- Review the differences between oral tradition and written history as they apply to the treaties.
- Review the different interpretations that First Nations and the Crown had regarding the meaning of the Pipestem ceremony during the treaty-making process.
- Review that the treaties in present-day Ontario and in the Maritime provinces were made prior to the existence of Canada; and most treaties in the west between First Nations people and the Crown were made after Canadian Confederation in 1867.
- Review the different methods used by First Nations and the Crown to bind the treaty agreements.
- Gain an understanding of the meaning of the "spirit and intent" of treaty for First Nations people.
- Acknowledge and appreciate the benefits from treaty that Canadians enjoy today.
- Recognize and gain an understanding of the role of interpreters in treaty negotiations.

- Recognize and gain an understanding of the role of First Nations women in treaty negotiations.
- Recognize and gain an understanding of the significance of treaty suits, medals and flags.

EXPECTED DURATION OF TOPIC

Three hours.

BACKGROUND INFORMATION

During the 1500s, 1600s and 1700s, European countries like Britain, France and Spain employed imperialistic measures to gain control over Indigenous peoples' lands throughout the world. They had long-standing success in this area prior to coming to North America. The British Crown's need for more land, and new markets and resources has had an impact on the lives of First Nations people since European contact (Kagan, D. et al., 1991).

Sir John A. Macdonald's National Policy called for expansion of the west through the building of a national railway and settlement of the Prairies. To gain access to First Nations lands in the west, Canada entered into treaties with the First Nations.

The Crown began to negotiate treaties with the intention of settling the Prairies and to "establish friendly relations" with First Nations through treaty (Office of the Treaty Commissioner, 1998, p. 19).

The Numbered Treaties differed from the pre-Confederation treaties in that they created significant government obligations and commitments to First Nations people that would last forever. These obligations included providing for the educational, agricultural and medical needs of First Nations people.

There were language and communication barriers at the time treaties were negotiated. First Nations question whether the interpreters who translated the First Nations words into English really captured the true meaning of the spirit and intent of the First Nations leaders' messages which emanated from their distinct and spiritual perspectives.

The issue of the "spirit and intent" of treaty is very important to First Nations people, particularly in the areas of education, medicine, and hunting and fishing rights. First Nations people believe they have not received what they were promised at the time of the treaty negotiations.

Treaties have a spiritual foundation, which was established through the use of sacred songs and ceremonies used during the negotiation process. Through sacred songs, symbols and ceremonies, First Nations made a commitment to uphold the terms of the treaties. First Nations and the Crown made this commitment for "as long as the sun shines, the grass grows, and the rivers flow."

Although the interpretation of treaties differ significantly between First Nations and the Crown, both parties agree that the treaties were meant to be mutually beneficial. They also agree that a kinship relationship was established through treaty. First Nations and the Canadian Government acknowledge this common ground.

First Nations women and men were considered equals in First Nations societies at the time of the negotiations. Although they did not speak during the negotiations, First Nations women were involved in the treaty-making process.

First Nations Elders of Saskatchewan are the traditional teachers of First Nations people. It is through the knowledge of the Elders that First Nations people receive direction about the survival of their cultures.

ACTIVITIES

1. Have students define the term *imperialism* and read “European Imperialism” (Appendix 10-1A to 10-1F) to answer the questions in “European Imperialism – Student Questions” (Appendix 10-1G and 10-1H). Explain to students that the British (the Crown) were imperialists. This concept was unknown to First Nations people. Teachers may wish to adapt this handout to the students’ reading level.
2. Show students the map “Rupert’s Land and North America” (Appendix 9-1). Locate and demonstrate to students the size of Rupert’s Land.

Use the map “Location of Historical Treaty Boundaries in Canada” (Appendix 7-16), to review pre-Confederation Peace and Friendship Treaties made between First Nations and the British Crown.
3. Have students read “Canada’s Nation-Building Strategy and Western Settlement” (Appendix 10-4A to 10-4D) and answer the questions in “The National Policy and Western Development – Student Questions” (Appendix 10-4E).
4. Present the students with an overview of the treaty negotiations by having them read “Treaty Negotiations” (Appendix 10-2A to 10-2D) and answer the questions in “Treaty Negotiations – Student Questions” (Appendix 10-2E).
5. Have students read Appendices E to I (pp. 100–119) in the *Statement of Treaty Issues* and identify the people involved in treaty negotiations within each of the five Numbered Treaties (4, 5, 6, 8 and 10) in Saskatchewan. Have them complete the chart in “People and Their Roles in Treaty Negotiations” (Appendix 10-3).

6. Have the students read the following sections from *Statement of Treaty Issues* (pp. 61-67). Have students identify one significant point from each of the sections.
 - 5.2.1 Treaty First Nations Perspective
 - 5.2.2 Perspective of the Government of Canada
 - 5.2.3 Common Ground
 - 5.3.1 The Treaty-Making Process
 - 5.3.2 The Purpose of Treaty-Making
7. Have students explain in writing what the Elders say about the “spirit and intent” of treaties. Research information in *Treaty Elders of Saskatchewan*, pp. 48-59.
8. Have students review “The Meaning of the Pipestem in Treaty-Making” (Appendix 8-4A and 8-4B) and discuss the questions in “The Meaning of the Pipestem in Treaty-Making – Student Questions” (Appendix 8-4C).
9. Have students review “Canada-First Nation Treaty Agreements in Saskatchewan” (Appendix 8-12). Ask the students the following:
 - a) Who are the parties to the agreement? (Answer: First Nations and the Crown/Government of Canada.)
 - b) The parties to the agreement had different practices for sealing or binding an agreement, what are they? (Answer: First Nations relied on Pipe Ceremonies and the Crown/Canadian Government relied on the First Nations leaders’ marks on the treaty document. The Crown’s representatives wrote their signatures on the treaty document to seal the agreements.)
10. Show the video *A Solemn Undertaking: The Five Treaties in Saskatchewan* (14 minutes) and have students answer the questions listed in “A Solemn Understanding: The Five Treaties in Saskatchewan – Student Questions” (Appendix 10-5A and 10-5B). Debrief responses with students.
11. Have students search the Internet for pictures of First Nations Chiefs and Treaty Commissioners who were involved in the treaty negotiations. Students can go to the Office of the Treaty Commissioner website (www.otc.ca) and find the “Treaty Biographies” link; or they can go to any search engine and type in the following keywords: Chief Poundmaker, Chief Big Bear, Chief Ahtahkakoop, Chief Mistawasis, Chief Piapot, Chief Star Blanket, Alexander Morris, David Laird. The names of any other Chief or Treaty Commissioner can also be used. Have students use the “Photograph Analysis Worksheet” (Appendix 10-10A and 10-10B) to analyze the photographs.

12. Ask the students to assume the identity of a Chief or a Treaty Commissioner and choose one of the following assignments:

- a) If you are a Chief, make a speech to convince the people why they should or should not consider entering into treaty with the Treaty Commissioner.

Teacher Note: During the actual treaty negotiations, First Nations leaders made oral speeches to the Treaty Commissioners; however, for this activity, students may research and write a speech to present to the class.

- b) If you are a Treaty Commissioner, write a speech to the Chiefs and First Nations people to convince them to negotiate treaty.

Have students indicate what their feelings were and why they were considering entering or not entering into treaty negotiations with the other party.

Teacher Note: The book by Alexander Morris, *The Treaties of Canada with the Indians of Manitoba and the North-West Territories Including the Negotiations on Which They Were Based*, is an excellent resource for this activity. Students can also find treaty history for many Saskatchewan First Nations at the Indian Claims Commission website (www.indianclaims.ca). Only those First Nations that submitted a treaty land entitlement claim or a surrender claim to the Indian Claims Commission will have reports online.

13. Have students read “Role of Interpreters in Treaty Negotiations” (Appendix 10-6A to 10-6G) and answer the questions in “Role of Interpreters in Treaty Negotiations – Student Questions” (Appendix 10-6H).

14. Have students read “The Role of First Nations Women In Treaty Negotiations” (Appendix 10-7A and 10-7B) and answer the questions “The Role of First Nations Women in Treaty Negotiations – Student Questions” (Appendix 10-7C).

15. Have the class use “Role Play on Treaty Negotiations” (Appendix 10-8A to 10-8C) to design a role-play based on the treaty negotiations. Students are to list key individuals who were present at treaty negotiations and signing.

Teacher Note: If there is time for only one activity in this unit, the role play includes a number of related activities that will assist students in coming to a full understanding of treaty issues. These activities include discussion, research, interpretation and evaluation.

16. Have students research to find pictures of treaty suits, medals and flags given to the Chiefs and Headmen by the Treaty Commissioner and the information in “Treaty Medals, Flags and Suits” (Appendix 10-9A to 10-9C) to elaborate on their significance. If pictures are available, have students use the “Photograph Analysis Worksheet” (Appendix 10-10A and 10-10B) to analyze the photographs. Discuss with the class the significance of treaty medals, flags and suits.

Teacher Note: Photographs can be found in *Treaty Elders of Saskatchewan* (pp. 15, 18, 22, 34, 55 and 63), on the cover of the *Statement of Treaty Issues*, and in the photograph section of *Bounty and Benevolence*. All these texts are included in this kit. Students can also research various Internet sources.

17. Have students reflect on and answer the questions on the two statements about treaties in “Statements on Treaties – Student Questions” (Appendix 10-11). You may wish to use this exercise as a review.
 - a) “Treaties created a door for people to immigrate and settle in Canada.”
 - b) “Nations negotiate and create treaties.”

ASSESSMENT AND EVALUATION

1. Have students participate in a sharing circle, in which they share their thoughts and feelings on what they learned about the treaty process and their personal views of treaty.
2. Assess student responses to questions in the Activities.
3. Make an observation checklist of group work.
4. Make an evaluation of the role-play.
5. Make an assessment of reports or oral presentations.
6. Assess the chart in Activity 5.

**TOPIC THREE:
TREATIES AND TREATY ADHESIONS**

CONCEPT

Numbered Treaties 4, 5, 6, 8 and 10 were originally negotiated in what is now known as Saskatchewan in the late 1800s and early 1900s. Adhesions were made to most of these treaties up to the 1950s.

LEARNING OBJECTIVES

Students will:

- Review the reasons for the Numbered Treaties in what is now known as Saskatchewan.
- Identify and locate Treaties 4, 5, 6, 8 and 10 and treaty adhesions on a map of Saskatchewan.
- Examine why treaty adhesions were made to treaties.
- Identify the people who were involved in the treaty negotiations in each treaty area.
- Gain an understanding of the terms *cede*, *yield* and *surrender*, which were used in the written text of treaty.
- Gain an understanding that the words *cede*, *yield* and *surrender* are not in any First Nations language.
- Gain an understanding that First Nations were not aware that *cede*, *yield* and *surrender* were written into the text of treaty.

EXPECTED DURATION ON TOPIC

Two hours.

BACKGROUND INFORMATION

This information is taken from *Statement of Treaty Issues: Treaties as a Bridge to the Future*, 1998, pp. 21-26:

[Prairie] Treaties 4, 5, and 6 were negotiated in 1874, 1875, and 1876 respectively. The situation for First Nations prior to treaty negotiations was similar to the experience of First Nations in Treaties 1, 2, and 3. In Treaty areas 4, 5, and 6, declining buffalo herds, declining fur prices and new

diseases intensified the hardships of First Nations. Canada was anxious about the Cree and Blackfoot alliances that had been made in 1871 after many generations of conflict. From the Crown's perspective, accelerating settlement along the Saskatchewan River and its tributaries was regarded as necessary to demonstrate sovereignty, and this required obtaining access to the remaining agricultural lands on the prairies.

The oral history of Treaty 4 First Nations in Saskatchewan is consistent on two points regarding the status of land ownership: the land was to be shared; and the newcomers had only a limited right to use that shared land.

The Crown was interested in acquiring an unencumbered right to the land to enable it to open up the west for settlement and in return, Canada was willing to provide certain benefits to First Nations. A caring relationship was emphasized by which the Indian Nations' way of life would be safeguarded and the parties would mutually benefit.

Most of the Numbered Treaties have treaty adhesions. These adhesions were made for various reasons. Brizinski (1993) gives the following explanation for adhesions to treaty:

In some cases, provincial boundaries were extended north, and Indians in northern areas were included. In other cases, bands simply did not sign the original treaty, either by choice or because they were elsewhere at the time of negotiations. They were often given the option of joining later, especially if boundaries were being extended. They then signed an adhesion, by which they were subject to the same terms as other parties to the treaty. Bands, and individuals, still have the option today of adhering to treaty if they have not already done so, which entitles them to reserve lands, annuities, and other treaty rights (p. 165).

ACTIVITIES

1. Explore the Numbered Treaties in Saskatchewan. Have the students read "Post-Confederation Treaties" (Appendix 10-12A to 10-12D) and answer the questions in "Post-Confederation Treaties – Student Questions" (Appendix 10-12E and 10-12F). Review the answers with the class.
2. Define the following terms: (definitions are taken from *The Canadian Oxford Dictionary*, 1998):

Adhere: To follow in detail.

Adhesion: An addition made to a treaty when a new Aboriginal [First Nation] band signs it.

3. Have students read the treaty adhesions for Treaties 4 and 6 in "Treaty Adhesions" (Appendix 10-13A to 10-13C) and discuss with the students why adhesions were made.

4. Using the map “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan” (Appendix 7-18) and “Blank Map of Saskatchewan,” (Appendix 10-14) have students identify and place the following information on the blank map:
 - Treaty 4, 5, 6, 8 and 10 areas;
 - treaty sites for Treaty 4, 5, 6, 8 and 10 and the year each treaty was negotiated;
 - the year and location of each treaty adhesion indicating which treaty each adhesion applied to.
5. Divide students into five groups with each group responsible for researching one of the five treaty areas in Saskatchewan. Students are to share their research with the class. Students in each of the groups will agree on the information they wish to include in their reports.

Teacher Note: Direct students to the Appendices E to I in the *Statement of Treaty Issues*, pages 100 to 119, for information on treaty areas and treaty adhesions. A chart with the treaty information can also be located in *Legacy – Indian Treaty Relationships*, pages 54-57.
6. Define the following terms: (Definitions are taken from *The Canadian Oxford Dictionary*, 1998):
 - Cede:** Give up one’s rights to or possession of.
 - Yield:** Give up, surrender, concede; comply with a demand for.
 - Surrender:** Give up possession or control of (something) to another, especially on compulsion or demand; relinquish, yield.
7. Have students participate in the simulation activity in “Cede, Yield and Surrender Simulation” (Appendix 10-15A and 10-15B).
8. Optional (not in kit): Show the video *Cede, Yield and Surrender* and discuss what the understandings were about what was ceded, yielded and surrendered in treaties according to the written text of treaty.

ASSESSMENT AND EVALUATION

1. Assess completed map activity.
2. Assess group research assignment and presentation.
3. Assess the simulation exercise in Activity 7.

TOPIC FOUR: GOOD RELATIONS AMONGST ALL PEOPLE

CONCEPT

Treaties were meant to create good relations amongst all people. In First Nations belief systems, everything and everyone is connected and interconnected within the Circle of Life. Through treaty, First Nations included the Crown and the European settlers in the circle.

LEARNING OBJECTIVES

Students will:

- Be introduced to the meaning of the First Nations Circle of Life.
- Be introduced to the meanings of *kinship* and *good relations*, which are common beliefs among First Nations people.
- Gain an understanding of the kinship relationship, which is embodied in the treaty relationship.
- Gain an understanding that First Nations and the colonists looked upon the Queen as a mother.
- Acknowledge that the treaty relationship created mutual benefits for the parties.

EXPECTED DURATION OF TOPIC

One hour.

BACKGROUND INFORMATION

First Nations Elders pass on traditional teachings where the Creator (God) is central to all of life's existence. The Creator created Mother Earth and gave sacred gifts to her. One of the gifts the Creator gave was the gift of life, which he gave to all people and all creation. He created different peoples and placed them on different lands all around the earth. All people are part of the Creator and all are related. First Nations believe the Creator intended that people respect life and each other, be kind and good to one another and to cultivate good relations among everyone. For First Nations, treaty relationships were based on the principles of good relations. Consequently, "the doctrine of 'good relations' is an essential and integral component of the teachings of all the Treaty First Nations in Saskatchewan" (Cardinal and Hildebrandt, 2000, p. 14).

In contemporary times, First Nations and the Crown were able to reach several common understandings about the treaties and the treaty relationship, as indicated in the *Statement of Treaty Issues*, 1998:

The First Nations entered into treaties with the Crown for the purpose of creating perpetual relations similar in kind to familial [kinship] relations which are based on mutual respect (p. 66).

The Crown entered into treaties with First Nations with the intention of establishing peace and good order between all peoples as well. The relationship between “First Nations and the Crown is one in which the parties have both benefits and responsibilities with respect to one another” (p. 67).

ACTIVITIES

1. Have students read *Statement of Treaty Issues*, pages 66 and 67, *Treaty Elders of Saskatchewan*, pages 14 and 15 and “Circle of Life, Kinship and Good Relations” (Appendix 10-16).
 - a) Discuss what the Circle of Life, Kinship and Good Relations mean to First Nations people.
 - b) Have students discuss their personal beliefs about kinship and good relations.
 - c) Have students identify three kinship characteristics contained within the treaty relationship as portrayed in pages 66 and 67 of the *Statement of Treaty Issues*.
2. Option: Invite local Elders or First Nations community leaders to speak about the concepts and meanings associated with the Circle of Life, Kinship, and Good Relations.
3. Optional (not in kit): Show students one of the following videos: *The Sacred Circle* from the National Film Board or *Principle III: All Life Forms Are Inter-Related* from the Saskatchewan Indian Cultural Centre. As students watch the video have them list ten items that describe or provide an explanation of the First Nations beliefs about the Circle of Life, Kinship and Good Relations.

ASSESSMENT AND EVALUATION

1. Discussion of Circle of Life, Kinship and Good Relations.
2. Assessment of student notes on the video.

TOPIC FIVE:
FIRST NATIONS AND CANADIANS BENEFIT FROM TREATY

CONCEPT

Treaties benefit Canadians and create a long lasting relationship that is based on agreements and commitments made between First Nations and the Crown.

LEARNING OBJECTIVES

Students will:

- Review the different interpretations of treaty promises from First Nations oral accounts and the Crown's written documents.
- Recognize and examine the benefits from treaty that Canadians enjoy today.
- Become knowledgeable about the mutual benefits that First Nations and the Canadian Government (Canadians) received through the Numbered Treaties.
- Examine the First Nations expectations and benefits received from treaties.
- Examine the Crown's expectations and benefits received from treaties.

EXPECTED DURATION ON TOPIC

One hour.

BACKGROUND INFORMATION

The treaty relationship clearly created mutual obligations. The treaty-making process was a means to build lasting and meaningful alliances between First Nations and the Crown that would ensure the future well-being of the people they represented.

The treaties were foundational agreements that were entered into for the purpose of providing the parties with the means of achieving survival and stability, anchored on the principle of mutual benefit. These arrangements would in turn make possible a continuing means of livelihood for the citizens represented by the parties. The relationship between the First Nations and the Crown is one in which the parties receive benefits and are obligated to uphold the treaty agreements. The treaties created mutual obligations that were to be respected by the parties. Treaty-making established a basis for mutual benefit, and provided for the security, peace and good order of all citizens within the treaty territory.

ACTIVITIES

1. Divide the students into four groups and have them examine the mutual benefits mentioned within the treaty agreements from the following resources:
 - Group One – *Legacy* (charts on Numbered Treaties), pp. 53-57.
 - Group Two – *Statement of Treaty Issues*, pp. 21-26 and 40.
 - Group Three – *Bounty and Benevolence*, Chapter 7, pp. 111-118, Chapter 8, pp. 128-129, Chapter 9, pp.136-146, Chapter 10, pp.159-169, Chapter 11, pp. 177-186.
 - Group Four – *Treaty Elders of Saskatchewan*, pp. 43-46, and pp. 60-67.

Have students discuss the benefits that First Nations and Canadians received from treaty.

2. Have students review “Treaty Promises Given at Treaty Six as Recounted by Alexander Morris” (Appendix 8-5A and 8-5B) and “Treaty Promises Given at Treaty Six as Recounted by the Late Elder Jim Ka-Nipitehtew” (Appendix 8-6A and 8-6B) and answer the questions in “Treaty Promises – Student Handout” (Appendix 8-7).
3. Using the resources in Activities 1 and 2, ask students to:
 - a) Examine the First Nations expectations and benefits based on the treaty agreements and complete “Chart A – First Nations Expectations and Benefits from Treaty” (Appendix 10-17A). Sample answers are included (Appendix 10-17B).
 - b) Examine the Crown’s expectations and benefits based on the treaty agreements and complete “Chart B – The Canadian Government’s Expectations and Benefits from Treaty” (Appendix 10-18A). Sample answers are included (Appendix 10-18B).
 - c) Compare the benefits received from treaty by First Nations and by the rest of Canadian society.

4. Ask students to answer the following question in their notebooks:

How have all people benefited from treaty?

ASSESSMENT AND EVALUATION

1. Completed charts on treaty benefits for First Nations and the Canadian Government.

**GRADE TEN
LIST OF APPENDICES**

Note: The following appendices are used in the Grade Nine Unit Review. They can be retrieved from the Grade Seven, Eight, and Nine units.

Appendices and Teacher Resources for Grade Nine Unit Review

1. **APPENDIX 7-5** Map – The First Nations
2. **APPENDIX 7-9** First Nations in Saskatchewan
3. **APPENDIX 7-10B** Map – Language/Dialect Groups in Saskatchewan – Today
4. **APPENDIX 7-13A and 7-13B** What Do First Nations Mean by “The Crown”?
5. **APPENDIX 7-14A and 7-14B** What Does the Canadian Government Mean by the “Crown”?
6. **APPENDIX 7-21** The Meaning of Contract and Covenant as They Relate to Treaties
7. **APPENDIX 8-8A** *Delgamuukw* Case
8. **APPENDIX 8-8B** *Delgamuukw* Case – Student Questions
9. **APPENDIX 8-13** *As Long as the Sun Shines* (Video) – Student Questions
10. **APPENDIX 9-2A and 9-2B** Creation of a Special Indian Department
11. **APPENDIX 9-3A to 9-3C** Policy and Administration of Indian Affairs, 1830-1867
12. **APPENDIX 9-4A to 9-4E** *The Royal Proclamation of 1763*
13. **APPENDIX 9-4F** *Royal Proclamation of 1763* – Student Questions
14. **APPENDIX 9-5A and 9-5B** The Effects of *The British North America Act of 1867* on First Nations Sovereignty
15. **APPENDIX 9-5C** The Effects of *The British North America Act of 1867* on First Nations Sovereignty – Student Questions
16. **APPENDIX 9-7A to 9-7C** The Peoples’ Sacred Gifts

- | | |
|------------------------------|---|
| 17. APPENDIX 9-8A to 9-8F | The Formation of Canada and Events Leading Up to the Numbered Treaties |
| 18. APPENDIX 9-8G | The Formation of Canada and Events Leading Up to the Numbered Treaties – Student Questions |
| 19. APPENDIX 9-8H | The Formation of Canada and Events Leading Up to the Numbered Treaties – Teacher Answer Sheet |
| 20. APPENDIX 9-14B and 9-14C | Treaty Facts and Misconceptions – Teacher Answer Key |

First Nations and British (Western) Historical Worldviews

All appendices dealing with First Nations and British (Western) Historical Worldviews will be required for Topic One. Locate these appendices in the *Worldview Appendices* section.

Appendices for Grade Ten

1. APPENDIX 10-1A to 10-1F	European Imperialism
2. APPENDIX 10-1G and 10-1H	European Imperialism – Student Questions
3. APPENDIX 10-2A to 10-2D	Treaty Negotiations
4. APPENDIX 10-2E	Treaty Negotiations – Student Questions
5. APPENDIX 10-3	People and Their Roles in Treaty Negotiations
6. APPENDIX 10-4A to 10-4D	Canada’s Nation-Building Strategy and Western Settlement
7. APPENDIX 10-4E	The National Policy and Western Development – Student Questions
8. APPENDIX 10-5A and 10-5B	Video – <i>A Solemn Undertaking: The Five Treaties in Saskatchewan</i> – Student Questions
9. APPENDIX 10-6A to 10-6G	Role of Interpreters in Treaty Negotiations
10. APPENDIX 10-6H	Role of Interpreters in Treaty Negotiations – Student Questions
11. APPENDIX 10-7A and 10-7B	The Role of First Nations Women in Treaty Negotiations
12. APPENDIX 10-7C	The Role of First Nations Women in Treaty Negotiations – Student Questions
13. APPENDIX 10-8A to 10-8C	Role Play on Treaty Negotiations
14. APPENDIX 10-9A to 10-9C	Treaty Medals, Flags and Suits
15. APPENDIX 10-10A and 10-10B	Photograph Analysis Worksheet
16. APPENDIX 10-11	Statements on Treaties – Student Questions
17. APPENDIX 10-12A to 10-12D	Post-Confederation Treaties
18. APPENDIX 10-12E and 10-12F	Post Confederation Treaties – Student Questions
19. APPENDIX 10-13A to 10-13C	Treaty Adhesions
20. APPENDIX 10-14	Blank Map of Saskatchewan
21. APPENDIX 10-15A and 10-15B	Cede, Yield and Surrender Simulation

- | | |
|---------------------|---|
| 22. APPENDIX 10-16 | Circle of Life, Kinship and Good Relations |
| 23. APPENDIX 10-17A | Chart A – First Nations Expectations and Benefits from Treaty |
| 24. APPENDIX 10-17B | Chart A – First Nations Expectations and Benefits from Treaty – Sample Answer Key |
| 25. APPENDIX 10-18A | Chart B – The Canadian Government’s Expectations and Benefits from Treaty |
| 26. APPENDIX 10-18B | Chart B – The Canadian Government’s Expectations and Benefits from Treaty – Sample Answer Key |

Note: The following appendices are also used in the Grade Ten Unit. They can be retrieved from the Grade Seven, Eight and Nine units.

Grade 7

- | | |
|------------------|---|
| 1. APPENDIX 7-16 | Map – Location of Historical Treaty Boundaries in Canada |
| 2. APPENDIX 7-18 | Map – Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan |

Grade 8

- | | |
|---------------------------|--|
| 1. APPENDIX 8-4A and 8-4B | The Meaning of the Pipestem in Treaty-Making |
| 2. APPENDIX 8-4C | The Meaning of the Pipestem in Treaty-Making – Student Questions |
| 3. APPENDIX 8-5A and 8-5B | Treaty Promises Given at Treaty Six as Recounted by Alexander Morris |
| 4. APPENDIX 8-6A and 8-6B | Treaty Promises Given at Treaty Six as Recounted by the Late Elder Jim Ka-Nipitehtew |
| 5. APPENDIX 8-7 | Treaty Promises – Student Handout |
| 6. APPENDIX 8-12 | Canada-First Nation Treaty Agreements in Saskatchewan |

Grade 9

- | | |
|-----------------|---------------------------------------|
| 1. APPENDIX 9-1 | Map – Rupert’s Land and North America |
|-----------------|---------------------------------------|

APPENDIX 10-1A

European Imperialism

Imperialism: The creation, maintenance, or extension of an empire, comprising many nations and areas, all controlled by a central government.¹

In European history, the Peace of Westphalia in 1648 (that brought the Thirty Years War to a close by permitting Protestantism within the Holy Roman Empire) was a significant political development. Under the old order, authority, power and status rested in the persons of monarchs such as princes, who enjoyed independence from each other. Under the new order, the concept of the state as a system of government was introduced.

A **state** can be defined as “a sovereign political community organized under a distinct government recognized and conformed to by the people as supreme, and having jurisdiction over a given territory; a nation.”²

States inherited characteristics that had been traditionally associated with a monarch’s sovereignty: independence, equality, autonomy, personhood, territorial authority and integrity, inviolability, impermeability and privacy.³

Sovereign from the European perspective can be defined as “free, independent, and in no way limited by external authority or influence: a sovereign state.”⁴

The dismantling of the centralized system of authority under the old Holy Roman Empire resulted in a vacuum for coordinating political relations between the newly formed states.⁵ International law had to adjust to new demands for regulating relations between these new political entities. As European nations were the original and exclusive members of this new international political order, they dictated the nature and basis of international law and relations for centuries:

As a group, ...these states felt superior to peoples outside their select circle. They all felt justified, when the occasion arose, to exclude these peoples from the realm of international law. Imperialism and colonialism with virtually unlimited means were legitimate in this legal system. It tried to regulate these activities only as they affected the European states among themselves.⁶

¹ Funk & Wagnalls, *Canadian College Dictionary* (Toronto: Fitzhenry & Whiteside, 1989) at 673.

² Canadian College Dictionary, *supra* note 1 at 1307.

³ Henkin, L., *International Law: Politics and Values* (Dordrecht: Martinus Nijhoff Publishers, 1995) at 10.

⁴ Canadian College Dictionary, *supra* note 2 at 1283.

⁵ Levi., W., *Contemporary Law – A Concise Introduction*, 2nd ed. (San Francisco: Westview Press, 1991) at 7.

⁶ Levi, *supra* note 5 at 8.

APPENDIX 10-1B

The common worldviews of European nation states were reflected in their perception of the function of international law as facilitating an imperial or colonial framework of political and economic international relations.

European nation states during the early era were characterized as divisive, with political relations between them based on “narrow calculations of power, domination and rivalry.”⁷

The imperial activities of European nation states can be divided into four main eras:

First Era – Discovery, exploration, and initial conquest and settlement of the Americas (1400s to 1600s).

Second Era – Colonial global trade rivalries among Spain, France and Great Britain (1600s to 1800s).

Third Era – Creation of new formal colonial empires involving the European administration of indigenous peoples in Africa, Asia, Australia and New Zealand (1800s to 1900s).

Fourth Era – Decolonization of peoples that had previously been under European colonial rule (1900s to Present)⁸.

Kagan, Ozment and Turner write that:

During the four and a half centuries before decolonization, Europeans exerted political dominance over much of the rest of the world. They frequently treated other peoples as social, intellectual, and economic inferiors. They ravaged existing cultures because of greed, religious zeal, or political ambition. These actions are major facts of European history and significant factors in the contemporary relationship of Europe and its former colonies. What allowed the Europeans to exert such influence and domination for so long over so much of the world was not any innate cultural superiority but a technical supremacy closely related to naval power and gunpowders.

⁷ Dhokalia, R.P. and R.S. Pathak, *International Law in Transition – Essays in Memory of Judge Nagendra Singh* (Dordrecht: Martinus Nijhoff Publishers, 1992) at 212.

⁸ Kagan, D. and S. Ozment and F. Turner, *The Western Heritage*, 4th ed. (Toronto: Collier Macmillan Canada, 1991) at 592.

APPENDIX 10-1C

Ships and guns allowed the Europeans to exercise their will almost wherever they chose.⁹

European activities in what would later be called North America were consistent with the overall European patterns of activities during the four eras of imperialism. As early as the 11th century, but particularly at the dawn of the 15th century, European nations such as Finland, Spain, France and England were occupied with exploring and discovering areas of North America. In Central and South America, after exploration and discovery of new lands and resources, Spain instituted policies of pillage and conquest for acquiring raw wealth.

Beginning in the middle of the 17th century, Spain, France and Great Britain were engaged in wars of aggression in Europe that also carried over into fierce trade rivalries in North America. They each sought to outdo one another in acquiring the raw wealth of the new lands overseas. In North America, First Nations often became military allies of France or Great Britain as part of their own trading and other rivalry traditions.

In 1763, the Seven Years War in Europe came to an end with the signing of the Treaty of Paris. In North America, New France had fallen to the British. Under the terms of the Treaty of Paris, all French colonial possessions in North America were transferred over to the British.¹⁰

Britain now enjoyed colonial power over much of North America. As part of the British administration's approach to achieving the twin objectives of settlement and expansion in light of the withdrawal of French colonial interests, the British passed the *Royal Proclamation of 1763* that recognized First Nations land rights, among other administrative objectives.

The *Royal Proclamation* established that First Nations were not to be disturbed in the possession of their lands, and any sale or transfer of land had to take place publicly and through the Crown.

After the American colonies broke away from Britain in 1776, the new government repudiated British policies (such as those established in the *Royal Proclamation of 1763*) and instituted its own policies of forcible removals and relocations of First Nations from their traditional lands and territories to make way for settlement and expansion.

⁹ *Ibid.* at 592.

¹⁰ Lower, J.A., *Canada – An Outline History*, 2nd ed. (Toronto: McGraw-Hill Ryerson, 1991) at 41-44.

APPENDIX 10-1D

Between 1763 and 1867, First Nations all over the continent were becoming increasingly concerned with the impact of European settlers on their lands, territories, resources and health.

After Canada was created as a dominion in 1867 through *The British North America Act*, the government inherited the rights to resolve questions of original title. Beginning in the 1870s, the Canadian Government embarked on the cession policy of extinguishing First Nations title through negotiating treaties in order to open up the west for settlement and expansion.

The responses of First Nations to invitations to treaty were dictated by various factors such as seeing the effect of forcible removals and relocations on First Nations south of the Medicine Line, responding to the changing socio-economic realities, and foreseeing the reality of having to share their lands and territories with increasing numbers of settlers.

The Canadian Government's activities were reflective of international (European-dominated) relations of the time. As part of the global process of imperialism and expansion, European nations were confronted with the problem of how to perceive and explain the presence of indigenous peoples already occupying lands and territories when Europeans arrived.

Early concepts in international law were created to assist European nations in their colonial objectives of justifying their acquisition of title and possession of indigenous lands and territories (e.g., doctrines of conquest, discovery, terra nullius¹¹). Once these concepts became less acceptable as a result of growing international consciousness of human rights however, new doctrines such as cession were created.

Cession is defined as “the act of ceding; a giving up, as of territory or rights, to another.”¹² The underlying principle of cession is that it is based on consent, usually acquired through negotiated agreements such as treaties.

Under customary rules of international law, only nation states that fulfilled the qualifications of statehood and that were recognized by other member states had legal standing and recognition. Under these rules, indigenous peoples were perceived as not fulfilling the criteria of statehood and consequently were not recognized in

¹¹ E.g.: The doctrine of “terra nullius” holds that indigenous lands are legally unoccupied until the arrival of a colonial presence, and can therefore become the property of the colonizing power through effective occupation. This doctrine was developed between the 17th and 19th centuries to justify states gaining free title to lands previously unclaimed by it or any other European state, subject only to indigenous use and occupancy.

¹² Canadian College Dictionary, *supra* note at 224.

APPENDIX 10-1E

international law as having legal standing. Under international law, many nations of indigenous peoples were perceived as having negotiated away their legal standing and title to their lands and territories to states through treaties. After the conclusion of treaty negotiations, First Nations people in Canada experienced similar problems of lack of international and national recognition of their status and treaties.

In 1999, a human rights sub-commission of the United Nations reviewed the report it had commissioned from an independent expert entitled, “Study on treaties, agreements and other constructive arrangements between States and indigenous populations.” The final report of the nine year study was intended to review the origins of the practices of concluding treaties, agreements and other constructive arrangements between indigenous peoples and States in the history of European expansion overseas, to assess the contemporary significance of such instruments from both European and indigenous perspectives, and finally to examine the potential value of these instruments as a basis for governing the future relationships between indigenous peoples and States. Some of the Special Rapporteur’s findings were:

110. In establishing the formal legal relationships with peoples overseas, the European parties were clearly aware that they were negotiating and entering into contractual relations with sovereign nations, with all the international legal implications of that term during the period under consideration.
111. This remains true independently of the predominance, nowadays, of more restricted, State-promoted notions of indigenous “self-government,” “autonomy,” “nationhood” and “partnership” – if only because the “legitimation” of their colonization and trade interests made it imperative for European powers to recognize indigenous nations as sovereign entities.
112. In the course of history, the newcomers then nevertheless attempted to divest indigenous peoples, as pointed out above, of their sovereign attributes, especially jurisdiction over their lands, recognition of their forms of societal organization, and their status as subjects of international law.
113. The various ways and means utilized in the process of domesticating relations with indigenous peoples in the context of those former European settler colonies were addressed both in the second progress report (New Zealand, Australia and the unique case of Hawaii) (38) and in the third progress report (Canada, United States and Chile). (39)

APPENDIX 10-1F

116. Whatever the reasoning followed, the dominant viewpoint – as reflected, in general, in the specialized literature and in State administrative decisions, as well as in the decisions of the domestic courts – asserts that treaties involving indigenous peoples are basically a domestic issue, to be construed, eventually implemented and adjudicated via existing internal mechanisms, such as the courts and federal (and even local) authorities.
117. It is worth underlining, however, that this position is not shared by indigenous parties to treaties, whose own traditions on treaty provisions and treaty-making (or on negotiating other kinds of compacts) continue to uphold the international standing of such instruments. Indeed, for many indigenous peoples, treaties concluded with European powers or their territorial successors overseas are, above all, treaties of peace and friendship, destined to organize co-existence in – not their exclusion from – the same territory and not to regulate restrictively their lives (within or without this same territory), under the overall jurisdiction of non-indigenous authorities. In their view, this would be a trampling on their right to self-determination and/or their other unrelinquished rights as peoples.
118. By the same token, indigenous parties to treaties have rejected the assumption held by State parties, that treaties provided for the unconditional cession of indigenous lands and jurisdiction to the settler States.¹³

¹³ Sub-Commission on the Prevention of Discrimination and Protection of Minorities, *Study on treaties, agreements and other constructive arrangements between States and indigenous populations*, Final report by Miguel Alfonso Martinez, Special Rapporteur, UN Doc. E/CN.4/Sub.2/1999/20 (22 June 1999), online: UN <http://www.unhchr.ch/huridocda/huridoca.nsf/Documents?OpenFrameset> (date accessed: 24 March 2002)

APPENDIX 10-1G

European Imperialism – Student Questions

1. Explain the meanings of imperialism, state, sovereignty and cession from within the context of European traditions.
2. What were some reasons for European imperial activities during the four eras?
3. What was the relationship between European activities in Europe and the Americas?
4. What were some ways that European nations acquired title or access to Indigenous lands, territories and resources?
5. What were the Canadian Government's objectives after Confederation?
6. What policy did the Canadian Government rely on in seeking to acquire First Nations lands, territories and resources?

APPENDIX 10-1H

7. What were some impacts of imperialism on First Nations in what would become Canada?

8. Refer to page 11 of *Treaty Elders of Saskatchewan*, compare and contrast First Nations definition of sovereignty with the European definition.

9. In the UN report, what were some of the Special Rapporteur's findings with respect to issues affecting Indigenous peoples such as sovereignty, international legal status of Indigenous peoples, and their treaties and cession?

Treaty Negotiations

First Nations Elders of Saskatchewan are the traditional teachers of First Nations people. They possess valuable wisdom and knowledge about their cultures. They know their history and have lived the values and beliefs that sustained their way of life for many generations. It is through the knowledge of the Elders that First Nations people receive direction about the survival of their cultures. First Nation Elder Peter Waskahat (Frog Lake First Nation) illustrated this point as follows:

Elders from many different tribes say they knew about the coming of the White man long before he arrived. They say that Elders and holy men among them prophesied that men would come with different ways, that these men would want to live among them. Long before the arrival of the White man, the First Nations discussed how they would live with the White man. There were extensive discussions to determine how the First Nations could peacefully co-exist with the newcomers. The Elders say that they knew the White man was coming across the sea from places where there was much bloodshed. On the island of the New World created by *Wisahkēcāhk*, that way of life could not prevail. The island of North America was created so that peace could prevail. When the newcomers arrived, peace treaties would need to be negotiated.

It was decided long before the White man arrived that the First Nations would treat the newcomers as relatives, as brothers and sisters. The First Nations decided that they would live in peace and that they would share the land with these newcomers. The sacred earth could never be sold or given away, according to the principles of the First Nations, but it could be shared. The First Nations decided that the earth could be shared with the newcomers and that it could be shared to the depth of a plough blade. The earth could be shared so that everyone could peacefully co-exist (Cardinal & Hildebrandt, 2000, p. 31).

First Nations people believed that land was not to be sold, that Mother Earth was given to them by the Creator. They were the caretakers of the land. They were willing to share the land with the Europeans, as was the case with Rupert's Land. When the Hudson's Bay Company sold Rupert's Land to the Dominion of Canada without their knowledge and consent the First Nations people were very upset. The status of title to lands became controversial and created uncertainty about past land agreements between the First Nations and the Crown. New agreements had to be made between First Nations and the Crown.

APPENDIX 10-2B

The Crown began to negotiate treaties with the focus of settling the Prairies and to “establish friendly relations” with First Nations through Treaty.

The Crown negotiated with First Nations and followed the diplomatic process that was established by the First Nations and the Hudson’s Bay Company during the fur trade era. This process included protocols such as the use of the sacred pipe, exchange of gifts, and the distribution of medals, flags and suits. The use of these protocols was carried over into the treaty negotiations. Treaties that were concluded with First Nations prior to Confederation influenced the negotiations of the Numbered Treaties in the land now known as Saskatchewan.

Numbered Treaties were different from the pre-Confederation treaties in that they created significant government obligations and commitments to First Nations people that would last forever. These obligations included providing for the educational, agricultural and medical needs of First Nations people.

The Canadian Government was not prepared to enter into such terms when negotiations of the Numbered Treaties began. The Crown hoped to elicit essentially the same type of arrangement as the 1850 treaties in which land was ceded, but no long term commitments or relationships with First Nations were negotiated. The main instruction given to the Treaty Commissioners was to keep costs to a minimum.

Treaty Commissioners found the First Nations leaders to be much tougher negotiators than they expected. For example, negotiations of Treaty Number Three began in 1869, but were not concluded until several meetings later in 1873. It was First Nations who insisted that schools and agricultural assistance be included in the treaty. Treaty One at Fort Garry in 1871 provided for agricultural assistance. However, when Treaty One and the identical Treaty Two were written out, the promise of agricultural assistance did not appear in the written text. This created a controversy that came close to severely damaging relations with First Nations until the terms in dispute, including agricultural assistance, were added as revisions to those treaties. Treaty Commissioner Weymss Simpson had to make significant concessions in order to arrive at an agreement.

First Nations women and men were considered as equals in First Nations societies at the time of negotiations. First Nations women played an important role when the treaties were negotiated. They were included in the discussions and in the decision-making regarding the agreements in treaty. They provided support to First Nations leaders by their presence at the negotiations. Women participated in all matters that

APPENDIX 10-2C

were critical to the well being of their communities. Women were regarded as sacred because they were the bearers of life and the caregivers in their communities. First Nations people likened the sacredness of women to the sacredness of Mother Earth.

There were language and communication barriers at the time treaties were negotiated. Most First Nations leaders did not speak English and the Crown's representatives did not speak First Nations languages. These language differences resulted in the need for interpreters to translate during treaty negotiations. The interpreter would have had speaking knowledge of both the English and the First Nations language that was used at the time. This made treaty negotiations very difficult. First Nations worldviews were so different from the British worldview in many ways. First Nations question whether the interpreters who translated the First Nations words into English words really captured the true meaning of the spirit and intent of the First Nations leaders' messages which emanated from their distinct and spiritual perspectives. First Nations believe that the interpreters could not have conveyed the words of First Nations leaders fully and properly. There is a great deal of room for misunderstanding in the translation of ideas from language to language.

The issue of "spirit and intent" is very important to First Nations people, particularly in the areas of education, medicine, and hunting and fishing rights. First Nations people believe they have not received what they were promised at the time of the original negotiations.

Treaties have a spiritual foundation. This spiritual foundation was established through the use of sacred songs and ceremonies used in the negotiation process. Through these sacred songs, symbols and ceremonies, First Nations made a commitment to uphold the terms of treaty. First Nations people and the Crown made this commitment for "as long as the sun shines, the grass grows, and the rivers flow." The late Senator John B. Tootoosis stated,

In our Cree way our promises were made with the Creator that we would never break that oath. This was our way and it was just as binding as the oath the white man took in the name of the Queen (Sluman, N., and J. Goodwill, 1982, p. 12)

Both parties benefited from the terms of treaty. A kinship relationship was established at the time of treaty negotiations. Both parties accepted this relationship. First Nations and the Canadian Government acknowledge this common ground.

The following statement made by the Federation of Saskatchewan Indian Nations enforces and recognises the importance of this relationship.

APPENDIX 10-2D

Treaties provided us with a shared future, treaties prevented war and guaranteed peace, treaties defined and shaped relations between nations through enduring relations of mutual respect, and treaties guaranteed the shared economic bounty of one of the planet's richest and most productive lands (Office of the Treaty Commissioner, 1998, p. 62).

APPENDIX 10-2E

Treaty Negotiations – Student Questions

1. How did First Nations people know that the Europeans were coming to North America?
2. What decisions did First Nations people arrive at in their discussions about the newcomers?
3. What influence did the sale of Rupert's Land to Canada have on the treaty-making process?
4. What protocols established during the fur trade era were used during the treaty negotiations?
5. How do the pre-Confederation treaties differ from the Numbered Treaties?
6. Were First Nations leaders tough negotiators? Explain your answer.
7. Describe the role First Nations women played during the treaty negotiations.
8. List the language and communication barriers encountered in the treaty negotiation process.
9. What spiritual foundation do the treaties have? How does this explain the "spirit and intent" of treaties?
10. How does the Federation of Saskatchewan Indian Nations explain the treaty relationship between First Nations and the Crown?

APPENDIX 10-3

People and Their Roles in Treaty Negotiations

Number of Treaty	First Nations Chiefs/Headmen	Treaty Commissioner and Witnesses	Interpreter(s)	First Nation(s) (Cree, Dene, etc.)

APPENDIX 10-4A

Canada's Nation-Building Strategy and Western Settlement

A strategy of transcontinental expansion and consolidation was central to the creation of Confederation in 1867, and that strategy had a major impact on Plains First Nations. In the negotiations between 1864 and 1867 that led to the union of British North American provinces it became clear that Ontario would agree to join only if the new state was committed to western expansion. In the minds of Ontario business and political leaders, the West was the next frontier for their farmers and trade. They accepted Confederation on the condition that the newly created Dominion of Canada would acquire and develop the Hudson's Bay Company lands known as Rupertsland. The terms of union on which the colonies agreed, and which Great Britain implemented in *The British North America Act* (now known as the *Canada Act 1867*), included a clause that provided for the acquisition of the West.

The new Canadian government headed by Prime Minister John A. Macdonald did not begin the process of transcontinental expansion very successfully. Although the Dominion of Canada negotiated successfully with the Hudson's Bay Company (HBC), thanks to the influence that the British government brought to bear on the Company, to purchase HBC rights in Rupertsland, the acquisition went awry because Canada ignored the local population in the region, especially the Metis of Red River (the region around present-day Winnipeg). Canada's failure to consult them led to the Red River Resistance, led by Louis Riel, in 1869-71 and to the postponement of the planned transfer of Rupertsland to Canada. The Resistance forced Canada to negotiate terms with the Metis-led Provisional Government, resulting in the creation of the Province of Manitoba and passage of the *Manitoba Act* in 1870. When Canada sent troops west to Red River in 1870 to establish Canadian authority, Canada found that the fact that they ignored First Nations caused them problems as well. Ojibwa groups in the North West Angle region of northwestern Ontario objected to the presence of these foreigners on their territory, and the commandant of the expeditionary force had to provide them with presents to end their opposition and allow passage of the troops.

The Red River Resistance and the objections of Ojibwa in the North West Angle made clear to Ottawa an important point that it had previously ignored: Canada could acquire and develop the West peacefully and successfully only if it made arrangements with the indigenous populations to send settlers there. If there was any doubt about this, it was removed by further evidence of Plains First Nations opposition to entry into their territory by non-Natives that was soon forthcoming. Yellow Quill's Saulteaux band drove out settlers in their territory in 1868 because there was no agreement between the Saulteaux and the Crown. Other groups in what is now southern Manitoba similarly insisted in 1870-71 that newcomers had no rights, such as cutting wood, without an agreement for their presence being concluded in advance. In 1875, Cree warriors from the South Saskatchewan region stopped the work of a government party laying the telegraph line and another party of the Geological Survey of Canada, an agency of the federal government, again because the strangers were on Cree lands without prior agreement. Finally, in the same year the Blackfoot of southern Alberta sent a message to the government that

APPENDIX 10-4B

they objected to movement into their territory of outsider groups, including Metis, who were pursuing buffalo. All these actions and warnings by First Nations from the North West Angle in northwestern Ontario to the foothills of the Rockies made the same point: the Crown had to secure First Nations agreement before it could authorize sending people into First Nations territory.

A factor that contributed to the Macdonald government's sense of urgency to acquire the West was widespread fear of the United States and its expansionist aims. Macdonald in particular was intensely suspicious of the Americans, and his views about the desire of the American republic to acquire additional territory were widely shared in Ontario and Quebec. In the nineteenth century, most central Canadians regarded their own society as superior to that of the Americans, and they were opposed to closer political or cultural links with the people to the south. For Macdonald these fears had been made worse by some of the events that took place during the winter of 1869-71 in Red River. Louis Riel flirted with known supporters of annexation of Rupertsland to the United States, probably with the intention of frightening the Canadian government into negotiating with its Provisional Government. In addition, the American government had an agent stationed in Red River who supplied regular reports on developments in the Resistance to Washington. These things, which were known to the Canadian government, increased Macdonald's fear and suspicion of the United States. Those concerns added to the government's eagerness to secure peaceful acquisition of the West for Canada.

Once Canada was forced by Metis and First Nations resistance to understand that it could not carry out the western development contemplated by Confederation without making agreements with the indigenous people, it had certain strengths it could rely upon. Between the 1780s and 1860s the Crown had made treaties with a variety of Indian nations in what is now southern Ontario, culminating in 1850 with the Robinson Treaties that covered large territories east and north of Lake Huron and Lake Superior. This treaty-making tradition, which had developed as a result of Crown officers following the requirements of the *Royal Proclamation of 1763* to gain peaceful access to First Nations lands for future settlers, served as the model that Canada followed once it turned to making treaties in the West in the 1870s.

And Canada recognized that both recent history and future plans made it imperative that it conclude treaties with western First Nations. As noted earlier, part of the Confederation deal among the colonies that joined was a commitment to acquiring and developing the West. This need took even more pointed form in 1871, when the Dominion fashioned an agreement with British Columbia for the Pacific region to enter Confederation. Among the terms of union for BC's entry was a commitment to construct a transcontinental railway to link Ontario and British Columbia, with Canada committed to commence construction of the line within two years and complete it within ten. Construction of this railway through the Shield country of northern Ontario and the prairie region of the West would not be possible if First Nations opposition to unauthorized Canadian presence continued. The proposed Canadian Pacific Railway increased the pressure on Canada to ensure peace in the West by negotiating treaties with the western First Nations.

APPENDIX 10-4C

Once Canada had started the treaty-making that would ensure peace in the West, it began to put other parts of its nation-building strategy in place. In 1872, Parliament passed the *Dominion Lands Act*, which provided settlers with an opportunity to claim quarter-section (160-acre) farms for minimal fees, provided they developed the land for agricultural purposes within a short period of time. This legislation was necessary if Canada was going to attract thousands of agricultural settlers and place them on western lands to grow crops for export. The production of cereal crops for export was regarded as essential to make the proposed transcontinental railway economically sustainable. As well the railway would be needed to transport settlers to the western farm lands. Without a large settler population in the West growing crops and shipping them out by the railway to export points, the railway simply would not be viable. In this manner, the settlement policy embodied in the *Dominion Lands Act* and the transcontinental railway were logically and closely lined. The final component of Macdonald's strategy that is known as the National Policy was the protective tariff that his government put through parliament in 1879. This tariff, which was designed to promote industrialization in Canada by creating a protective wall against foreign manufacturers behind which Canadian entrepreneurs could shelter while they developed their factories, was expected to develop more manufacturing in the eastern provinces. These eastern factories would produce goods that could be consumed by the hoped-for large population of agricultural settlers in the West. For their part, those western farmers would pay for the tariff-protected goods, such as agricultural implements, that they would have to buy by growing large crops that would be exported. The CPR was essential to the plan; it transported eastern manufactured goods west, and western grains to tidewater.

A fourth policy, which was not strictly speaking part of the National Policy, was the creation of the North West Mounted Police in 1873 and their dispatch to the West in 1874. Canada knew that it needed a police force of some kind to cement its claim to the region after it acquired it from the Hudson's Bay Company, and it was conscious that it would need some form of authority to regulate relations between western First Nations and the large numbers of agricultural settlers that the government hoped would soon flood into the region. The Cypress Hills Massacre of 1873, in which American wolf hunters slaughtered a number of Assiniboine men and women, underlined the urgency of establishing a government police force in the West. The mounties did function effectively to keep the peace for more than a decade after they arrived in western Canada. Very quickly they routed the whiskey peddlers and closed the "whiskey forts" that they had established in the Cypress Hills and southern Alberta. Moreover, they established good relations with western First Nations. For example, Cree and Blackfoot chiefs referred positively to the role of the mounted police in explaining why they favoured concluding Treaty 6 (1876) and Treaty 7 (1877), and the NWMP did not fire a shot at any First Nations people until the outbreak of the North West Rebellion in March 1885.

APPENDIX 10-4D

Although the three elements of the National Policy – western settlement, transcontinental railway, and protective tariff – were logically connected, their emergence was not part of some master plan of economic development hatched in the mind of Prime Minister Macdonald. Rather the National Policy emerged as the consequence of a series of adhoc decisions taken in response to specific needs. Confederation required acquisition of the West to satisfy Ontario, and that implied settling the prairies with farmers. The protective tariff was a political ploy used to gain votes in Ontario and Quebec in the general election of 1878. And the railway was a constitutional obligation that Canada acquired with the entry of British Columbia into Confederation in 1871. (The creation of the North West Mounted Police was a specific response to a practical problem – policing a newly acquired territory – rather than part of grand nation-building design). Although the National Policy did not develop as a master plan, its components did fit together and they did add up to a design for the economic development of the West and the Dominion as a whole. Western agricultural settlement would satisfy Ontario's ambitions and make the transcontinental railway profitable, while the tariff would promote the industrialization of eastern portions of the new country. The National Policy had an internal logic, even if it did not originate in pure nation-building ambitions.

Canada's strategy of nation-building had a profound impact on the peoples of the Canadian West, including the First Nations. The acquisition and development of the West was part of the Confederation bargain so far as eastern Canadian leaders were concerned. Although the federal government stumbled badly at first, provoking the Red River Resistance by its failure to consult the Metis of the area, Ottawa learned from its mistakes and pursued western development somewhat more effectively in the 1870s. On behalf of the Crown it negotiated treaties with the First Nations, while preparing for settlement by passing the *Dominion Lands Act* and committing the country to the construction of a transcontinental railway. Western settlement and the railway, along with the protective tariff of 1879, constituted Macdonald's National Policy, a strategy for national expansion and consolidation that relied heavily on successful western development. The North West Mounted Police facilitated both treaty-making in 1876-77 and later agricultural settlement. Violence erupted in 1885 because of the federal government's failure to respond to Metis complaints and Riel's willingness to move from a peaceful movement of protest to the use of arms. What is striking about the events of the spring and early summer of 1885 is that the First Nations, who also suffered from Ottawa's clumsy implementation of its development policies after the making of the treaties, did not join in the armed resistance to Ottawa. Plains First Nations in 1885 overwhelmingly remained faithful to their treaty commitments to live in peace with the newcomers. The numbered treaties of the 1870s were important in preventing an Indian insurrection and destroying the government's policies for the development of the West.

APPENDIX 10-4E

The National Policy and Western Development – Student Questions

1. Why was the West an important part of the political unification that is known as Confederation?
2. What role did the Fathers of Confederation expect the West to play in the future of the new Dominion of Canada?
3. Why and how did Canada's acquisition of western lands from the Hudson's Bay Company run into opposition?
4. What did Canada learn from the Native opposition to its western policies that it encountered between 1868 and 1875?
5. In addition to western settlement and development, what were the other elements of Macdonald's National Policy?
6. What were the origins of and reasons for the adoption of the National Policy?
7. Why did many First Nations oppose entry into their territories by the newcomers?
8. How did the Crown acquire rights to enter First Nations territories?

APPENDIX 10-5A

**Video – A Solemn Undertaking: The Five Treaties in Saskatchewan –
Student Questions**

1. Name the First Nations mentioned in the video and state how long they have lived in this country.
2. Explain when the Hudson's Bay Company was established and what areas of the country it covered.
3. How did the Hudson's Bay Company gain access to the land they referred to as "Rupert's Land"?
4. Explain the significance of the *Royal Proclamation of 1763* for First Nations?
5. According to Jim Miller, what was the Canadian Government's intent for the land in Western Canada after Confederation in 1867?
6. Why did the First Nations people react so strongly to the Hudson's Bay Company's sale of Rupert's Land to the Canadian Government?
7. Why did First Nations wish to enter into treaty?
8. Explain what Elder Danny Musqua meant when he stated, "First Nations had a very important bargaining tool for negotiating treaty."

APPENDIX 10-5B

9. How does Harold Cardinal describe the relationship between the two treaty parties?

10. Who were the people involved in the treaty negotiations?

11. What was Canada's and the First Nations perspective of treaty?

12. Alexander Morris was the chief negotiator for the Crown for some of the Numbered Treaties. What statements did he make about First Nations lifestyles, reserves, etc.?

13. What were the indicators that treaty relationships were breaking down? What legislation did the Government of Canada introduce to govern over First Nations people in place of what was promised in the treaties?

14. It has been stated that the failure to implement the treaty relationship has hurt many First Nations families. How is this issue being resolved today?

15. What was Harold Cardinal's explanation of the current status between First Nations and the Crown?

16. Explain the statement, "For as long as the sun shines, the grass grows and the rivers flow, we are all part of treaty."

APPENDIX 10-6A

Role of Interpreters in Treaty Negotiations

Treaty negotiations between First Nations and Crown representatives were complex due to a number of variables. First of all, the process itself was complex in that treaty negotiations included events building up to treaty talks, treaty talks between the parties and events following the agreements that were concluded. Developments within these stages of events were dictated by the interactions of people, and the interactions of people were affected by their ability to communicate with one another.

One of the main variables that made the negotiation process complex was the language barrier. Most of the Crown representatives were fluent in a European language (English or French), but not in any First Nations languages. Likewise, most First Nations chiefs and headmen were fluent in their own or a number of First Nations languages, but not in English or French. In light of this situation, it is understandable that interpreters and translators played pivotal roles in the negotiations that took place.

A second variable was the profound differences between European and First Nation worldviews and values. European worldviews such as those of the English, French and Spanish peoples shared common features such as being linear and singular in philosophy. European worldviews were reflected in languages that were noun-based in structure. First Nation worldviews such as those of Cree, Saulteaux and Dene shared the common features of being cyclical and holistic in philosophy. Therefore First Nations worldviews were reflected in languages that were verb-based in structure.¹ Interpreters and translators faced immense challenges in accurately capturing the spirit and intent of the discussions going back and forth between parties communicating from such different worldviews.

The third variable was the selection, competence, and integrity of interpreters and translators. Individuals at treaty negotiations were either interpreters or translators or they were both. In this context, interpreting means orally restating as accurately as possible a message expressed by a speaker using another language. Translating involves conveying a message from one language to another in written form.²

¹ Littlebear, L., "A Concept of Native Title" (1982) 5, *Canadian Legal Aid Bulletin* 99.

² Association of Translators and Interpreters of Saskatchewan, online: ATIS <http://www.atis-sk.ca> (date accessed: 24 March 2002).

APPENDIX 10-6B

The above-mentioned variables all contributed to the complexity of treaty negotiation processes and ultimately affected the content of concluded treaties between Crown and First Nations parties.

All of the treaty negotiations that occurred between the Crown and First Nations treaty negotiators were communicated via interpreters. The Crown provided and paid for the interpreters in most, if not all, of the cases. Interpreters were often church missionaries, traders or Metis. It is useful to examine the role of interpreters and translators in order to understand how they affected and impacted on treaty negotiations and the concluded agreements. The Reverend James McKay, Peter Erasmus, and the Reverend John McDougall are examples of three interpreters who impacted on western treaty negotiations.

Reverend James McKay (1828-1879)

Rev. James McKay was a Metis, described by Commissioner Alexander Morris as "...intimately acquainted with the Indian tribes and possessed of much influence over them, which he always used for the benefit and the advantage of the government."³

He was a participant at the negotiations and signing of Treaties One, Two, Three, Five and Six. Morris frequently acknowledged McKay's role in the treaty process. James McKay played a pivotal role in both Treaties One and Three. For instance, during Treaty One talks, when the Portage First Nations indicated that they were going to leave and it became apparent that others were going to leave as well, James McKay requested the First Nations stay over one more night and to meet the next day with the commissioner. He promised in the meantime to "try and bring the commissioner and Indians closer together." The next day Treaty One was signed. However, none of the written text captures how James McKay brought the two sides closer together, as important negotiations that took place in between public meetings were off the written record.⁴

Also during the Treaty One talks, after the various claims of the chiefs had been stated, and little area was left open for white settlement, Rev. H. Cochrane and James McKay both responded that "the Indians' claims were preposterous, and urged them to curtail their demands."⁵

³ Ray, A.J., J. Miller, and F. Tough, *Bounty and Benevolence – A History of Saskatchewan Treaties* (Montreal: McGill-Queen's University Press, 2000) at 263n8.

⁴ *Bounty and Benevolence*, *supra* note 3 at 80-81.

⁵ *Ibid.* at 78.

APPENDIX 10-6C

During Treaty Three negotiations with the Ojibway of Northwestern Ontario, talks reached an impasse. Morris detected a split between the bands and suggested that all the First Nations council among themselves and that he would remain another day. Ray, Miller and Tough write:

A council was held in the evening. The next morning, certain well-known Red River Metis – James McKay, Pierre LeVieller, Charles Nolin, and a Mr. Grenton – were sent to attend and advise the Indian council. Shortly thereafter Indian Commission J.A.N. Provencher and Molyneux St. John, a member of Morris's party, joined the council and interviewed the chiefs, after which the treaty conference was reconvened. The Ojibway agreed to the treaty, and after the terms had been discussed, the Fort Francis chief told Morris, "I wish you to understand you owe the treaty much to the Half-breeds" – a reference to the Red River Metis members of Morris's delegation.⁶

During Treaty Five and Six negotiations, James McKay took on the added role of Treaty Commissioner, representing the Crown in treaty negotiations. For these treaties, James McKay served both as a treaty commissioner and an interpreter for the Crown.

During Treaty Six talks at Fort Carlton, James McKay did not always handle his role with diplomacy. At one point during the talks, he replied in a condescending tone in Cree, accusing the Indians of demanding too much and questioning their sincerity. The Cree were insulted. "I did not say I wanted to be fed everyday," Badger told McKay. "You, I know, understand our language and yet you twist my words to suit your own meaning." McKay's ill-considered outburst changed the tenor of the negotiations. Mistawasis, so anxious to sign the treaty, rose to defend the radical Badger. "It is well known that if we had plenty to live on from our gardens, we would not still insist on getting more provisions, but it is in case of any extremity, and from the ignorance of the Indian in commencing to settle that we thus speak; we are as yet in the dark; this is not a trivial matter for us."⁷

Peter Erasmus (1833-1931)

Peter Erasmus was a Metis of Danish and Swampy Cree ancestry who was raised in the Red River Settlement. Early on, he studied to become a missionary like his uncle,

⁶ *Ibid.* at 69.

⁷ Beal, B. & R. Macleod, *Prairie Fire: the 1885 North-West Rebellion* (Toronto: McClelland & Stewart, 1994) at 56 and 57.

APPENDIX 10-6D

then later quit to work further west as interpreter and guide. He interpreted and translated at the Treaty Six negotiations. What is significant about Erasmus is that he the only interpreter that was expressly hired by First Nations to interpret on their behalf.

As they were preparing for the upcoming treaty negotiations during the winter of 1875-6, Ahtahkakoop and Mistawasis had concerns about knowing exactly what would be said by all parties during the negotiations. Relying on the recommendations of Lawrence Clarke at Fort Carlton, the two chiefs made arrangements to hire Peter Erasmus to act as their interpreter during the negotiations. Upon his arrival at the talks, Erasmus was approached by Mistawasis. He writes in his account:

“I have been told,” said the chief, “that the governor has hired two other interpreters. However, we have decided to pay you ourselves, even if the governor does not.”...

When I saw Peter Ballenden and the Rev. John McKay seated among the official group, I presumed they were the interpreters the chief had mentioned. I was not too greatly concerned, as I knew both men; their ability as interpreters to a large gathering such as we would be faced with on the morrow would be tested to the limit...

The governor advanced and shook hands with the chiefs, saying, “I have come to meet you Cree chiefs to make a treaty with you for the surrender of your rights of the land to the government, and further I have two of the most efficient interpreters that could be obtained. There stand Peter Ballenden and the Rev. John McKay.”

His words were interpreted by Peter Ballenden.

Big Child [Mistawasis] answered. “We have our own interpreter, Peter Erasmus, and there he is. Mr. Clarke (he pointed directly at Clarke) advised me that Peter Erasmus was a good man to interpret the Cree language. Further than that, he recommended the man as the best interpreter in the whole Saskatchewan valley and plains. Why he did so, only he knows. On Clarke’s advice, though I have no acquaintance with the man, I went to a great deal of trouble to fetch him here and though I know nothing of his efficiency, I am prepared to use his services. All our chiefs have agreed.”

“Is that correct?” asked Governor Morris of Clarke.

“Peter Erasmus lives several hundred miles from here and I did not know that the chiefs had sent for him; therefore I hired these two other interpreters.”

APPENDIX 10-6E

“It was quite unnecessary to send for the man,” said the governor. “We have two interpreters hired by the government and it is up to the government to provide the means of communication.”

I had quietly interpreted these side conversations to the chief and he was prepared for an answer.

“Very good,” said Mista-wa-sis, “you keep your interpreters and we will keep ours. We will pay our own man and I already see that it will be well for us to do so.”⁸

At the talks themselves, the Hon. James McKay came forward and called Peter Erasmus to come forward to interpret the governor’s speech. Peter Erasmus refused even in the face of McKay’s insistence. Alexander Morris proceeded with his opening address that was interpreted by Rev. McKay. Then Morris talked about some of the arrangements made prior to his arrival in the Northwest. According to Erasmus, McKay’s interpretations

Were mixed with Swampy and Saulteaux words. I mentioned this in English to the table, and the Honourable James angrily shouted, “Stop that, or you will rattle him!”

Mista-wa-sis, after listening for a time, jumped to his feet and said, “We are not Swampy Crees or Saulteaux Indians. We are Plains Crees and demand to be spoken to in our own language.”

McKay understood, was confused, and sat down. The governor turned to me and asked what the chief had said. I explained the chief’s words. The Rev. McKay again tried to continue, got mixed up with the Saulteaux words and took his seat.⁹

When Bellenden was called up to take over, Erasmus was sure that he would be equally unsuccessful as he knew Ballenden’s voice did not have the carrying quality needed for such a large gathering even though he was a more suitable interpreter than Rev. McKay. Again the First Nations chiefs and headmen did not take long to get frustrated. The governor finally turned the job of interpreting over to Erasmus, saying, “All right, Erasmus. Let this be your chance to justify your chiefs’ confidence in your work.” After the talks were adjourned for the day, the governor sent for Erasmus to congratulate him on his interpreting skills. He then advised Erasmus that beginning that day, Erasmus would be in his pay for the balance of the talks.¹⁰

⁸ Erasmus, P., *Buffalo Days and Nights* (Calgary: Fifth House Publishers, 1999) at 237-38.

⁹ Erasmus, *supra* note 8 at 242-243.

¹⁰ Erasmus, *supra* note 8 at 243-244.

APPENDIX 10-6F

Reverend John McDougall (1842-1917)

Rev. John McDougall was born in Owen Sound. He arrived in the west in 1860 when his father was appointed to the Rossville Mission at Norway House. In 1873, he and his father established a Methodist mission among the Cree in Edmonton and then among the Stoneys at Morley. Rev. John McDougall variously held positions of missionary, interpreter, scout, commissioner and government agent.¹¹

In 1874, he accepted a commission to go amongst the tribes in Alberta to explain the imminent treaty process. Then in 1877, he worked as an interpreter and translator for the Treaty Commissioner at Blackfoot Crossing. At the Treaty Seven negotiations, the government did not provide the Stoney Nakoda Nation with an interpreter. Bill Mclean recalls from stories, "For us Stoneys, we didn't have an interpreter. Only John McDougall was there for the Stoneys. They say he only knew a limited vocabulary of Cree, not very well versed in that language. So all he did, they say, was to try and relate only some part of the treaty terms in Cree to the Stoneys. That was all he could do. He did not give a full explanation of the implications of the legal wordings because he could not."¹²

Later on, the Stoneys would also have questions about McDougall's motives:

Although the Stoneys did not realize it, Treaty Seven meant that we would only receive one reserve, which was to be located at Morleyville. But at the time of the treaty negotiations, Chief Goodstoney expected to receive a similar reserve in the Bighorn-Kootenay Plains area for his people who lived there before the treaty was agreed to and Chief Bearspaw expected to receive land for his band south of Morley. This was done for the different Blackfoot bands, who received reserve lands at Gleichen, Cardston and Brocket; our Chiefs expected the same consideration for their three bands of our tribe. We now know and realize that John McDougall had a personal interest in having one large reserve established at Morleyville; the church was there, the hay fields were nearby and a small area was under cultivation. It was apparently his feeling that the church could not continue effectively Christianizing my people if we did not all settle on one reserve.¹³

¹¹ Hildebrandt, W., S. Carter and D. First Rider, *The True Spirit and Original Intent of Treaty 7* (Montreal: McGill-Queen's University Press, 1996) at 52.

¹² Treaty 7, *supra* note 11 at 105.

¹³ *Ibid.* at 266.

APPENDIX 10-6G

First Rider and Hildebrandt note that McDougall made his own land claim at Morley before he undertook to help the Stoneys. They write that “the land he chose for himself turned out to be better for farming than the land surveyed for the Stoneys.”¹⁴

Rev. John McDougall was also the interpreter for the Cree chiefs and headmen that arrived at Blackfoot Crossing to sign adhesions to Treaty Six.

Food for Thought

In re-examining the roles and impacts of interpreters during treaty negotiations, students should keep in mind some examples of principles that are followed by *contemporary* interpreters and translators. The Australia Institute of Interpreters and Translators Code of Ethics for instance states that, among other principles, interpreters and translators should:

- Always be polite and courteous, unobtrusive, firm and dignified;
- Explain their role to their clients;
- Allow nothing to prejudice or influence their work, and disclose any possible conflict of interest;
- Only undertake work in the language areas in which they are competent to perform, or else withdraw from assignment;
- Observe impartiality at all times, or else withdraw from assignment;
- Relay accurately and completely all that is said by all parties in a meeting – including derogatory or vulgar remarks, non-verbal clues, and anything they know to be untrue;
- Not alter, add to or omit anything from the assigned work;
- Acknowledge or promptly rectify any interpreting or translation mistakes;
- Ensure speech is clearly heard and understood by all present.¹⁵

¹⁴ *Ibid.*

¹⁵ Australian Institute of Interpreters and Translators Inc., online: AUSIT, <http://www.ausit.org/> (date accessed: 24 March 2002).

APPENDIX 10-6H

Role of Interpreters in Treaty Negotiations – Student Questions

1. Assess the roles, attitudes, and skills of Reverend James McKay, Peter Erasmus and Reverend John McDougall, using each of the principles listed under the contemporary code of ethics. Discuss whether these codes of ethics would have been applicable from the point of view of Crown and First Nations representatives negotiating treaties.
2. In your opinion, whose interests were interpreters supposed to represent at treaty negotiations?
3. List five ways in which interpreters affected treaty negotiations processes and outcomes.

Sample answers include the following:

- Poor command of negotiation languages leading to incomplete or inaccurate translations.
- Crossed the line from being neutral to advocating on behalf of parties at times.
- False representations of skills and competencies in First Nations languages.
- Lack of interpreters selected or provided by First Nations.
- Promotion of own interests over interests of negotiating parties.

Appendix 10-7A

The Role of First Nations Women in Treaty Negotiations

(Based on interviews conducted at the Office of the Treaty Commissioner, November, 2001)

“Women are sacred, just like Mother Earth is sacred.”
Elder Jimmy Myo

“As a result of their inner strength, power, and sacredness that woman hold, it is only natural to realize that women were just as involved in the treaty negotiations as the leaders.”
Elder Alma Kytwayhat

It is important for all people to understand the vital role First Nations women played during the time of treaty negotiations and signing, since this information is generally not included or noticed by historians. There is very limited written information on this subject, describing the role First Nations women played in negotiations. First Nations Elders are the carriers of First Nations history. Therefore, the Office of the Treaty Commissioner looked to Elders Jimmy Myo (Moosomin First Nation) and Alma Kytwayhat (Makwa Sahgaiehcan First Nation) to provide the information on the role of First Nations women in treaty negotiations.

To understand the role of First Nations women in treaty negotiations, one has to comprehend that the chiefs and their spokesmen represented their entire Nations. A Nation is composed of all of its members: Elders, children, men and women. The opinions of all people were heard and taken into account. Elder Jimmy Myo told us, “That is why only a few people were selected to speak for the group.”

Elder Alma Kytwayhat said, “It was just as much the women’s responsibility to be involved in the treaty negotiations as were the men.” Jimmy Myo’s grandmother *Askīy Iskwēw* (Woman of the Land) was present at the Treaty Six negotiations. He learned a lot about the involvement of women from her. He says, “Women were always involved; they were never denied on anything.” He explains that the interpreters spoke to the women prior to the treaty negotiations about what they felt was important for inclusion in treaties. The women met more than once in the evenings to discuss the things they needed and would relay to the interpreters and their spokespeople as the women were allowed to speak. The men and women also met together to make sure that what they had previously voiced and agreed upon was included in the treaty. Consequently, it is evident that men and women “had already finished and made their decisions on what they were willing to negotiate for before the actual treaty negotiations occurred.”

APPENDIX 10-7B

Elder Alma Kytwayhat explained that once the First Nations men and women made their decisions and negotiations took place the women attended and “they sat where the chiefs and councillors sat to give them support and encouragement.” Even though the women may not have spoken directly to the negotiators, they were still valued for the strength they provided the leaders by their presence. The older women in particular were there to “make the negotiations stronger, to give strength, encouragement, compassion and kindness to the men.”

APPENDIX 10-8A

**Role Play on Treaty Negotiations
For Teacher Use**

A. List of Key People:

Group I: The <i>Crown</i>	Representatives of the Canadian Government (the Crown), the Treaty Commissioner, NWMP (RCMP)
Group II: The <i>First Nations</i>	Sub-groups may include Chiefs, Chiefs Wives and Mothers, Male Elders, Female Elders, Family Group camped in each teepee or the entire camp together.
Group III: The <i>Interpreters</i>	Sub-groups may include the Metis men who were used as translators, since they had some level of understanding of the English language and the First Nations languages. Other times, the translators were representatives of one of the churches who were sent to convert the First Nations to Christianity (i.e. the Catholic and Anglican Churches) or the Catholic and/or Anglican missionaries who assisted the Crown in convincing the First Nations to enter into treaty.

Teacher Note: It is important to ensure that First Nations representatives include the women who were present and who played a critical role during treaty negotiations. Little has been documented about the role of women in treaty negotiations from the European perspective. However, it is known by many First Nations people that all chiefs spoke for their band and this included the concerns and wishes of the women they represented. Please hand out the information on the “The Role of First Nations Women in Treaty Negotiations” (Appendix 10-7A and 10-7B).

Please ensure that any spiritual components of treaty negotiations and signing are not role played or enacted in any way.

Students are to pick an individual to role-play and learn more about the person through research.

APPENDIX 10-8B

B. Research Treaty Negotiations – Have students conduct research on the treaty that they will be role-playing, with a particular emphasis on the specific individuals present at the time of the treaty negotiations. Research from the perspective of the Crown should include written historical data, such as Alexander Morris’s recorded version of the treaty negotiations, documented in the book *The Treaties of Canada With the Indians* and other sources noted in the bibliography. Research from the perspective of First Nations should include oral historical data obtained from local Elders directly or from recorded Elders interviews, such as those documented in the book *Treaty Elders of Saskatchewan* and other sources noted in the bibliography. Have students submit a written report, documenting their research, or they could give an oral presentation on the individual they researched. Alternatively, they may be simply asked to apply their research to the development of their character, during the process of interpreting the treaty negotiations, as suggested.

C. Interpretation of Treaty Negotiations – Have students develop a “character sketch” on their key individual. To develop their character sketches, students should answer the following questions:

- What does your character look like and what will your character be doing in the role-play?
- What will your character say and do?
- How does your character feel about the treaty negotiations ?

Once students have had sufficient time to sketch out their characters, they will determine the setting for the treaty negotiations to take place. Have students discuss and decide what the actual stage setting should look like, to most accurately reflect actual treaty negotiations. They will also have to speculate about where their characters may have been and what they may have been doing at that time.

D. Discussion of Treaty Negotiations – Facilitate a discussion about the treaty negotiated in the area where the students live and/or go to school. Some sample questions to facilitate discussion are listed below:

- Which of the numbered treaties was negotiated in the area where we live and go to school?
- Who are the “two parties to treaty”?

APPENDIX 10-8C

- Who are the key individuals who participated in the treaty negotiations?
 - In addition to the First Nations chiefs who are signatory to the treaty being discussed, which other First Nations people would have been present at the time the treaty in your area was negotiated?
- E. Role Play: After students have completed the interpretation and research assignments they will be given the opportunity to role-play the process of negotiations and treaty signing.
- F. Evaluation: After the treaty signing, have students share the thoughts and feelings they experienced during the role-play.

APPENDIX 10-9A

Treaty Medals, Flags and Suits

(Adapted from Morrison, J., 2000, unpublished report on “Treaty Medals, Flags and Suits” for the Office of the Treaty Commissioner, pp. 41- 64.)

Treaty Medals

- Both the French and English distributed medals, and their goal was to encourage or reward loyalty.
- The Hudson’s Bay Company also had a longstanding practice of giving out medals to encourage loyalty to their interests, and gave them out as far back as 1770.
- Treaty Commissioners issued medals to chiefs to commemorate the signing of the Numbered Treaties and to signify the position of the chiefs.
- According to Treaty Commissioner Alexander Morris (1991), “[medals] are given both in the United States and in Canada, in conformity with an ancient custom, and are much prized and cherished by the Chiefs and their Families” (p. 286) They were also given as part of the Canadian Government’s ongoing attempts to secure the loyalty of the First Nations of the west and to encourage them to adopt “civilized” ways.
- One side of the treaty medal had an image of a First Nations person shaking hands with an officer in civil uniform. The prairie landscape is in the background and a partially buried tomahawk is in the foreground. The other side of the medal has an image of Queen Victoria.
- There is no documentary evidence to suggest that the Government of Canada looked upon treaty medals as more than one-time gifts. The treaty texts refer to them as being given “in recognition of the closing of the treaty” or “after the signing of the treaty.” None of the treaties suggest future or ongoing gifts of medals though most of them do specifically mention ongoing entitlements such as annuities and triennial clothing.
- Treaty 10 medals are unique since it is the only treaty area where silver medals were given to chiefs and bronze medals to headmen. In fact, Treaty 10 was the first of the treaties that included the awarding of medals to headmen.

Flags

- The Europeans used flags for ceremonial purposes.

APPENDIX 10-9B

- Both the Hudson's Bay Company and the North West Company presented flags to the First Nations.
- In most of the Numbered Treaties the presentation of medals to chiefs was accompanied by the gift of a flag. These gifts were intended to illustrate the importance of the chiefs and at the same time encourage them to be loyal to the Crown. The Crown used flags for patriotism and saw the use of their flags as a sign of loyalty to Canada and Britain.
- The chiefs and headmen were presented with a "Union Jack" flag to show them they were under the protection of the Crown and that they must obey all laws.
- The Crown also gave flags to chiefs who had not signed treaty, since the use of flags was seen as a sign of loyalty.
- Flags were also given at the signing of treaty adhesions.

Treaty Suits

- Treaty suits are an important symbol of the relationship between the Crown and First Nations.
- After the treaty negotiations, treaty suits were issued to chiefs and headmen to indicate that they were officers of the Crown.
- "During the Treaty Six talks in 1876, Lieutenant-Governor Alexander Morris explained the reasons for the presentation of suits to Chiefs and Councillors: I have said a Chief is to be respected: I wear a uniform because I am an officer of the Queen. So we give to Chiefs and Councillors a good and suitable uniform indicating their office, to wear on these and other great days."
- Chiefs and headmen received a jacket and pants, 1 shirt, 1 black felt hat, 1 black scarf, a pair of wool socks, a pair of boots and a belt. This suit of clothing has been issued once every three years.
- The issuing of suits is a treaty obligation. Today, the Department of Indian Affairs issues a cheque (currently \$250) to chiefs every three years to fulfill the treaty obligation.

Each of the Numbered Treaties within the present-day boundaries of Saskatchewan have clauses dealing with suits, medals and flags, as illustrated below.

APPENDIX 10-9C

TREATY FOUR

“In view of the satisfaction with which the Queen views the ready response which Her Majesty’s Indian Subjects have accorded to the invitation of Her said Commissioners to meet them in this occasion, and also in token of their general good conduct and behaviour, She hereby, through Her Commissioners, makes the Indians of the Bands here represented, a present, for each Chief of twenty-five dollars in Cash, a coat, and a Queen’s silver medal; for each headman, not exceeding four in each band, fifteen dollars in Cash and a coat...

“Her majesty also agrees that each Chief, and each headman, not to exceed four in each Band, once in every three years during the term of their offices, shall receive a suitable suit of clothing...”

TREATY FIVE

“It is further agreed between Her Majesty and the said Indians that each Chief duly recognized as such shall receive an annual salary of twenty five dollars per annum, and each sub-ordinate officers, not exceeding three for each band, shall receive fifteen dollars per annum; and each such Chief and subordinate officer as aforesaid shall also receive, once, every three years, a suitable suit of clothing; and each Chief shall receive, in recognition of the closing of the treaty, a suitable flag and medal.”

TREATY SIX

“It is further agreed between Her Majesty and the said Indians, that each Chief, duly recognized as such, shall receive an annual salary of twenty five dollars per annum; and each subordinate officer, not exceeding four for each Band, shall receive fifteen dollars per annum; and each such Chief and subordinate officer as aforesaid, shall also receive, once every three years, a suitable suit of clothing; and each Chief shall receive, in recognition of the closing of the treaty, a suitable flag and medal...”

TREATY EIGHT

“Further, Her Majesty agrees that each Chief, after signing the treaty, shall receive a silver medal and a suitable flag, and next year, and every third year thereafter, each Chief and Headman shall receive a suitable suit of clothing.”

TREATY TEN

“Further His Majesty agrees that each chief, after signing the treaty, shall receive a silver medal and a suitable flag, and next year and every third year thereafter each chief shall receive a suitable suit of clothing, and that after signing the treaty, each headman shall receive a bronze medal and next year and every third year thereafter a suitable suit of clothing.”

APPENDIX 10-10A

Photograph Analysis Worksheet

Step 1. Observation

- A. Study the photograph for two minutes. Form an overall impression of the photograph and then examine individual items. Next, divide the photo into quadrants and study each section to see what new details become visible.
- B. Use the chart below to list people, objects and activities in the photograph.

PEOPLE

OBJECTS

ACTIVITIES

Step 2. Inference

Based on what you have observed above, list three things you might infer from this photograph.

Step 3. Questions

- A. What questions does this photograph raise in your mind?

APPENDIX 10-10B

B. Where could you find answers to them?

Source: Designed and developed by the Education Staff,
National Archives and Records Administration, Washington, DC 20408

(Primary Sources Page/The Digital Classroom)

National Archives and Records Administration
URL: <http://www.nara.gov/education/teaching/analysis/photo.html>
inquire@nara.gov
Last updated: May 19, 1998

APPENDIX 10-11

Statements on Treaties – Student Questions

1. **Treaties created a door for people to immigrate and settle in Canada.**
 - a) Provide examples that prove or disprove this statement.
 - b) How did treaties open a door for newcomers?
 - c) Why did the Crown want to enter into treaties with First Nations people?
 - d) Why did First Nations people want to enter into treaties with the Crown?

2. **Nations negotiate and create treaties.**
 - a) What is a nation?
 - b) What is a treaty?
 - c) Do these definitions apply to the treaties negotiated in what is now Saskatchewan?

APPENDIX 10-12A

Post-Confederation Treaties

(Adapted from *Statement of Treaty Issues: Treaties as a Bridge to the Future*, Office of the Treaty Commissioner, 1998, pp. 19-26)

After Confederation in 1867, Canada focused on settling the Prairies, and treaty commissioners were instructed to “establish friendly relations” with the Indians, through treaty or other means to enable “...the flow of population into the fertile lands that lie between Manitoba and the Rocky Mountains.” In devising a format for new treaties in Rupert’s Land, Canada was informed by two streams of diplomatic precedent. One was the practice established between the First Nations and the Hudson’s Bay Company. Many of these diplomatic protocols were carried over into the negotiation of Canada’s post-Confederation treaties, such as the use of the sacred pipe, formal exchanges of gifts, and the distribution of uniforms, medals, and flags. Canada was also mindful of another stream of precedent: Crown treaties concluded with First Nations east and north of the Great Lakes prior to Confederation.

In 1869-1870, the Dominion acquired Rupert’s Land from the Hudson’s Bay Company without the knowledge of the First Nations. First Nations were angered by reports that the Hudson’s Bay Company had “sold” what they considered to be their lands to the Dominion, and conflict followed. Surveyors were stopped and settlers turned back. This action frustrated settlement, as well as the second objective of the Crown, which was peace and security in the west.

As historian John Tobias points out, this aspect of the history is often ignored:

...the treaty process only started after Yellow Quill’s Band of Saulteaux turned back settlers who tried to go west of Portage la Prairie, and after other Saulteaux leaders insisted upon enforcement of the Selkirk Treaty or, more often, insisted upon making a new treaty. Also ignored is that fact the Ojibway of the North-west Angle (Treaty 3) demanded rents, and created fear of violence against prospective settlers who crossed their land or made use of their territory, if Ojibway rights to their lands were not recognized. This pressure and fear of resulting violence is what motivated the government to begin the treaty-making process.

Prairie Treaties

Treaties 4, 5 and 6 were negotiated in 1874, 1875 and 1876 respectively. The situation for First Nations prior to treaty negotiations was similar to the experience of First Nations in Treaties 1, 2 and 3. In Treaty areas 4, 5 and 6, declining buffalo herds, declining fur prices and new diseases intensified the hardships of

APPENDIX 10-12B

First Nations. Canada was anxious about the Cree and Blackfoot alliances that had been made in 1871 after many generations of conflict. From the Crown's perspective, accelerating settlement along the Saskatchewan River and its tributaries was regarded as necessary to demonstrate sovereignty, and this required obtaining access to the remaining agricultural lands on the Prairies. Treaties 4, 5 and 6 were concluded with these objectives in mind.

Negotiations for **Treaty 4**, also known as the Qu'Appelle Treaty after the place where it was concluded, involved the Cree and Saulteaux Nations. *Kakishway* (Loud Voice) spoke for the Cree, while *Mee-may* (Gabriel Cote) and *Otahaoman* (The Gambler) led the Saulteaux. Principal negotiators for the Crown were Alexander Morris, a lawyer, and Lieutenant-Governor of Manitoba and the North-West Territories, and David Laird, Minister of the Interior and Superintendent General of Indian Affairs, in the Alexander Mackenzie federal government.

The oral history of Treaty 4 First Nations in Saskatchewan is consistent on two points regarding the status of land ownership: the land was to be shared; and the newcomers had only a limited right to use that shared land.

The Crown was interested in acquiring an unencumbered right to the land to enable it to open up the west for settlement and in return, Canada was willing to provide certain benefits to First Nations. A caring relationship was emphasized by which the Indian Nations' way of life would be safeguarded and the parties would mutually benefit. Treaty 4 First Nations were interested in acquiring the benefits of European technology – “the cunning of the white man”... in order to adapt to the drastically changing circumstances.

Treaty 5, also known as the Lake Winnipeg Treaty, was concluded in 1875 between the Swampy Cree and others, and the Crown as represented by Commissioner Morris. It covers part of the Manitoba Interlake, the lower Saskatchewan River, and the Canadian Shield country around Lake Winnipeg. Negotiations were held at Berens River, Norway House and Grand Rapids.

For the Crown, the coming of the steam boat to the Lake Winnipeg waterway would require a treaty to deal with navigation and to make arrangements so that “settlers and traders might have undisturbed access to its waters, shores, islands, inlets and tributary streams. First Nations knew that steamboats would disrupt their lives. Livelihood was a critical concern for the First Nations in this territory. The terms of Treaty 5 were similar to those of Treaties 3 and 4, although fewer benefits accrued to the Treaty 5 First Nations. The Cree were assured however, that they would be able to continue to hunt and trap as before on their traditional territories.

APPENDIX 10-12C

Treaty 6 was negotiated at Fort Carlton and Fort Pitt in 1876 between the Plains Cree, Willow Cree and other bands, and the Crown as represented by Alexander Morris.

By 1876 the buffalo were in serious decline and the Cree were recovering from a smallpox epidemic of a few years earlier. Anger over the sale of Rupert's Land remained an issue in the discussions around Treaty 6, as it had been at Treaty 4. First Nations also stressed the necessity of education and agriculture to establish new means of ensuring an adequate livelihood for future generations. In response to pressure at Fort Carlton, Alexander Morris made a number of concessions. He stressed the Queen's offer of protection and benevolence, and made a point of including promises of emergency relief in the event of famine and pestilence, and a medicine chest at the house of each Indian Agent. Morris promised that the Crown would see to Indians' welfare even better than had the Hudson's Bay Company, that their existing way of life would not be disturbed, and that they would be provided the means of adopting agriculture if they wished.

Northern Treaties

Treaty 8 territory extends across the Athabasca and Peace River districts into northern British Columbia. In the late 1880s, the Cree and Dene within this area sought treaty. First Nations in the region were experiencing falling fur prices, starvation and miners encroaching on their lands. Three consecutive years of severe winter conditions contributed to the hardships First Nations had encountered prior to treaty negotiations...

However, until gold was discovered in the Klondike in 1897, the Crown was slow to respond to the plight of First Nations. With the discovery of gold in Alaska, miners and prospectors flooded the various routes through British Columbia and Alberta, searching for gold along the way. In the absence of a treaty relationship, hostile relations developed between First Nations and the miners...

In 1899, the commissioners traveled to meet the Cree and Dene people of northern Saskatchewan, Alberta and British Columbia, and of the North West Territories south of the Hay River and Great Slave Lake. Because the territory was perceived to be of little value to the Crown, Commissioner McKenna assumed treaty would not result in any significant change to the First Nations way of life.

However, First Nations had considerable apprehension that their way of life would be threatened and their livelihood would be curtailed. In response to their concerns, the Crown solemnly assured the First Nations that they would be as free to hunt and

APPENDIX 10-12D

fish after the treaty as they would be if they never entered into treaty; that the treaty would not lead to any forced interference with their mode of life; that it did not open the way to the imposition of any tax; and that there was no fear of enforced military service.

Treaty 10 was the last of the numbered treaties in Saskatchewan. In 1905, the issue of treaty was reassessed by the Crown because the creation of the Province of Saskatchewan extended far beyond existing treaty limits. During Treaty 10 negotiations, Treaty Commissioner J.A.J. McKenna told the First Nations that the Crown's objective was to do for them what had been done for other Treaty Nations when trade and settlement began to interfere with First Nations way of life.

First Nations held concerns about their way of life and livelihood similar to those expressed during the negotiation of Treaty 8.

McKenna assured First Nations that "the same means of earning a livelihood would continue after treaty was made as existed before it" and the Crown would assist them in times of real distress, and would help support the elderly and indigent. "I guaranteed that the treaty would not lead to any forced interference with their way of life." Protecting their way of life and securing livelihood was the focus and primary concern for First Nations of Treaties 8 and 10.

APPENDIX 10-12E

Post Confederation Treaties – Student Questions

1. Explain and describe how and why Canada wished to establish “friendly relations” with the First Nations on the Prairies.
2. Describe the conflicts that were encountered when Rupert’s Land was sold to the Dominion of Canada without consultation with the First Nations people living in the area.

Prairie Treaties

3. What objectives from Canada’s perspective influenced the negotiation of Treaties 4, 5 and 6.
4. Describe the Treaty 4 negotiations and include the treaty site, the key players, and the intentions of the First Nations and the Crown.
5. Describe the Treaty 5 negotiations, including the geographical areas and reasons why the Crown and First Nations wanted to make a treaty.
6. Describe the Treaty 6 negotiations and why the First Nations were compelled to enter into treaty. Also highlight the Treaty Commissioner’s response to requests raised by the Chiefs.

APPENDIX 10-12F

Northern Treaties

7. Explain why Treaty 8 was negotiated. Include the geographical areas it covers and reasons why the First Nations and the Crown decided to enter into treaty in this area.

8. Explain why the Crown wanted to enter into negotiations in the Treaty 10 area. Include the concerns expressed by the First Nations people and the Crown's response.

APPENDIX 10-13A

Treaty Adhesions

Most of the Numbered Treaties have treaty adhesions. These adhesions were made for various reasons. Brizinski (1993) gives the following explanation for adhesions to treaty:

In some cases, provincial boundaries were extended north, and Indians in northern areas were included. In other cases, bands simply did not sign the original treaty, either by choice or because they were elsewhere at the time of negotiations. They were often given the option of joining later, especially if boundaries were being extended. They then signed an adhesion, by which they were subject to the same terms as other parties to the treaty. Bands, and individuals, still have the option today of adhering to treaty if they have not already done so, which entitles them to reserve lands, annuities, and other treaty rights (p. 165).

- **An example of an adhesion to Treaty Six**
(Morris, 1991, p. 365)

We, the undersigned Indian Chief and head men, having had communication of the treaty made and concluded at Forts Carleton and Pitt, in the summer of 1876, but not having been present at the conferences at which said treaty was negotiated, hereby agree to accept the terms and conditions of the said treaty, and to abide thereby in the same manner as if we had been present at the time the said treaty was first signed.

As witness our hands this eighteenth day of September, one thousand eight hundred and seventy-eight.

(signed)	Michel Calistrois.	His x mark.
	Louis Pay-pahn-ah-wayo.	“ x “
	Ac-oo-see.	“ x “

Signed by the Chief and head men, after having been read and explained by Peter Erasmus.

APPENDIX 10-13B

- **An example of an adhesion to Treaty Four**
(Morris, 1991, pp. 337-338)

We, members of the Cree, Saulteaux, and Stonie tribes of Indians, having had communication of the treaty hereto annexed, made on the 15th day of September last, between Her Majesty the Queen and the Cree and Saulteaux Indians, and other Indians at Qu'Appelle Lakes, but not having been present at the councils held at the Qu'Appelle Lakes, between Her Majesty's Commissioners, and the several Indian Chiefs and others therein named, at which the articles of the said treaty were agreed upon, hereby for ourselves and the bands which we represent in consideration of the provisions of the said treaty having been extended to us, and the said band which we represent, transfer, surrender and relinquish to Her Majesty the Queen, her heirs and successors, to and for the use of Her Government, of Her Dominion of Canada, all our right, title, and privileges whatsoever which we and the said bands which we represent, have, hold or enjoy, of, in and to the territory described and fully set out in the said articles of treaty and every part thereof, also, all our right, title and privileges whatsoever to all other lands wherever situated whether within the limit of any treaty formerly made, or hereafter to be made with the Saulteaux tribe or any other tribe of Indians inhabiting Her Majesty's North-West Territories, or any of them. To have and to hold the same, unto and to the use of her said Majesty the Queen, her heirs and successors forever.

And we hereby agree to accept the several provisions, payments, and reserves of the said treaty signed at the Qu'Appelle Lakes as therein stated, and solemnly promise and engage to abide by, carry out, and fulfil all the stipulations, obligations and conditions therein contained on the part of said Chiefs and Indians therein named to be observed and performed, and in all things to conform to the articles of the said treaty as if we ourselves and the bands which we represent had been originally contracting parties thereto, and had been present and attached our signatures to the said treaty.

In witness whereof Her Majesty's Commissioners and the said Indian Chiefs have hereunto subscribed and set their hands at Qu'Appelle Lakes, this ninth day of September, in the year of Our Lord one thousand eight hundred and seventy-five.

APPENDIX 10-13C

(Signed) W.J. Christie,
Indian Commissioner.
M.G. Dickieson,
Acting Indian Commissioner.
W.J. Wright.
Wah-Pee-Makwa His x mark.
(The White Bear)
O'Kanes, " x "
Payepot, " x "
Le-Croup-de-Pheasant, " x "
Kitchi-Kah-Me-Win, " x "

Signed by the parties hereto in the presence of the undersigned witnesses, the same having been first explained to the Indians by Charles Pratt.

(Signed) Charles Pratt.
A. McDonald.
Jos. Reader.
Pascal Breland.

APPENDIX 10-14

Blank Map of Saskatchewan

Locate this map in the *Resources for Units* section.

APPENDIX 10-15A

Cede, Yield and Surrender Simulation

Divide the class in two groups. Each group is told they are to follow the instructions you hand out to them. **Under no circumstances are they to let the other group know about their instructions.**

Instructions for Group 1

There is a sudden shortage of everything in your classroom and your school. Over time there is less and less for your group and other people in the school are gaining access to all you need. You are to try and gain all the privileges of group 2. Anything that you gain from them will be to your benefit. If you can get their desks, you will have more foot room and room for your books. If you can get their spares, or extracurricular activities or field trips, you will have double the amount that you already have. Your job is to convince them to give you their rights and class space. You are very different from group 1 and may not even speak their language. To illustrate this point you may develop a language for your group, or use someone in your group who already speaks another language. You must also provide an interpreter who will explain the best he or she can to the other group what you are saying. You will then negotiate for the things you want with the other group. The end result will be a treaty that they will sign. A copy of the treaty has been provided for you. However, you will give the other group a quick copy of this treaty that they will sign that will not look like the finished treaty. Once they sign the treaty, you will return the signed treaty that is provided to the group, take their class space and their desks, and leave them a small section of the classroom.

Instructions for Group 2

There is a sudden shortage of everything in your classroom and your school. Over time there is less and less for your group and other people in the school are gaining access to all you need. Your group in particular has been going through hard times lately. The people in the school have over-powered you and have made life miserable for you. Now group 1 has interfered with your classroom space, since they are also in need of what you have due to the new school climate. You used to have access to the whole classroom. You used to have spares, and to be able to participate in extra curricular activities. However, lately there seems to be no space for you. You have also been denied your lunch breaks and access to passes and the like. You can no longer walk across the class, your desks are bunched up, you have fewer school supplies, and many of your textbooks have disappeared. You need to negotiate with group 1 to get back your classroom space and all other things you lost. You know that you will have to give up some things to at least get back most of the things

APPENDIX 10-15B

you lost. Your job is to negotiate for your rights with group 1. To ensure that you have your rights you will sign a treaty with group 1.

Allow the students to discuss with one another how they will follow their instructions and make plans for their negotiations. Once they are ready have them participate in negotiations. When the treaty is signed, have the students go back to their groups and examine the final treaty.

Final Treaty

We the members of Group 2 cede, yield, and surrender to Group 1 and their successors forever all rights to classroom space, passes, spares, lunches, and extra-curricular activities except for when and where they deem fit.

We understand that the area of 5 metres by 5 metres is the only space allotted to us and that we may not leave this area without the permission of Group 1.

In return for the agreement held within, we will be left in peace to eat, learn and study in our designated areas. We understand that this is in our best interest and that we will acquire a sound education from these benefits as long as the sun shines, the grass grows and the rivers flow.

Group 2 Student Signatures

Have the students in group 2 read the treaty and react to it.

Debrief with the students what they learned from this activity.

Have each group talk about how they felt in their roles.

Compare the activity to the video.

APPENDIX 10-16

Circle of Life, Kinship and Good Relations

(Adapted and reprinted with permission from University of Calgary Press, Calgary, Alberta, 2000, *Treaty Elders of Saskatchewan*; and Office of the Treaty Commissioner, 1998, *Statement of Treaty Issues*.)

Circle of Life

A common understanding among the First Nations in Saskatchewan is the use of the Circle to represent the coming together or a bringing together of a Nation, and the respect that such unification demonstrates for the Creator. The Circle represents the oneness of the First Nations with the Creator, and the spiritual, social and political institutions of the First Nations. For the Elders, a nation united under the laws of the Creator represents a healthy, strong, and stable nation, possessing the capability to nurture, protect, and care for and heal its people.

Kinship

In the days of the British Empire, the colonial governments and colonial residents looked to the Queen as the mother of all her subjects.

By entering into treaties, First Nations would come within the circle of the Queen's family. They would come within her authority and protection and be treated with benevolence, care, kindness and respect. They would be as brothers and sisters with the other children of the Queen, and receive the same care. The kinship relationship which is embodied in the treaty relationship consists of three characteristics: First, the principle of mutual respect, and the duty of nurturing and caring describes the kind of relationship that would exist between mother and child. Second, the principle of non-interference describes the relationship of brothers. Third, the principle of non-coercion, happiness, and respect describes the relationship of cousins.

Good Relations

The laws of good relations include those laws encircling the bonds of human relationships in the ways in which they are created, nourished, reaffirmed, and recreated as a means of strengthening the unity among First Nations people and of the nation itself. These teachings serve as the foundation upon which new relationships are to be created. These sacred laws or doctrines constitute indispensable components of the treaties entered into with the Crown. Treaty-making established a basis for mutual benefit, and provided for the security, peace and good order of all citizens within the treaty territory.

APPENDIX 10-17A

Chart A – First Nations Expectations and Benefits from Treaty

First Nations Expectations at the Time of Treaty-Making	What First Nations Received from Treaty

APPENDIX 10-17B

**Chart A – First Nations Expectations and Benefits from Treaty –
Sample Answer Key**

First Nations Expectations from Treaty	What First Nations Received from Treaty
Peace and Friendship	Ongoing relationship with the Crown
Education	Day schools, residential schools, First Nations schools and limited access to post-secondary education
Health care	“Medicine Chest” – access to some health care coverage
Protection of their way of life and the right to live their lifestyle as before	Some farming implements, hunting, fishing and trapping rights on reserve
Help in times of famine	Food rations, social welfare
Sharing of land	Reserves (small tracts of land held in trust by the Crown)
Military exemption	Military exemption
Tax exemption	On reserve only
Transportation	Discounts on train fares
Border crossing rights (U.S. and Canada)	Non-existent

APPENDIX 10-18B

Chart B – The Canadian Government’s Expectations and Benefits from Treaty – Sample Answer Key

The Canadian Government’s Expectations from Treaty	What did the Canadian Government and Canadians Receive from Treaty?
Peace and Friendship	Peace and Friendship
Land for settlement	Land for settlement
Access to resources	Access to resources
Agricultural settlement of prairie region	Agricultural settlement of prairie region
Populate and settle the country	Populate and settle the country
Railway expansion to unite the nation	Railway expansion to unite the nation
Stop American expansion	Confederation of the colonies

Grade 11 – Saskatchewan Learning Curriculum Integration for Teaching Treaties in the Classroom

Grade	Foundational Objective(s)	Connection to Treaty Resource Guide
<p>GRADE ELEVEN</p> <p>Unit Five – Global Issues</p> <p>This unit focuses on the many global challenges that have emerged in every nation throughout the world. One of these issues is a desire for colonized peoples to have greater decision-making powers and direction over their lives. Like many Indigenous peoples throughout the world, First Nations peoples in Canada were given limited access to the decision-making processes that affected their lives.</p>	<p>KNOWLEDGE/CONTENT</p> <ul style="list-style-type: none"> • Know that the presence of a democratic system of government does not ensure the rights of all its members. • Know that First Nations in Canada have had limited access to the decision-making process. • Know that the self-determination of First Nations people stresses the distinctiveness of a population and promotes measures to secure the well being and aspirations of that population. <p>SKILLS/PROCESSES</p> <ul style="list-style-type: none"> • Learn to weigh evidence from a variety of sources. Learn to analyze information from a variety of sources. • Gain experience with problem solving and interpretation. • Understand the relationships between cause and effect and assess its impact on a society. <p>VALUES/ATTITUDES</p> <ul style="list-style-type: none"> • Understand the conflict between the establishment of the existing political and social order, and the well-being of the peoples who have been disenfranchised. 	<p>Case Study: The Impact of Colonialism on the Treaty Relationship</p> <ul style="list-style-type: none"> • Have the students look at the concepts of human rights and self-determination by studying the relationship between First Nations and the Crown. • Students will explore the following topics: <ul style="list-style-type: none"> - What policies were implemented by the Crown to gain control over First Nations people? - What is the <i>Indian Act</i>? - What amendments have been made to the <i>Indian Act</i>? - How did the implementation of the reserve system affect First Nations people? - How did the Residential School system impact on First Nations peoples' lives and communities? <p>MAJOR CONCEPTS</p> <p>Human Rights</p> <ul style="list-style-type: none"> • Human rights are not needed by those who already have power and status but are needed by those who lack power and who, for one reason or another, have had limited access to decision-making power. • New policies for governing First Nations were continually being developed by the Crown. • As Europeans continued to settle in what is now Saskatchewan, First Nations people came to realize that their way of life was threatened, and that their freedom and survival were being challenged. • First Nations believed that the Crown was not fulfilling its treaty obligations. • The policies for assimilation in the <i>Indian Act</i> had an enormous negative impact on First Nations people. <p>Self-Determination</p> <ul style="list-style-type: none"> • The various policies implemented by the Crown eroded First Nations sovereignty and formed barriers to the self-determination of First Nations people. • The <i>Indian Act</i> is still in effect and, as a result, has contemporary implications for First Nations people.

THE IMPACT OF COLONIALISM ON THE TREATY RELATIONSHIP

INTRODUCTION

The students will know that First Nations did not relinquish their rights to govern themselves when they negotiated and signed the treaties. They had their own systems of governance and each Nation was independent and self-governing.

The students will learn about the history and effects of colonial policies that were implemented to gain control over First Nations people. They will know that legislative policies created were not part of the treaty negotiations and agreements. First Nations signed treaties agreeing to share the land and co-exist in peace with the Europeans. This was the intent of treaty-making.

The students will gain an understanding that legislation and policies were developed and implemented without the knowledge or consent of First Nations people. First Nations people were not consulted or included in discussions regarding the development of legislation that affected their lifestyles, governance, rights and freedom. The students will learn that various policies implemented by the Crown eroded the sovereignty of First Nations.

The students will learn that the Canadian Government introduced the *Indian Act* of 1876 to gain control over First Nations people. This act was a consolidation and revision of all previous legislation dealing with First Nations.

The students will recognize the *Indian Act* of 1876 was/is the main piece of federal legislation that manages, directs and controls many aspects of First Nations peoples lives. The development and implementation of the *Indian Act* was not part of the treaty agreements.

The students will learn the *Indian Act* affected First Nations people in many negative ways. The most devastating to First Nations people was the establishment of Industrial/Residential Schools, which were intended to “civilize and Christianize” First Nations children. The lives of many First Nations people were severely damaged.

As a result of colonization, First Nations people have/had very little decision-making powers and direction over their lives. The students will learn that having a democratic system of government does not ensure the rights of all its members.

The students will gain an understanding about First Nations and their belief that the Crown (Government of Canada) has not fulfilled its treaty obligations. Today, First Nations people are striving to regain their rights as self-governing Nations.

NUMBER OF TOPICS

Grade Ten

Review: Treaties Negotiated in What is Now Known as Saskatchewan

Topic One: First Nations and British (Western) Historical Worldviews

Topic Two: Post-Confederation Legislation: The *Indian Act* and Amendments

EXPECTED DURATION OF UNIT

Five to seven hours.

FOUNDATIONAL OBJECTIVES

Students will:

- Review the major concepts presented in the Grades Seven, Eight, Nine and Ten units.
- Review the significance of First Nations oral tradition in preserving their histories and worldviews.
- Further their understanding of the British (Western) and First Nations historical worldviews.
- Know that the presence of a democratic system in Canada did not necessarily ensure the rights of First Nations people.
- Know that First Nations in Canada have/had limited access to the decision-making process in matters affecting their lives.
- Develop an understanding of the *Indian Act*, which was created to assimilate, manage, direct and gain control over First Nations people.
- Discuss how the *Indian Act* affected First Nations people after treaty signing.
- Examine how the Crown (Government of Canada) used reserves to segregate First Nations people from the rest of Canadian society.
- Analyze the changes in the *Indian Act* that affected First Nations people.
- Gain an understanding and knowledge about the effects of residential schools on First Nations children.

- Know that the goal of residential schools was to “civilize and Christianize” First Nations children.
- Recognize that residential schools have had and continue to have devastating effects on First Nations people and their respective communities.
- Know that self-determination of First Nations stresses the distinctiveness of First Nations people and promotes action that will secure the well-being and aspiration of First Nations people.

GRADE TEN UNIT REVIEW

TREATIES NEGOTIATED IN WHAT IS NOW KNOWN AS SASKATCHEWAN

CONCEPTS

Diverse groups of First Nations people lived on the land now known as Saskatchewan prior to European contact. Today, First Nations living within the borders of Saskatchewan belong to four First Nations and eight languages/dialects within these Nations.

Prior to European contact, First Nations and the Crown made treaties with other nations for various reasons. Each had a process for treaty-making that was based on their particular worldview. First Nations oral tradition and the British Crown's written texts reflect their understandings of treaties.

The first treaties between First Nations and the Crown were made in what is now Eastern Canada. The framework used to make these treaties influenced the process of treaty-making in Western Canada. The events leading to treaty and pre-Confederation policies motivated both parties to enter into treaties in the Prairies. The Canadian Government and First Nations interpret these events and policies differently.

Understanding the origin of treaty-making in Canada, the motivation to enter treaty by both parties and the complexity of the process is essential for all Canadians to learn. All Canadian citizens have rights and responsibilities in relation to the treaties.

Numbered Treaties 4, 5, 6, 8 and 10 are located in what is now known as Saskatchewan. Treaty negotiations involved many variables, which made treaty negotiations complex. Interpreters and First Nations women played important roles in treaty negotiations. Treaties were negotiated in good faith and were meant to mutually benefit and establish good relations among all citizens in Canada.

LEARNING OBJECTIVES

Students will:

- Review that First Nations people occupied their own territories in North America long before the arrival of the Europeans.
- Recall the four Nations in Saskatchewan and the eight languages/dialects within these Nations.
- Review that First Nations were sovereign Nations with political, economic and social systems, and spiritual perspectives prior to European contact.

- Review the importance of the use of oral tradition in the interpretation of treaties and treaty promises.
- Review the understanding of the concepts of *contract* and *covenant* as they are used to relate to treaty.
- Review that First Nations believed they were entering into Nation to Nation treaty agreements with the Crown.
- Review the two different views of “the Crown” held by First Nations and the Canadian Government.
- Review the pre-Confederation treaties made in what is now known as Eastern Canada.
- Review the influence of the 1763 *Royal Proclamation* and *The British North America Act of 1867* on First Nations people.
- Review the events that motivated the Crown and First Nations to enter into treaty with each other.
- Review the reasons for negotiating the Numbered Treaties.
- Review the different methods used by First Nations and the Crown to bind the treaty agreements.
- Review First Nations, treaty boundaries and sites in Saskatchewan.
- Review the meaning of the “spirit and intent” of treaty for First Nations people.
- Review the Government of Canada’s national policy for settling the west and its impact on First Nations people.
- Review the role of First Nations women and interpreters in treaty negotiations.
- Review the terms *cede*, *yield* and *surrender* used in the written text of treaty.
- Review the First Nations and the Crown’s expectations and the benefits they received from treaties.
- Review facts and misconceptions about the Numbered Treaties.
- Review the meanings of First Nations kinship and good relations as these concepts relate to treaties.
- Recognize that treaties made between First Nations and the Crown are beneficial to both parties and are meant to last forever.

DURATION OF TOPIC

Two hours.

This is an in-depth review for students who did not have the opportunity to learn the concepts in Grades 7 to 10. For those who have, Activities 1, 2, 3, 5, 6, 16, 18, 19 and 20 can be used for the review.

ACTIVITIES

1. Display the map titled “The First Nations” (Appendix 7-5) and review the diversity of First Nations people who lived on this continent prior to European contact. The continent was not divided up into any political boundaries and First Nations people were free to live wherever they wished within their own territories.
2. Review the meaning of the terms *nation* and *sovereignty*. Have students read “The Peoples’ Sacred Gifts” (Appendix 9-7A to 9-7C) and discuss what First Nations Elders believe about First Nations sovereignty.
3. Use the maps “Location of Historical Treaty Boundaries in Canada” (Appendix 7-16), “Rupert’s Land and North America” (Appendix 9-1) and “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan” (Appendix 7-18) to review pre-Confederation treaties, treaty boundaries and sites in Saskatchewan.
4. Have students read “Canada’s Nation-Building Strategy and Western Settlement” (Appendix 10-4A to 10-4D) and discuss how this policy influenced treaty-making with First Nations on the Prairies.
5. Review First Nations in Saskatchewan today by referring to “First Nations in Saskatchewan” (Appendix 7-9) and locate First Nations language/dialect groups on the map “Language/Dialect Groups in Saskatchewan – Today” (Appendix 7-10B). Mention that, today, many First Nations people live in urban centres like Regina, Saskatoon, Prince Albert and North Battleford.
6. Review the meaning of the terms *contract* and *covenant* as stated in *The Canadian Oxford Dictionary*, 1998.

Teacher Note: Explain to students that First Nations view/viewed the treaty agreements as covenants and the Crown (Government of Canada) view/viewed the treaties as contracts. More information about contracts and covenants can be located in “The Meaning of Contract and Covenant as They Relate to Treaties” (Appendix 7-21).

7. Show the video *As Long as the Sun Shines* to review the students' current knowledge of treaties and ask the students to answer the questions in "As Long as the Sun Shines – Student Questions" (Appendix 8-13).

Teacher Note: Activities 7 to 14 can be reviewed using co-operative learning groups. Divide the class into six groups and assign one activity to each group. Each group will complete a review on the topic assigned and make a presentation to the class.

8. Hand out "What Do First Nations Mean by 'The Crown'?" (Appendix 7-13A and 7-13B) and "What Does the Canadian Government Mean by 'The Crown'?" (Appendix 7-14A and 7-14B) and present the differences in these two perspectives.
9. Have students read the handout "The *Royal Proclamation of 1763*" (Appendix 9-4A to 9-4E) and answer the questions in "Royal Proclamation of 1763 – Student Questions" (Appendix 9-4F). Summarize the information and present the information to the class.
10. Review the events leading to the formation of Canada in "The Formation of Canada and Events Leading Up to the Numbered Treaties" (Appendix 9-8A to 9-8F) and discuss the answers to the questions in "The Formation of Canada and Events Leading Up to the Numbered Treaties – Student Questions" (Appendix 9-8G).
11. Have the students read the following sections from *Statement of Treaty Issues* (pages 61-67) and summarize the sections in their notebooks.
 - 5.2.1 Treaty First Nations Perspectives
 - 5.2.2 Perspective of the Government of Canada
 - 5.2.3 Common Ground
12. Have students read "Role of Interpreters in Treaty Negotiations" (Appendix 10-6A to 10-6G) and "The Role of First Nations Women in Treaty Negotiations" (Appendix 10-7A and 10-7B) and briefly discuss these questions:
 - a) How did the interpreters help and/or hinder the negotiations?
 - b) How were First Nations women involved in treaty negotiations?
13. Have students identify three kinship characteristics contained within the treaty relationship as portrayed in pages 66 and 67 in the *Statement of Treaty Issues*.
14. Review the following terms *adhesion*, *cede*, *yield* and *surrender* (Grade Ten, Topic Three, Activities 2 and 6).

15. Have students read *Treaty Elders of Saskatchewan*, pages 48-59 to review what the Elders say about the “spirit and intent” of treaties.
16. Have students review “Canada-First Nation Treaty Agreements in Saskatchewan” (Appendix 8-12) and discuss the following question:

First Nations and the Crown had different practices to bind the treaty agreements, what were these practices?
17. Have students read the “*Delgamuukw* Case” (Appendix 8-8A) and discuss the following question: What does the *Delgamuukw* decision say and why is the *Delgamuukw* decision important to First Nations people?
18. Have students review treaty benefits by reviewing “Chart A – First Nations Expectations and Benefits from Treaty – Sample Answer Key” (Appendix 10-17B) and “Chart B – The Canadian Government’s Expectations and Benefits from Treaty – Sample Answer Key” (Appendix 10-18B). Compare the benefits received from treaty by First Nations and by the rest of Canadian society.
19. Show the video *A Solemn Undertaking: The Five Treaties in Saskatchewan* and have students review the questions listed in “Video – *A Solemn Undertaking: The Five Treaties in Saskatchewan* – Student Questions” (Appendix 10-5A and 10-5B).
20. Have students read “Treaty Facts and Misconceptions – Teacher Answer Key” (Appendix 9-14B and 9-14C) and review facts and misconceptions about treaties.

TOPIC ONE:
**FIRST NATIONS AND BRITISH (WESTERN)
HISTORICAL WORLDVIEWS**

CONCEPT

Worldview is a philosophy or view of life that shapes how a society interacts and responds to the world around it. This worldview influences, shapes and interprets what we experience and provides society with a sense of vision for the future. First Nations people use oral tradition to pass on their history and societal worldviews from generation to generation.

LEARNING OBJECTIVES

Students will:

- Recognize that each student has his/her own personal worldview that is based on his/her values, beliefs, traditions and customs.
- Further their understanding about First Nations and British (Western) historical worldviews.
- Compare and contrast First Nations and British (Western) historical worldviews.
- Further their understanding of the First Nations concept of sharing the land compared to the concept of land ownership held by European cultures.
- Understand why the preservation of the land is important to First Nations people.
- Appreciate that First Nations people have/had a spiritual relationship with the land.
- Understand that First Nations people believe/believed that the land was given to them by the Creator for their survival and that they only took from the land what they needed to survive.
- Appreciate that First Nations societies have/had similar traditions, customs, beliefs and values.
- Appreciate the differences between First Nations and British (Western) historical worldviews.
- Gain an understanding about how First Nations people use oral tradition to pass on their histories and worldviews from generation to generation.
- Develop an understanding of the high level of mastery and skills involved in oral tradition.

- Become aware of and acknowledge the consistency and accuracy required in oral tradition.
- Recognize that oral tradition is a consistent and accurate method of recording information.
- Practise the skills involved in the art of oral tradition.
- Recognize that all people use oral tradition to retain and maintain their family and community histories.

DURATION OF TOPIC

Two to three hours.

BACKGROUND INFORMATION

The students will develop an understanding of the First Nations and British (Western) historical worldviews. The study of First Nations worldviews will assist the students in understanding how First Nations interacted with the environment. First Nations believed that the Creator gave the land to First Nations peoples to provide them with everything that they would need to sustain their livelihood. First Nations share/shared similar worldviews based on their languages, traditions, customs, values and beliefs.

Students will come to appreciate the art of oral tradition and how it has been used and continues to be used as a tool in maintaining First Nations histories, identities and traditions. First Nations people used oral tradition to preserve and pass on their worldviews and histories from generation to generation. The students will learn that First Nations oral tradition is recognized in the recording of history as it pertains to treaties.

European cultures record their worldviews primarily through the use of the written word. An individual's culture is also passed on within the family and community in the same way as First Nations people do, through oral tradition. Europeans have used written and oral tradition for centuries to preserve their worldviews.

The students will learn that when the Europeans arrived, First Nations were introduced to an entirely different worldview, which conflicted with the First Nations worldviews. First Nations believed in sharing the land and its resources while the Europeans believed in the ownership of land.

Oral history has always been an integral part of First Nations cultures and traditions. Passing knowledge and beliefs from generation to generation serves to maintain the worldviews and traditions.

Oral tradition is a way to store knowledge and pass along this knowledge by word of mouth. Refer to “Legends and Stories: Part of an Oral History” (Appendix WV-6A and WV-6B) and “Characteristics and Protocol of Oral Tradition” (Appendix WV-8A) and “Key Concepts of First Nations Oral Tradition” (Appendix WV-8B) for definitions and information about oral tradition and oral history.

Teacher Notes

- Detailed information is found in the *Worldview* Appendices section, “First Nations Plains Cree Historical Worldview: Oral Tradition” (Appendix WV-10A to WV-10C). You may use this as a resource and/or share the information with the students.
- “Cree, Dene, Sauteaux and Dakota/Nakoda/Lakota Historical Worldviews” (Appendix WV-5A to WV-5D-3). You may use these at your discretion. Contact the Saskatchewan Indian Cultural Centre (SICC) in Saskatoon at 244-1146 to request a speaker to present a First Nations perspective. Someone will be able to recommend names of people for you to contact. Refer to the *Teacher Resources* at the end of this guide for more contact information.
- The students will learn about and apply First Nations oral tradition concepts and skills by retelling the Dene story, “Cross Eye.” This story is used throughout Grades Seven to Twelve to create the setting conducive to the practice of developing the skills of oral tradition over the years. The students will gain the skills through the retelling of the story and will be quite proficient by Grade Twelve. Storytelling is used to demonstrate to the students that oral tradition in First Nations societies is a huge responsibility and takes years of training.

ACTIVITIES

1. Introduce the concept of worldview.
 - a) Write the word *worldview* on the board and discuss its meaning. Hand out “Worldview” (Appendix WV-1A and WV-1B) for the definition of worldview.

Every person and society has a worldview. Worldviews differ today from person to person. Many societies pass on their worldview to their children to ensure worldview continuity. As people interact and learn from one another, it is not uncommon for them to acquire the beliefs of other worldviews. Worldviews evolve as people and societies evolve.

b) Debrief the group discussion.

Lead the discussion around the concept of worldview. Ask students, what the term *worldview* means? Students may describe and identify characteristics, or provide specific or general examples of their own worldview, in order to obtain the concept of worldview. Have students write their ideas on chart paper or on the board.

c) Summarize the exercise.

Explain that all people have views of their place within the world, ideas about human relationships, and an understanding of their connection to and relationship with the land. This worldview is generally obtained from the society that a person identifies with.

2. Have students read “Kikawinawaskiy – Our Mother Earth: Cree” (Appendix WV-2A to WV-2C) and answer the questions in “Kikawinawaskiy – Our Mother Earth: Cree – Student Questions” (Appendix WV-2D).
3. Hand out “First Nations Traditional Teachings and Beliefs” (Appendix WV-3A to WV-3D). Discuss the information with the students and have them answer the questions in “Traditional Teachings and Beliefs – Student Questions” (Appendix WV-3E).
4. Have students read and discuss the handout “First Nations and British (Western) Historical Worldviews” (Appendix WV-4A and WV-4B). Explain to students that these were the worldviews of the First Nations and British prior to and during treaty negotiations and the signing of treaties. Ask the students to answer the questions in “First Nations and British (Western) Historical Worldviews – Student Questions” (Appendix WV-4C). See “First Nations and British (Western) Historical Worldviews – Teacher Answer Sheet” (Appendix WV-4D and WV-4E).

Teacher Note: Explain to the students that these worldviews indicate how the Crown and First Nations viewed the world in the 1800s. The students need to know that today some Euro-Canadians and First Nations have adopted many aspects of each other’s worldview.

5. Jigsaw Activity: Divide the students into four groups, assign each group one of the First Nations worldviews (Cree, Dene, Sauteaux and Očeti šakowiŋ [Dakōta, Naḱoda, Lakōta) (Appendix WV-5A to WV-5D-3), and have students summarize the information and present it to the class.

6. As an introduction to oral tradition, give students the handout “Legends and Stories: Part of an Oral History” (Appendix WV-6A and WV-6B). Let the students know that you are going to tell them a Dene story, “Cross Eye” (*Worldviews* WV-7A to WV-7D), and that they are to listen very carefully, because they will be asked to retell it later. Inform the students that they cannot write anything down.
 - a) After you share the story with the class, ask the students to quietly reflect and recall the story on their own.
 - b) Ask the students to get into groups of two and share the story with each other. The students must follow these rules for this activity:
 - i) The story must not be changed in any way.
 - ii) The story cannot be recorded.
 - iii) The sharing and recalling of the story should be a team effort.
 - iv) Additional details cannot be created to fill in missing parts of the story.
 - v) You can only repeat what you heard in the story.
 - c) Each pair retells the story to another pair. They have 10-20 minutes for this exercise.
 - i) Each pair shares in the telling of the story. The two students in the pair can help one another. They retell the story until the entire story is complete.
 - ii) The pair completes the exercise by discussing the purpose of the story. Give students “Cross Eye Lesson” (Appendix WV-7E).
 - d) Debrief the exercise by asking the students the following questions:
 - i) What did you experience as you practised the oral tradition? (Sample answers: Students may talk about their feelings, ability to remember the story and ability to retell the story.)
 - ii) What difficulties did you have? (Sample answers: Did not remember something, did not try to make up the details, acknowledged missed details.)
 - iii) What do you know about oral tradition? What skills are required? (Sample answers: Skill level, oral ability, capacity of memory, level of mastery.)
 - iv) How many times would you need to hear a story to retell it with accuracy and consistency?

- e) Summarize the practice of oral tradition, focussing on the key concepts found in “Characteristics and Protocol of Oral Tradition” (Appendix WV-8A) and “Key Concepts of First Nations Oral Tradition” (Appendix WV-8B).
7. Give students the handout “First Nations Oral Tradition” (Appendix WV-9A and WV-9B). Discuss the information with the students and have them answer the following questions in their notebooks:
- a) Explain why the Elders agreed to share information about First Nations oral tradition.
 - b) Explain why Elders are cautious when they share historical information based on oral tradition.
 - c) Why do only a few people accept the commitment to become oral historians?

ASSESSMENT AND EVALUATION

1. Assess students’ responses for questions on “First Nations Traditional Teachings and Beliefs” and “Kikāwīnawaskiy – Our Mother Earth: Cree.”
2. Observe students’ participation during the discussions about their personal worldviews and how these worldviews are similar or different from First Nations worldviews.
3. Record students’ responses to the First Nations and British (Western) historical worldviews in Activity 4.
4. Assess students’ understanding of oral tradition and oral history through their responses to questions in Activity 5 d).
5. Assess students’ abilities to remember story details in the group activity using the Dene story, “Cross Eye.”
6. Assess students’ summaries of the key concepts found in “Characteristics and Protocol of Oral Tradition.”

**TOPIC TWO:
POST-CONFEDERATION LEGISLATION –
THE INDIAN ACT AND AMENDMENTS**

CONCEPT

As Europeans settled in what is now Saskatchewan, new policies to gain control over First Nations were continually being developed. The Government of Canada initiated new legislation, which was the *Indian Act* of 1876. This legislation has had, and continues to have, a major impact on the lives of First Nations people.

LEARNING OBJECTIVES

Students will:

- Review the impact that government policy and the creation of a special department for Indians had on First Nations people.
- Review the pre-Confederation policies made in what is now known as Canada.
- Review the effects of *The British North America Act of 1867* on First Nations sovereignty.
- Examine the problems encountered by First Nations peoples after the treaties were negotiated in the area now known as Saskatchewan.
- Examine the implementation of reserves and the impact this has had on First Nations people.
- Recognize that the establishment of residential schools has had, and continues to have, negative affects on First Nations people and communities.
- Become aware of the key subsections of the *Indian Act* as they relate to the social, political, spiritual, cultural and economic aspects of First Nations people and communities.
- Develop an understanding of contemporary implications the *Indian Act* has on First Nations people and communities.
- Examine amendments to the *Indian Act* and the reasons for the amendments.

EXPECTED DURATION OF TOPIC

One to two hours.

BACKGROUND INFORMATION

The protection of First Nations people and gaining access to land in what is now Canada began with the *Royal Proclamation of 1763*. The Crown continued to take responsibility for “Indians and Lands reserved for Indians” in Section 91(24) of *The British North America Act of 1867*. The responsibility for First Nations was assumed by the Crown without First Nations knowledge and/or consultation. This led to the development of policies to further colonize First Nations people.

First Nations who negotiated the treaties in what is now Saskatchewan believe they did not relinquish their rights to govern themselves as they were sovereign nations. Each Nation was independent and self-governing. First Nations believed that they only agreed to share the land and co-exist in peace. This was the intent of treaty-making.

However, First Nations people were subsequently placed on reserves. They were not consulted or included in discussions regarding the development of legislation that affected their lifestyles, governance, rights and freedom.

The Canadian Government introduced the *Indian Act* of 1876 to manage, direct and gain control over First Nations people. This act was a consolidation and revision of all previous legislation implemented by the Crown to deal with First Nations.

The *Indian Act* of 1876 is the main piece of federal legislation that controls and directs all aspects of First Nations lives and continues to have an effect today. The *Indian Act* was not a part of the treaty-making process.

ACTIVITIES

1. Have students read “Creation of a Special Indian Department” (Appendix 9-2A and 9-2B) and review why the Government of Canada created a special department for First Nations people.
2. Have students review “Policy and Administration of Indian Affairs, 1830-1867” (Appendix 9-3A to 9-3C) and discuss the questions in “Policy and Administration of Indian Affairs, 1830-1867 – Student Questions” (Appendix 9-3D).
3. Review the information in “The Effects of *The British North America Act of 1867* on First Nations Sovereignty” (Appendix 9-5A and 9-5B) and have students give oral answers to the questions in “The Effects of *The British North America Act of 1867* on First Nations Sovereignty – Student Questions” (Appendix 9-5C).
4. Have students read Section 2.8 Post Treaty-Making Period in *Statement of Treaty Issues* (pages 27 to 29) for information on the problems that First Nations people experienced after they signed treaties. Answer the questions in “Post Treaty-Making Period – Student Questions” (Appendix 11-1A and 11-1B)

5. Divide students into co-operative groups and assign sections of the reading “Segregation” (Appendix 11-2A to 11-2I). Have each group write a summary to present to the class and respond to the questions in “Segregation – Student Questions” (Appendix 11-2J) that apply to their respective reading assignment.
6. Divide students into cooperative groups and assign sections of the reading “Residential Schools” (Appendix 11-3A to 11-3K). Have each group write a summary to present to the class and respond to the questions “Residential Schools – Student Questions” (Appendix 11-3L) that apply to their respective reading assignment.
7. Have students read “The *Indian Act*” (Appendix 11-4A to 11-4G) and discuss how this act has impacted on the lives of First Nations people.
8. Use a jigsaw method to have students examine the following sections of the *Indian Act*: land, government, education and membership. Have each analyze how these policies may have affected First Nations people socially, politically, spiritually, culturally and economically.

Teacher Note: Refer students to *Legacy*, pages 64-67 for more information on the *Indian Act* for this assignment.

9. Have students look at copies of the 1876, 1951 and 1985 versions of the *Indian Act* and identify and analyze the amendments relating to membership and citizenship. The 1876 and 1951 Acts can be found at <http://aboriginalcollections.ic.gc.ca/database/stat/statmain.htm> and the 1985 Act can be found at www.ainc-inac.gc.ca/pr/leg/lgis_e.html.
10. Examine the affects of the *Indian Act* on First Nations people by conducting the activity in “The Impact of the *Indian Act* on First Nations People” (Appendix 11-4H and 11-4I).
11. As a summary of this unit, distribute “Chart – Treaty Provisions, Government Policies and Assimilation Initiatives – 1876 to 1951” (Appendix 11-4J) (answer key included). Have students find the information they need for this activity in *Statement of Treaty Issues*, the *Indian Act*, *Legacy*, student notes and other valid sources.
 - Identify the provisions granted by treaty.
 - Identify policies the *Indian Act* enforces.
 - Identify assimilation initiatives of the *Indian Act*.
 - Identify treaty provisions that were restricted or changed by implementation of the *Indian Act*.

ASSESSMENT AND EVALUATION

1. Assess students' responses to questions and student discussion on the *Indian Act*.
2. Assess students' summaries and responses to questions in Activities 5 and 6.
3. Assess students' charts in Activity 11.

**GRADE ELEVEN
LIST OF APPENDICES**

Note: The following appendices are used in the Grade Ten Unit Review. They can be retrieved from the Grade Seven, Eight, Nine, and Ten units.

Appendices for Grade Ten Unit Review

1. **APPENDIX 7-5** Map – The First Nations
2. **APPENDIX 7-9** First Nations in Saskatchewan
3. **APPENDIX 7-10B** Map – Language/Dialect Groups in Saskatchewan – Today
4. **APPENDIX 7-13A and 7-13B** What do First Nations Mean by “The Crown”?
5. **APPENDIX 7-14A and 7-14B** What Does the Canadian Government Mean by “The Crown”?
6. **APPENDIX 7-16** Map – Location of Historical Treaty Boundaries in Canada
7. **APPENDIX 7-18** Map – Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan
8. **APPENDIX 7-21** The Meaning of Contract and Covenant as They Relate to Treaties
9. **APPENDIX 8-8A** *Delgamuukw Case*
10. **APPENDIX 8-12** Canada-First Nation Treaty Agreements in Saskatchewan
11. **APPENDIX 8-13** *As Long as the Sun Shines* (Video) – Student Questions
12. **APPENDIX 9-1** Map – Rupert’s Land and North America
13. **APPENDIX 9-4A to 9-4E** *The Royal Proclamation of 1763*
14. **APPENDIX 9-4F** *Royal Proclamation of 1763* – Student Questions
15. **APPENDIX 9-7A to 9-7C** The Peoples’ Sacred Gifts
16. **APPENDIX 9-8A to 9-8F** The Formation of Canada and Events Leading Up to the Numbered Treaties

17. APPENDIX 9-8G	The Formation of Canada and Events Leading Up to the Numbered Treaties – Student Questions
18. APPENDIX 9-14B and 9-14C	Treaty Facts and Misconceptions – Teacher Answer Key
19. APPENDIX 10-4A to 10-4D	Canada’s Nation-Building Strategy and Western Settlement
20. APPENDIX 10-5A and 10-5B	Video – <i>A Solemn Undertaking: The Five Treaties in Saskatchewan</i> – Student Questions
21. APPENDIX 10-6A to 10-6G	Role of Interpreters in Treaty Negotiations
22. APPENDIX 10-7A and 10-7B	The Role of First Nations Women in Treaty Negotiations
23. APPENDIX 10-17B	Chart A – First Nations Expectations and Benefits from Treaty – Sample Answer Key
24. APPENDIX 10-18B	Chart B – The Canadian Government’s Expectations and Benefits from Treaty – Sample Answer Key

First Nations and British (Western) Historical Worldviews

All appendices dealing with First Nations and British (Western) Historical Worldviews will be required for Topic One. Locate these appendices in the *Worldview* Appendices section.

Appendices for Grade Eleven

1. APPENDIX 11-1 Post Treaty-Making Period – Student Questions
2. APPENDIX 11-2A to 11-2I Segregation
3. APPENDIX 11-2J Segregation – Student Questions
4. APPENDIX 11-3A to 11-3K Residential Schools
5. APPENDIX 11-3L Residential Schools – Student Questions
6. APPENDIX 11-4A to 11-4G The *Indian Act*
7. APPENDIX 11-4H and 11-4I The Impact of the Indian Act on First Nations People – Student Activity
8. APPENDIX 11-4J Chart – Treaty Provisions, Government Policies and Assimilation Initiatives – 1876 to 1951
9. APPENDIX 11-4K Answer Key – Chart – Treaty Provisions, Government Policies and Assimilation Initiatives – 1876 to 1951

Note: The following appendices are also used in the Grade Eleven Unit. They can be retrieved from the Grade Nine unit.

1. APPENDIX 9-2A and 9-2B Creation of a Special Indian Department
2. APPENDIX 9-3A and 9-3C Policy and Administration of Indian Affairs, 1830-1867
3. APPENDIX 9-3D Policy and Administration of Indian Affairs, 1830-1867 – Student Questions
4. APPENDIX 9-5A and 9-5B The Effects of *The British North America Act of 1867* on First Nations Sovereignty
5. APPENDIX 9-5C The Effects of *The British North America Act of 1867* on First Nations Sovereignty – Student Questions

APPENDIX 11-1

Post Treaty-Making Period – Student Questions

1. What was happening to the First Nations people in the 1880s?
2. What grievances did First Nations leaders in the Treaty Six area have regarding the treaty promises?
3. What did the Royal Commission on Aboriginal Peoples conclude about the present and historic relationship between Treaty First Nations and the Government of Canada?
4. Why was the *Indian Act* developed and implemented?
5. What were assimilation policies and procedures designed to do?
6. What was the pass system?
7. Why did the Canadian Government prohibit First Nations spiritual ceremonies? What was the reaction of First Nations leaders?
8. What did Chief Thunderchild tell the local Indian Agent when the Indian Agent refused to allow Chief Thunderchild's members to travel to a Sundance being held on another reserve?

APPENDIX 11-2A

Segregation

In order to understand the history of Euro-Canadian policies and laws as they affected First Nations people in British North America and later Canada, they must be understood within the context of their colonial origins. Policies dictating the nature of the British and Canadian relationship with First Nations people came into existence when the two nations began interacting with one another. **Policy** is defined by the Merriam Webster's Collegiate Dictionary as "a definite course or method of action selected from among alternatives and in light of given conditions to guide and determine present and future decisions."¹

The Pre-Confederation Period

One of the early policy themes of colonial relationships with First Nations in North America was **military alliance**. First Nations people played a critical role in the French and British empiric struggles for control of the New World by providing military support to either nation. Ponting and Gibbins write, "In the century surrounding the 1763 Proclamation, Indian policy was preoccupied by the need to maintain Indians as military allies. Treaties and documents referred explicitly to the Indians as allies, and Indian policy '...sought aid or neutrality from Indians in war, and their friendship in peace.'"²

After 1670, in response to growing tensions between First Nations and settlers, the British Crown began passing legislation and instructions to its colonial governors regarding how to maintain the good will of the "several Nations or Tribes of Indians" with whom it was connected. The Crown recognized specific areas of land as "Indian lands" and access to and purchase of these lands could only be legally done through the Crown. The *Royal Proclamation* would eventually become the template used by the Crown in acquiring title and access to First Nations lands in Ontario during the 1850s.

Once the conflict between Britain, France and United States for control of the North American continent came to an end with the War of 1812, military alliance was no longer critical as a policy theme. Protection and civilization overlapped with the policy theme of military alliance. **Protection** was in response to administrators' and missionaries' perceptions that First Nations people needed to be protected from "the evils of drink, greed, dishonesty and prostitution that flourished in great abundance, particularly on the edge of the frontier."³ **Civilization** was seen as the goal of "gradually reclaiming First Nations people from a state of barbarism, and of introducing amongst them the industrious and peaceful habits of civilized life."⁴

¹ Webster's New Collegiate Dictionary (Toronto: Thomas Allen & Son, 1975), at 890.

² Ponting and Gibbins, *Out of Irrelevance* (Toronto: Butterworths, 1980), at 4.

³ Ponting and Gibbins, *supra* note 2 at 16.

⁴ Richardson, B., "Kind Hearts or Forked Tongues?" (1987) 67(1) *The Beaver* at 18.

APPENDIX 11-2B

After the War of 1812, British colonial administrators began reviewing their policies regarding what to do with First Nations people. One option was total abandonment of First Nations people and abolition of the Indian Department. However, a rising sense of social consciousness influenced the decision to continue the Department but with a redefined mandate. The policy goal of military alliance was de-emphasized in favour of the goals of protecting First Nations people and their lands and redeeming First Nations from “savagery” and raising them to the “level of civilization” of the dominant society.

By the 1820s, many First Nations in Quebec had already been settled on reserves for over a century. They were seen as a model of what First Nations people should become if the policies of protection and civilization were successfully implemented with the First Nations people in Ontario.⁵ Colonial administrators consequently carried out a number of experiments in Ontario to see if the policy goals of protection and civilization could be achieved within the context of First Nations people being segregated on reserves. **Segregation** is defined as “the separation or isolation of a race, class, or ethnic group by enforced or voluntary residence in a restricted area, by barriers to social intercourse, by separate educational facilities, or by other discriminatory means.”⁶

In the 1830s, First Nations people were gathered at the Coldwater Reserve in Ontario to be transformed into civilized people by missionaries and teachers. Richardson writes that it was “the first major experiment to save the Indians by ‘the bible and the plough.’”⁷ The project tried to carry out its policy goals by integrating First Nations people through constant interaction with local farmers and settlers. However, due to monies or equipment not being made available, incompetent staff and missionaries being hired or assigned, and rivalry between religious groups on the reserve, the experiment was considered a failure.⁸

Sir Francis Bond Head, Lieutenant-Governor of Upper Canada, was more pessimistic about the future of First Nations people. He thought the best approach was to protect First Nations people through segregating them from Euro-Canadian society where they could live out their “twilight years.”⁹ He wrote:

1. That an Attempt to make Farmers of the Red men has been generally speaking a complete failure.

⁵ *Ibid.*

⁶ Webster's New Collegiate Dictionary, *supra* note 1 at 1046.

⁷ *Ibid.*

⁸ *The Historical Development of the Indian Act* (Ottawa: Indian and Northern Affairs, Treaties and Historical Research Centre, 1978) at 17.

⁹ *The Historical Development of the Indian Act*, *supra* note 8 at 15.

APPENDIX 11-2C

2. Congregating them for the purpose of civilization has implanted many more vices than it has eradicated and consequently,
3. The greatest Kindness we can perform towards these intelligent, simple-minded people is to remove and fortify them as much as possible from all communication with the Whites.”¹⁰

Twenty-five years later, the experiment was brought to a close as it did not produce the expected results.

Even after the failed 1830s segregation experiments, the Colonial Secretary, Lord Glenelg, still approved of the segregation approach, stating that “in any scheme for the improvement of the Indians, the first object to be arrived at should be their location in compact settlements, apart, if possible, from the population of European descent.”¹¹

In the 1840s, a Commission that was struck to inquire into the conditions of First Nations people made recommendations that resulted in a renewed commitment to the policies of protecting and civilizing them. Between 1850 and 1867, various pieces of protection and civilization legislation reflected the spirit of these renewed policy aims:

1850	An Act for the better protection of the Lands and Property of the Indians in Lower Canada
1850	An Act for the protection of the Indians in Upper Canada from imposition, and the property occupied or enjoyed by them from trespass and injury
1857	An Act for the Gradual Civilization of the Indian Tribes in the Canadas
1859	An Act respecting Civilization and Enfranchisement of certain Indians
1860	An Act respecting Management of Indian lands and Property
1866	An Act to confirm title to Indian Lands in the Province of Canada
1868	An Act providing for the organization of the Department of the Secretary of State of Canada, and for the management of Indian and Ordinance Lands

¹⁰ PAC, MG11, C042, Vol. 431, (formerly Q. Ser., Vol. 391), mcf. B 337, despatch 95, pp. 360-87, overscribed 519-72: Head to Glenelg, 20 Nov. 1836 and copy of same; CP, JLAC, App. EEE (8 Vic, 20 Mar. 1845), Report, sec. 1; The Historical Development of the Indian Act, *supra* note 8 at 15.

¹¹ Richardson, *supra* note 5 at 22.

APPENDIX 11-2D

1869 An Act for the gradual enfranchisement of Indians, the better management of Indian Affairs, and to extend the provisions of the Act 31st Victoria, ch. 42

Between 1763 and 1850, the *Royal Proclamation* had become the template for colonial acquisition of First Nations lands in the east. Through relying on the *Royal Proclamation*, “a succession of pacts concerning access to land were made in Ontario and by the middle of the nineteenth century, most of southern Ontario was covered by treaty. This practice was then extended to the Robinson Treaties with additional modifications concerning reserves and hunting rights.”¹²

The Post-Confederation Period

After Confederation, Macdonald’s “National Policy” focused on western expansion and peaceful settlement. His policy meant the removal of First Nations as obstacles to the peaceful opening up of the west for settlement and development. The policies of protection, civilization and segregation were viewed as helpful in settling First Nations people onto reserves and encouraging their adoption of agricultural pursuits.¹³

Arrangements were made to acquire Rupert’s Land and the Northwest Territory from the Hudson’s Bay Company (HBC) in 1870. Under Article 14 of the Imperial Order in Council, Canada agreed to relieve the HBC of all responsibility to satisfy First Nations claims to compensation for lands required for settlement purposes. Under the jurisdiction it had reserved to itself through “Indians and Lands Reserved for Indians” under s. 91(24) of *The British North America Act*, the Dominion of Canada undertook to resolve “Indian title” in the former Rupert’s Land through treaty.

At the same time, the Federal Government needed to reconcile its jurisdictional powers under s. 91(24) of the *BNA Act, 1867* with the provincial jurisdictional powers of new provinces joining Confederation.¹⁴

A review and consolidation of pre-Confederation laws and regulations with respect to First Nations and their lands was seen as being needed, and which culminated in a consolidated *Indian Act* in 1876, shortly after the initiation of Numbered Treaty negotiations in the west. The 100-section *Indian Act* focused on the Federal Government’s powers of jurisdiction and administration over First Nations lands, membership and local government.

The *Indian Act* of 1876 clearly laid out the Federal Government’s policy goals with respect to its assumed jurisdiction over “Indians and Lands Reserved for Indians.” By confederation, assimilation had become the new focus of government policy.

¹² Ray, A.J., J. Miller and F. Tough, *Bounty and Benevolence – A History of Saskatchewan Treaties* (Montreal: McGill-Queen’s University Press, 2000) at 34.

¹³ The Historical Development of the Indian Act, *supra* note 8 at 71.

¹⁴ *Ibid.* at 52.

APPENDIX 11-2E

Colonial administrators of the time saw **assimilation** as taking place through the gradual process of segregating First Nations people, training them under farm instructors and missionaries, teaching them appropriate attitudes and skills through interacting with Euro-Canadian settlers; and then when they were deemed ready to assume the status and responsibilities of full citizenship, they would be enfranchised and divested of any unique status given to them under treaties or legislation. The policies of Protection, Civilization, Christianity, Enfranchisement, Education, Self-Sufficiency (through farming), and Integration were seen as sub-policies designed to assist in carrying out these aims of assimilation.

Among other accomplishments, the Robinson Treaties of 1850 were the first “land cession” treaties in the east.¹⁵ These treaties introduced the notions of receiving reserves and annuities in return for ceding lands. The federal government relied on the Robinson Treaties as templates for the first three Numbered Treaties that were negotiated after Confederation. Treaty Three built on reserve and annuities provisions and also set the stage for expanding the content of treaty negotiations beyond land cession, reserves and annuities.

The terms of the Northwest Angle Treaty of 10 October 1873 were more generous than those of Treaties One and Two in 1871. The members of the signatory bands received larger annuities and large reserve allotments. Moreover, Treaty Number Three contained many precedents for the negotiation of later Indian treaties which most often provided for farm implements and livestock, as well as for hunting and fishing rights over the unsettled areas of the ceded territories. The most notable exception was Treaty Six in 1876 which also contained a “medicine chest” clause.¹⁶

The negotiation of treaties in the west was partly due to First Nations and Metis peoples’ growing anger and concern at signs of Euro-Canadian encroachment into their lands and territories without permission or compensation, and partly due to government desire to resolve legal questions of land title in the west.

Government policy at this time consisted of ad hoc responses to concerns of First Nations people, Metis people and Euro-Canadian settlers in the west. Sarah Carter assesses the nature of government policy:

Indian policy for the North-West was never the result of long-term planning, of adopting and deliberately carrying out a predetermined, settled course. In a study of policy-making process in British colonial administration of the mid-nineteenth century, historian John Cell regarded policy while it was being implemented as something in flux, as a “perpetual adjustment between ends and means.” Very often a firm direction was absent. Policy in the sense of a deliberate, consistent series of decisions was rare.” At any given moment

¹⁵ Bounty and Benevolence, *supra* note 12 at 43.

¹⁶ The Historical Development of the Indian Act, *supra* note 8 at 59.

APPENDIX 11-2F

there is not so much policy as policy formation, an unsettled and changing set of responses by government to the continual interaction among men, forces, ideas and institutions.”¹⁷

The western implementation of policies originally developed in the east was successful in some ways. For instance, the precedents laid down by treaties in the east were followed in the west. Driving this process in the west was Macdonald’s “National Policy” of peaceful expansion and settlement through segregating and settling First Nations people on reserves and teaching them to adapt to an agricultural economy. Macdonald’s “National Policy” for the west was in turn supported by the overarching policy of assimilation and its various sub-policies originally developed in the east.

However, in the years immediately after the signing of the treaties, the government carried out its policy goals of segregating and settling First Nations people on reserves in an ad hoc manner. During this time, government policy was relying on the principle of “gradualism” that had been moderately successful in the east. Government administrators had expected to lead western First Nations people by degree from their old lifestyle into a new lifestyle based on agriculture. However, they did not count on the immediate disappearance of the buffalo and were not prepared to step up efforts to outfit and teach First Nations people to farm in order to eat. They ignored and downplayed the extent of First Nations starvation in the period following the Numbered Treaties.

Hayter Reed became a leading architect of Indian policy in the west in the decade up to and following the 1885 Northwest Resistance. Reed strongly believed that a firm hand was necessary in dealing with First Nations people while he was in charge of Indian affairs. Reed was outraged at the participation of First Nations people in the 1885 Resistance. He advocated for strong measures in a memorandum he prepared on the future management of First Nations; the memo became the core of a policy memo presented to Macdonald in August 1885.¹⁸ Reed’s memo divided First Nations bands into the “loyal” and the “disloyal,” and a system of rewards and punishments were devised.

Pass System

Reed’s memo influenced the direction of First Nations policy for decades after the 1885 Resistance. He advocated for the abolishment of the tribal system and the strict supervision of First Nations peoples’ movements and activities. Hayter Reed’s “professed goal was to amalgamate the Indians with the white population” and because the banding together of First Nations people on reserves worked against their

¹⁷ Carter, S., *Lost Harvests – Prairie Indian Farmers and Government Policy* (Montreal: McGill-Queen’s University Press, 1990) at 51.

¹⁸ *Ibid.* at 145-146.

APPENDIX 11-2G

conversion into individual Canadian citizens, his ultimate aim was to see the reserves broken up. At the same time however, he believed that segregation, as a policy should not yet be abandoned.

The Indians of the present generation were not prepared to merge with the white population. Therefore, in the meantime, “it seems better to keep them together, for the purpose of training them for mержence with the whites, than to disperse them unprotected among communities where they could not hold their own, and would speedily be downtrodden and debauched.”¹⁹

Like other administrators before him, Reed believed that First Nations people on reserves had to be gradually trained for enfranchisement and for the privileges and responsibilities of citizenship. Reed believed that under his administration, the “policy of destroying the tribal or communist system is assailed in every possible way, and every effort made to implant a spirit of individual responsibility instead.”²⁰

After the 1885 Resistance, the numbers of Indian Agents and the NWMP were increased. The temporary emergency decree of May 1885 that ordered First Nations to remain on their reserves continued to be implemented and enforced by Reed after the conclusion of the uprising.²¹ This evolved into the pass system that had no basis in Canadian law.

As part of new government policies that he was promoting, Reed took steps, particularly in the Battleford area, to restrict the movement and activities of the Indian people. “I am adopting the system,” he wrote to Dewdney on August 16, 1885, “of keeping the Indians on their respective Reserves and not allowing any [to] leave them without passes – I know this is hardly supportable by any legal enactment but we must do many things which can only be supported by common sense and by what may be for the general good. I get the police to send out daily and send any Indians without passes back to their reserves.”²²

Under the pass system, First Nations people had to first obtain the recommendation of the farming instructor in order to apply for a written pass from the Indian Agent if they wanted to leave the reserve for any purpose.²³ It was only after they obtained a written pass that specified where they were going and for what purpose that they were allowed to leave the reserve. Even though he knew the pass system had no basis in law, Macdonald allowed it to be enforced with threats of deprivation of rations “and other similar privileges.”²⁴

¹⁹ *Ibid.* at 146.

²⁰ *Ibid.*

²¹ Bounty and Benevolence, *supra* note 12 at 200.

²² Christensen, D., *Ahtahkakoop* (Shell Lake: Ahtahkakoop Publishing, 2000) at 528-829.

²³ Brizinski, P., *Knots in a String – An Introduction to Native Studies in Canada* (Saskatoon: University Extension Press, University of Saskatchewan, 1993) at 196.

²⁴ Dickason, O.P., *Canada’s First Nations – A History of Founding Peoples from Earliest Times* (Toronto: McClelland & Stewart, 1992) at 314.

APPENDIX 11-2H

After the conclusion of the 1885 Resistance, the NWMP became increasingly reluctant to enforce the pass system as they knew it had no legal basis and they had no legal basis for apprehension of First Nation individuals. By 1893, a circular was issued directing officers to cease ordering First Nations people without passes back to reserves.²⁵ Dickason writes, “As the police withdrew their co-operation, passes became more of a monitoring device; however, some Indian Agents continued to enforce them until the mid-1930s.”²⁶

Overall, the pass system evolved from a system of apprehension and punishment to a system of thorough government control of First Nations lives.²⁷ Dickason writes that “in 1902, a delegation from South Africa came to study the Canadian pass system as a method of social control.”²⁸

Permit System

The policy goal to foster assimilation through self-sufficiency was hindered by its sub-policies of segregation and protection. Even though the goal was to foster self-sufficiency through destroying tribalism, encouraging individualism and individual farming, Reed’s attitudes and beliefs about First Nations people prevented him from providing genuine opportunities for First Nations to exercise their own will and judgment. As part of the oppressive regime that was put in place under the *Indian Act* after the 1885 Resistance, Indian Affairs’ administrators exercised complete control over all aspects of First Nations lives, including the financial. Sarah Carter writes:

Through the permit system, the Indians’ ability to sell their products and purchase goods was strictly monitored. A series of amendments to the Indian Act prevented the Indians from selling their possessions, and products of the reserves, and discouraged anyone from purchasing the same. Under section 80 of the Indian Act of 1880, Indians were forbidden from trading or bartering the ‘presents’ which they received under the terms of their treaties, without the assent of the superintendent general or his agent. Amendments to the Indian Act in 1881 and 1882 stipulated that the Governor-in-Council could from time to time prohibit or regulate the sale, barter, exchange, or gift by an Indian or Indian band of any grain, root crop, or other produce grown on any reserve in western Canada... Subsequent amendments concerned penalties to the possessors of presents, roots, grain, and other crops sold to them by Indians.²⁹

²⁵ Dickason, *supra* note 24 at 315.

²⁶ *Ibid.*

²⁷ Brizinski, *supra* note 33 at 196.

²⁸ Dickason, *supra* note 24 at 495, fn24.

²⁹ Carter, *supra* note 17 at 156-157.

APPENDIX 11-2I

Macdonald was concerned over the damage to his “National Policy” vision of peaceful expansion and settlement of the west through the events of the 1885 Resistance. This concern was coupled with heeding the protests of Euro-Canadian settlers already resident in the west, who feared the competition offered by First Nations people. Brizinski writes that settlers “were having their own problems getting their farms established in the west, and they pressured the government to restrict the growth of First Nation agriculture.”³⁰ Government administrators obliged by making amendments to the Indian Act whereby First Nation bands and farmers were restricted in how they ran their farms and related operations, in their inability to expand their land base, in the type and quality of machinery, implements and cattle that could be used in operating their farms, and in the sale and marketing of their produce and animals.

Although First Nations people were initially interested and willing to adapt to farming, the cumulative effects of oppressive policies and laws, drought and the economic depression in the first half of the 20th century marked the failure of the policy of self-sufficiency through farming on reserves in the west.

³⁰ Brizinski, *supra* note 23 at 195.

APPENDIX 11-2J

Segregation – Student Questions

1. What was the purpose behind the colonial policy of military alliance?
2. Why were the policy themes of protection and civilization introduced in eastern Canada?
3. What was the purpose behind the policies of segregating First Nations people onto reserves in eastern Canada?
4. How did Macdonald's "National Policy" relate to his policies respecting segregating First Nations people on reserves in the west?
5. When was the policy theme of assimilation introduced and why? How did it relate to the earlier policy themes of protection, civilization and segregation?
6. In what ways were policies developed for dealing with First Nations in eastern Canada not applicable to dealing with First Nations in the west?
7. What was the purpose of the pass system in the west?
8. Why was the pass system allowed to continue even though it had no basis in Canadian law?
9. What was the purpose of the permit system?
10. In what ways did the pass and permit system affect the success or failure of segregation and self-sufficiency through farming as policies in the west?

APPENDIX 11-3A

Residential Schools

First Nations and Euro-Canadian understandings of their treaty relationship with respect to education differ markedly. It is important to examine their differences in positions within the context of their histories and understandings. In *Treaty Elders of Saskatchewan*, we are reminded that

The treaties cannot be understood in isolation. Non-Aboriginal understanding of treaties and the treaty process is shaped by its colonial history. The First Nations perspective must be understood in the context of their worldviews. The Elders made it clear that, in their view, those who seek to understand Indian treaties must become aware of the significance of First Nations spiritual traditions, beliefs, and ceremonies underlying the treaty-making process.¹

The history and effect of residential schools on First Nations people will be examined in light of Euro-Canadian policies and laws, First Nations worldviews and treaty understandings.

Euro-Canadian Colonial Policies for Educating First Nations People

Colonial policies about educating First Nations people existed prior to Confederation and signing of the treaties in Canada. The worldviews and beliefs of Euro-Canadian people need to be examined in order to understand the beliefs and attitudes behind policies that were developed about First Nations people. **Eurocentric diffusionism** is one theory that may offer an explanation. J.M. Blaut's theory of diffusionism states that most of what was learned about non-Europeans came from explorers, missionaries and colonial administrators who spread European worldviews and cultural processes throughout the world.² Blaut notes that people who supplied the information:

Were Europeans with very definite points of view, cultural, political, and religious lenses that forced them to see "natives" in ways that were highly distorted. A missionary might have great love and respect for the people among whom he or she worked but could not be expected to believe that the culture and mind of these non-Christians was on par with that of Christian Europeans. A colonial administrator not only had cultural distortions but usually worked with economic interests and classes...and consciously or unconsciously put forward views about common people, and about resources, that reflected the biases and concrete interests of these elite groups. Strictly speaking, missionaries and colonial administrators were in the business of diffusing Europe to non-Europe.³

¹ Cardinal, H., and W. Hildebrandt, *Treaty Elders of Saskatchewan – Our Dream is That Our Peoples Will One Day Be Clearly Recognized as Nations* (Calgary: University of Calgary Press, 2000) at 1 [hereinafter TES].

² Blaut, J.M., *The Colonizer's Model of the World* (New York: The Guilford Press, 1993) at 1.

³ Blaut, *supra* note 2 at 23-24.

APPENDIX 11-3B

Blaut's theory is useful in identifying European beliefs and values that underlay colonial policies regarding First Nations lands and peoples in British North America and later Canada. For instance, protection, civilization and segregation were two early themes in British colonial policies dealing with First Nations lands and peoples. **Protection** was in response to administrators' and missionaries' perceptions that First Nations people needed to be protected from "the evils of drink, greed, dishonesty and prostitution that flourished in great abundance, particularly on the edge of the frontier."⁴ **Civilization** was seen as the goal of "gradually reclaiming First Nations people from a state of barbarism, and of introducing amongst them the industrious and peaceful habits of civilized life."⁵ **Segregation** is defined as "the separation or isolation of a race, class, or ethnic group by enforced or voluntary residence in a restricted area, by barriers to social intercourse, by separate educational facilities, or by other discriminatory means."⁶

The later policy theme of **assimilation** was intended to transform First Nations into Euro-Canadian citizens, erasing their own distinctive worldviews, heritage and traditions in the process. The policies of civilization, protection, Christianity, enfranchisement, education, segregation and self-sufficiency were all merely sub-policies intended to assist in carrying out the ultimate policy goal of assimilation.

Missionaries can be said to be agents of European diffusionism. They arrived in North America shortly after the exploration and discovery era of European imperialism began. French and British trade rivalries were mirrored by religious denominational competitions for First Nations souls. The thinking of the time was that "the goal of the government and missionary administration was to bring about the assimilation of the Indians, because most aspects of the traditional Indian way of life were considered not only inferior to the white, Christian way of life, but also evil. Means had to be devised to pry Indians from their traditional ways of thinking and behaving."⁷ Missionaries saw their primary role as achieving assimilation through civilization, Christianity, segregation, education and self-sufficiency.

Day Schools and Boarding Schools

These policies subsequently guided missionaries' work. In the east, missionaries established missions, day schools, boarding schools⁸ and orphanages within or near First Nations communities at their own expense early in British North America and Canadian colonial history. Their primary objective was to convert First Nations to Christianity. Miller writes that the first known boarding-school arrangement for First

⁴ Ponting and Gibbins, *Out of Irrelevance* (Toronto: Butterworths, 1980), at 16.

⁵ Richardson, B., "Kind Hearts or Forked Tongues?" (1987) 67(1) *The Beaver* at 18.

⁶ *Webster's New Collegiate Dictionary* (Toronto: Thomas Allen & Son, 1975) at 1046.

⁷ Gresko, J., "White 'Rites' and Indian 'Rites': Indian Education and Native Responses in the West, 1870-1910 in Jones, D., ed., *Shaping the Schools of the Canadian West* (Calgary: Detselig Enterprises, 1979) at 86.

⁸ Miller, J.R., *Shingwauk's Vision – A History of Native Residential Schools* (Toronto: University of Toronto Press, 1996) at 39.

APPENDIX 11-3C

Nations youth in Canada was created by the Recollets in 1620.⁹ In the west, the earliest Roman Catholic mission was established in 1817 and Father Joseph Hugonnard, an Oblate missionary, had founded a school near Fort Qu'Appelle by the time Treaty Four was signed.¹⁰ Missions, day schools and boarding schools were already established in many areas of the east and a growing number of missions and day schools were already established in the west prior to treaty signing.¹¹

After Confederation in 1867, the government undertook to review its entire pre-existing colonial policies and legislation with respect to First Nations lands and people. As part of this process, it decided to consolidate pre-existing colonial legislation into one federal piece of legislation called the *Indian Act*, 1876. The updated *Indian Act* reflected the Federal Government's policy goal of assimilation of First Nations people as part of its overall national policies of expansion and settlement.

By the late 1870s, both missionaries and government officials were discouraged with their lack of success in meeting the policy goal of assimilation of First Nations people through Christianity and farming instruction. Missionary success in converting the older generation of First Nation adults was not very high as First Nations remained faithful to their own worldviews and traditions and continued to transmit them to their children. In December 1878, J.S. Dennis, Deputy Minister of the Interior, wrote a memorandum on the "native problem" to Macdonald and the heads of missionary bodies in the North-West Territories that concluded with recommendations that they follow the example of the American policy of educating First Nations youth in industrial schools through a policy of "aggressive civilization."¹²

Industrial Schools

Macdonald sent an agent, Nicholas Flood Davin, to the States to investigate the American Indian industrial schools. In his "Report on Industrial Schools for Indians and Half-Breeds," Davin observed that American experience "is the same as our own as far as the adult Indian is concerned, little can be done with him. If anything is to be done with the Indian, we must catch him very young."¹³ He recommended that the way to go was to establish industrial schools and that the Canadian Government should help by financing the construction of church-run industrial boarding schools.¹⁴ After treaties were signed in the west in the 1870s which included provisions relating to education of First Nations children, churches began receiving some government financial support to assist them in the operation of the day schools.

⁹ *Ibid.*

¹⁰ Gresko, *supra* note 7 at 89.

¹¹ Bryce, P.H., *Report on the Indian Schools of Manitoba and the North-West Territories* (Ottawa: Government Printing Bureau, 1907) at 1.

¹² Canada: Sessional Papers 1885 No. 116f. "Papers and Correspondence in Connection with Half-Breed Claims and Other Matters Relating to the North West Territories," at 93-96; Gresko, *supra* note 7 at 90.

¹³ Haig-Brown, C., *Resistance and Renewal – Surviving the Indian Residential School* (Vancouver: Arsenal Pulp Press, 1988) at 30.

¹⁴ Shingwauk, *supra* note 8 at 102.

APPENDIX 11-3D

In the late 1870s, the government was concerned with how to achieve its policy goals of western expansion and First Nations assimilation (through self-sufficiency) in an economical manner. In 1883, the government decided to fund the construction of three industrial schools at High River, Qu'Appelle and Battleford. It entered into joint ventures with various religious denominations in order to share costs and also to more effectively achieve common objectives of assimilation through education, Christianity, segregation and self-sufficiency (through farming).¹⁵ These schools were deliberately located away from reserves and closer to Euro-Canadian settlements. The curriculum was regular academics and training in mechanical or agricultural arts for the boys and regular academics and domestic arts for the girls. School subjects were designed to impart a working knowledge of reading, writing and speaking English; basic mathematics; and religious instruction. The curriculum was meant to produce Christian, English-speaking farmers and their wives.

In 1894, sec. 138 was added to the *Indian Act* that gave the government the powers to establish industrial and boarding schools, to commit children to the schools and to direct the payment of their education through their annuity monies:

138. The Governor in Council may establish an industrial school for Indians, or may declare any existing Indian school to be such industrial school or boarding school for the purposes of this section.
2. The Governor in Council may make regulations, which shall have the force of law, for the committal by justices or Indian agents of children of Indian blood under the age of 16 years, to such industrial or boarding school, there to be kept, cared for and educated for a period not extending beyond the time at which such children shall reach the age of 18 years.
3. Such regulations may provide, in such manner as to the Governor in Council seems best, for the application of the annuities and interest moneys of children committed to such industrial school or boarding school, to the maintenance of such schools respectively, or to the maintenance of the children themselves.¹⁶

Industrial schools were a total institutionalisation experience for First Nations children between the ages of six and seventeen. They were usually institutions located far away from First Nations childrens' communities. Staff and students lived

¹⁵ Gresko, *supra* note 7 at 91.

¹⁶ *Indian Act*, S.C. 1894, c.32, s. 11.

APPENDIX 11-3E

and worked together year round, physically cut off both from First Nations communities and Euro-Canadian society. Children were separated from their families and communities for extended periods of times, in some instances, for years.¹⁷

From the missionary and government point of view, there were varying indications of success with industrial schools. Over several decades, a growing number of students did acquire the skills and attitudes sought by missionaries and government officials and demonstrated their growth and development by interacting positively with the surrounding Euro-Canadian settlements (through working at their homes and farms, performing in arts festivals and competing successfully in sports) and assuming a productive place within their own communities, or within the experimental colony of File Hills established for the graduates of the schools. At the same time, many students “reverted” back to traditional ways once they returned home.

Further, parents undermined government and missionary efforts because they were not informed or consulted about how they preferred to have their children educated. They did not like having their children taken away from their homes and communities. This practice, combined with their own inability to leave the reserve without a pass from the Indian Agent created resentment, fear and resistance. Chiefs lobbied with department officials in Ottawa to clarify their treaty position of having their children educated in their own communities.

From the point of view of the children, missionaries basically took over the roles of parents and authority figures while they were at school and they used their role and power to decide every aspect and every minute of a child’s life. Many children reported having positive experiences at industrial schools. Unfortunately, there were also many instances where First Nations children reported that missionaries and schools officials made life hard, scary and painful for them. During this time, children often ran away or hid from officials and missionaries trying to take them back to school.

As a direct result of the difficulties they were having with getting children to attend school and to stay there, missionaries and department officials were successful in influencing the introduction of provisions to the *Indian Act* to help make their jobs easier. In 1894, section 137 was added to the *Indian Act* that gave the government the power to make regulations that made school compulsory for First Nations children, and arrested children for the purpose of taking them to school, and fined or jailed parents who refused to send their children to school.

¹⁷ Assembly of First Nations, *Breaking the Silence – An Interpretive Study of Residential School Impact and Healing as Illustrated by the Stories of First Nations Individuals* (Ottawa: Assembly of First Nations, 1994) at 2.

APPENDIX 11-3F

137. The Governor in Council may make regulations, either general or affecting the Indians of any province or of any named band, to secure the compulsory attendance of children at school.
2. Such regulations, in addition to any other provisions deemed expedient, may provide for the arrest and conveyance to school, and detention there, of truant children and of children who are prevented by their parents or guardians from attending; and such regulations may provide for the punishment, upon summary conviction, by fine or imprisonment, or both, of parents and guardians, or persons having the charge of children, who fail, refuse or neglect to cause such children to attend school.¹⁸

By the latter half of the 1890s, industrial schools were coming under increasing scrutiny. For one thing, parents were becoming increasingly resistant to sending their children to schools because they missed their children, their children reported being lonely for home and community, and also because increasing numbers of their children were returning home from schools either dead or sick with diseases such as tuberculosis contracted at school.¹⁹ During this time the national economy was going through a depression and government economizing meant cuts in grants to Indian schools that were already experiencing declining enrolment.

It was during this era that several government administrators emerged as being key to reforming educational policies of First Nations children. Duncan Campbell Scott assumed control within the Indian Department. He came to the conclusion that industrial schools were expensive and not producing expected results, therefore they must be either reformed or abolished. Brian Titley writes:

Scott's attitude was shared by Clifford Sifton, who served as Minister of the Interior between 1896 and 1905...In 1897 he announced that expenditure on Indian education had reached what in his opinion was "a high water mark" and that it was time for retrenchment. Moreover, he felt that industrial school education was probably a waste of time as the Indian did not have the "physical, mental or moral get-up" of the white man, and could never compete with him on equal terms."²⁰

Scott was appointed as the department's first Superintendent of Education in 1909 and subsequently carried out his policy of reform by phasing out most of the inefficient industrial schools: the school at Calgary was closed in 1906, Regina was closed in 1910, Battleford in 1914, Elkhorn in 1918 and Red Deer in 1919.²¹

¹⁸ *Indian Act*, S.C. 1894, c.32, s. 11.

¹⁹ Bryce, *supra* note 11 at 18.

²⁰ Titley, E.B., "Duncan Campbell Scott and Indian Educational Policy" in Wilson, J.D., *An Imperfect Past – Education and Society in Canadian History* (British Columbia: Centre for the Study of Curriculum and Instruction, 1984) at 144-145.

²¹ *Ibid.* at 145.

APPENDIX 11-3G

As part of his reform activities, Scott met with representatives of the Anglican, Methodist, Presbyterian and Roman Catholic churches in November 1910 to discuss means of improving boarding schools. He proposed increasing per capita grants for boarding schools to the churches in return for meeting certain government health and maintenance standards. The acceptance of Scott's proposals by the churches meant that the Indian department would play an increasingly active role in the provision of First Nations children's education. The distinction between industrial and boarding schools would become less important under the new era of co-management. Titley writes that "in recognition of this new reality the terms 'boarding' and 'industrial' were phased out of administrative terminology and were replaced by the all encompassing 'residential' by 1923."²²

Residential Schools

As part of his cost-cutting strategies, Scott took another look at reserve-based day schools. Day schools were seen to meet the recurrent problems of securing staff and regular attendance by students and were cheap to operate.²³ He took steps to improve their operation and subsequently day and residential schools became the primary types of educational institutions for First Nations children from the turn of the century until the 1940s.

The Federal Government and churches worked fairly closely toward their shared goals of assimilating First Nations children through education during the period 1894 to 1945. By the 1940s, an estimated 8,000 children – half the Indian student population at that time – were enrolled in residential schools across Canada.²⁴ In 1945 the federal Crown unilaterally began making arrangements with provincial governments to educate First Nations children in provincial schools, whereby the provincial government would receive a per capita payment per child. The influence of the churches declined in this era, but in many areas they retained their own residential institutions and continued to educate First Nations children. They continued to service bands that were located in northern or isolated locations. As late as the 1960s, 60 residential schools remained open across Canada. There were an estimated 10,000 students in residential schools in any one year during the 1960s.²⁵ The last federal-run residential school did not close its doors until 1975.

In the late 1980s and early 1990s, the popular media began running stories about the negative experiences of First Nations children in residential schools. In 1994, the Assembly of First Nations published its study on the effects of residential schools in Canada for First Nations in which it stated:

In recent years, there has been increasing awareness and concern in regard to the impact that residential school life has had, not only on First Nations

²² *Ibid.* at 147.

²³ *Ibid.* at 147-148.

²⁴ AFN, *supra* note 17 at 2.

²⁵ *Ibid.*

APPENDIX 11-3H

children but on adult survivors...*Breaking the Silence* opens up many old wounds in examining the impact of residential schooling among First Nations individuals and families, and the pain is illustrated in the stories told by adult survivors. This document portrays lives of individuals who have experienced first hand the effects of residential schooling and how it has impacted on their lives and the lives of their children. By breaking their silence and sharing their painful experiences, the eyes of many will be opened to the emotional, physical, sexual and spiritual abuse suffered by generations of residential school children...The traumatic effects of residential school life, the regimentation, separation and violence at all levels have had far-reaching impacts resulting in scores of individuals being lost, isolated and turning to alcohol abuse and abuses of all kinds in an attempt to cope and/or forget. The healing must begin, and to do so, the atrocities suffered by many in the residential school setting must be addressed.²⁶

In *Treaty Elders of Saskatchewan*, some Elders who made presentations at the Treaty Elders forums related the following:

...heart-rending accounts of the painful and horrid experiences that they encountered and the anguish they felt then and still continue to feel as a consequence of those state-sponsored experiments. The presentations were difficult both for the Elders and for those who listened – for such was the pain being expressed that even the most hardened of heart would have been moved to tears.²⁷

Elders such as the grandmothers at the recent Saskatchewan Treaty Elders forums made impassioned presentations describing the devastating cumulative effects that they were witnessing at the grassroots level of the legacy of state-sponsored experiments such as residential schools.

They described how they, their communities, and families were continuing to suffer. They described both the trauma and destruction they were witnessing among too many First Nations peoples.

The grandmothers pointed to the number of First Nations peoples who are in jails, the number who have become dependent upon alcohol and drugs, the number who are increasingly found in the streets, the rising number of suicides, and the many other ways in which First Nations communities continue to be traumatized.²⁸

Despite the grim effects of residential schools on individuals, families and communities however, Elders remain optimistic about the regeneration of First Nations people who had been damaged by their own or their family's experiences in

²⁶ AFN, *supra* note 17 executive summary.

²⁷ TES, *supra* note 1 at 21.

²⁸ *Ibid.* at 22.

APPENDIX 11-3I

residential schools. Elders remain committed to the role of First Nations traditions in contributing to healing from the effects of residential schools. In *Treaty Elders of Saskatchewan*, Elder McNab stated her belief that “healing through the guidance of Elders in sweat lodges and other ceremonies remained the most effective means of overcoming physical, emotional, and psychological pain.”²⁹

First Nations Understandings of Education Provisions in Treaties

“Ways of Life” or “Ways of Making a Living”

The treaties guaranteed that First Nations would be able to maintain their “way of life,” that the way in which people lived would remain unchanged and unaffected. At the same time, First Nations leaders also focused on including provisions that would protect future “livelihood” or “ways of making a living.”³⁰

First Nations leaders never lost sight of protecting their worldviews and values about “ways of making a living.” They negotiated for guarantees that would protect values important for them in the present and in the future: *Pimācihisowin* (the ability to make one’s living); *Tipēyimisowin* [Tipēñimisowin/Tipīthimisowin] (freedom, or liberty), and *Tipēyiwatisowin* [Tipiñowatisowin/Tipithowatisowin] (independence). In *Treaty Elders of Saskatchewan* the Elders shared their treaty understandings that

the Crown promised to provide the means to enable or encourage First Nations and their peoples either to continue with their traditional modes of livelihood or to enter into new ways of livelihood that would accompany the arrival of White settlers of their territories.³¹

Askiwīpimācihowāscikēwina

The Cree concept *Askiwīpimācihowāscikēwina* refers to actual processes of “Setting into Place Arrangements for Livelihood, Living and Evolving Treaty Rights.” Two themes for such arrangements were with respect to farming instruction and schooling for children. Fitting up for farming and its instruction were seen as new ways that First Nations adults could “make a living”; while schooling was seen as meeting the needs of current First Nations children so that they would have additional knowledge and skills to be able to “make a living” when they grew up. Elder Danny Musqua related one of his grandfather’s stories from Treaty Four talks:

His grandfather had been at Treaty 4 as a young boy, and observed that an elderly Saulteaux inquired about the “learned man” who was taking notes for the Treaty Commissioners. On being told that this was a learned man, the

²⁹ *Ibid.* at 68-69.

³⁰ *Ibid.* at 61.

³¹ *Ibid.*

APPENDIX 11-3J

Saulteaux exclaimed, “that is what I want my children to have. That kind of education is what my children must have.”³²

First Nations leaders saw the benefits of learning about European technology in order to adapt to the agricultural lifestyle of the incoming European settlers. Treaty Commissioner Morris interpreted First Nations requests for schools for their children as their desire to learn “the cunning of the white man.” For instance, on the fourth day of talks at Fort Qu’Appelle, he stated: “The Queen wishes her red children to learn the cunning of the white man and when they are ready for it she will send schoolmasters on every Reserve and pay them.”³³ The written text of numbered treaties subsequently contained provisions relating to schooling of First Nations children.

For example, the written text of Treaty Four provides:

Further, Her Majesty agrees to maintain a school in the reserve allotted to each band as soon as they settle on said reserve and are prepared for a teacher.”³⁴

The written text of Treaty Five provides:

And further, Her Majesty agrees to maintain schools for instruction in such reserves hereby made as to Her Government of Canada may seem advisable, whenever the Indians of the reserve shall desire it.³⁵

The written text of Treaty Six provides:

And further, Her Majesty agrees to maintain schools for instruction in such reserves hereby made as to Her Government of the dominion of Canada may seem advisable, whenever the Indians of the reserve shall desire it.³⁶

The written text of Treaty Eight provides:

Further Her Majesty agrees to pay salaries of such teachers to instruct the children of said Indians as to Her Majesty’s Government of Canada may seem advisable.³⁷

³² *Statement of Treaty Issues – Treaties as a Bridge To The Future* (Saskatoon: Office of the Treaty Commissioner, 1998) at 22.

³³ “Report of Proceedings” (11 September 1874), in Morris, A. (1991) *Treaties of Canada*, 93.

³⁴ *Canada – Indian Treaties and Surrenders From 1680-1902 in Two Volumes, Vol. I* (Toronto: Coles, 1971) at 315.

³⁵ *Canada – Indian Treaties and Surrenders From 1680-1902 in Two Volumes, Vol. II* (Toronto: Coles, 1971) at 18.

³⁶ *Ibid.* at 37.

³⁷ Ray, A.J., J. Miller and F. Tough, *Bounty and Benevolence – A History of Saskatchewan Treaties* (Montreal: McGill-Queen’s University Press, 2000) at 248.

APPENDIX 11-3K

The written text of Treaty Ten provides:

Further His Majesty agrees to make such provisions as may from time to time be deemed advisable for the education of the Indian children.³⁸

Ray, Miller and Tough write that at the 1906 Treaty Ten talks,

The Indians had pressed for education rights that were compatible with the instruction schemes missionaries already had introduced: “There was evidenced a marked desire to secure educational privileges for their children. In this connection and speaking for the Indians generally, the Chief of the English River Band insisted that in the carrying out of the Government’s Indian educational policy among them, there should be no interference with the system of religious schools now conducted by the mission, but that public aid should be given for improvement and extension along the lines already followed.³⁹

Conclusion

The European worldview and values permeated the policies that were originally developed in pre-Confederation times about First Nations lands and people. Colonial government and church administrators assumed the authority and powers to make policy decisions and laws affecting First Nations lands and people without perceiving the need to consult with First Nations people or to get their consent. The Canadian Government continued this process after 1867. Government policies and laws with respect to educating First Nations people is one example.

From the First Nations perspective, they had specific understandings of the values they protected through treaty. They perceived that they had a responsibility to provide for additional ways for their people to “make a living” once they entered into co-existence agreements with the newcomers. As part of this goal, they negotiated for farm fit-up and instruction for the adults and schooling for their children in their communities.

First Nations people have always been clear in their understandings and position that they never requested assimilation as the goal for education of their children, or that their children be educated in total institutional settings away from homes, families and communities. For many years, they were prevented from affecting the imposition of government policy and laws because of oppressive policies, laws and attitudes of government and church administrators. They did not even enjoy the citizenship rights of voting or having representation in the government that was supposed to be representing their interests as they did not receive the federal vote until 1961.

³⁸ *Ibid.* at 250.

³⁹ *Bounty and Benevolence*, *supra* note 37 at 182.

APPENDIX 11-3L

Residential Schools – Student Questions

1. How did government and church administrators work together to carry out colonial policies with respect to educating First Nations people?
2. What were the three main policy themes in early colonial times and how were they carried out in educating First Nations people?
3. What were the policy goals of the Canadian government with respect to educating First Nations people after 1867?
4. Why were provisions about schools and schooling included in the *Indian Act*?
5. What were First Nations feelings and responses to industrial schools and residential schools as a method of educating their children?
6. What are some of the impacts of residential schools on First Nations people today?
7. What were First Nations goals and values for education of their children as expressed in their understandings of treaty rights and obligations?
8. How does the written text of the treaties support First Nations goals for the education of their children?

APPENDIX 11-4A

The Indian Act

In 1867, *The British North America Act* was passed, which gave the Government of Canada jurisdiction over First Nations people and their lands. In order to fulfill its jurisdiction in this area, Canada passed the *Indian Act* in 1876. Since its creation, the Act has regulated and controlled many aspects of the lives of First Nations people across Canada. There is no direct link between the *Indian Act* and treaties. The *Indian Act* was not discussed during any treaty negotiations and First Nations people were not involved in its development and implementation.

Many First Nations view the *Indian Act* as a repudiation of the terms of treaty. The original Treaty Commissioners for the Crown assured the First Nations that their way of life would continue without interference and that the Queen was offering benefits on top of what they already had. Treaties were seen as mutual agreements entered into for the shared protection and mutual benefit of both parties – peaceful co-existence was key to the agreements.

Through the *Indian Act*, the government wanted to “civilize” First Nations people and to assimilate them into Canadian society. The *Indian Act* imposed several restrictions on First Nations people in order to meet these dual goals of civilization and assimilation. The conflicting goals between what was discussed during the treaty negotiations and what was imposed by the *Indian Act* caused poor relations between First Nations people, the Canadian Government and other Canadians.

At the time the *Indian Act* was passed, the Government of Canada needed a regulating body to implement its provisions so they created “Indian Affairs” as a branch of the Department of the Interior. In 1880, the Indian Affairs Branch was separated from the Department of the Interior and was given its own minister. Through the *Indian Act*, the Government of Canada “treated First Nations throughout Canada as legal minors and approached them as a problem to be administered...the DIA [Department of Indian Affairs] carried out a series of policies aimed a political control, enforced economic transition, and cultural subjugation and assimilation.”¹ The “implementation of this *Indian Act* made it clear that the government regarded itself as the guardian of Indian minors.”²

¹ Ray, Arthur J., Jim Miller and Frank Tough, *Bounty and Benevolence: A History of Saskatchewan Treaties* (Montreal: McGill-Queen’s University Press, 2000, at 202).

² Price, R.T., *Legacy: Indian Treaty Relationships* (Edmonton: Plains Publishing Inc., 1991, at 64).

APPENDIX 11-4B

Today, the federal department responsible for First Nations people and their lands is known simultaneously as the Department of Indian Affairs and Northern Development (DIAND) and Indian and Northern Affairs Canada (INAC). It is still responsible for implementing the provisions of the *Indian Act*.

Precedents to the *Indian Act*

After Confederation, the Dominion of Canada passed the first *Indian Act* as part of its authority that it had assumed under section 91(24) of the *BNA Act*, 1867. The *Indian Act*, 1876³ was a consolidation of pre-existing colonial legislation including the *Gradual Civilization Act* passed in 1857 and the *Gradual Enfranchisement Act* passed in 1869. The 1876 Act's full title was "An Act to amend and consolidate the laws respecting Indians."

The *Gradual Civilization Act* assumed that if First Nations people owned individual property, they would become industrious and self-reliant. The Act generally stated that:

"any Indian, if he was male, free of debt, literate, and of good moral character, could be awarded full ownership of 50 acres (20 hectares) of reserve land, and would thereby be enfranchised. He would then cut his tribal ties and cease to be an Indian. The goal of full civilization through enfranchisement of individuals was to be accompanied by the disappearance of Aboriginal communities... Enfranchisement had attracted very few qualified candidates, and the tribal governments and their leaders were seen as obstacles."⁴

The *Gradual Enfranchisement Act* "greatly increased the degree of government control of on-reserve systems. There was to be very little meaningful Aboriginal participation in their own governance...the superintendent general of Indian Affairs decided the time, manner, and place of the election."⁵ The use of the elective (Euro-Canadian) governing system was encouraged, and continued in the 1876 *Indian Act* and beyond.

³ S.C. 1876, c.18 (39 Vict.).

⁴ Carter, S., *Aboriginal People and Colonizers of Western Canada to 1900* (Toronto: University of Toronto Press, 1999, at 116).

⁵ *Ibid.*, p. 116

APPENDIX 11-4C

The Indian Act, 1876

The *Indian Act* was not intended to carry out the terms of the treaties negotiated with First Nations. First Nations people were not consulted or involved in its creation. Rather, it was intended to carry out the assimilation policy of the Government of Canada through administering First Nations people and their lands, regulating interactions between First Nations and the settlers, and promoting assimilation into Canadian society. Provisions of the 1876 Act covered such matters as:

- defining who “Indians” were
- providing for enfranchising First Nations people
- administering reserve lands
- managing sales of timber
- administering band moneys
- determining the processes of leadership selection (through chief and council elections)
- regulating intoxicants
- prohibitions on certain activities.

Citizenship versus “Indian status” under the *Indian Act*

Since 1876, the *Indian Act* has been revised on a regular basis to carry out the government’s assimilation policy. One example of the assimilation policy was the government’s policy of encouraging First Nations people to enfranchise. Enfranchisement meant the giving up of status under the *Indian Act* and taking up the same rights and privileges as other Canadian citizens. Enfranchisement was originally introduced as a voluntary program, however, First Nations people did not respond so enfranchisement became compulsory to certain people, such as:

- First Nation women marrying non-First Nation men (even though First Nation men marrying non-First Nation women did not similarly lose status)
- children of First Nation women and non-First Nation men
- people who had lived off the reserve for more than five years, or
- people who had obtained higher education.

As a result of these provisions, many First Nations people involuntarily lost their status and membership with their First Nations. In 1920, Duncan Campbell Scott, Superintendent General of Indian Affairs, exposed the intent of Canadian policy to assimilate First Nations into Canadian society, when he said to Parliament:

APPENDIX 11-4D

Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian Question.⁶

It was not until 1985 that the *Indian Act* was revised through Bill C-31 to eliminate these provisions.

Cultural heritage

Provisions were introduced into the *Indian Act* in 1884 that were designed to discourage and punish First Nations people for participating in cultural practices such as dancing. The first of many arrests under what was referred to as the Potlatch Law was made in 1889.⁷ In subsequent amendments, bans on participation in ceremonies such as festivals, dances, sun dances, or giveaways were introduced. They were not lifted from the *Indian Act* until its 1951 revision.

Residential schooling

In 1894, provisions of the *Indian Act* provided for compulsory school attendance of First Nations children and for the operation of industrial or boarding schools. From 1883 until 1923 the Government of Canada funded industrial and boarding schools, run by a variety of churches. In 1923, these schools became known as residential schools. These schools were created as part of the government's assimilation policy and were intended to focus on children by systematically eliminating First Nation cultural beliefs and practices from a young age. Parents were faced with fines or jail sentences if they tried to prevent their children from being removed from home to go to these schools.⁸

Administrative powers of the Department of Indian Affairs

By 1880, the Department of Indian Affairs was created to administer the Government of Canada's responsibilities under the *Indian Act*.⁹ Indian Agents were appointed to regulate and enforce the *Indian Act* and provided agricultural or trades training for the men. The wives of the Indian Agents taught First Nations women how to take

⁶ Cited in Royal Commission on Aboriginal Peoples, *Volume 1: Looking Forward, Looking Back, Report of the Royal Commission on Aboriginal Peoples* (Ottawa: Minister of Supply and Services Canada, 1996, at 183).

⁷ K. Pettipas, *Severing the ties that Bind – Government Repression of Indigenous Religious Ceremonies on the Prairies* (Winnipeg: The University of Manitoba Press, 1994, at 93.)

⁸ *An Act respecting Indians*, R.S.C 1906, c. 81, s. 10.

⁹ S.C. 1880, c. 28 (43 Vict.)

APPENDIX 11-4E

care of their homes, plant gardens and take care of livestock. Indian Agents had decision-making power over every aspect of life on the reserves. By 1880, they were given judicial powers as justices of the peace as well.

New process for leadership selection

In 1869, the Government of Canada introduced the Chief and Council system of government to replace traditional forms of First Nations governments. This system was continued in the *1876 Indian Act* under sections 61-63.¹⁰ Band Council responsibilities were established by the Government of Canada. Band Council systems of government enforced the rules and regulations created under the *Indian Act*. Most First Nations were no longer able to select their leadership through their own customary processes.

Prohibitions

In response to the North West Resistance¹¹ of 1885, the Government of Canada introduced provisions in the *Indian Act* imposing penalties for inducing First Nations people to breach the peace. The sale or gift of ammunition to First Nations was also prohibited with a penalty of fine or imprisonment.¹²

Section 1 of the 1880 *Indian Act* introduced penalties for purchasing produce from Indians.¹³ A permit system required First Nations people to obtain written consent from an Indian Agent to sell any livestock, wood, hay, or personal possessions.

A pass system that forced First Nations people to obtain consent from an Indian Agent to leave their reserves was enforced after the 1885 Resistance as a form of control over First Nations people and their activities. Though it was never a specific provision of the *Indian Act*, the pass system was enforced by Indian Agents after the Resistance of 1885 and persisted as a policy on the Prairies as late as the 1930s.

¹⁰ S.C. 1869, c. 6 (32-33 Vict.)

¹¹ The “North West Resistance of 1885” is commonly called the “North West Rebellion” or the “1885 Rebellion.” However, Metis people believe that they were defending their land and “resisting” an attack by the Canadian Government and army. For the purposes of this activity, the terminology used will reflect the Metis perspective.

¹² *An Act to further to amend “The Indian Act, 1880”* S.C. 1884, c. 27 (47 Vict.), s. 2.

¹³ *An Act to amend “The Indian Act, 1880”* S.C. 1881, c. 17 (44 Vict.).

APPENDIX 11-4F

Contemporary *Indian Act*

The *Indian Act* continues to exist today as a piece of federal legislation. The *Indian Act* continues to regulate, manage and direct many aspects of the lives of First Nations people across Canada. Many of its provisions today are the same as those included in the 1876 Act including education, membership, elections for Band government, taxation, liquor restrictions, and management of First Nations lands and resources. Currently, the federal government is undertaking a review of the *Indian Act* for the purpose of amending it. A complete viewing of the *Indian Act* can be found at the INAC website at www.inac.gc.ca.

Conclusion

Despite the control that the *Indian Act* had over the lives of First Nations people, many resisted the restrictions imposed on them. Many did not give up traditional leadership, they continued to practice their spiritual ceremonies in secret, and they refused to follow the rules dictated by Indian Agents.

Major amendments were made to the *Indian Act* in 1951 and in 1985. The 1951 amendments removed some of the interfering and coercive provisions in the legislation including the banning of dances and ceremonies, and the prohibition on giving or soliciting money for pursuit of claims against the government.

The major change to the *Indian Act* in 1985 occurred as a result of what is known today as Bill C-31. Bill C-31 allowed First Nations women to marry non-status or non-First Nations men without losing their “Indian status,” and allowed those First Nations women who had previously lost their status through marriage and those individuals who had lost their status through enfranchisement to apply to have their “Indian status” reinstated.

Since entering into treaty with the Crown, First Nations people have faced many problems and endured much difficulty. The government has imposed its legislation and policies on First Nations, there have been several disputes over the meaning of the treaties, and the treaty relationship has not been fully acknowledged or implemented. However, despite these problems,

First Nation leaders continued to advocate for treaty implementation. Many members of the First Nations communities continued to maintain ties to the

APPENDIX 11-4G

traditional way of life. The political leadership of treaty First Nations has evolved and survived along with the spiritual, cultural and social systems inherent within First Nations communities. In turn, policies of the federal government have also evolved and changed over time. Today, the Treaty First Nations in Saskatchewan, in partnership with the Government of Canada and Saskatchewan, have initiated dialogue and are building upon their common understanding about the treaty relationship.¹⁴

¹⁴ Office of the Treaty Commissioner, *Statement of Treaty Issues: Treaties as a Bridge to the Future* (Saskatoon: Office of the Treaty Commissioner, 1998, at 29).

APPENDIX 11-4H

The Impact of the *Indian Act* on First Nations People – Student Activity

Option A: Compare the lifestyle of First Nations people before and after the *Indian Act*, using the analogy of a car and gasoline. Inform the students that you have a car and a tank full of gas. You are free to drive anywhere you please before the introduction of the *Indian Act*. You have culture, language, strong family and kinship ties, a social life centred around traditional ceremonies, an economy dependent on nature and the land, natural and Creator’s laws, values, principles, code of ethics, spirituality and spiritual leaders, medicine people, a justice and education system, a political and government system. You have everything you need to exist and you do not need anything else. This all changes with the introduction of the *Indian Act*.

Teacher note: You will need a glass full of water, a thimble or another small container to scoop out the water, plus a container to pour the water from the glass into to demonstrate the effects of the *Indian Act* for students.

Scoop out the water each time one item is taken away with the implementation of the *Indian Act*. Name each item you take out – cultural ceremonies were banned, family ties were broken, children were removed, traditional forms of government were banned, a pass system was instituted, a permit system was enforced, an elected Band Council system was imposed, and individuals lost their “Indian status” through enfranchisement legislation. Continue scooping out water until there is only a small amount of water left. Inform students that the amount of water left in the container or glass is the amount of gas they have left to go wherever they wish. Ask students the following:

- How far will this amount of gas take you?

Tell the students that they are not allowed any more gas except with the permission of the Indian Agent and ask them:

- How does it make you feel to be totally dependent on another person to make decisions for you rather than being able to do whatever you want?

This is an example to demonstrate the effects of the *Indian Act* on First Nations people.

Option B: Use the spokes of a bicycle wheel to do the same activity, demonstrating the effects of the *Indian Act* on First Nations people. Do a “before and after” the *Indian Act* demonstration. Have all the spokes in the bicycle tire demonstrate everything First Nations people had prior to the *Indian Act*.

APPENDIX 11-4I

Remove one spoke at a time from the bicycle to demonstrate how life was affected by the *Indian Act* once it was imposed on First Nations people. Then ask the students if they could ride the bike without the spokes on the wheels. Tell students that this is what happened to First Nations people and that First Nations people, communities and leaders are now in the process of replacing the spokes that have been destroyed. Mention that it is a very slow process to try and rebuild their nations.

APPENDIX 11-4J

**Chart – Treaty Provisions, Government Policies
and Assimilation Initiatives – 1876 to 1951**

Policy	Treaty Provision	Indian Act Provision	Assimilation Initiative	Treaty Provision Restricted by the <i>Indian Act</i>	Canadian Govt's Intentions
Ban on gatherings, ceremonies, dances, singing					
Federal residential/industrial schools run by churches					
Reserves for First Nations					
Farming as a new economy					
Education					
Elected leadership					
Churches on reserves					
Indian Agents on reserves					
Pass System					
Permit System					
Hunting, fishing, trapping					
Indian Agent teaches First Nation men trades and agricultural skills					
Indian Agent's wife teaches First Nations women European household and gardening skills					
Ban on traditional clothing in residential schools					
Not allowed to seek legal counsel for claims against the Government of Canada					
Enfranchisement, loss of First Nations treaty status					
Citizenship – no voting privileges					
Residential and industrial schools teach European values and enforce strict adoption of English and Christianity					

APPENDIX 11-4K

**Answer Key – Chart – Treaty Provisions, Government Policies
and Assimilation Initiatives – 1876 to 1951**

Policy	Treaty Provision	Indian Act Provision	Assimilation Initiative	Treaty Provision Restricted by the <i>Indian Act</i>	Canadian Govt's Intentions
Ban on gatherings, ceremonies, dances, singing		✓	✓		✓
Federal residential/industrial schools run by churches			✓		✓
Reserves for First Nations	✓				✓
Farming as a new economy	✓		✓		✓
Education	✓		✓	✓	✓
Elected leadership		✓	✓		✓
Churches on reserves			✓		✓
Indian Agents on reserves		✓	✓		✓
Pass System				✓	✓
Permit System		✓		✓	✓
Hunting, fishing, trapping	✓			✓(restricted by Provincial laws)	
Indian Agent teaches First Nation men trades and agricultural skills			✓		✓
Indian Agent's wife teaches First Nations women European household and gardening skills			✓		✓
Ban on traditional clothing in residential schools			✓		✓
Not allowed to seek legal counsel for claims against the Government of Canada		✓			
Enfranchisement, loss of First Nations treaty status		✓	✓	✓	✓
Citizenship – no voting privileges	✓				
Residential and industrial schools teach European values and enforce strict adoption of English and Christianity		✓	✓	✓	✓

Grade 12 – Saskatchewan Learning Curriculum Integration for Teaching Treaties in the Classroom

Grade	Foundational Objective(s)	Connection to Treaty Resource Guide
<p>GRADE TWELVE</p> <p>Unit Five – Challenges and Opportunities</p> <p>The domination of national decision-making by any one segment of the population or any one region, as existed at the time of Confederation, has been challenged by the twentieth century. New realities will not permit such a closed process aimed at nation building. Populations, such as women, First Nations people, and visible minorities, who have felt marginalized in terms of national and societal decision-making, continue to challenge systems and institutions that impede their quests for equality of opportunity.</p>	<p>KNOWLEDGE/CONTENT</p> <ul style="list-style-type: none"> • Know that Section 35 of the 1982 <i>Constitution Act</i> entrenched existing Aboriginal and Treaty rights. • Know that the Supreme Court supported the legitimacy of Aboriginal rights, which prompted the Federal Government to establish an office for land claims. • Know that many First Nations assert that they were self-governing prior to contact and wish to maintain a level of self-determination over their own nations. <p>SKILLS/PROCESSES</p> <ul style="list-style-type: none"> • Practice identifying cause and effect relationships. • Practice relating historical events to contemporary issues. • Practice identifying consequences for the purpose of evaluating events, actions and issues. • Practice making hypotheses based on reasonable assumptions. <p>VALUES/ATTITUDES</p> <ul style="list-style-type: none"> • Students will question whether the assumptions and practices of one generation are necessarily outdated and irrelevant to the succeeding generation. 	<p>Case Study: The Treaty Relationship Today</p> <ul style="list-style-type: none"> • This unit will create an understanding of the current treaty relationship between First Nations, the Canadian Government and all Canadians. • The students will explore the following topics: <ul style="list-style-type: none"> - What is the treaty relationship between First Nations and Government of Canada? - What are Treaty Land Entitlement and Surrender Land Claims? - What is First Nations Self-Government? - What changes are occurring to establish good relations between First Nations, the Government of Canada and all Canadians? <p>MAJOR CONCEPTS</p> <p>Constitution Act of 1982</p> <ul style="list-style-type: none"> • In order to understand the treaties and the relationship that exists between First Nations and the Canadian Government, students will examine why treaties are recognized and constitutionally entrenched within the Canadian Constitution of 1982. <p>Land Claims</p> <ul style="list-style-type: none"> • Treaty Land Entitlement claims arise when a First Nation asserts that the Government of Canada did not provide the reserve land promised under treaty. • A Surrender claim arises when the land surrender was a technical breach of the <i>Indian Act</i> or if the surrender was not in the best interest of the First Nation (a fiduciary breach of the government's obligation). <p>Self-Government</p> <ul style="list-style-type: none"> • First Nations have always asserted that they have the right to their own structures of government, justice, education, culture and language based on their inherent right to self-government. First Nations believe that entering into treaty with the Crown was an assertion of the inherent right of self-government. • Students will gain an understanding of the changes and progress First Nations people have made in the area of self-governance. <p>Changes</p> <ul style="list-style-type: none"> • Treaties were made between First Nations and the Crown to establish a foundation for lasting relationships based on mutual respect. The mutual exchange of benefits and provisions cemented this relationship when the treaties were signed and continue to today and into the future. • Up until now the treaty relationship between First Nations and the Crown has been subject to interpretation by both parties. Agreement has to be reached in order for progress to occur. • Students will examine and explore the changes that are occurring, and that need to occur in order to establish good relations between First Nations, the Government of Canada, and all Canadians.

THE TREATY RELATIONSHIP TODAY

INTRODUCTION

This unit focuses on the treaty relationship between the Government of Canada and First Nations today. The students will realize that the treaties are the foundation for lasting relationships built on mutual respect between First Nations and the Government of Canada. They will learn that the treaties are agreements where both parties mutually benefited and made promises that would last forever.

The students will gain an understanding of the many misconceptions and misunderstandings First Nations and the Government of Canada have about the agreements made in treaties. They will realize that the treaties created a long-lasting relationship.

The students will recognize that this relationship has been severely damaged through various policies designed to gain control over, and to manage and direct the lives of First Nations people. They will learn that a renewed relationship built on common understandings based on the treaty relationship has begun. The challenge for the treaty parties is to develop a renewed relationship through discussions.

The students will recognize that First Nations and the Government of Canada have agreed to work together to create new relationships based on treaty agreements. The students will gain an understanding that these two parties are building a “bridge to future relations” through the Exploratory Treaty Table established to promote positive discussions reflecting a broader commitment by the parties to the treaty relationship. The students will recognize that the Province of Saskatchewan has observer status in this process.

The students will gain an understanding about the current relationship between First Nations and Governments of Canada and Saskatchewan. These parties expressed their relationship in these terms:

First Nations in Saskatchewan:

It is now our duty in this honorable process (the Exploratory Treaty Table process) to put these relationships into proper perspective and in a definitive way. We must build upon and accentuate the positive treaty principles which will serve as our guiding light (Office of the Treaty Commissioner, 1998, p. 72).

Government of Canada:

In moving forward, the federal government believes that treaties, and the treaty relationship they represent, can guide the way to a shared future. The continuing treaty relationship provides a context of mutual rights and responsibilities which will ensure that Aboriginal and non-Aboriginal people can enjoy the benefits of this great land (Office of the Treaty Commissioner, 1998, p. 72).

The Government of Saskatchewan:

The Government of Saskatchewan is committed to the principle and acknowledges the principle of inherent self-government and is committed to honoring the treaties and committed to honoring the traditional, constitutional and historic rights which are set out in your treaties and are so set out in the Constitution of Canada (Office of the Treaty Commissioner, 1998, p. 73).

The students will gain an understanding and appreciate that the success of this new approach to treaty relations between the Crown and First Nations in Saskatchewan will require a climate of acceptance and support within First Nations and other Saskatchewan communities. Broadly based, ongoing public education must be created and maintained to foster this climate.

The students will know that the Office of the Treaty Commissioner has taken the lead role through the development of this *Teaching Treaties in the Classroom: Treaty Resource Guide*. The resource guide is available to all schools in Saskatchewan and will assist in creating new understandings about the treaty relationship among First Nations and other citizens of Saskatchewan.

NUMBER OF TOPICS

Grade Eleven

Review: The Impact of Colonialism on the Treaty Relationship

Topic One: First Nations and British (Western) Historical Worldviews

Topic Two: Treaties Are Forever

Topic Three: Treaty-Based Land Claims

Topic Four: First Nations Self-Government

Topic Five: The Treaty Relationship Today – A Vision for the Future

EXPECTED DURATION OF UNIT

Nine to thirteen hours.

FOUNDATIONAL OBJECTIVES

Students will:

- Review the major concepts presented in the Grades Seven, Eight, Nine, Ten and Eleven units.
- Review the significance of First Nations oral traditions in preserving their histories and worldviews.
- Further their understanding of the British (Western) and First Nations historical worldviews.
- Recognize that treaties established a long lasting relationship between First Nations and the Crown based on mutual respect, benefits and responsibilities.
- Recognize and acknowledge the entrenchment of First Nations treaty rights in the Canadian *Constitution Act* of 1982.
- Gain an understanding of treaty-based land claims and the process involved in these claims.
- Recognize First Nations rights to land and resources in promoting and advancing First Nations self-government in Canada.
- Gain knowledge about the meaning of First Nations self-government from the perspective of First Nations and the Government of Canada.
- Become knowledgeable about the commitment made by First Nations and the Government of Canada to renew the treaty relationship through mutual respect and dialogue.
- Create a vision of the future that promotes understanding and positive relationships between First Nations people and other citizens of Canada.

GRADE ELEVEN UNIT REVIEW

THE IMPACT OF COLONIALISM ON THE TREATY RELATIONSHIP

CONCEPTS

Diverse groups of First Nations people lived on the land now known as Saskatchewan prior to European contact. Today, First Nations living within the borders of Saskatchewan belong to four First Nations and eight languages/dialects within these Nations.

Prior to European contact, First Nations and the Crown made treaties with other nations for various reasons. First Nations oral traditions and the Crown's written texts reflect their understandings of treaties.

The first treaties between First Nations and the Crown were made in what is now Eastern Canada. The framework used to make these treaties influenced the process of treaty-making in Western Canada. The events leading to treaty and pre-Confederation policies motivated both parties to enter into treaties in the Prairies. The Canadian Government and First Nations interpret these events and policies differently.

Understanding the origin of treaty-making in Canada, the motivation to enter treaty by both parties and the complexity of the process is essential for all Canadians. All Canadians citizens have rights and responsibilities in relation to the treaties.

Numbered Treaties 4, 5, 6, 8 and 10 are located in what is now known as Saskatchewan. Treaty negotiations were influenced by many variables, which made treaty negotiations complex. Interpreters and First Nations women played important roles in the treaty negotiations. Treaties were negotiated in good faith and were meant to mutually benefit and establish good relations among all citizens in Canada.

The history and effects of colonial policies that were implemented to govern over First Nations people will create an understanding about First Nations people today. Legislation and policies created were not part of the treaty negotiations and agreements. These policies were implemented without the knowledge or consent of First Nations. These issues have led to the struggle for self-determination by First Nations.

LEARNING OBJECTIVES

Students will:

- Review that First Nations people occupied their own territories in North America long before the arrival of the Europeans.
- Recall the four First Nations in Saskatchewan and the eight languages/dialects within these Nations.

- Review that First Nations were sovereign Nations with political, economic and social systems, and spiritual perspectives prior to European contact.
- Review Sir John A. Macdonald's national policy for settling the west and its impact on First Nations people.
- Review the importance of the use of oral tradition in the interpretation of treaties and treaty promises.
- Review the understanding of the concepts of *contract* and *covenant* as they are used to relate to treaty.
- Review that First Nations believed they were entering into Nation to Nation treaty agreements with the Crown.
- Review the different views of "the Crown" held by First Nations and the Canadian Government.
- Review the pre-Confederation treaties made in what is now known as Eastern Canada.
- Review the influence of the 1763 *Royal Proclamation* and *The British North America Act of 1867* on First Nations people.
- Review the events that motivated the Crown and First Nations to enter into treaty with each other.
- Review the reasons for negotiating the Numbered Treaties.
- Review the different methods used by First Nations and the Crown to bind the treaty agreements.
- Review First Nations, treaty boundaries and sites in Saskatchewan.
- Review the meaning of the "spirit and intent" of treaty for First Nations people.
- Review the role of First Nations women and interpreters in the treaty negotiations.
- Review the terms *cede*, *yield* and *surrender* used in the written text of treaty.
- Review First Nations and the Crown's expectations and the benefits they received from treaties.
- Review facts and misconceptions about the Numbered Treaties.
- Review the meanings of First Nations kinship and good relations as these concepts relate to treaties.

- Recognize that treaties made between First Nations and the Crown are beneficial to both parties and are meant to last forever.
- Review the key concepts of the *Indian Act* that the Government of Canada created to govern First Nations peoples.
- Review the effects the *Indian Act* has had, and continues to have, on First Nations people and communities

DURATION OF TOPIC

Two hours.

Teacher Note: This is an in-depth review. If students have taken the Grade 7, 8, 9, 10 and 11 units, a brief review will include Activities 1, 2, 3, 5, 12, 13 and 16.

ACTIVITIES

1. Display the map titled “The First Nations” (Appendix 7-5) and review the diversity of First Nations people who lived on this continent prior to European contact. The continent was not divided up into any political boundaries and First Nations people were free to live wherever they wished within their own territories.
2. Review the meaning of the terms *nation* and *sovereignty*. Have students read “The Peoples’ Sacred Gifts” (Appendix 9-7A to 9-7C) and discuss what First Nations Elders believe about First Nations sovereignty.
3. Use the maps “Location of Historical Treaty Boundaries in Canada” (Appendix 7-16), “Rupert’s Land and North America” (Appendix 9-1) and “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan” (Appendix 7-18) to review pre-Confederation treaties, treaty boundaries and sites in Saskatchewan.
4. Have students read “Canada’s Nation-Building Strategy and Western Settlement” (Appendix 10-4A to 10-4D) and discuss how this policy influenced treaty-making with First Nations on the Prairies.
5. Review First Nations in Saskatchewan today by referring to “First Nations in Saskatchewan” (Appendix 7-9) and locate First Nations language/dialect groups on the map “Language/Dialect Groups in Saskatchewan – Today” (Appendix 7-10B). Mention that, today, many First Nations people live in urban centres like Regina, Saskatoon, Prince Albert and North Battleford.

6. Review the meaning of the terms *contract* and *covenant* as stated in *The Canadian Oxford Dictionary*, 1998.

Have students read “The Meaning of Contract and Covenant as They Relate to Treaties” (Appendix 7-21), to compare the differences between “contract” and “covenant” from the perspectives of First Nations and the Crown.

7. Show the video *As Long as the Sun Shines* to review the students’ current knowledge of treaties and ask the students to answer the questions in “*As Long as the Sun Shines – Student Questions*” (Appendix 8-13).

Teacher Note: Activities 7 to 14 can be reviewed using co-operative learning groups. Divide the class into six groups and assign one activity to each group. Each group will complete a review on the topic assigned and make a presentation to the class.

8. Hand out “What Do First Nations Mean by ‘The Crown?’” (Appendix 7-13A and 7-13B) and “What Does the Canadian Government Mean by ‘The Crown?’” (Appendix 7-14A and 7-14B) and present the differences in these two perspectives.
9. Have students read the handout on “*The Royal Proclamation of 1763*” (Appendix 9-4A to 9-4E) and answer the questions in “*Royal Proclamation of 1763 – Student Questions*” (Appendix 9-4F). Summarize the information and present the information to the class.
10. Review the events leading to the formation of Canada in “*The Formation of Canada and Events Leading Up to the Numbered Treaties*” (Appendix 9-8A to 9-8F) and discuss the answers to the questions in “*The Formation of Canada and Events Leading Up to the Numbered Treaties – Student Questions*” (Appendix 9-8G).
11. Have the students read the following sections from *Statement of Treaty Issues* (pages 61-63) and discuss the main points in each section.

5.2.1 Treaty First Nations Perspective

5.2.2 Perspective of the Government of Canada

5.2.3 Common Ground

12. Have students read “*Role of Interpreters in Treaty Negotiations*” (Appendix 10-6A to 10-6G) and “*The Role of First Nations Women in Treaty Negotiations*” (Appendix 10-7A and 10-7B) and briefly discuss these questions:
 - a) How did the interpreters help and/or hinder the negotiations?
 - b) How were First Nations women involved in treaty negotiations?

13. Have students identify three kinship characteristics contained within the treaty relationship as portrayed in pages 66 and 67 in the *Statement of Treaty Issues*.
14. Review the following terms *adhesion*, *cede*, *yield* and *surrender*.

Teacher Note: Explain to students that First Nations did not, and in the present day do not, have the words *cede*, *yield* or *surrender* in their First Nations languages. They did not use these words in reference to treaty. The Treaty Commissioners in the written texts used these words. First Nations had no intention of ever ceding, yielding or surrendering their lands. Ownership was not a significant part of First Nations perspective. The Creator provided creation as a gift for the sustenance of all.

Cede: Give up one's rights to or possession of.

Yield: Give up, surrender, concede; comply with a demand for.

Surrender: Give up possession or control of (something) to another, especially on compulsion or demand; relinquish, yield.

15. Have students read *Treaty Elders of Saskatchewan*, pages 48-59, to review what the Elders say about the "spirit and intent" of treaties.
16. Have students review "Canada-First Nation Treaty Agreements in Saskatchewan" (Appendix 8-12) and discuss the following question:

First Nations and the Crown had different practices to bind the treaty; what were these practices?
17. Have students read the "*Delgamuukw Case*" (Appendix 8-8A) and discuss the following question: What does the *Delgamuukw* decision say and why is the *Delgamuukw* decision important to First Nations people?
18. Have students review treaty benefits by reviewing "Chart A – First Nations Expectations and Benefits from Treaty – Sample Answer Key" (Appendix 10-17B) and "Chart B – The Canadian Government's Expectations and Benefits from Treaty – Sample Answer Key" (Appendix 10-18B). Compare the benefits received from treaty by First Nations and by the rest of Canadian society
19. Show the video, *A Solemn Undertaking: The Five Treaties in Saskatchewan* and have students review the questions listed in "Video – A Solemn Understanding: The Five Treaties in Saskatchewan – Student Questions" (Appendix 10-5A and 10-5B).

20. Have students read Section 2.8 Post Treaty-Making Period in *Statement of Treaty Issues* (pages 27 to 29) and “The *Indian Act*” (Appendix 11-4A to 11-4G) for information on the difficulties that First Nations people experienced after they signed treaties. Lead the discussion to answer the following questions:

- a) What was happening to the First Nations people in the 1880s?
- b) What grievances did First Nations leaders in the Treaty Six area have regarding the treaty promises?
- c) What did the Royal Commission on Aboriginal Peoples conclude about the present and historic relationship between Treaty First Nations and the Government of Canada?
- d) Why was the *Indian Act* developed and implemented?
- e) What were assimilation policies and procedures designed to do?
- f) What were the permit and pass systems?
- g) Why did the Canadian Government prohibit First Nations spiritual ceremonies? What was the reaction of First Nations leaders?
- h) What did Chief Thunderchild remind the local Indian Agent of when the Indian Agent refused to allow Chief Thunderchild’s members to travel to a sundance being held on another reserve?

21. Have students examine “Chart – Treaty Provisions, Government Policies and Assimilation Initiatives” (Appendix 11-4J) (answer key included) to identify the following:

- the provisions granted by treaty.
- policies the *Indian Act* enforces.
- assimilation initiatives of the *Indian Act*.
- treaty provisions that were restricted or changed by implementation of the *Indian Act*.

22. Have students read “Treaty Facts and Misconceptions – Teacher Answer Key” (Appendix 9-14B and 9-14C) and review the facts and misconceptions about treaties.

TOPIC ONE:
**FIRST NATIONS AND BRITISH (WESTERN)
HISTORICAL WORLDVIEWS**

CONCEPT

Worldview is a philosophy or view of life that shapes how a society interacts and responds to the world around it. This worldview influences, shapes and interprets what we experience and provides society with a sense of vision for the future. First Nations people use oral tradition to pass on their history and societal worldviews from generation to generation.

LEARNING OBJECTIVES

Students will:

- Recognize that each student has his/her own personal worldview that is based on his/her values, beliefs, traditions and customs.
- Further their understanding about First Nations and British (Western) historical worldviews.
- Compare and contrast First Nations and British (Western) historical worldviews.
- Further their understanding of the First Nations concept of sharing the land compared to the concept of land ownership held by European cultures.
- Understand why the preservation of the land is important to First Nations people.
- Appreciate that First Nations people have/had a spiritual relationship with the land.
- Understand that First Nations people believe/believed that the land was given to them by the Creator for their survival and that they only took from the land what they needed to survive.
- Appreciate that First Nations societies have/had similar traditions, customs, beliefs and values.
- Appreciate the differences between First Nations and British (Western) historical worldviews.
- Gain an understanding about how First Nations people use oral tradition to pass on their histories and worldviews from generation to generation.
- Develop an understanding of the high level of mastery and skills involved in oral tradition.

- Become aware of and acknowledge the consistency and accuracy required in oral tradition.
- Recognize that oral tradition is a consistent and accurate method of recording information.
- Practise the skills involved in the art of oral tradition.
- Recognize that all people use oral tradition to retain and maintain their family and community histories.

DURATION OF TOPIC

Two to three hours.

BACKGROUND INFORMATION

The students will develop an understanding of the First Nations and British (Western) historical worldviews. The study of First Nations worldviews will assist the students in understanding how First Nations interacted with the environment. First Nations believed that the Creator gave the land to First Nations peoples to provide them with everything that they would need to sustain their livelihood. First Nations share/shared similar worldviews based on their languages, traditions, customs, values and beliefs.

Students will come to appreciate the art of oral tradition and how it has been used and continues to be used as a tool in maintaining First Nations histories, identities and traditions. First Nations people used oral tradition to preserve and pass on their worldviews and histories from generation to generation. The students will learn that First Nations oral tradition is recognized in the recording of history as it pertains to treaties.

European cultures record their worldviews primarily through the use of the written word. An individual's culture is also passed on within the family and community in the same way as First Nations people do, through oral tradition. Europeans have used written and oral tradition for centuries to preserve their worldviews.

The students will learn that when the Europeans arrived, First Nations were introduced to an entirely different worldview, which conflicted with the First Nations worldviews. First Nations believed in sharing the land and its resources while the Europeans believed in the ownership of land.

Oral history has always been an integral part of First Nations cultures and traditions. Passing knowledge and beliefs from generation to generation serves to maintain the worldviews and traditions.

Oral tradition is a way to store knowledge and pass along this knowledge by word of mouth. Refer to “Legends and Stories: Part of an Oral History” (Appendix WV-6A and WV-6B) and “Characteristics and Protocol of Oral Tradition” (Appendix WV-8A) and “Key Concepts of First Nations Oral Tradition” (Appendix WV-8B) for definitions and information about oral tradition and oral history.

Teacher Notes

- Detailed information is found in the *Worldview* Appendices section, “First Nations Plains Cree Historical Worldview: Oral Tradition” (Appendix WV-10A to WV-10C). You may use this as a resource or share the information with the students.
- “Cree, Dene, Sauteaux and Dakota/Nakoda/Lakota Historical Worldviews” (Appendix WV-5A to WV-5D-3). You may use these at your discretion. Contact the Saskatchewan Indian Cultural Centre (SICC) in Saskatoon at 244-1146 to request a speaker to present a First Nations perspective. Someone will be able to recommend names of people for you to contact. Refer to the *Teacher Resources* at the end of this guide for more contact information.
- The students will learn about and apply First Nations oral tradition concepts and skills by retelling the Dene story, “Cross Eye.” This story is used throughout all Grades Seven to Twelve to create the setting conducive to the practice of developing the skills of oral tradition over the years. The students will gain the skills through the retelling of the story and will be quite proficient by Grade Twelve. Storytelling is used to demonstrate to students that oral tradition in First Nations societies is a huge responsibility and takes years of training.

ACTIVITIES

1. Introduce the concept of worldview.
 - a) Write the word *worldview* on the board and discuss its meaning. Hand out “Worldview” (Appendix WV-1A and WV-1B) for the definition of worldview.

Every person and society has a worldview. Worldviews differ today from person to person. Many societies pass on their worldview to their children to ensure worldview continuity. As people interact and learn from one another, it is not uncommon for them to acquire the beliefs of other worldviews. Worldviews evolve as people and societies evolve.

b) Debrief the group discussion.

Lead the discussion around the concept of worldview. Ask students, what the term *worldview* means? Students may describe and identify characteristics, or provide specific or general examples of their own worldview, in order to obtain the concept of worldview. Have students write their ideas on chart paper or on the board.

c) Summarize the exercise.

Explain that all people have views of their place within the world, ideas about human relationships, and an understanding of their connection to and relationship with the land. This worldview is generally obtained from the society that a person identifies with.

2. Have students read “Kikāwīnawaskiy – Our Mother Earth: Cree” (Appendix WV-2A to WV-2C) and answer the questions in “Kikāwīnawaskiy – Our Mother Earth: Cree – Student Questions” (Appendix WV-2D).
3. Hand out “First Nations Traditional Teachings and Beliefs” (Appendix WV-3A to WV-3D). Discuss the information with the students and have them answer the questions in “Traditional Teachings and Beliefs – Student Questions” (Appendix WV-3E).
4. Have students read and discuss the handout “First Nations and British (Western) Historical Worldviews” (Appendix WV-4A and WV-4B). Explain to students that these were the worldviews of the First Nations and British prior to and during treaty negotiations and the signing of treaties. Ask the students to answer the questions in “First Nations and British (Western) Historical Worldviews – Student Questions” (Appendix WV-4C). See “First Nations and British (Western) Historical Worldviews – Teacher Answer Sheet” (Appendix WV-4D and WV-4E).

Teacher Note: Explain to the students that these worldviews indicate how the Crown and First Nations viewed the world in the 1800s. The students need to know that today some Euro-Canadians and First Nations have adopted many aspects of each other’s worldview.

5. Jigsaw Activity: Divide the students into four groups, assign each group one of the First Nations worldviews (Cree, Dene, Saulteaux and Očeti šakowiŋ [Dakōta, Naḱoda, Lakōta]) (Appendix WV-5A to WV-5D-3), and have students summarize the information and present it to the class.

6. As an introduction to oral tradition, give students the handout “Legends and Stories: Part of an Oral History” (Appendix WV-6A and WV-6B). Let the students know that you are going to tell them a Dene story, “Cross Eye” (*Worldviews* WV-7A to WV-7D), and that they are to listen very carefully, because they will be asked to retell it later. Inform the students that they cannot write anything down.
 - a) After you share the story with the class, ask the students to quietly reflect and recall the story on their own.
 - b) Ask the students to get into groups of two and share the story with each other. The students must follow these rules for this activity:
 - i) The story must not be changed in any way.
 - ii) The story cannot be recorded.
 - iii) The sharing and recalling of the story should be a team effort.
 - iv) Additional details cannot be created to fill in missing parts of the story.
 - v) You can only repeat what you heard in the story.
 - c) Each pair retells the story to another pair. They have 10-20 minutes for this exercise.
 - i) Each pair shares in the telling of the story. The two students in the pair can help one another. They retell the story until the entire story is complete.
 - ii) The pair completes the exercise by discussing the purpose of the story. Give students “Cross Eye Lessons” (Appendix WV-7E).
 - d) Debrief the exercise by asking the students the following questions:
 - i) What did you experience as you practised the oral tradition? (Sample answers: Students may talk about their feelings, ability to remember the story and ability to retell the story.)
 - ii) What difficulties did you have? (Sample answers: Did not remember something, did not try to make up the details, acknowledged missed details.)
 - iii) What do you know about oral tradition? What skills are required? (Sample answers: Skill level, oral ability, capacity of memory, level of mastery.)
 - iv) How many times would you need to hear a story to retell it with accuracy and consistency?

- e) Summarize the practice of oral tradition, focussing on the key concepts found in “Characteristics and Protocol of Oral Tradition” (Appendix WV-8A) and “Key Concepts of First Nations Oral Tradition” (Appendix WV-8B).
7. Give students the handout “First Nations Oral Tradition” (Appendix WV-9A and WV-9B). Discuss the information with the students and have them answer the following questions in their notebooks:
- a) Explain why the Elders agreed to share information about First Nations oral tradition.
 - b) Explain why Elders are cautious when they share historical information based on oral tradition.
 - c) Why do only a few people accept the commitment to become oral historians?

ASSESSMENT AND EVALUATION

1. Assess students’ responses for questions on “First Nations Traditional Teachings and Beliefs” and “Kikāwīnawaskiy – Our Mother Earth: Cree.”
2. Observe students’ participation during the discussions about their personal worldviews and how these worldviews are similar or different from First Nations worldviews.
3. Record students’ responses to the First Nations and British (Western) historical worldviews in Activity 4.
4. Assess students’ understanding of oral tradition and oral history through their responses to questions in Activity 5 d).
5. Assess students’ abilities to remember story details in the group activity using the Dene story, “Cross Eye.”
6. Assess students’ summaries of the key concepts found in “Characteristics and Protocol of Oral Tradition.”

TOPIC TWO: TREATIES ARE FOREVER

CONCEPT

Treaties were made between First Nations and the Crown to establish a foundation for lasting relationships based on mutual respect. The mutual exchange of benefits and provisions cemented this relationship when the treaties were signed. In order to promote positive relations between First Nations people and other Saskatchewan citizens, it is important to understand the treaty relationship between First Nations and the Government of Canada and to recognize and acknowledge that treaties are forever.

LEARNING OBJECTIVES

Students will:

- Review the Numbered Treaties and the questions most frequently asked about these treaties.
- Identify the common understandings of treaty-making between First Nations and the Crown.
- Gain an understanding that the treaties are recognized and constitutionally entrenched within the Canadian Constitution of 1982.
- Recognize and acknowledge that treaties are meant to last forever.

EXPECTED DURATION OF TOPIC

Two hours.

BACKGROUND INFORMATION

We were told that these treaties were to last forever. The government and the government officials, the Commissioner, told us that, as long as the grass grows, and the sun rises from the east and sets in the west, and the river flows, these treaties will last... Treaty 6 Elder Alma Kywayhat.
(Cardinal and Hildebrandt, 2000, p. 20)

What I trust and hope we will do is not for today or tomorrow only; what I will promise and what I believe and hope you will take is to last as long as that sun shines and yonder river flows.... Commissioner Alexander Morris opening the Treaty Six negotiations at Fort Carlton, August 19, 1876.
(Morris, 1991, p. 202)

The following is from *Statement of Treaty Issues: Treaties as a Bridge to the Future* (Office of the Treaty Commissioner, 1998, pp. 73-74):

The people of Saskatchewan and Canada are entitled to accurate information and to be made aware of the history of relations between the First Nations and the Crown. To this end, it is important that a comprehensive record of this history be effectively communicated to the people of Saskatchewan. Knowledge is a necessary precursor to mutual respect. In order to gain respect for each other, First Nations and others need to be more informed about the traditions, customs, ceremonies, values, institutions and laws of each other. Although traditions and cultures are different, everyone needs to be treated with equal respect by the governments and people of Canada. This is consistent with the tradition of the Saskatchewan people – one of valuing and being enriched by their cultural diversity.

The people of Saskatchewan can benefit from learning more about the historical events associated with the making of the treaties as they reveal the mutual benefits and responsibilities of the parties. Many people are misinformed about the history of the relationship between Canada and First Nations and about the experiences of First Nations communities and individuals. Until recently, the perspective of many Canadians has been to view treaties as remnants of antiquity, with little relevance to the present. Treaties were seen as frozen in time, part of Canada's ancient history. Some, no doubt, still hold this view of treaties as primarily "real estate transactions" modeled on business contracts and British common law.

Non-Aboriginal Canadians also gained rights through treaty to the rich lands and resources from which they have benefited greatly. First Nations and the Crown formed a partnership at the time of treaty-making. The benefits of the treaties were to be mutual, assisting both parties. The wealth generated from these lands and resources has provided little benefit to First Nations.

Saskatchewan teachers and students can help in this process by sharing this valuable knowledge with people who are less informed. Students of today will be the first generation in Saskatchewan to be educated about treaties.

ACTIVITIES

1. Have students read "Frequently Asked Questions" (Appendix 12-1) to review information about the Numbered Treaties in Canada.
2. Have students read "1982 Constitution of Canada" (Appendix 12-2A to 12-2D) and answer the questions in "1982 Constitution of Canada – Student Questions" (Appendix 12-2E and 12-2F). The 1982 Constitution entrenches the treaty rights of First Nations people in Canada. "Aboriginal" rights were given protection under the law from arbitrary imposition and removal by the state in this constitution.

Teacher Note: Under Section 91(24) of *The British North America Act, 1867*, the Government of Canada has jurisdiction over First Nations lands and people.

3. Have students read “Treaties Are Meant to Last Forever” (Appendix 12-3A to 12-3D) and discuss why it is important for citizens of Saskatchewan to learn about the treaties.
4. Hand out “Statements by First Nations and the Crown Regarding the Treaty Relationship” (Appendix 12-4) or display these statements on an overhead and review them with the students. Ask students to reflect and discuss the statement: “Everyone has a responsibility to protect the treaties.”

Teacher Note: Remind students that treaties are entrenched and recognized within the Constitution of 1982 and cannot be abolished; and that everyone is a party to the treaty agreements.

5. Have students write an essay on what will happen to the treaties in the future. For example, have students write about Treaty Four and explain:
 - a) Why this treaty was negotiated.
 - b) What are the benefits for both parties involved.
 - c) What happened to the treaty relationship with the implementation of federal government policies.
 - d) What is the current situation regarding treaties.
 - e) How can treaties be upheld in the future by all citizens who have benefited from treaty?

Generate a class discussion to give opportunity for students to share their ideas.

ASSESSMENT AND EVALUATION

1. Assess students’ responses to Activities 2, 3 and 4.
2. Assess essay in Activity 5.

TOPIC THREE: TREATY-BASED LAND CLAIMS

CONCEPT

First Nations and the Government of Canada have been working together to resolve a number of land claims. Treaty land entitlement and surrender claims are two examples of the several kinds of claims which constitute specific claims.

LEARNING OBJECTIVES

Students will:

- Gain an understanding about First Nations land claims.
- Identify and describe the two categories of specific claims: treaty land entitlement and surrender claims.
- Gain an understanding of the reasons why there are outstanding treaty land entitlement issues.
- Explain the process involved in settling treaty land entitlement claims.
- Locate various First Nations who have treaty land entitlement claims and settlements on a map of Saskatchewan.
- Describe the two types of breaches involved in surrender claims.
- Gain an understanding of why surrender claims are now being advanced.
- Describe and explain the differences between treaty land entitlement claims and surrender claims.

EXPECTED DURATION ON TOPIC

One to two hours.

BACKGROUND INFORMATION

For First Nations people the land has economic, cultural, spiritual and political uses. First Nations are entitled to the land they were promised at the time of treaty and they want to resolve long standing issues regarding the loss of their Reserve lands.

First Nations are entitled to land, through treaty, based on the population of each First Nation and a determined amount of land per family. Many First Nations did not receive the full amount of land they were entitled to. These types of “treaty land entitlement” claims have been outstanding since the late 1800s.

Many other First Nations lost portions of their Reserve land in the early 1900s through land surrenders. Much of the land that had economic value was taken from First Nations throughout the years. The *Indian Act* had specific provisions that had to be followed for obtaining the “surrender” of Reserve land. In many cases, these surrender provisions were not followed by Indian Agents, resulting in illegal surrenders of reserve land. These types of “surrender claims” have been outstanding since the early 1900s.

The *Indian Act* has placed limitations on First Nations peoples’ potential investment opportunities. This market value is based on the European worldview regarding land ownership and use. For the First Nations, at the time of treaty-making, people did not own the land, the land was a gift from the Creator and they were the guardians of the land. Therefore, in First Nations worldviews, the economic value of the land was to assure their survival through hunting and gathering resources from the land. To First Nations people, there was no separation between the economic value of the land and the cultural and spiritual values of the land. This is very important to include in the land claims being made today. To First Nations, the land guarantees their survival and the continuance of their people. The land is tied to their basic beliefs and values inherent in their worldviews.

In Canadian society today, land has economic value through renewable and non-renewable resources, market value for the sale of land, hunting, trapping, fishing, timber and agriculture. First Nations people need land that has economic value to survive as self-determining Nations. Therefore, they are acquiring lands through various types of land claims. For the purposes of this unit, treaty land entitlement and surrender claims will be studied.

Teacher Note: For more detailed information read “The Facts: What is the Indian Claims Commission” (Appendix 12-5), and “The Facts: What are Indian Land Claims” (Appendix 12-6), Indian Claims Commission; “Why is There an Outstanding Treaty Land Entitlement in Saskatchewan” (Appendix 12-7), Office of the Treaty Commissioner; “The Facts: What is a Treaty Land Entitlement Claim” (Appendix 12-8), and “The Facts: What is a Surrender Claim?” (Appendix 12-9), Indian Claims Commission.

ACTIVITIES

1. Write “What are First Nations Land Claims?” on the chalkboard or on an overhead.

Hand out the following information on land claims “The Facts: What are Indian Land Claims?” (Appendix 12-6), “Why is There an Outstanding Treaty Land Entitlement in Saskatchewan?” (Appendix 12-7), “The Facts: What is a Treaty Land Entitlement Claim?” (Appendix 12-8), “The Facts: What is a Surrender Claim?” (Appendix 12-9). Additional information on land surrender claims can be found in Brizinski’s *Knots in a String* (pages 234-237).

Based on the handouts, have students answer the questions in “First Nations Land Claims – Student Questions” (Appendix 12-10).

2. Optional (not in kit): Show the video *Prophecy, Milestones and Challenges* and ask the students to discuss the questions in “Video – *Prophecy, Milestones and Challenges* – Student Questions” (Appendix 12-11).
3. Ask students to explain the process involved in settling land claims. Ask students if it is possible to describe this process by using everyday examples to make it easier for people to understand.
4. Invite a First Nations person who is or has been involved in the development of a specific claim for his/her band. Have this person explain to the class how the research was conducted and the difficulties encountered in establishing the names of the people counted for land entitlement at the time of treaty. Have the person explain the process used in Treaty Land Entitlement claims.
5. Have students read “Why is There an Outstanding Treaty Land Entitlement in Saskatchewan” (Appendix 12-7), “The Office of the Treaty Commissioner” (Appendix 12-12) and “The Facts: What is the Indian Claims Commission?” (Appendix 12-5) to answer the following questions:
 - a) What is the Office of the Treaty Commissioner? When was it established? What purpose did it serve when it was initially established? What is its purpose today?
 - b) What is the Indian Claims Commission? When was it established? What purpose does it serve?
 - c) Explain why these commissions were established and what precipitated this process.
 - d) Why is the Indian Claims Commission an independent and impartial body with the authority to ensure the resolution of claims?
6. Tell students to place themselves in a situation where they had to explain the two types of specific claims in Saskatchewan to people who knew nothing about claims. Ask them to outline and describe the process they would use. Use this exercise as an evaluation of the unit.

ASSESSMENT AND EVALUATION

1. Completed assignments in Activities 1, 2, 3 and 5.
2. Student discussions and answers to Activity 6.

TOPIC FOUR: FIRST NATIONS SELF-GOVERNMENT

CONCEPT

First Nations have always asserted that they have the right to their own structures of government, justice, education, culture and language, based on their inherent right to self-government. First Nations believe that by entering into treaty with the Crown, they asserted their inherent right to self-government, since only sovereign nations can enter into treaty relationships.

LEARNING OBJECTIVES

Students will:

- Define the terms *inherent right*, *self-determination*, *self-government* and review the terms *sovereignty* and *nation*.
- Gain an understanding of why First Nations believe they have the right to govern themselves.
- Compare the First Nations views and Canada's view on the issue of self-government.
- Identify the changes and progress First Nations people have made in the self-governance arena.
- Be introduced to the role First Nations women currently provide in the protection of treaties.

EXPECTED DURATION OF TOPIC

One to two hours.

BACKGROUND INFORMATION

Before the arrival of Europeans in Canada, First Nations had been practising government for thousands of years. First Nations created governments to meet their particular needs – needs defined by their own economic, social and geographic conditions. First Nations can trace their systems of government back to their origin through their oral history and creation stories.

The right to govern themselves has always belonged to First Nations. This right was given to them by the Creator from the time they were created and placed here on this continent (adapted from Cardinal and Hildebrandt, 2000). They see their powers of government as essential to their existence. This is what the inherent right of self-government means for First Nations people as described in the handout titled "First Nations Self-Government" (Appendix 12-14A to 12-14D).

Traditionally, both male and female Elders were active in selecting leaders. Elders were heavily involved in giving advice and in assisting with decision-making regarding First Nations leadership. First Nations women were considered equal to the men in all matters affecting the community and were often consulted for their advice. The exclusion of Elders and women in decision-making has been one of the negative effects governmental policies, such as the *Indian Act*, have had on First Nations communities. However, at the present time, Elders and women are becoming more involved in decision-making and have become active in First Nations communities. First Nations women are also visible and active in the political arena and provide leadership in First Nations governments as Elders, chiefs, councillors, educators, lawyers, administrators, etc. First Nations women are involved in leadership roles and have responsibility for protecting the treaties and the treaty relationship that was established at the time of the treaty negotiations.

When Europeans arrived in Canada, they established their own colonial governments and signed treaties with many First Nations. The colonial governments established laws and policies aimed at assimilating First Nations people into non-First Nations society. These policies of assimilation and control resulted in weakening the authority of First Nations governments. The combined effects of the failure to implement the treaty relationship and limitations in the *Indian Act*, have resulted in First Nations people not having the opportunity to continue their own forms of government.

ACTIVITIES

1. Invite an Elder to speak on traditional First Nations governance before contact with the Europeans.
2. Write the following terms on the chalkboard and have the students define each term:
 - a) Inherent right.
 - b) Self-determination.
 - c) Self-government.

See the Glossary of Terms for definitions. Review the definition of the terms: sovereignty and nation.

3. In groups of four, have students create a scenario by designing an ideal form of government that includes a First Nations government. They can structure their ideal government by using information they have about First Nations; about the federal, provincial and municipal governments, and from family and personal forms of governance and living. Ask the students to be creative and innovative.

4. Ask students to brainstorm what barriers they may encounter if they were to implement their own form of self-government. Discuss possible solutions to these barriers.

Teacher Note: Below is an example of a discussion on barriers.

Barrier: The question of jurisdiction between the federal and provincial governments and the First Nations in education, justice, health, hunting, fishing and trapping.

- A possible solution is to have First Nations governments define self-government and define why and how they wish to govern themselves. An example of this can be seen in the area of health. First Nations feel they are better qualified to meet the needs of their people, due to the language and culture that other health professionals may not understand and respect.
- Design a diagram that illustrates the overlapping of jurisdiction for all sectors: First Nations, federal and provincial governments.

Teacher note: Refer to the Community and Human Resources list and invite a First Nations person from your area to speak on self-government and further elaborate on what barriers there are and what might be possible solutions.

5. Hand out “Aboriginal Self-Government” (Appendix 12-13) and “First Nations Self-Government” (Appendix 12-14A to 12-14D) and have students answer the questions in “First Nations and Canada’s Views on Self-Government – Student Questions” (Appendix 12-15A to 12-15C). A teacher answer sheet is included (Appendix 12-15D and 12-15E).
6. Have students analyze and compare the two perspectives, the Government of Canada “Aboriginal Self-Government” (Appendix 12-13) and “First Nations Self-Government” (Appendix 12-14A to 12-14D).
7. Have students read “First Woman First Nation Chief Alphonsine Lafond” (Appendix 12-16A and 12-16B) and “Women in Leadership – Ocean Man First Nation First in Many Ways” (Appendix 12-17A to 12-17C) and ask them to describe how both women became involved and recognized as First Nations leaders. Ask the students to hypothesize what it would be like to have a same gender student representative council in their school.

ASSESSMENT AND EVALUATION

1. Students’ answers to Activities 4 and 5 on Self-Government.
2. Check students’ responses to questions in the handouts.

**TOPIC FIVE:
THE TREATY RELATIONSHIP TODAY –
A VISION FOR THE FUTURE**

CONCEPT

First Nations believe that treaties are binding agreements that affirm their rights to jurisdiction and the nation to nation relationship. The Government of Canada is prepared to work in partnership with First Nations to achieve self-government and jurisdiction within a treaty relationship framework.

LEARNING OBJECTIVES

Students will:

- Explore the vision of an enhanced treaty relationship between First Nations and the Government of Canada.
- Gain an understanding of why the federal government issued a “Statement of Reconciliation” in January of 1998.
- Examine and explore the changes that are occurring and that need to occur in order to establish good relations between First Nations, the Government of Canada and all Canadians.
- Identify strategies that assist in educating the public about building positive relations between First Nations and other Canadians.
- Identify reasons for the establishment of the Exploratory Treaty Table.

EXPECTED DURATION OF TOPIC

One to two hours.

BACKGROUND INFORMATION

First Nations and Euro-Canadians have developed relationships and have lived together on the land now known as Saskatchewan for almost two centuries. Since 1874 when Treaty 4 was signed, this relationship was to be based on the treaty agreements between First Nations and the Crown. As seen in the previous units, since 1874 to current times, the treaty relationship between the First Nations and the Crown has been subject to interpretation by both parties. These interpretations differ significantly. These differences need to be addressed in order to build more harmonious relations between First Nations and other Saskatchewan citizens.

After the treaties, the Government of Canada developed and implemented policies that directly contravened the treaty terms as understood by First Nations people. These policies have had a negative impact on the relationship between First Nations and the Government of Canada. The relationship between First Nations people and other citizens of Canada has been distorted with misconceptions and misunderstandings about treaties and the treaty relationship. This lack of knowledge and understanding has led to negative attitudes between First Nations and other Canadians.

People develop negative attitudes toward one another based on inadequate information. An objective, balanced, open-minded approach to learning about First Nations and other people in Saskatchewan is required to promote positive relationships. A climate of mutual respect and acceptance is key to making positive changes in these relationships.

Despite the tremendously complex issues facing First Nations and Canada, representatives from the Federation of Saskatchewan Indian Nations and the Governments of Canada and Saskatchewan are willing to continue to work together with honour and commitment. The Exploratory Treaty Table discussions between these parties have found that they share interests, common ground and consensus on important issues. They are promoting the message that “the treaty relationship will not go unacknowledged in the future.” Judge Arnot stated, “The challenge we have is to ensure that those values [the core values of citizenship] become central to our future relationship so that First Nations and the treaties can take their rightful place in our country.”

Together, in recognition of the treaty relationship, both parties to treaty can strive to keep the partnership intact that was initiated at the time of the treaty negotiations by doing their part and taking on the responsibility of fulfilling the treaty promises. First Nations people and other Saskatchewan citizens can live together as equals in an environment of prosperity, peace and harmony. This can be accomplished by sharing a commitment to accept responsibility for creating this climate for “as long as the sun shines, the rivers flow and the grass grows.”

ACTIVITIES

1. Have students define the following terms prior to reading the material for this topic:
 - Bilateral
 - Trilateral
 - Contextualize
 - Policy
 - Jurisdiction
 - Fiscal
 - Governance
 - Implications

- Exploratory
 - Solemn
 - Fundamental
 - Principles
 - Mutual
 - Precursor
 - Paradigm
2. Assign the student reading, “Treaties as a Bridge to the Future – Executive Summary” (Appendix 12-18A). Following the reading assignment, have students answer the questions “Treaties as a Bridge to the Future Executive Summary – Student Questions” (Appendix 12-18B and 12-18C) in their notebooks.
 3. In groups of three or four, have students discuss the following questions and present their ideas to the class:
 - a) How would you build better relations between First Nations and other Canadians? Be creative and innovative.
 - b) What can you do in your school and community?
 - c) Discuss and explain what the title “Treaties as a Bridge to the Future” means to you.
 4. Ask students to reflect upon the following question and list their responses in point form.

“If you were to teach someone who knew nothing or very little about treaties, what would you teach them?”

Summarize the concepts the students identified as important in teaching treaties.
 5. Explain to the students why the Province of Saskatchewan is only given observer status at the Treaty Table discussions. Give students the following information:
 - At the time of the treaty negotiations, there were only two Nations involved. These were the First Nations and the Crown (Government of Canada).
 - The provinces were not created when treaties were initially made – they were not involved in the treaty negotiations – and, therefore, they are not a party to the treaties.

- As a result, they do not have an official voice in the Treaty Table discussions but do have input into the discussion through their observer status.
 - According to the *BNA Act of 1867*, Section 91, subsection 24, “Indians and lands reserved for the Indians” are responsibilities of the federal government.
6. Have students read pages 71 and 72 in the *Statement of Treaty Issues*, which identifies “building on the treaty relationship” as a vision for the future as stated by the FSIN, the Government of Canada and the Government of Saskatchewan. Have students list the key concepts made by each of these parties and develop a vision statement based on these concepts.
 7. Divide students into three groups and assign each group one of the following sections from the *Statement of Treaty Issues*:
 - 7.3 The Nature of the Treaty Relationship
 - 7.4 The Purpose of Treaty-Making
 - 7.5 The Treaty Relationship in the Future

Have students read and discuss the principles, summarize the content and present to the class.

8. Hand out copies of “Reconciliation and Renewal” (Appendix 12-19A to 12-19E) issued by the Minister of Indian Affairs and Northern Development in 1998. Have students read the information then facilitate a class discussion focussing on why the Department of Indian Affairs made this statement. Ask students the following questions:
 - a) What is significant about the Minister’s statement that, “Aboriginal and non-Aboriginal Canadians [should] seek to move forward together in a process of renewal”?
 - b) What “legacies of the past” was the Minister referring to?
 - c) According to the Minister of Indian Affairs, what was the result of these actions?
 - d) What is reconciliation?
 - e) Why did the government want to begin a reconciliation process?
 - f) List the new solutions outlined in the “Statement of Renewal.”

Teacher Note: The “Statement of Reconciliation” is also available at www.ainc-inac.gc.ca

9. In small groups, have students research one contemporary issue affecting First Nations. Each group should identify an issue, research it, and fill in the chart “Contemporary Issue Analysis” (Appendix 12-20). Some contemporary issues that students could research include the following:

- Education
- Child Welfare
- Health
- Shelter
- Justice
- Treaty Annuities
- Hunting, Fishing, Trapping and Gathering
- Lands and Resources
- Land Claims
- Self-Government
- Economic Development

Have students look for contemporary First Nations issues in past and current issues of *The Leader-Post* (Regina), *The Star Phoenix* (Saskatoon), local newspapers, or Aboriginal newspapers like *Eagle Feather News*, *Saskatchewan Sage* and *Windspeaker*. Information on these issues can also be found on the Internet, in libraries, at First Nations institutions, on video, etc.

Have the groups present their findings to the rest of the class and hand in their charts for evaluation.

10. Have students participate in a Talking Circle to discuss how treaties are relevant today and how we all play a part in ensuring that all people live in peace and harmony, as they enjoy mutual benefits from the treaties.
11. Have students brainstorm and list ways they can contribute to upholding the treaties.
12. For a culminating activity, arrange for your class to attend a Treaty Day on a local reserve (usually in May and June), plan a field trip to a Treaty 4, 5, 6, 8 or 10 celebration (contact a local Tribal Council for details), an urban Treaty Day celebration (contact INAC in Regina) or have a Chief from a reserve near you come in and talk about treaties.

ASSESSMENT AND EVALUATION

1. Students’ participation in group discussions and class presentations for Activities 3, 4, 6, 7, 9, 11 and 12.
2. Students’ answers to questions presented in Activities 2 and 8.
3. Students’ research and “Contemporary Issue Analysis” for Activity 9.

**GRADE TWELVE
LIST OF APPENDICES**

Note: The following appendices are used in the Grade Eleven Unit Review. They can be retrieved from the Grade Seven, Eight, Nine, Ten and Eleven units.

Appendices for Grade Eleven Unit Review

1. **APPENDIX 7-5** Map – The First Nations
2. **APPENDIX 7-9** First Nations in Saskatchewan
3. **APPENDIX 7-10B** Map – Language/Dialect Groups in Saskatchewan – Today
4. **APPENDIX 7-13A and 7-13B** What Do First Nations Mean by “The Crown”?
5. **APPENDIX 7-14A and 7-14B** What Does the Canadian Government Mean by “The Crown”?
6. **APPENDIX 7-16** Map – Location of Historical Treaty Boundaries in Canada
7. **APPENDIX 7-18** Map – Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan
8. **APPENDIX 8-8A** *Delgamuukw* Case
9. **APPENDIX 8-12** Canada-First Nations Treaty Agreements in Saskatchewan
10. **APPENDIX 8-13** *As Long as the Sun Shines* (Video) – Student Questions
11. **APPENDIX 9-1** Map – Rupert’s Land and North America
12. **APPENDIX 9-4A to 9-4E** *The Royal Proclamation of 1763*
13. **APPENDIX 9-4F** *Royal Proclamation of 1763* – Student Questions
14. **APPENDIX 9-7A to 9-7C** The Peoples’ Sacred Gifts
15. **APPENDIX 9-8A to 9-8F** The Formation of Canada and Events Leading Up to the Numbered Treaties

16. APPENDIX 9-8G	The Formation of Canada and Events Leading Up to the Numbered Treaties – Student Questions
17. APPENDIX 9-14B and 9-14C	Treaty Facts and Misconceptions – Teacher Answer Key
18. APPENDIX 10-4A to 10-4D	Canada’s Nation-Building Strategy and Western Settlement
19. APPENDIX 10-5A and 10-5B	Video – <i>A Solemn Undertaking: The Five Treaties in Saskatchewan</i> – Student Questions
20. APPENDIX 10-6A to 10-6G	Role of Interpreters in Treaty Negotiations
21. APPENDIX 10-7A and 10-7B	The Role of First Nations Women in Treaty Negotiations
22. APPENDIX 10-17B	Chart A – First Nations Expectations and Benefits from Treaty – Sample Answer Key
23. APPENDIX 10-18B	Chart B – The Canadian Government’s Expectations and Benefits from Treaty – Sample Answer Key
24. APPENDIX 11-4A to 11-4G	The <i>Indian Act</i>
25. APPENDIX 11-4J	Chart – Treaty Provisions, Government Policies and Assimilation Initiatives
26. APPENDIX 11-4K	Answer Key – Chart – Treaty Provisions, Government Policies and Assimilation Initiatives

First Nations and British (Western) Historical Worldviews

All appendices dealing with First Nations and British (Western) Historical Worldviews will be required for Topic One. Locate these appendices in the *Worldview Appendices* section.

Appendices for Grade Twelve

1. APPENDIX 12-1 Frequently Asked Questions
2. APPENDIX 12-2A to 12-2D 1982 Constitution of Canada
3. APPENDIX 12-2E and 12-2F 1982 Constitution of Canada – Student Questions
4. APPENDIX 12-3A to 12-3D Treaties Are Meant to Last Forever
5. APPENDIX 12-4 Statements by First Nations and the Crown Regarding the Treaty Relationship
6. APPENDIX 12-5 The Facts: What is the Indian Claims Commission?
7. APPENDIX 12-6 The Facts: What are Indian Land Claims?
8. APPENDIX 12-7 Why is There an Outstanding Treaty Land Entitlement in Saskatchewan?
9. APPENDIX 12-8 The Facts: What is a Treaty Land Entitlement Claim?
10. APPENDIX 12-9 The Facts: What is a Surrender Claim?
11. APPENDIX 12-10 First Nations Lands Claims – Student Questions
12. APPENDIX 12-11 Video – *Prophecy, Milestones and Challenges* – Student Questions
13. APPENDIX 12-12 The Office of the Treaty Commissioner
14. APPENDIX 12-13 Aboriginal Self-Government – INAC
15. APPENDIX 12-14A to 12-14D First Nations Self-Government
16. APPENDIX 12-15A to 12-15C First Nations and Canada’s Views on Self-Government – Student Questions
17. APPENDIX 12-15D and 12-15E First Nations and Canada’s Views on Self-Government – Teacher Answer Key
18. APPENDIX 12-16A and 12-16B First Woman First Nation Chief Alphonsine Lafond

19. APPENDIX 12-17A to 12-17C	Women in Leadership – Ocean Man First Nation First in Many Ways
20. APPENDIX 12-18A	Treaties as a Bridge to the Future – Executive Summary
21. APPENDIX 12-18B and 12-18C	Treaties as a Bridge to the Future – Executive Summary – Student Questions
22. APPENDIX 12-19A to 12-19E	Reconciliation and Renewal
23. APPENDIX 12-20	Contemporary Issue Analysis

APPENDIX 12-1

Frequently Asked Questions

Locate this handout in the *Resources for Units* section.

APPENDIX 12-2A

1982 Constitution of Canada

(Adapted with permission from the University Extension Press, University of Saskatchewan. Brizinski, P., *Knots in a String*, 1993, pp. 307-309)

The British Parliament passed *The British North America Act* in 1867. This act contained the rules under which Canada would operate. *The British North America Act* saw the transfer of the responsibility for First Nations people, including the protection of Aboriginal rights, from the British to the Canadian federal government. Under the leadership of Prime Minister Pierre Trudeau in 1970, the Canadian Government decided a new Constitution was required. The new Constitution would be patriated because Canada no longer needed to be ruled by a British law. Human rights were a high priority internationally and Canada did not have protection for human rights in its Constitution. Therefore, Trudeau wanted to include a Charter of Rights and Freedoms that would protect the individual rights of Canadian citizens.

Trudeau began discussions with the federal and provincial governments. The purpose of the discussions was to determine what should be kept from *The British North America Act* and what needed to be changed. First Nations people were concerned that their trust relationship with the Federal Government, which protected their “Indian status,” would be lost. “That relationship was originally with the British nation, and Natives were afraid the Canadians would no longer honor it. They also wanted Aboriginal rights put into the Charter, for otherwise the individual rights in the Charter would override Aboriginal rights” (p. 307).

In the late 1970s, Trudeau met with the provinces to garner their consent for the changes he wanted to make. First Nations people did not play a major role in these discussions. The provinces and the federal government were involved in their own political battles. First Nations people lobbied the federal, provincial and British Parliament. They managed to gain the support from some British politicians to resist patriation until First Nations demands were met. They also lobbied for an active role in the constitutional talks but never got it. The National Indian Brotherhood (now the Assembly of First Nations) became suspicious of the federal and provincial governments.

The federal government was prepared initially to give at least partial protection to the rights of Native people, but most of the provinces opposed including aboriginal rights or human rights in the Constitution. On human rights, the opposing provinces were afraid they would lose legislative jurisdiction to the courts, as the Charter could be used to override provincial legislation. With regard to Aboriginal rights, the opposing provinces did not want to compound the situation by allowing Native people to have rights, as yet undefined, that could also take away provincial powers (p. 307).

APPENDIX 12-2B

Trudeau threatened to patriate the Constitution without the consent of the provinces, until the Supreme Court told him that should not be done. In 1981, a compromise accord was reached between Ottawa and all of the provinces except Quebec (which did not agree to sign the Constitution until June 1987). At Alberta's request, Aboriginal rights were left out of the accord, and at Saskatchewan's request women's rights were omitted. After the accord was announced, Aboriginal groups, women's groups, and the federal NDP caucus launched an intensive campaign that succeeded in getting both back into the Constitution...The amendment regarding Aboriginal rights was used as a political football, bouncing largely outside the reach of Native players. Section 25 was the original clause concerning Aboriginal rights, and it appears in the Charter. Sections 35 and 37 were appended to the Charter at the insistence of Aboriginal leadership, but they represented a compromise between the federal and provincial governments, and differed from what Native people wanted, such as powers to veto any constitutional changes that would violate their rights (p. 308).

The three sections of the 1982 Constitution that directly address Aboriginal rights:

Section 25: The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any Aboriginal, treaty or other rights and freedoms that pertain to the Aboriginal peoples of Canada including;

- a) any rights or freedoms that have been recognized by the *Royal Proclamation* of October 7, 1763; and
- b) any rights or freedoms that may be acquired by the Aboriginal peoples of Canada by way of land claims settlement.

Section 35:

- (1) The existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed.
- (2) In this Act, "Aboriginal peoples of Canada" include the Indian, Inuit, and Metis peoples of Canada.

APPENDIX 12-2C

Section 37:

- (1) A constitutional conference composed of the Prime Minister of Canada and the first ministers of the provinces shall be convened by the Prime Minister of Canada within one year after this Part comes into force.
- (2) The conference convened under subsection (1) shall have included in its agenda an item respecting constitutional matters that directly affect the Aboriginal people of Canada, including the identification and definition of the rights of those peoples to be included in the Constitution of Canada, and the Prime Minister of Canada shall invite representatives of those peoples to participate in the discussions on that item.
- (3) The Prime Minister of Canada shall invite elected representatives of the governments of the Yukon Territory and the Northwest Territories to participate in the discussions on any item on the agenda of the conference convened under subsection (1) that, in the opinion of the Prime Minister, directly affects the Yukon Territory and the Northwest Territories.

There are several unresolved issues in determining how these sections are interpreted. For example, unresolved issues around Section 35 are:

1. The reference to “existing” rights was added at the insistence of the provinces... It has never been clear just what the terms means. It could refer to rights that existed in law at the time of the accord, or specifically those recognized by law. Or, as argued by many Aboriginal leaders, it could mean all the rights which exist for Native people including rights that existed before British law was imposed.
2. The term “Aboriginal Rights” is itself uncertain and undefined. Subsequent constitutional amendments and discussions have been aimed at defining rights. In 1983, a further subsection was added to Section 35 stating that treaty rights include those which have, or may in future be, acquired through land claims. A fourth subsection also added in 1983 stated that these rights apply equally to male and female persons.
3. Definitions are not yet provided for the three groups included in the section. usages are unclear. Non-status Indian may be included under the category of “Indian” or they may be omitted from constitutional protection entirely.

In spite of these problems, the entrenchment of rights in the Constitution opened a new era of political involvement for Native people. At last,

APPENDIX 12-2D

Aboriginal rights were given protection under the law from arbitrary imposition and removal by the state. The new Constitution allowed Native people to play a more active part in defending their rights (pp. 307 and 308).

Section 35.1 states that before any amendment is made to a constitutional provision concerning Aboriginal people, the federal and provincial governments must convene a constitutional conference that includes representatives of the Aboriginal peoples of Canada.

Since the 1982 Constitution of Canada was passed, there have been a number of legal cases that went before Supreme Court of Canada regarding the interpretation of “Aboriginal rights” and “existing” Aboriginal and treaty rights as stated in the Constitution Act of 1982. In *R. v Sparrow* the Supreme Court of Canada in 1990 held that:

... Section 35 (1) recognizes aboriginal rights as the *living heritage* of Aboriginal peoples rather than as strictly historical rights. This approach endeavours to pay due regard to history without being in thrall to it. It anchors itself in the contemporary world and takes as much account of current conditions as it does of past circumstances (Royal Commission on Aboriginal Peoples, Volume Two, Part One, 1996, p. 202).

According to this interpretation by the Supreme Court, “existing Aboriginal rights” “must be interpreted flexibly to permit rights to evolve and adapt over time (p. 202). A number of these court cases are discussed in the *Report of the Royal Commission on Aboriginal Peoples, Volume Two*, 1996, pp. 199-240. The report can be obtained from www.ainc-inac.gc.ca

The following definitions are taken from Native Studies 30, Saskatchewan Education, 1997:

Aboriginal rights: Those rights which Aboriginal peoples have because of their status as Aboriginal people in their own land (p. 113).

Treaty rights: Rights which are provided for in treaties made between First Nations and the British Crown or Government of Canada (p. 114).

APPENDIX 12-2E

1982 Constitution of Canada – Student Questions

1. How were Aboriginal rights affected by *The British North America Act* in 1867?
2. Why were First Nations people concerned when Prime Minister Trudeau began discussions with the federal and provincial governments regarding *The British North America Act*?
3. Why did the National Indian Brotherhood become suspicious of the federal and provincial governments?
4. What are aboriginal rights?
5. What are treaty rights?
6. Why did most provinces refuse to include aboriginal rights in the Constitution?
7. What groups launched an intensive campaign and what did they succeed in getting into the Constitution?

APPENDIX 12-2F

8. What three sections of the Constitution directly address aboriginal and treaty rights?

9. What are some of the unresolved issues in determining how these sections are to be interpreted?

10. What importance does Section 35 (1) have for Aboriginal peoples?

11. How did the Supreme Court of Canada recognize Aboriginal rights?

12. Explain how the entrenchment of Aboriginal and treaty rights in the Constitution open a new era concerning Aboriginal people.

APPENDIX 12-3A

Treaties Are Meant to Last Forever

(Unless otherwise stated, the following information has been taken and adapted from *Statement of Treaty Issues: Treaties as a Bridge to the Future*, Office of the Treaty Commissioner, 1998)

We were told that these treaties were to last forever. The government and the government officials, the Commissioner, told us that, as long as the grass grows, and the sun rises from the east and sets in the west, and the river flows, these treaties will last...

Treaty 6 Elder Alma Kywayhat (Cardinal and Hildebrandt, 2000, p. 20)

What I trust and hope we will do is not for today or tomorrow only; what I will promise and what I believe and hope you will take is to last as long as that sun shines and yonder river flows.

Commissioner Alexander Morris opening the Treaty Six negotiations at Fort Carlton, August 19, 1876 (Morris, 1991, p. 202)

Between 1874 and 1906, five Numbered Treaties affecting the territory of what is now the province of Saskatchewan were concluded between representatives of the Cree, Sauteaux, Nakoda and Dene Nations, and the new Dominion of Canada acting on behalf of the Crown. The boundaries of Treaties Four, Five, Six, Eight and Ten correspond roughly with the traditional territories of these First Nations and extend beyond the boundaries of the present-day province. A portion of the Treaty Two area extends into the Southeast corner of the province, but there are no Treaty Two First Nations in Saskatchewan.

On many occasions during the treaty negotiations, Treaty Commissioners and Chiefs agreed that the treaties would be honoured “as long as the sun shines, the grass grows, and the rivers flow.” Treaties established a relationship between First Nations people and all Canadians which continues to this day.

Today, 125 years later, the biggest obstacle for many people (some of whom won't let the facts get in the way of their opinions) is that these treaties, these binding promises in writing were to run forever...not just until the 'guys who signed them died'. This was and is a forever plan. If the perpetual nature of treaties bothers you, then think of this: go ahead and cancel the treaty deal and put a stop-payment on the cheques. But, if what's fair for one side is fair for the other, then the Indians get the land back, the same land your house is on. If you can accept that these treaties were designed to last for all time and to bind each successive generation, you're halfway to understanding things. (Gormley, John, “Get it Through Your Head – Treaties Are Forever.” *Saskatoon Star Phoenix*, August 24, 2001, p. A2).

APPENDIX 12-3B

Nearly all of the current questions about the meaning of the historic treaties between the Government of Canada and First Nations and their place in contemporary times are linked to the issue of treaty interpretation. The interpretation of treaties differs significantly between the Government of Canada and First Nations. These differences are evident in the definition and scope of treaty fishing, hunting, and trapping rights, education, health services, delivery of justice services, exemption from taxation and mandatory military service, eligibility for treaty annuities and the portability of treaty rights. To fully comprehend current disagreements about treaty rights, the various perspectives of the parties to the treaties need to be considered. The treaty parties' perspectives on the treaty relationship, the land provisions, justice, annuities and hunting rights are highlighted below.

The Meaning and Significance of Treaties – First Nations Perspective

For Treaty First Nations in Saskatchewan, the historical basis of the rights of the newcomers arise from treaties made with First Nations. The terms of those treaties define the mutual rights and responsibilities of both parties, and establish a political relationship between the First Nations and the Crown. From the perspective of Treaty First Nations, the rights of the European newcomers in what is now the province of Saskatchewan – such as rights to the use of lands and resources – stem not from the “doctrine of discovery” or other European legal precepts, but rather from the treaties and the treaty relationship.

Treaty First Nations view treaties as more than agreements between governments: they are nation-to-nation agreements between the Crown and the Cree, Assiniboine, Saulteaux and Dene in present-day Saskatchewan. The status of these agreements is reflected in the diplomatic traditions practised at the time of treaty-making, through the use of sacred songs and ceremonies, the sacred pipe, drums and sweetgrass. Treaties have a spiritual foundation. Through ceremonies, symbols and songs, Treaty First Nations made a solemn commitment to uphold the terms of the treaty for “as long as the sun shines, the grass grows and the rivers flow.”

The Meaning and Significance of Treaties – The Crown’s Perspective

The earliest treaties in North America between the imperial powers and First Peoples related to trade and commerce, law, peace and military alliance. For example, the Two Row Wampum of the Iroquois recorded a treaty between the Mohawks and the Dutch colonists in 1613, in which the Mohawks agreed to peace, friendship, respect and non-interference. New France established economic and military alliances with the Innu, Algonquin and Huron on which to build a fur trade that would benefit all parties. Only in the latter period of the French regime, when the fur trade moved further west, did European states consider the large-scale settlement of what is now Canada.

It was during the period of British expansionism, as evidenced by the provisions of the *Royal Proclamation of 1763*, that settlement and access to lands and resources for

APPENDIX 12-3C

newcomers became a prime subject for treaty negotiations. As settlement moved ever westward, through Ontario to the prairie region, the policy of the Crown was to negotiate treaties as land was required for settlement. The numbered treaties, from the Crown's perspective, were to obtain from First Nations a "surrender" of large tracts of land and to "establish friendly relations" with the Indians in return for promises of aid in respect of education, farming, hunting, medicine, annual cash payments and other matters.

Justice

Treaty First Nations strongly believe that during the treaty negotiations, they did not relinquish their authority or responsibility to govern their people in the area of justice. The Treaty First Nations undertook to "maintain peace and good order" and "to aid and assist the officers of Her Majesty in bringing to justice and punishment any Indian offending against the stipulations of this treaty, or infringing the laws in force in the country." First Nations understood that if they could not resolve the situation through a Circle Talk, the Chiefs gave permission to the officers of Her Majesty to intervene in the administration of justice and punishment of an Indian.

From the perspective of the federal government, jurisdiction for the various subject matters within the field of justice was clearly contemplated in the numbered treaties as falling within the jurisdiction of the Crown. According to the written text of the treaties, Treaty First Nations agreed to solemnly and "strictly observe [the] treaty and also to conduct and behave themselves as good and loyal subjects of Her Majesty the Queen." They agreed to "assist the officers of Her Majesty in bringing to justice" any Indian offending against treaty stipulations or laws in force in the country, to "in all respects obey and abide by the law," and to maintain peace and good order "between each other, and also between themselves and other tribes of Indians, and between themselves and others of Her Majesty's subjects, whether Indians or whites."

Annuities

Treaty First Nations believe that the provision of annuities to their peoples by the Crown was an economic benefit that was to supplement their livelihood. It is the understanding of the late Cree Elder Gordon Oakes of Treaty 4, whose history was passed to him by Sewepatun, that the Crown was to reconsider the value of the annuity and to adjust it as might be required so as to ensure the payment was appropriate.

Canada views the payment of annuities as the fulfilment of an obligation set out in the specific terms of the treaty text. The text of the treaties identifies specific amounts to be paid and does not suggest that there should be any increase, indexing or review of these amounts.

APPENDIX 12-3D

Hunting and Fishing

The traditional livelihoods of the Treaty First Nations of Saskatchewan were based on hunting, fishing, trapping and gathering. At the time of treaty-making, Treaty First Nations sought assurances that they would be able to continue the traditional ways of living if they so chose. Traditional hunting, fishing, trapping and gathering pursuits were important to Treaty First Nations for economic, social and spiritual reasons.

Treaty First Nations point out that in those areas where it is still possible to engage in such activities, actions by government (for example, the transfer of resources to the provincial government, and the licensing and regulation of hunting, fishing, trapping and gathering) have led to restrictions on the traditional livelihood activities of Treaty First Nations. Government actions typically have taken place without the consultation and consideration which Treaty First Nations see as befitting a proper treaty relationship. Moreover, in the view of Treaty First Nations, priority seems to be given by government to non-traditional activities such as commercial fishing operations, sport hunting and sport fishing.

The Government of Canada is guided by the division of powers between the federal and provincial governments as these affect hunting, fishing, trapping and gathering activities. It looks to the Government of Saskatchewan to address outstanding problems.

Common Ground

Although Treaty First Nations believe that treaties cannot be dissolved or altered, they view treaties as living agreements, to be honoured in their “spirit and intent” and in a contemporary context. Treaty First Nations draw upon family relationships to describe the relationship to the Crown. For them, family relationships by their very nature are enduring, and yet grow and change over time. So, too, would relations between Treaty First Nations and the Crown, requiring adjustments and renewal with each succeeding generation of children.

Although Canada recognized that certain rights were protected in the treaties, for many years it has relied on the *Indian Act* to form the basis of its relations with First Nations. In the last twenty-five years, constitutional amendments, Supreme Court decisions, the *Report of the Royal Commission on Aboriginal Peoples*, and changes in government policy have begun to move Canadians away from this approach. Governments are now open to exploring new options.

APPENDIX 12-4

**Statements by First Nations and the Crown
Regarding the Treaty Relationship**

Treaties formed lasting relationships of mutual respect and were also seen as instruments that facilitated the mutual exchange of benefits and promises for the future. This exchange is described as follows:

Alexander Morris, the Crown's Representative

...What I have to talk about concerns you, your children and their children, who are yet unborn, and you must think well over it, as the Queen has thought well over it. What I want is for you to take the Queen's hand, through mine, and shake hands with her forever... (Morris, 1991, p. 90)

Late Elder Gordon Oakes of Nekanee First Nation

They decided that the treaties would last so long as the sun continues to travel, so long as the rivers would flow, so long as the grass shall grow, that the treaties would last for that period of time and that was the treaty agreement. There are children still not yet born, they too shall live under the treaties... (cited in the Office of the Treaty Commissioner, 1998, p. 68).

Late Elder Norman Sunchild of Thunderchild First Nation

The exchange of benefits and the mutual promises made with each other for friendship and the treating with each other is what you call Treaties today....And what kind of relationship was created as a result of these promises. It was a mutual life-giving relationship and all the promises that the Elders concluded. And then the Elders symbolically, put all these treaty promises under Her Majesty's Crown. It is at that point where it was understood that no person with two legs can change the Treaty... (Office of the Treaty Commissioner, 1998, pp. 67 and 68).

APPENDIX 12-5

The Facts: What is the Indian Claims Commission?

Locate this handout in the *Resources for Units* section.

APPENDIX 12-6

The Facts: What are Indian Land Claims?

Locate this handout in the *Resources for Units* section.

APPENDIX 12-7

Why is There an Outstanding Treaty Land Entitlement in Saskatchewan?

Locate this handout in the *Resources for Units* section.

APPENDIX 12-8

The Facts: What is a Treaty Land Entitlement Claim?

Locate this handout in the *Resources for Units* section.

APPENDIX 12-9

The Facts: What is a Surrender Claim?

Locate this handout in the *Resources for Units* section.

APPENDIX 12-10

First Nations Land Claims – Student Questions

1. What are First Nations land claims?
2. Why are First Nations pursuing land claims now?
3. Why didn't First Nations pursue claims sooner?

Answer: Up until 1951, the Indian Act restricted First Nations from hiring lawyers and bringing claims against the federal government.
4. What land allotments were agreed to in the treaties for First Nations families?
5. Did all First Nations receive the amount of land that they were entitled to? Why or why not?
6. What are Treaty Land Entitlement land claims?
7. What is a surrender claim?
8. Describe the two types of breaches involved in surrender claims.
9. List three illegal acts used to get First Nations to surrender their lands.

APPENDIX 12-11

Video – *Prophecy, Milestones and Challenges* – Student Questions

1. Explain why treaties were made.
2. Describe how the First Nations and the Crown (Canada) sealed the treaty agreements.
3. Describe the Medicine Man's reactions to the treaty negotiations.
4. List the prophecies made for the seven generations.
5. Describe the conflict that land claims have created and the solutions that were reached.
6. Explain what the Treaty Land Entitlement process is.

APPENDIX 12-12

The Office of the Treaty Commissioner

The first Office of the Treaty Commissioner (OTC) was created by the Federation of Saskatchewan Indian Nations (FSIN) and the Government of Canada with a mandate to review treaty land entitlement and education. In May of 1990 the Office presented a report to the parties on treaty land entitlement. This report provided the foundation for negotiations between the FSIN, Canada and Saskatchewan, which resulted in the Saskatchewan Treaty Land Entitlement Framework Agreement and treaty land entitlements agreements for twenty-eight First Nations in Saskatchewan. The mandate of the Office of the Treaty Commissioner expired in March 1996.

On October 31, 1996 the Chief of the Federation of Saskatchewan Indian Nations and the Minister of Indian Affairs and Northern Development (Canada) signed a memorandum of Agreement which recreated the Office of the Treaty Commissioner.

The mandate of the Office of the Treaty Commissioner focuses on the nature of the treaty relationship, as well as specific treaty issues such as: education, child welfare, health, shelter, justice, treaty annuities, hunting, fishing, trapping, gathering, lands and resources.

Treaty issues are discussed at the Exploratory Treaty Table, where the FSIN and the Government of Canada have highlighted a number of important objectives for the discussions. The purpose is to build a forward looking relationship that began with the negotiation of treaties in Saskatchewan, to reach a better understanding of each other's views on treaties and to explore the requirements and implications of treaty implementation. The Government of Saskatchewan sits as an observer at the exploratory treaty discussions out of respect for the special treaty relationship between First Nations and Canada.

APPENDIX 12-13

Aboriginal Self-Government – INAC

Locate this handout in the *Resources for Units* section.

APPENDIX 12-14A

First Nations Self-Government

(Adapted from the *Statement of Treaty Issues: Treaties as a Bridge to the Future*, Office of the Treaty Commissioner, 1998)

The Foundation of First Nations Governance

North America has been home to hundreds of distinct First Nations for centuries. They differed greatly in their political organizations, economic and social systems, and environments. First Nations communities ranged from large populated centres to smaller communities of farmers, hunters and fishermen. Some communities were dispersed and autonomous while other First Nations were organized into vast confederacies.

First Nations societies were organized according to their own internal laws, languages, customs, ceremonies and traditions. Elders say that the process of preserving and transferring their traditional laws and procedures, through oral history and oral traditions, is a solemn obligation and a serious commitment because the laws given by the Creator are contained within First Nations oral history.

First Nations belief systems contain a number of sacred ceremonies, practices and customs that show respect for the relationship between the Creator and the individual. The oneness of the First Nations citizen with the Creator is extended to the spiritual, social and political institutions of their nations. From the First Nations perspective, this connectedness with the Creator is the foundation of their societies and forms the basis of their inherent right to govern themselves and their communities.

First Nations believe principles of good relations were amongst the Creator's first gifts. In Cree these concepts include: *askiy pimācihowin* – making a living off the land; *wāhkōhtowin* – laws governing all relations; *miyo-wīcēhtowin* – laws concerning good relations; and *wītaskēwin* – living together on the land in harmony. Although these are Cree concepts, other First Nations have similar concepts. These concepts and principles guided relations between families, communities, other First Nations, and beyond that to relations with the European newcomers.

First Nations Governance and Treaty-Making

First Nations entered into treaties with the Crown to secure a positive future for their children and their children's children. At the time of treaty-making, First Nations were aware that changes were coming.

APPENDIX 12-14B

They entered into treaties to ensure that future generations would continue to govern themselves according to the comprehensive body of laws given to them by the Creator; to make a living providing for both the material and spiritual needs of themselves and their families; and to live in brotherhood and peace with their neighbours. These three objectives guided First Nations at the time of treaty-making. They believed that the relationship created through the treaties would lead to a better future for both parties.

When the treaties were concluded, Treaty First Nations understood that there were certain areas of traditional authority that the Chiefs and Headmen retained. Responsibility for children and for the well-being of families was vested in Chiefs and Headmen and retained by First Nations. Similarly, Treaty First Nations retained responsibility for the education of their own people in all areas except those where the newcomers could contribute special skills and knowledge. Treaty First Nations expected to retain responsibility for the transmission to future generations of their forms of social and cultural organization, their spiritual beliefs, and their skills and knowledge related to hunting, fishing, trapping and gathering, among other matters.

First Nations also expected to retain both the authority and the capacity to govern their own people according to their laws and their systems of justice as this was a responsibility inherent to First Nations societies. They would respect the laws of the Crown and, in return, the Crown would respect the authority of First Nations in matters of governance over their own lands and people.

First Nations saw the treaty arrangement as forming a relationship in which the two parties would live together as brothers, side by side. From their perspective, the treaties were made in an atmosphere of mutual respect, and the parties made solemn commitments to live in peace and to help one another. The treaties began a relationship wherein several principles would be honoured and both parties would benefit and would be directly involved in decision-making, and consultation would occur regularly to ensure that the relationship would remain strong. First Nations expected the treaty parties to come together regularly to discuss matters of mutual concern. While circumstances and issues might change, the basic commitment to respect and to help one another was expected to endure as long as the sun shines and the rivers flow.

First Nations Governance Following Treaty-Making

Before Confederation in 1867, the colonial government developed policies that guided its relations with First Nations in Upper and Lower Canada.

APPENDIX 12-14C

After the conclusion of the Numbered Treaties, the Federal Government relied on the existing Indian Department with all its pre-existing policies to deal with First Nations. These policies evolved and extended west to First Nations in the Treaty 4, 5, 6, 8 and 10 territories.

After Confederation, “Indian policies” specifically dealing with protection, civilization and assimilation were consolidated under the *Indian Act* in 1876. Assimilation policies and procedures were designed to replace traditional First Nations governments and way of life with western lifestyles, governments and economies. In 1876 and 1880, a new elective system of government was introduced in the west to replace traditional forms of First Nations government. The Band Council system of government was introduced and rules and regulations on membership, elections, leadership and Band Council responsibilities were intended to replace traditional political activity. After 1883, federally funded industrial and residential schools were introduced in Saskatchewan. Between 1895 and 1914, new restrictions in the *Indian Act* prohibited First Nations spiritual expression by banning or regulating ceremonies, dance, singing and dressing in ceremonial regalia. After 1885, a pass system was introduced. The pass system restricted the mobility of First Nations and obstructed their ability to participate in ceremonies outside the reserve and to congregate with First Nations from other Bands.

Despite the problems encountered during the post-treaty era, First Nation leaders continued to advocate for treaty implementation. While many First Nations members suffered gravely from the effects of the assimilation policies, many continued to maintain ties to their traditional way of life. The political leadership also evolved and survived along with the spiritual, cultural and social systems inherent within First Nations communities. Today, First Nations in Saskatchewan, in partnership with the Governments of Canada and Saskatchewan, have begun the process of rebuilding First Nations governments based on the treaty relationship.

First Nations Governance Today

The primary level of government for First Nations is at the community level. “Indian Bands” and “Band Councils” are legal entities created by the *Indian Act*; they are responsible for providing services to First Nations people at the community level. They administer programs and services in the areas of education, child and family services, culture and recreation, health care, housing, economic development, and community infrastructure, including water, sewer and roads. All programs and services are administered by First Nations under the legislative authority of federal government departments rather than the legislative authority of First Nations.

APPENDIX 12-14D

First Nations in Saskatchewan also have a long-standing tradition of working together for the benefit of all communities. Many First Nations are organized regionally in Tribal Councils and as members of the Federation of Saskatchewan Indian Nations. Through unity and co-operation, First Nations in Saskatchewan have been successful in establishing and operating educational, cultural and economic institutions. The Saskatchewan Indian Federated College, the Saskatchewan Indian Cultural Centre, Saskatchewan Indian Institute of Technologies, the Saskatchewan Indian Gaming Authority and the First Nations Bank of Canada represent a few examples of the great successes of First Nations acting together.

First Nations continue to move toward a revitalization of traditional values and practices and their reintegration into institutions of government. They acknowledge a need to formalize relations with other levels of government. As governments, Canada and Saskatchewan both have authority through the Constitution of Canada over people and territory. First Nations believe it is their inherent right to exercise jurisdiction in many areas where Canada and Saskatchewan now exercise authority, such as education, child welfare, justice and policing, to name a few.

Canada and Saskatchewan agree and have established processes with the Federation of Saskatchewan Indian Nations to facilitate the implementation of First Nations governance in Saskatchewan. The discussions and negotiations are intended to work toward a new relationship that:

- is consistent with and builds upon the treaty relationship;
- is consistent with the implementation of the inherent right of self-government;
- recognizes First Nations jurisdiction and authority and their relationship to the jurisdiction and authority of other parties; and
- provides for effective and efficient governance, exercise of jurisdiction and program delivery to First Nations citizens.

The importance of First Nations people and governments to the future of Saskatchewan underscores the need to fulfill the vision of the historic treaties – where First Nations people and other people stand side by side, sharing resources and responsibilities, and working toward the goal of mutual well-being.

APPENDIX 12-15A

**First Nations and Canada's Views on Self-Government –
Student Questions**

1. How long were First Nations governing themselves prior to European contact?
2. What does the inherent right to self-government mean for First Nations?
3. What is the foundation of First Nations societies?
4. According to Aboriginal leaders, what is their rightful place in Canadian federation?
5. List the three objectives that guided First Nations at the time of treaty-making.
6. Describe the First Nations understanding of the partnership that was created by both parties at the time of treaty.
7. What areas of traditional authority did First Nations leaders understand they retained after the treaties were concluded?

APPENDIX 12-15B

8. Does the Government of Canada recognize that First Nations people have the right to govern themselves?

9. Under the Government of Canada's approach, what areas will be included in negotiations with First nations people?

10. How did colonial policies developed and implemented by the Canadian Government affect First Nations governance.

11. Describe the primary level of government for First Nations.

12. Describe how the long-standing tradition of working together has benefited all First Nations communities in Saskatchewan.

13. What do First Nations recognize they need to do in order to achieve future development in the area of self-governance?

14. Compare and contrast Canada's principles of self-government and the new relationship established by Canada, Saskatchewan and the Federation of Saskatchewan Indian Nations.

APPENDIX 12-15C

15. What will the re-establishment of First Nations self-government enable First Nations to do?

16. In your own words, explain how First Nations self-government should work in today's society.

APPENDIX 12-15D

**First Nations and Canada's Views on Self-Government –
Teacher Answer Key**

1. How long were First Nations governing themselves prior to European contact?

For thousands of years or for centuries.

2. What does the inherent right to self-government mean for First Nations?

First Nations can trace their systems of government back to the beginnings of oral history. They see their powers of government as essential to their existence. The right to govern themselves has always belonged to them.

3. What is the foundation of First Nations societies?

Their connectedness with the Creator which is extended to their spiritual, social and political institutions of their Nations.

4. According to Aboriginal leaders, what is their rightful place in Canadian federation?

They want recognition of the right to govern themselves and develop partnerships with the federal and provincial governments.

5. List the three objectives that guided First Nations at the time of treaty-making.

To govern themselves according to the comprehensive body of laws given to them by the Creator; to make a living, providing for the material and spiritual needs of themselves and their families; and to live in brotherhood and peace with their neighbours.

6. Describe the First Nations understanding of the partnership that was created by both parties at the time of treaty.

First Nations saw the treaty arrangement as forming a kinship relationship made in an atmosphere of mutual respect and making solemn commitments to live in peace and to help one another.

7. What areas of traditional authority did First Nations leaders understand they retained after the treaties were concluded?

The authority and capacity to govern their own people according to their laws and systems of justice; responsibility for children and for the well-being of their families; and responsibility for educating their people except those skills and knowledge contributed by the Europeans.

8. Does the Government of Canada recognize that First Nations people have the right to govern themselves?

The Government of Canada believes that First Nations people have the right to govern themselves and decide on matters that affect their communities.

APPENDIX 12-15E

9. Under the Government of Canada's approach, what areas will be included in negotiations with First Nations people?

The areas include education, language and culture, police services, health care and social services, housing, property rights, the enforcement of Aboriginal laws and adoptions and child welfare.

10. How did colonial policies developed and implemented by the Canadian Government affect First Nations governance?

Policies aimed at assimilating First Nations people into non-First Nations society were passed and weakened First Nations governments by imposing the social and political ways of non-First Nations society.

11. Describe the primary level of government for First Nations at the community level.

Indian Bands or Councils are legal entities created by the *Indian Act* and are responsible for administering and providing services to their respective memberships. These services are under the legislative authority of the federal government rather than First Nations governments.

12. Describe how the long-standing tradition of working together has benefited all First Nations communities in Saskatchewan.

First Nations are organized locally in Tribal Councils and regionally as members of the Federation of Saskatchewan Indian Nations and have established and are operating educational, cultural and economic institutions.

13. What do First Nations recognize they need to do in order to achieve future development in the area of self-governance?

They need to formalize relations with other levels of government to gain authority over education, child welfare, justice and policing to name a few.

14. Compare and contrast Canada's principles of self-government and the new relationship established by Canada, Saskatchewan and the Federation of Saskatchewan Indian Nations.

15. What will the re-establishment of First Nations self-government enable First Nations to do?

It will enable First Nations to regain control of their own destinies and operate as full partners in Canadian federation.

16. In your own words, explain how First Nations self-government should work in today's society.

APPENDIX 12-16A

First Woman First Nation Chief Alphonsine Lafond

(Adapted from <http://www.sicc.sk.ca>)

Alphonsine (Alpha) Lafond was a Treaty 6 Cree and was born on the Muskeg Lake Cree Nation on March 7, 1926. She was the daughter of Bernard Venne and Georgina Greyeyes. She was raised at Muskeg Lake and lived there throughout her life. Alphonsine attended St. Michael's Indian Residential School in Duck Lake from 1933 to 1942 where she made many life-long friendships. Alphonsine married Albert Lafond in 1953; they were blessed with six children. She also raised her granddaughter Kalia Marie Lafond.

Alphonsine remembered as a young child of ten, travelling to Fort Carlton by wagon with her parents, to celebrate the 50th anniversary of Treaty 6. She was raised with strong values such as respect, honesty, discipline and kindness. The combination of her family and residential school developed a strong character and dedication to work for her people.

She dedicated her life to service of over 28 years in her community, and to First Nations of Saskatchewan at the Tribal Council level. She was a prominent leader in First Nations circles in Saskatchewan since 1958 when she was elected to band council.

In 1960, she was elected as the first Indian woman Chief in the Province. She was also the Tribal Representative for the Shellbrook Agency. Her involvement in the community was a continuation of a long family tradition.

She was a fluent Cree speaker and had often served as an interpreter. She was appointed the first Indian woman Justice of the Peace in 1975. She was especially involved in education, sports and recreation in her community.

Alphonsine was honoured as Mother of the Year in 1986 by the Saskatchewan Indian Woman's Association. She was awarded the Saskatchewan Order of Merit in 1988. She was also a recipient of the Order of Canada in 1992.

Alphonsine was a Senator in the Federation of Saskatchewan Indian Nations and she served as the Vice-Chair of the FSIN Senate.

Alphonsine's traditional yet pragmatic views about First Nations politics were heard often at the Senate and on the boards and commissions on which she served. She believed that "We must never allow governments to interpret our sacred treaties, but must rely on the Elders oral history and their interpretations."

APPENDIX 12-16B

To the young people, Alphonsine's message was a clear and consistent one, "Stay in school and pursue a career. Have faith and trust in God the Creator to help you overcome all the trials and tribulations as you go along in life's journey."

Alphonsine's personality and contribution were best summed up by her very dear friend, the late Jean Goodwill: "Alphonsine played a major leadership role in the Indian community without fanfare. She never put herself on a pedestal but accomplished more by being an example and raising a good family and giving all she could for her people."

Alphonsine (Alpha) Lafond passed away on August 17, 2000.

APPENDIX 12-17A

Women in Leadership – Ocean Man First Nation First In Many Ways

(Adapted from an *Eagle Feather News* article by Tracy Pascal)

Ocean Man First Nation is an hour and a half drive from Regina, Saskatchewan. It is situated in Southeastern Saskatchewan. When one drives into the community, a small group of houses and a band office, which is a beautiful blue building with many large smiling windows, are the first things one sees.

Past the band office lies the powwow arbour which is a large circular structure, and the hills surrounding it are so close they appear to be embracing it.

The powwow arbour, the band office, a medical clinic (in the band office), a band hall and the houses are only a few accomplishments made by this community since it was re-established in 1987, after separating from White Bear First Nation.

The land that was claimed by Ocean Man First Nation and the progress they have made could not be enjoyed today by the 330 band members without the determination of one woman, Chief Laura BigEagle.

BigEagle, 72, has been the Chief of Ocean Man for almost ten years. Before that, she was head of a negotiating team that turned the wheels to re-establish Ocean Man. Inspired by stories of past displacement, abuse and broken promises, Laura and her team of negotiators reclaimed land their ancestors had lost in 1901.

BigEagle adds, "I've heard these stories night after night, and night after night, they (her family) used to visit each other and that's all they ever talked about was being moved, and that they were well off here and how they lost everything there."

Chief BigEagle and her council members, past and present, can be proud of the progress they have made in the ten years they have been re-established.

Ocean Man's chief and council also are a part of many "firsts." They were the first to purchase their mineral rights and the first to write their own constitution.

In 1997, BigEagle and her present council became the first and only all female chief and council, out of 73 First Nations bands in the province. The council members are

APPENDIX 12-17B

beginning their fourth year together (second term) and include: Marion Standingready, education; Gloria Shepherd, housing; Christine Crealey, health; and Lillian BigEagle, accounting.

To understand the progress made by Ocean Man First Nation, one must understand where they came from.

In 1874, Ocean Man signed Treaty Four and they established themselves on 23,680 acres of land that stretched south to the United States border. The band was self-sufficient in farming and raised cattle and horses.

Pressure came from the Department of Indian Affairs for Ocean Man to sell the land. Ocean Man refused, but in 1901, the government and the RCMP made them move to White Bear First Nation. BigEagle's father was two years old when they made the trip and they could only take what they could carry. "They were told that they would replace their plows; their cattle and horses, their machinery, their houses and the stables that they built. When they got there, there was nothing for them." Along the way, many people died.

During the late 1980s, BigEagle began the process to get her ancestors' land back, but it wasn't easy. She was a teaching assistant for the White Bear Kindergarten School, a position she held for 19 years. She looked after 42 foster children in her lifetime. She was also a wife, a mother, and looked after their farm.

The countless hours spent researching, travelling, and finding supporters was done on BigEagle's and the negotiating team's own time. Most of the expenses were covered by BigEagle.

Her lawyer requested a retainer and she adds, "He had to have so much money down, so I went home and I got my husband to loan us the money. He sold some cattle, so I put down \$1000." BigEagle may have had to give up a few head of cattle, but one thing she would not give up was her determination.

BigEagle began petitioning White Bear members to support the idea that Ocean Man could separate and she would need over 400 signatures. "All I told them was, all I need is your help, you don't have to go if you don't want to. But since we are all band members it has to go through this [petition] and have everybody sign; I got the 50 per cent plus one."

BigEagle sent Indian and Northern Affairs Canada (INAC) a letter with her requests. One was that they receive 23,680 acres of land. On November 6, 1986, Laura received a letter from INAC and they accepted her claim.

APPENDIX 12-17C

Ocean Man received reserve status after a three-year process and received almost 2,560 acres of land. One of the first things they did was establish the pow wow arbour. “We needed somewhere to celebrate our success. Everybody likes it, the way it comes down the hill.”

In 1990, Ocean Man held their first election. “I ran for chief because people asked me. I got in with almost a landslide. You have to be good to the people, you can’t make big promises to them. I never made any big promises; I told them I will do what I can do to the best of my ability.”

BigEagle had to fight for everything she received from INAC. When INAC offered two houses for the next 16 years she told them that it would not be good enough. INAC told Laura it was the best that they could do. “I said you need to sharpen your pencil a little bit more.” She eventually left the INAC office that day with 14 houses. Since then, eight more have been built.

Ocean Man makes money from its ranch, Lost Horse Hills Ranch, and through their constitution. “We wrote in the constitution that everybody leases, even the band members. Regardless if they are off or on the reserve, we recognize all our band members.”

Today, Ocean Man has a band office, medical clinic, band hall, fire-hall, school, day-care, ranch, powwow arbour and an outdoor skating rink.

And this is not the end, As Chief BigEagle looks out one of those large smiling windows, from her second-level office, she says in the future they plan to open a gas station and a nursing home.

Chief Laura BigEagle said, “We are not hurrying into doing something, we are going to be here forever, as long as the sun shines, and rivers flow and the grass grows.”

Note: Laura BigEagle passed away on December 28, 2001.

APPENDIX 12-18A

Treaties as a Bridge to the Future – Executive Summary

Locate this handout in the *Resources for Units* section.

APPENDIX 12-18B

**Treaties as a Bridge to the Future –
Executive Summary – Student Questions**

1. What is the mandate of the Office of the Treaty Commissioner?
2. Who are the two parties to treaty that participate at the Treaty Table?
3. What is meant by the term “Treaty Relationship”?
4. Why have the two parties agreed to discuss treaty issues?
5. What is the common understanding of the treaty relationship between First Nations and the Government of Canada?
6. What are the common understandings of First Nations and the Government of Canada with respect to the purpose of treaty making?
7. Explain the purpose of the Exploratory Treaty Table. Who is involved? Why?

APPENDIX 12-18C

8. What are the eight specific treaty issues addressed at the Treaty Table?

9. Why does the province sit at the Treaty Table as an observer?

10. Who are some of the key people who sit at the Treaty Table and what are their roles?

11. What principles were agreed upon to ensure profitable discussions between First Nations and the Government of Canada? Why are these principles necessary?

12. How will the two parties educate the public about building future relations between Treaty First Nations and other Canadians?

13. What other strategies can you suggest? (Be innovative and creative)

APPENDIX 12-19A

Reconciliation and Renewal

Introduction

In 1991, the Government of Canada established a Royal Commission on Aboriginal Peoples. Between 1991 and 1995 the Commission travelled throughout Canada meeting with Aboriginal people and organizations to hear their views on historical issues and events, as well as contemporary issues including self-government, treaties, and economic, social and cultural issues. The *Report of the Royal Commission on Aboriginal Peoples* was presented to the Government of Canada in 1996. The opening statement in the Report highlights the importance of inclusion:

This Report of the Royal Commission on Aboriginal Peoples concerns government policy with respect to the original historical nations of this country. Those nations are important to Canada, and how Canada relates to them defines in large measure its sense of justice and its image in its own eyes and before the world. We urge governments at all levels to open the door to Aboriginal participation in the life and governance of Canada (Royal Commission on Aboriginal Peoples, Vol. 1, 1996, p. xxiii).

In response to the Report, the Government of Canada developed a new policy framework to guide its interaction with Aboriginal peoples. In *Gathering Strength: Canada's Aboriginal Action Plan*, the government issued a "Statement of Reconciliation", a "Statement of Renewal" and a detailed action plan:

Gathering Strength is an action plan designed to renew the relationship with the Aboriginal people of Canada. This plan builds on the principles of mutual respect, mutual recognition, mutual responsibility and sharing which were identified in the report of the Royal Commission on Aboriginal Peoples. That report has served as a catalyst and an inspiration for the federal government's decision to set a new course in its policies for Aboriginal people.

Gathering Strength looks both to the past and the future. It begins with a *Statement of Reconciliation* that acknowledges the mistakes of the past; moves to a *Statement of Renewal* that expresses a vision of a shared future for Aboriginal and non-Aboriginal people; and outlines four key objectives for action... (Indian and Northern Affairs Canada, 1997, p. 2).

APPENDIX 12-19B

Statement of Reconciliation: Learning from the Past

(Source: *Gathering Strength: Canada's Aboriginal Action Plan*, Indian and Northern Affairs Canada, 1997, pp. 4-5. Reproduced with the permission of the Minister of Public Works and Government Services Canada, 2002.)

As Aboriginal and non-Aboriginal Canadians seek to move forward together in a process of renewal, it is essential that we deal with the legacies of the past affecting the Aboriginal peoples of Canada, including the First Nations, Inuit and Métis. Our purpose is not to rewrite history but, rather, to learn from our past and to find ways to deal with the negative impacts that certain historical decisions continue to have in our society today.

The ancestors of First Nations, Inuit and Métis peoples lived on this continent long before explorers from other continents first came to North America. For thousands of years before this country was founded, they enjoyed their own forms of government. Diverse, vibrant Aboriginal nations had ways of life rooted in fundamental values concerning their relationships to the Creator, the environment, and each other, in the role of Elders as the living memory of their ancestors, and their responsibilities as custodians of the lands, waters and resources of their homelands.

The assistance and spiritual values of the Aboriginal peoples who welcomed the newcomers to this continent too often have been forgotten. The contributions made by all Aboriginal peoples to Canada's development, and the contributions that they continue to make to our society today, have not been properly acknowledged. The Government of Canada today, on behalf of all Canadians, acknowledges those contributions.

Sadly, our history with respect to the treatment of Aboriginal people is not something in which we can take pride. Attitudes of racial and cultural superiority led to a suppression of Aboriginal culture and values. As a country, we are burdened by past actions that resulted in weakening the identity of Aboriginal peoples, suppressing their languages and cultures, and outlawing spiritual practices. We must recognize the impact of these actions on the once self-sustaining nations that were disaggregated, disrupted, limited or even destroyed by the dispossession of traditional territory, by relocation of Aboriginal people, and by some provisions of the Indian Act. We must acknowledge that the result of these actions was the erosion of the political, economic and social systems of Aboriginal people and nations.

Against the backdrop of these historical legacies, it is a remarkable tribute to the strength and endurance of Aboriginal people that they have maintained their historic diversity and identity. The Government of Canada today formally expresses

APPENDIX 12-19C

to all Aboriginal people in Canada our profound regret for past actions of the federal government which have contributed to these difficult pages in the history of our relationship together.

One aspect of our relationship with Aboriginal people over this period that requires particular attention is the Residential School system. This system separated many children from their families and communities and prevented them from speaking their own languages and from learning about their heritage and cultures. In the worst cases, it left legacies of personal pain and distress that continue to reverberate in Aboriginal communities to this day. Tragically, some children were the victims of physical and sexual abuse.

The Government of Canada acknowledges the role it played in the development and administration of these schools. Particularly to those individuals who experienced the tragedy of sexual and physical abuse at residential schools, and who have carried this burden believing that in some way they must be responsible, we wish to emphasize that what you experienced was not your fault and should never have happened. To those of you who suffered this tragedy at residential schools, we are deeply sorry.

In dealing with the legacies of the Residential School system, the Government of Canada proposes to work with First Nations, Inuit and Métis people, the Churches and other interested parties to resolve the longstanding issues that must be addressed. We need to work together on a healing strategy to assist individuals and communities in dealing with the consequences of this sad era of our history.

No attempt at reconciliation with Aboriginal people can be complete without reference to the sad events culminating in the death of Métis leader Louis Riel. These events cannot be undone; however, we can and will continue to look for ways of affirming the contributions of Métis people in Canada and of reflecting Louis Riel's proper place in Canada's history.

Reconciliation is an ongoing process. In renewing our partnership, we must ensure that the mistakes which marked our past relationship are not repeated. The Government of Canada recognizes that policies that sought to assimilate Aboriginal people, women and men, were not the way to build a strong country. We must instead continue to find ways in which Aboriginal people can participate fully in the economic, political, cultural and social life of Canada in a manner which preserves and enhances the collective identities of Aboriginal communities, and allows them to evolve and flourish in the future. Working together to achieve our shared goals will benefit all Canadians, Aboriginal and non-Aboriginal alike.

APPENDIX 12-19D

Statement of Renewal

(Source: *Gathering Strength: Canada's Aboriginal Action Plan*, Indian and Northern Affairs Canada, 1997, pp. 6-7. Reproduced with the permission of the Minister of Public Works and Government Services Canada, 2002.)

The Royal Commission on Aboriginal Peoples concluded that fundamental change is needed in the relationship between Aboriginal and non-Aboriginal people in Canada. The Royal Commission's vision included rebuilding Aboriginal nationhood; supporting effective and accountable Aboriginal governments; establishing government-to-government relationships between Canada and Aboriginal nations; and taking practical steps to improve the living conditions of Aboriginal people. It called for a partnership based on the four principles of mutual respect and recognition, responsibility and sharing.

The Government of Canada agrees with the Commission's conclusion that Aboriginal and non-Aboriginal people must work together, using a non-adversarial approach, to shape a new vision of their relationship and to make that vision a reality. In that spirit, Canada is undertaking to build a renewed partnership with Aboriginal people and governments.

Canada's vision of partnership means celebrating our diversity while sharing common goals. It means developing effective working relationships with Aboriginal organizations and communities. Above all, it means all levels of government, the private sector, and individuals working together with Aboriginal people on practical solutions to address their needs. Our common aim should be to help strengthen Aboriginal communities and economies, and to overcome the obstacles that have slowed progress in the past.

The federal government recognizes, as did the Commission, that meaningful and lasting change will require many years to implement. The renewal of Canada's relationship with Aboriginal people must begin now.

The government has adopted four closely linked objectives that will guide its commitment to Aboriginal people.

We begin with a commitment to **Renewing the Partnerships**. Canada acknowledges errors in its past relationship with Aboriginal people and the need for healing to occur. The Government of Canada will work together with Aboriginal people and organizations, provincial and territorial governments, and other partners to develop solutions for the future.

Moving to new solutions means ensuring that the authority, accountability and responsibility of each of the parties are established. It means recognizing traditional customs, including their role in governance; celebrating Aboriginal languages,

APPENDIX 12-19E

heritage, and culture; assisting to build the capacity of Aboriginal institutions to handle new responsibilities; and working to establish mechanisms to recognize sustainable and accountable Aboriginal governments and institutions.

The government will work with Aboriginal people to help achieve the objective of **Strengthening Aboriginal Governments**, building on treaty relationships where appropriate. This means developing practical arrangements for self-government that are effective, legitimate and accountable; that have the strength to build opportunity and self-reliance; and that can work in a co-ordinated manner with other governments. It also means extending co-management arrangements, negotiating First Nations acquisition of land and resources through claims processes, and taking steps to improve the claims process.

Helping Aboriginal governments and institutions become effective will require financial arrangements that are more stable, predictable, and accountable and that encourage Aboriginal governments to develop their own sources of revenues. To that end, the government will work with Aboriginal partners and with provincial and territorial governments towards to goal of **Developing a New Fiscal Relationship**.

A renewed partnership will provide the base for working together with Aboriginal people in **Supporting Strong Communities, People and Economies**, so that the promise of a brighter future turns into a reality. The federal government is committed to addressing social change for Aboriginal people by focussing on improving health and public safety, investing in people, and strengthening economic development. These initiatives will be developed in partnership with Aboriginal people, their communities and governments. All partners have a role in turning these goals into realities.

APPENDIX 12-20

Contemporary Issue Analysis

Define the issue.	
Explain why the issue is relevant to First Nations people.	
Explain how the situation became an issue for First Nations people. Students can focus upon the development of the issue from its beginnings to its present state.	
Explain how the issue affects First Nations people as well as other non-First Nations.	
Explain what is being done to address the issue.	
Suggest other ways the issue can be addressed.	

**FIRST NATIONS AND BRITISH (WESTERN) HISTORICAL WORLDVIEWS
LIST OF APPENDICES**

1. **WV-1A and WV-1B** Worldview
2. **WV-2A to WV-2C** Kikāwīnawaskiy – Our Mother Earth: Cree
3. **WV-2D** Kikāwīnawaskiy – Our Mother Earth: Cree –
 Student Questions
4. **WV-3A to WV-3D** First Nations Traditional Teachings
 and Beliefs
5. **WV-3E** Traditional Teachings and Beliefs –
 Student Questions
6. **WV-4A and WV4B** First Nations and British (Western) Historical
 Worldviews
7. **WV-4C** First Nations and British (Western) Historical
 Worldviews – Student Questions
8. **WV-4D and WV-4E** First Nations and British (Western) Historical
 Worldviews –
 Teacher Answer Sheet
9. **WV-5A** Cree Historical Worldview
10. **WV-5B-1 and WV-5B-2** Dene Historical Worldview
11. **WV-5C** Saulteaux Historical Worldview
12. **WV-5D-1 to WV-5D-3** Očēti šakōwiŋ Historical Worldview
 (Dakōta/Nakoda/Lakōta)
13. **WV-6A and WV-6B** Legends and Stories: Part of an Oral History
14. **WV-7A to WV-7D** Cross Eye – A Dene Story
15. **WV-7E** Cross Eye Lessons
16. **WV-8A** Characteristics and Protocol of Oral Tradition
17. **WV-8B** Key Concepts of First Nations Oral Tradition
18. **WV-9A and WV-9B** First Nations Oral Tradition
19. **WV-10A to WV-10C** First Nations Plains Cree Historical
 Worldview: Oral Tradition

Worldview

Worldview: A comprehensive view or philosophy of life, the world, and the universe.

Worldview can be described as a philosophy or view of life that shapes how we interact and respond to the world around us. Our own worldview influences, shapes and interprets what we experience and provides us with a sense of vision for the future.

Generally, all worldviews contain a distinct set of values and beliefs, that:

- Establish identity (personally, culturally, spiritually, intellectually, socially and physically).
- Provide a feeling of “rootedness” (i.e. connection to ancestry).
- Instill a sense of belonging to a group (Nation), place (community), and era (past, present and future).

Each First Nations society has a worldview that describes its reality. This reality provides inherent and fundamentally true knowledge, which is accepted by the members of the group. This knowledge defines the meaning and purpose of society’s existence. The spiritual, moral, social, economic, intellectual and political beliefs of the Nation are descriptions of their reality. These beliefs create order and cohesiveness and provide for the members a basis for making predictions about the future.

First Nations people believe that all things are inter-related. Everything is part of a single whole. Everything is connected, in some way, to everything else. It is only possible to understand something if we understand how it is connected to everything else. (Four Worlds Development Project, 1988, p. 26).

First Nations people use oral tradition to keep their worldviews intact. Oral tradition passes on First Nations worldviews from generation to generation. Oral tradition has always been an integral part of First Nations cultures and traditions. Passing knowledge and beliefs from generation to generation serves to maintain the identity and traditions of the First Nations people.

European cultures record their worldviews primarily through the use of the written word. However, an individual’s culture is also passed on within the family and community in the same way as First Nations people do, through oral tradition. Europeans have used written and oral tradition for centuries to preserve their worldviews.

WV-1B

The worldview of First Nations societies is derived from their beliefs about the Creator and creation and their experience in living together in harmony with nature. Their values, ethics (how one behaves), sense of rootedness and belonging emerge from their view of the world. Their worldview determines their identity.

The First Nations worldview is best represented as a circle “O” illustrating that everything is interconnected. Life is cyclical; nature is cyclical; the circle encloses and protects; interdependence within nature and human society is the dominant feature, and consequently harmony and respect are the primary values to sustain harmony within the circle.

In the same way, the worldview of European (Western) societies is derived from their Judeo-Christian religious heritage. It too determines the values, ethic, sense of rootedness and belonging that are experienced by many of those who came to Canada as immigrants. Worldview determines how we will behave towards others and ourselves.

The European (Western) worldview can be represented as a straight, upwardly angled straight line “/” illustrating continual improvement and progress.

As you examine First Nations and the British (Western) worldviews, you will find that these two worldviews are very different and of course affect the way these two Nations perceived the world.

Kikāwīnawaskiy – Our Mother Earth: Cree

(Saskatchewan Indian Cultural Centre [1993]. *Practicing the Law of Circular Interaction: First Nations Environment and Conservation Principles, Principle One, Resource Guide*. Reprinted with permission from the Saskatchewan Indian Cultural Centre, Saskatoon, SK)

First Grandchild: “Nimosōm, tell us a story please!”

Second Grandchild: “Nimosōm, please do!”

The Mosōm, Grandpa: “All right, I’ll tell you a story, but you have to listen and sit quietly!”

First Grandchild: “Yeah! All right! I’ll go tell the others to come!”

Grandpa Mosōm sits quietly, filling his pipe. He sits on the floor, where he has his bedding, near the heater. He prefers to sleep on the floor, because he is not used to a soft mattress. He also likes to be near the warm wood heater.

All nine children come, hurrying to try and sit as close to Grandpa Mosōm as possible. Some sit on either side of Grandpa Mosōm, others sit by his feet. Even the two-year old tot, who walks clumsily, climb over everyone until she reaches her Grandpa’s knee and sits herself down. Grandpa Mosōm welcomes her; after all, she is the baby of the family. Her Cree name was special, she was named Askiy iskwēw, Earth Woman (us-key is-qua-oh).

Grandpa Mosōm begins:

“I will tell you the story of our Mother, our Teacher!”

All the children sit in silence, waiting for the story to begin.

Grandpa Mosom begins:

“...this story is of a long time ago. My Grandfather told me, my Great-Great Grandfather told him. We are Nēhiyawak (nay-hee-ya-wuk) the Crees, the people of Earth.

“We have a special name in the Cree language, when we refer to our Earth; we say kikāwīnaw (Key-ca-wee-now) askiy (us-key) which means ‘our Mother Earth.’

“Each time we pray, we always remember to include ‘kikāwīnawaskiy,’ our Mother Earth, because we were born on her; she is the bearer of other life forms such as plants, animals and birds. These other life forms are living on her too, so we must not forget to remember that the plants, animals and birds are our Brothers.

WV-2B

“Mother Earth is very special to us Nēhiyawak (nay-hee-ya-wuk). Mother Earth holds all that lives, including us. But our Mother is also our teacher.

“It was said by our Great-Great Grandparents, that it was shown to them, how they are related to our Mother Earth. A human, a plant, an animal or bird; in many ways, we are similar to Mother Earth. All life forms need water to live. It is because a human and other life forms are made more of liquids, just like Mother Earth is made more of water.

“It was also said that this flow of water is very important, because the water channels flow throughout the Earth and so does our blood, carried by arteries and veins: it too flows throughout our bodies. If something bad gets into the water flow, it will affect all the Earth. In humans, if your blood is affected, the whole being will be affected too.

“Now, I will tell you the story about ‘Kikāwīnawaskiy (key-ca-wee-now-us-key) Mother Earth’. In our great, great ancestor’s past, long, long ago, this story comes. It was told to us by our ancestors, that in the beginning of time, there existed a Power so mighty, that it created the Earth as we know it today.

“We, Nēhiyawak (Nay-hee-ya-wuk), were taught by our ancestors, that our Mother is the Earth, because we were born on her, as did our brothers the animals, the birds, the aquatic and the small life. The plants are part of Mother Earth; it is from this source, we are all nurtured. In our language, we say Kikāwīnaw (key-ca-wee-now), which means our Mother.

“Each plant that grows on Mother Earth, has a purpose here on Earth. Most life forms depend on the plant, directly or indirectly. Some animals, whether the aquatic, the winged or the small life, each may depend on the plant as their main food source. Meanwhile, animals such as our brother wolf, do not live on plant life. The food he catches, eats plants like the rabbit, the prairie chicken, the squirrels or the deer. Brother wolf eats meat. If there is no plant life for the plant eaters, they will either move until they find food, or they could die. So when these plant eating animals move, brother wolf has to follow. As brother wolf knows, to survive, he has to hunt where there is food. This is the way, all life depends on each other.

“Kikāwīnawaskiy (key-ca-wee-now-us-key) our Mother Earth has natural elements, forces and growth, and it is these combinations that make plants grow. In Creation, it was said that Kikāwīnawaskiy (Mother Earth) has the cycle of rebirth, renewal and death, and there is also the good and the bad. It is this balance, that makes harmony. Then finally, there is the birth of the humans. Being her last and the youngest child, the humans are the most spoiled, most dependent and weakest. The human’s only survival tool will be thought process. So to this day, it is the human thought

WV-2C

process that is changing all of creation. The values toward Kikāwīnawaskiy (Mother Earth) have changed. Once, long ago, all humans were humble people. All humanity was once equal to other life forms, creating an interrelatedness and a balance that is no more.

“In view of all creation, humanity is the weakest. We say this because our ancestors have shown us that we are the most dependent. We are weak, because our thinking is our weak link. We are dependent, because our place in the hierarchy shows us we cannot continue to live, or survive, without our brothers: the animals, the aquatic, the winged, the small life, the plants and most of all, Mother Earth. This is why we humble ourselves as people, and everything’s above us. We need Mother Earth and all that existed before us, to continue in the cycle of life. This is why I tell you my Grandchildren, respect nature, treat Mother Earth with care and gentleness, for all our Earth things to work in a cycle. The cycles of life, seasons, water, rock and weather are all a part of the wonders of Mother Earth.

“Each year, Kikāwīnawaskiy (Mother Earth) goes through changes, in the seasons, just like we do. Our bodies go through changes too. Kikāwīnawaskiy’s (Mother Earth) natural forces such as the winds, also go through sudden changes, just as we do. Our emotions change in a second.

“Kikāwīnawaskiy (Mother Earth) gives new life to the grass, trees, shrubs, and all green growth. So do our women, they are special because only they can give birth and bear children, just like our Mother Earth.

“Kikāwīnawaskiy’s (Mother Earth) life forms decompose and return back to the soil eventually, so does Man and everything that is natural. This is the life cycle. Our Mother Earth is warm, and humans are warm blooded as well.

“My Grandchildren, there are many ways that we humans are similar to our Mother Earth.

“It is up to us to take care of Kikāwīnawaskiy, our Mother Earth and her children. We have to allow Kikāwīnawaskiy’s life forms to balance. Humanity has to allow natural balance to occur in the animals, birds, other small life and the plants, by allowing Mother Earth’s life forms to flourish naturally. Humanity needs to keep track of their behavior toward their Mother.”

Kikāwinawaskiy – Our Mother Earth: Cree – Student Questions

1. What do First Nations people name the Earth?

2. Why did they name the Earth, Mother?

3. How does Grandpa Mosōm (moo-soom) teach the children?

4. In what ways, did Grandpa Mosōm (moo-soom) say that a human being is like Mother Earth?

Teacher Note: For your information, possible answers for Question 4:

- Water. Man (Humans), other life forms and Earth consist of more liquid (water).
- Man (Humans) has/have arteries and veins, which carry blood throughout the body, circulating it to retain life. Water circulates around the Earth.
- Man (Humans) has/have birth process, so does Earth. Nature's renewal, seasonal change.
- Man (Humans) has/have emotions that are part of life. Earth has natural forces, which can change too. Weather patterns.
- Man (Humans) has/have life cycle, called birth. Earth too, has cycles (e.g. weather, birth, rock)
- We can try to see Earth as our Mother.
- We can adopt the kinterm "Mother Earth" to remind us to be caring.

First Nations Traditional Teachings and Beliefs

(Cardinal, H. and W. Hildebrandt, 2000, *Treaty Elders of Saskatchewan: Our Dream is That Our Peoples Will One Day Be Clearly Recognized as Nations*. Adapted and reprinted with permission from the University of Calgary Press, Calgary.)

Elders explain that when the Creator made North America, First Nations were instructed to follow a way of life based on peace and harmony. Consequently, when Elders pass on oral tradition they do so in a respectful manner and never forget to acknowledge Creation and the traditions First Nations people believe are sacred.

Below are some shared First Nations foundations:

Spirituality

The spiritual traditions of First Nations are based first and foremost on the belief that there is only one God, who is often referred to as the Father or Creator.

The Elders tell us that the relationship between First Nations and the Creator allowed them to have all their physical and spiritual needs met.

Saulteaux Elder Danny Musqua (Keeseekoose First Nation) explains this below:

...The Creator sets out the laws that govern our relationship(s) ... sets out all the ways by which to understand who is God and what He is, and how He created the universe and how we come from our Creator through a circle of life, and how we return there again. (page 30)

Nakoda Elder the late Kaye Thompson (Carry The Kettle First Nation) also states the following:

...We are all part of the Creator. This relationship is *Ade Wakan Tunga* (sacred) and is respected through the pipe. (page 30)

Note: The Cree word for **sacred** is *Ma-tōw-ōwin* [*Kichcēyihawin manitowin*], the Dene word is *rası heséts' údí*, the Saulteaux word is *Ma-tōw-ōwin*, the Dakota/Nakoda/Lakota word is *Wakan Tan̄ka*.

Sacred Circle

The doctrine of “good relations” is an essential and important part of the teachings of all the Treaty First Nations in Saskatchewan. The circle, which is part of many First Nations ceremonies, best symbolizes this idea.

Elders Jimmy Myo (Moosomin First Nation), Jacob Bill (Pelican Lake First Nation) and the late Elder Gordon Oakes (Nekaneet First Nation) tell us that it is with good reason that the circle is so well known. They say that in a ceremonial setting such as the Sundance, which is the most sacred and important ceremony of the prairie First Nations, the circular structure of both the ceremonial lodge and the camp grounds that surround the lodge serves to remind us of the unity between First Nations, the Creator and their spiritual institutions – something that would not occur without the most important element of *miyo-wīcēhtowin*, “good relations.”

Note: The Dene word for “good relations” is *hūḡełanádé elts’edı*, the Saukteaux word is *Mino-wi-chēn-ta-win*, the Nakoda word is *wookīye* or *wonakoda* the Dakota word is *wookīye* or *wodakōta* and the Lakota word is *wookīye* or *wolakōta* (to be considered as relatives).

The circle also symbolized the oneness of First Nations individuals with the Creator, the spiritual, the social, and First Nations political institutions. It unifies a nation and its peoples, set in the doctrine of *wāhkōhtowin* – the laws governing all relations and *miyo-wīcēhtowin* – the laws concerning good relations. The circle is one of the sacred ways in which a nation can nurture, protect, care for and heal its citizens. That is why praying circles, talking circles, healing circles and a circle of reconciliation have become so well known.

Traditional Teachings

First Nations Elders state that the people had been told about the arrival of the Europeans to North America long before they came here. Even the manner in which treaty negotiations were to take place was foretold before it happened and guided the treaty-making and signing process.

First Nations traditions, teachings, values and principles based on the Creator’s laws guided the relationships First Nations created with the Europeans.

WV-3C

The traditional teachings of the First Nations in Saskatchewan tell them that they are the children of the Creator. It was the Creator who put them on Mother Earth... (page 10)

Note: The Dene refer to **Mother Earth** as *ɔ́k'ázi beghásoridı*, the Saukteaux word is *āki*, the Cree word is *Kikāwīnawaskiy* [*okāwīmāwaskiy*], the Dakota, Lakota, Nakoda term is *uŋci maká*.

Traditional teachings state that the Creator created different peoples and placed them on different lands all around the world. Consequently, the idea we are all a family of nations comes from the idea that the Creator is the creator and father – *kōhtāwinaw* – of all peoples and all of creation.

Note: *Wīyohtāwīmāw* is a Cree word meaning “**Creator**” or, literally, “**Our Father**”; the Dene word for “Creator” is *Nihółtsıni*, the Saukteaux word is *kitsi-manitou*, the Nakoda word is *Ade Wakāŋ Taŋkā*, the Dakota word is *Ate Wakāŋ Taŋkā* and the Lakota word is *Wakāŋ Taŋkā*.

Creator’s Law

The late Senator Hilliard Ermine (Sturgeon Lake First Nation) says the following: “You see, we Indian people, we have law; it’s not man-made law, that law we have was given to us by God...” (page 41)

Values and Principles

Elder Pete Waskahat (Frog Lake First Nation) explains First Nations values and principles below:

We were very careful, we had our own teachings, our own education system – teaching children that way of life was taught by the grandparents and extended families; they were taught how to view and respect the land and everything in Creation. Through that the young people were taught how to live, what the Creator’s laws were, what were the natural laws, what were these First Nations laws ... the teachings revolved around a way of life that was based on their values... (page 6)

First Nations laws, values, principles, traditions and teachings governed the relationships they created with the Europeans. All these laws, values, principles, traditions and teachings came from the Creator.

WV-3D

Elder Pete Waskahat (Frog Lake First Nation) shows us the idea of values in the following:

And talk revolved around a way of life, based on these values. For example: respect, to share, to care, to be respectful of people, how to help oneself. How to help others, how to work together. (page 16)

Traditional Teachings and Beliefs – Student Questions

1. What are the differences between Euro-Canadian and First Nations views on treaty and treaty-making?
2. According to the Elders, what needs to be done in order to understand treaties from a First Nations perspective.
3. Describe the significance of the circle and what it means to First Nations people.
4. Explain how First Nations applied traditional teachings to the treaty relationship with Europeans.
5. How does the late Senator Hilliard Ermine describe the laws followed by First Nations people?
6. Describe how values and principles were an integral part of the education system of First Nations people prior to European contact.

First Nations and British (Western) Historical Worldviews

First Nations Worldview 1800s

Spiritual

- The Creator is the ultimate spiritual entity and the giver of all life. The Creator created the universe and all Creation has a spiritual connection to the Creator.
- The Creator placed First Nations on Mother Earth and gave them a way of life and a way to pray so that they could communicate with the Creator. First Nations follow “natural laws” given to them by the Creator.
- Natural laws govern relationships with all that was created. They are built on respect for all things.
- Human beings are the most dependent of all creatures. They depend on the earth, the animals, and the plants given to them by the Creator for their sustenance. All life forms are equally important.
- Attitude of respect and humility toward others and the natural world is required to sustain harmony. (Interdependence).
- Fundamental ethic is respect.
- Spiritual ceremonies to celebrate important events (naming ceremonies, marriage, feasts, the passing of people to the spirit world).

Political

- The Creator is greater than all governments.
- The Creator gave First Nations natural laws that addressed how to live in peace and harmony with all Creation.

British (Western) Worldviews 1800s

Spiritual

- God is the ultimate spiritual entity and the giver of all life. He created the universe and life on earth. He is all knowing and all loving.
- God is worshipped through prayer and religious ceremonies.
- The Church follows God-given laws and teaches these to individuals as rules to live by. These rules are written in the Holy Bible.
- Human beings are the most dominant of all creatures. They are made in the “image of God.”
- Attitude of dominance over nature along with a sense of ownership characterizes the relationship.
- Fundamental ethic is compassion (love).
- Ceremonies and rituals to celebrate important events (religious services; ceremonies for baptism, marriage, death).

Political

- God is greater than all governments.
- The King/Queen was head of state and protector of faith.
- Government is a human creation.

WV-4B

- Harmony in the natural world is the model from which the rules of behaviour come.
- Right behaviour centres on duties and responsibilities.
- Rules of acceptable behaviour are agreed upon by consensus of the group.
- Leaders were chosen for specific events and length of time (e.g. Chief and War Chief).
- Chiefs were chosen for their leadership talents, the strength of their character, and their sense of commitment to the community. Or in time of war, often younger men were chosen to be War Chiefs for their skills as strategists, or their military prowess.
- Leadership required the approval of the group.
- Decisions were made through a process of consensual decision-making.
- Members of society (usually males) participated in the governing council.

Economic

- The Creator provides for all needs.
- Sharing with the collective for the benefit of the group is paramount.
- Co-operation and sharing are the dominant ethic.
- Magnanimity (sense of generosity is valued).
- Waste is disrespectful and harmful to all.
- Status comes from service to the community.
- When the needs of all are taken care of there will be harmony and security within society.

- Laws passed by an elected assembly (Parliament) were imposed for an ordered society. Laws are written.
- Right behaviour centres on obeying laws.
- Having order in society provides the environment that will protect the rights of individuals and provide them with the freedom within the limits of the law.
- Members of an elite society (usually males) participated in governing the state.

Economic

- Individual effort provides for all needs.
- The well-being of specific classes of society is essential.
- Accumulation of personal wealth is valued.
- Capitalism, competition and ownership are paramount.
- Competition and profit guide economic production rather than government control.
- Status derives from wealth and the power that it bestows on people.
- Order in society provides the environment for the individual to pursue wealth and attain security within a society.

**First Nations and British (Western) Historical Worldviews –
Student Questions**

1. What did the First Nations people and the British society believe about the Creator (God) in the 1800s?
2. What was the fundamental spiritual ethic of the First Nations people and British society in the 1800s?
3. Where did the rules for behaviour come from in the principles of Governance for First Nations people and for the British in the 1800s?
4. How were leaders chosen by First Nations people in the 1800s?
5. How were leaders chosen in British society in the 1800s?
6. What were the main differences between the economic principles of First Nations people and British society in the 1800s?

**First Nations and British (Western) Historical Worldviews –
Teacher Answer Sheet**

1. What did the First Nations society and the British society believe about the Creator (God) in the 1800s?

The First Nations believed that human beings are the most dependent of all creatures. They depend on the earth, the animals, and the plants given to them by the Creator for their sustenance. Life and the means of sustaining it are gifts of the Creator. The British believed that human beings are the most dominant of all creatures. They are made in the “image of God” who is all-knowing, all-powerful and all-loving.

2. What was the fundamental spiritual ethic of the First Nations society and the British society in the 1800s?

The fundamental spiritual ethic for First Nations peoples was respect. The fundamental spiritual ethic for British society was compassion (love).

3. Where do the rules for behaviour come from in the principles of governance for First Nations and for the British in the 1800s?

For First Nations peoples, harmony in the natural world is the model from which the rules of behaviour come. Rules of acceptable behaviour are agreed upon by consensus of the group. For British society, rules for behaviour must be imposed for an ordered society. Laws are made and written down to govern behaviour.

4. How were leaders chosen by First Nations societies in the 1800s?

Leaders were chosen for specific events and length of time. Chiefs were chosen for their leadership talents, the strength of their character and their sense of commitment to the community. Leadership required the approval of the group.

5. How were leaders chosen in British society in the 1800s?

The Monarch (King/Queen) inherits his/her office for life. In the past the King was an absolute ruler. He personally exercised the legislative, executive and judicial functions of government. He had absolute control over the lives of all his subjects.

WV-4E

6. What are the main differences between the economic principles of First Nations and the British in the 1800s?

For First Nations, the well-being of the group is essential. Sharing is the dominant ethic. When the needs of all are taken care of there will be harmony within the community. For British society, the well-being of the individual is essential. Achieving is the dominant ethic. Order in society allows the individual to pursue wealth and security.

Cree Historical Worldview

(Cardinal, H. and W. Hildebrandt, 2000, *Treaty Elders of Saskatchewan: Our Dream is That Our Peoples Will One Day Be Clearly Recognized as Nations*. Adapted and reprinted with permission from the University of Calgary Press, Calgary.)

The Cree in the seventeenth and eighteenth centuries accepted these ideas as their fundamental beliefs:

Spiritual Beliefs

- The beginning point of all things is creation.
- All things are related to creation and the Creator and a person's inner soul is connected to Creation.
- The nations that were created here were given a way to pray.
- Respect, gentleness, kindness, honesty and fairness, and cleanliness are some of the guiding principles of life.
- Spirituality includes everything in life and is a part of all things emotional, physical and intellectual.
- All life is connected.

Political Beliefs

- The Creator is greater than all governments.
- The duties and responsibilities that come from laws, ceremonies, and traditions guide all life and relationships.
- The Creator's laws and life protected and nurtured the creation of strong, vibrant nations.
- Unity among First Nations people and their nations is stressed.
- Harmony and security of the nation guides all decisions.
- Peace, harmony and good relations are to be maintained at all times.

Economic Beliefs

- The Creator and the land supply all peoples with all that they need.
- Everyone has a role in the survival of a nation.
- Sharing is very important.
- The ability to be hardworking and motivated is important.
- Survival came from the gifts of the land and the sun, water, trees, rocks, animals, fish, berries and roots.

Dene Historical Worldview

(E. Hay, Saskatchewan Indian Cultural Centre, 2002)

Spiritual Beliefs

According to several of the Dene Elders, our people still hold onto the fundamental idea that survival is the most important part of the culture. Everything that we do in the area of education, spirituality, economy and politics surrounds the idea of survival. The Dene still live off the land and respect the land.

In order to survive from day to day to its fullest, the Dene people must develop a respectful relationship with the Creator, the land, the animals, the spiritual world and the people.

The Dene believe that all areas upon our earth are connected and one element of it cannot survive without the other.

The Creator has provided us with the territory to watch over and use respectfully, especially when in the bush hunting.

Give thanks to the land and water upon which we tread; we must not disrespect these elements.

Spirituality is a culture with subcultures of the inner self, such as emotions, body and intellectual, with each of these categories touching on culture assumptions, beliefs and values.

Political Beliefs

The Creator gave us each a unique language that makes our culture unique. He has bestowed upon us vast territory to hunt and live upon and first to protect. Our survival skills that enable us to live on land and water are derived from our spiritual practices, and they give strength and meaning to our existence.

To the Dene people, the north of Canada is our home and we protect our home as the wolf protects its den. We were always here.

To the Dene people unity is very important because it helps us to survive as a nation. It is a powerful concept and we strive to arrive at this concept, uniting with our other First Nations to share and exchange skills and to hold onto our lands.

WV-5B-2

Economic

The Creator and the land that he provided supply us with what we need to survive.

Since the Dene people lived in harsh climates, they were thankful for each new day. The Dene people do not plan ahead but live each day to the next; it is believed that this way is the way the Creator would like us to live, like the wolf and the caribou.

The caribou provides for everything that we need; the wolf is the spiritual top animal.

Sharing of goods builds strong nations. However, waste and exploitation are not tolerated and believed to bring bad luck to the people.

ǰeghádálarida is a word that describes hard work and one who works hard is well respected among the Dene people.

Land is what we need to survive, water to quench our thirst and good clean air to breathe and plants to nourish our poisoned bodies. Do not destroy the land for economic greed.

Saulteaux Historical Worldview

(A. PeeAce [Yellowquill First Nation], Saskatchewan Indian Cultural Centre, 2002)

The Saulteaux in the seventeenth and eighteenth centuries accepted these ideas as their fundamental beliefs:

Spiritual Beliefs

- The Creator's name is *Kitsi-manito* (*Great Spirit*).
- *Kitsi-manito* created all things (Sun, stars, moon, earth, man, creatures).
- All things are interrelated and depend on one another for their survival.
- All things are living and have a spirit, such things as trees, animals and even rocks.
- Anything with a spirit should be treated with respect and not be corrupted by man. *Kitsi-manito* deems this as law.
- There are 12 principles (obedience, kinship, respect, humility, compassion, love, sharing, happiness, faith, cleanliness, thankfulness, good child rearing, hope) that govern the way in which the Saulteaux treat the earth, its creatures and each other.
- Almost everything in life is revered and celebrated as a gift from *Kitsi-manito*.

Political Beliefs

- *Kitsi-manito* is greater than all governments.
- The gift of the ability of the people to govern them comes from *Kitsi-manito*. This is known and celebrated as such.
- *Kitsi-manito* gifts and laws allowed the Saulteaux to live in peace and harmony with nature and other tribes.

Economic Beliefs

- Mother Earth provides the people (her children) with what they need to survive and exist.
- Every individual has the responsibility to contribute to the survival of the nation.
- One of the 12 philosophies given by *Kitsi-manito* (sharing) ensures that everyone is provided with the necessities for survival.
- Laziness and idleness cannot be tolerated. It threatens the prosperity and harmony of survival.
- Survival itself is a direct result of the gifts that *Kitsi-manito* and Mother Earth provide for the children (people) of the land.

Očeti šakowiŋ Historical Worldview (Dakota/Nakoda/Lakota)

(D. Speidel, Saskatchewan Indian Cultural Centre, 2002)

The Očeti šakowiŋ in the seventeenth and eighteenth centuries accepted these ideas as their fundamental beliefs:

Spiritual Beliefs

- All life began with and exists at the will of Wakaŋ Taŋka. Wakaŋ Taŋka, the Great Mystery, is comprised of sixteen aspects. The oldest of these is Inyaŋ, the Rock, who put things in motion and took from himself to create the universe. When he had finished putting things in motion all that was left of him was rock.

Inyaŋ gave a piece of himself or a spirit to everything that was created. Through their spirit, all things within the universe are connected or have a common ancestor, Inyaŋ. That understanding is the essence of Miŋakuye Oyasiŋ or “we are related” or “all my relations,” which is the foundation of the Očeti šakowiŋ worldview.

- The Očeti šakowiŋ and the buffalo have the same ancestors, the Pte Oyaŋe, the buffalo cow people, who were created to be servants to the spirits and lived many generations below the surface of the earth. Iktomi, the trickster, lured seven families of them to the earth’s surface. They had great difficulty feeding and clothing themselves, therefore they prayed to Wakaŋ Taŋka for assistance. In response more Pte Oyaŋe were sent to the surface of the earth, in the form of the buffalo, to provide for the first ones. Together they developed the Očeti šakowiŋ wičoŋaŋ, the way of life or culture.
- All aspects of the universe have a purpose in the scheme of existence and each is of importance. All are interdependent and their well being is dependent on each one carrying out their roles and responsibilities. If one aspect is not doing well, all will suffer. Therefore the ultimate goal for all is to be a “good relative.”
- The White Buffalo Calf women, a messenger from Wakaŋ Taŋka, brought the Očeti šakowiŋ a sacred pipe that is to be replicated and used in their daily prayers and sacred rites.
- The Great Spirit gave the Očeti šakowiŋ seven sacred rites to help them develop themselves and in being good relatives. These ceremonies are the Inipi or the sweat lodge, Haŋblečiya or the vision quest, Wanaŋi Yuahpi or spirit keeping, Huŋka or making of relatives, Wiwanyaŋ wačipi or the sun dance, the Iŋnati Awicalowaŋpi or girls’ puberty rite, and Taŋpa Waŋkayeyaŋpi or throwing of the ball.

WV-5D-2

The Očeti šakowiŋ, believe in reincarnation. They believe that Wakaŋ Taŋka. is compassionate and will give his children as many chances as it takes to learn and develop. Everything is in a circle and life is just what you make it.

Political Beliefs

- Nations exist at the will of the Great Spirit. The Great Spirit created many nations and gave each a territory, language and way of life including spiritual practices and a way to govern themselves. Each has a purpose and is of equal importance in the scheme of existence. No nation has the right to exert control over another.
- The Očeti šakowiŋ originated in their territory that extended from the Great Lakes west to the Rocky Mountains and from the Parklands of present day Canada to the Smokey Hills River of Kansas. Since the beginning, the spiritual centre and heart of their territory has been the Black Hills. (They did not migrate from Asia or from the east to the west.)
- The Očeti šakowiŋ did not have a sovereign ruler. The Očeti šakowiŋ believed no man has the right to compel others to do as he says except those who have been appointed to lead a communal hunt or a battle. Each camp had their own leader who facilitated consensual decision making within the Council of Men that was made up of all heads of households within the camp. A leader was perceived to be like a father. His status was judged by his generosity and his ability to give good counsel and influence fair decision making. Those who did not agree with the actions of their leader or the decisions made in council were free to join another camp or if they had enough support they could create a new camp. When two or more camps camped together the most senior leader was expected to take the leadership role and the councils would meet as one.
- Očeti šakowiŋ decision making was guided by the principles of “being a good relative” and maintaining a state of harmony or wolakota. Even in war, respect was accorded to the enemy. To kill another was considered disrespectful; honours were given to those who counted coup or struck the enemy.
- The Očeti šakowiŋ believe nations can adopt one another to strengthen the relationship that naturally exists between them. They believe nations who adopted one another should be loyal to each other and treat one another as kindred or family. The first treaties that the French, British and Americans had made with them were perceived as adoptions.

Economic Beliefs

- The Očeti šakowiŋ and the buffalo have a mother/child relationship with the earth, who nurtures them. The earth should be treated with the same respect that one shows to their mother. Man should not attempt to manipulate or control her but instead seek to live in harmony with her.
- Among the Očeti šakowiŋ the sexes were seen to be complementary and the two combined made the whole. Each sex had their own roles and responsibilities. It was considered disrespectful for one sex to interfere in the affairs of the other. Only in special circumstances did one call upon the other for assistance.
- The Očeti šakowiŋ had a high regard for those who were industrious but had no toleration for those that shirked their responsibilities or were lazy. The able bodied were expected to help those who were not as physically capable. The survival of the people depended on each person doing his or her part to assure the sustenance of the camp.
- The Očeti šakowiŋ believed in individual ownership and respected individual property rights. The women were the owners of the tipi and household items, dogs and horses. Men owned horses, weapons, and tools associated with men's work. No one however had the right to declare ownership of the land, only Wakaŋ Taŋka. can assign territories.
- Those who would give generously and not count the cost were respected among the Očeti šakowiŋ . To be called "stingy" was the worst insult. Human relationships were more highly regarded than material things.
- A man's status was not judged by the number of possessions he owned but by his acts of bravery and his generosity. Those who were fearless in the hunt, horse-raiding expeditions and in battle, and were selfless in their generosity and service to others were the most respected. They were publicly honoured and assigned leadership positions.

WV-6A and WV-6B

Legends and Stories: Part of an Oral History

Locate this handout in the *Resources for Units* section

WV-7A, WV-7B, WV-7C, WV-7D

Cross Eye – A Dene Story (4 pages)

Locate this story in the *Resources for Units* section.

Cross Eye Lessons

(E. Hay, Saskatchewan Indian Cultural Centre, 2002)

The story, *Cross Eye*, is about survival and the way the Dene utilized, but respected, the land. Fear of the unknown has been portrayed in the story, especially so for a tribe who lived in a harsh climate such as the Barren Land and Boreal Forests of northern Canada. Heat is important to the Dene in winter, so they rely on the heat of the sun to bring forward spring and summer. This is the time when the Dene would relax but also get ready for the long winter ahead. The Dene people rejoiced at the birth of a male child because only the men and boys were allowed to hunt the caribou; they rejoiced in the spring because another harsh winter had passed. The Dene would have their feasts and dances during the spring and summer. They made ceremonies and prayed in the winter.

The lesson in the story of *Cross Eye* is to make sense of how everything came to be, for example, the animals and birds.

- Why do they look the way they do?
- Why do they make sounds that are different from human patterns of communication?
- Why do some fly and others don't?

During the winter, Elders would use stories to teach the children. We all need a sense of belonging. In the story, the Dene brothers and sisters, the animals, and the birds respect the land more than humans in a sense that it was the bird – a goose – who is the hero. He/she restores balance that man almost destroyed and that is the way it is today; without the animals and plants we will not survive. We continue to destroy the earth to suit our needs; however, the animals, birds and fish continue their way of life, as they have since time immemorial, without harming the environment. That was also the way of the Dene people in the past.

Characteristics and Protocol of Oral Tradition

Oral tradition is “knowledge that goes back many generations. It may take the form of laws, myths, songs, stories or fables. It may be found in place names or phrases in a traditional Aboriginal language. Weaving, masks, totem poles, carvings and other symbolic creations may be used by some First Nations to record information” (The Facts: What is Oral History, Indian Claims Commission, 1999).

Note: The First Nations oral tradition has been labelled as myths, fables, legends and stories. However, each of these terms conceals the true meaning of oral tradition. For instance, the term “myth” is derogatory and is associated with fantasy and untruths. It is also assumed that the events in stories never took place. However, in the oral traditions it seems clear that the events that are addressed did take place and are very real in the minds of the storyteller who follows centuries of protocol for passing this information on.

Oral history is “knowledge based on the experience of the person speaking, usually recollections of events the person saw, heard of, or took part in” (The Facts: What is Oral History, Indian Claims Commission, 1999).

In the past, oral histories were more important than the recorded word for First Nations people. The knowledge passed on from generation to generation is accurate and full. Many First Nations societies protected their oral history by authorizing specific people called “keepers” to tell certain stories. They were the only people allowed to tell these stories. The keeper passed the stories to another person for its continuance. Each story was told exactly as it was received and the original keeper was named every time the story was told.

Although First Nations people now use the written word to record events, oral history and oral traditions remain strong and continue to be used in First Nations communities.

Key Concepts of First Nations Oral Tradition

- Oral tradition transmits the First Nations worldviews, including the values, beliefs and the “essence” of the nations.
- Oral tradition requires the ability to listen and understand.
- Traditional teachings of the First Nations are passed on through oral tradition and are told over and over again. The people hear the stories and teachings many times.
- First Nations values, customs, beliefs, traditions, songs, ceremonies, history, and information about events are passed on through oral tradition and observation.
- Oral tradition is still practised today. First Nations people rely on Elders to pass on important teachings, history, skills, healing information, songs, ceremonies, and events of the past that are invaluable to the culture, language and spirituality of their people.
- First Nations children were socialized and educated through oral tradition and observation, and listened to a story many times before they gained an understanding and the ability to pass the story on to their children and grandchildren.
- If people did not know the details or parts of a traditional teaching, they did not engage in the sharing of these teachings and had the responsibility to learn the details so they would not pass on inaccurate information.
- Elders who share their knowledge with others do not come with notes. They verbally share the teachings that were passed on to them.
- Oral tradition follows strict laws of respect. Only the information that was heard is passed on. If information is either missing or unclear, the speaker publicly acknowledges his/her inability to share any of that information with the listeners. Often times, an Elder or the teller of the story will acknowledge where the information originated.

First Nations Oral Tradition

From Cardinal, H. and W. Hildebrandt, *Treaty Elders of Saskatchewan: Our Dream is That Our Peoples Will One Day Be Clearly Recognized as Nations*. Calgary: University of Calgary Press, 2000, pp. 24 and 28:

All First Nations have sources of oral history and information about their peoples and the lands they live on. The Elders, as the keepers of knowledge, want to share this knowledge. However, they are often cautious in what they are willing to share because of the way their beliefs were treated in the past by the Canadian Government. At times, they are afraid to tell their stories because their words were written down or put on video without their permission. The use of this technology enabled people to copy their stories and lay claim to the copyright. Someone cannot own oral histories and stories. However, they are ready to co-operate, direct, educate and guide all who are in the education system to bring about *miyo-wîcêhtôwin* “good relations” between their peoples and other Canadians...

Note: The Dene word for “good relations” is *hûøełanádé elts’edı*, the Sauteaux word is *Mino-wi-chên-ta-win*, the Nakoda word is *wookiye* or *wonakoda*, the Dakota word is *wookiye* or *wodakota*, and the Lakota word is *wookiye* or *wodakota* (to be considered as relatives).

The following is taken from the *Statement of Treaty Issues: Treaties as a Bridge to the Future*, Office of the Treaty Commissioner, 1998.

First Nations Elders say that oral history begins with the Creator. The Cree term, “Nista Mee Magan,” [nista mēmākan] describes the relationship that First Nations had with the Creator. Elder Jacob Bill (Pelican Lake First Nation) describes the meaning of this idea below:

...the one who first received our ways – ways that we used to communicate with our Creator and his creation...Nations that were here first were given a way to pray...when a person is praying, he thinks about the first generation of First Nations...there he has a sense of identity and recognition and prays to them for help [with his prayers]...We remember the first born in our prayers because they were the ones who first received the blessing from the Creator (p. 12).

WV-9B

First Nations oral history follows the Creator's laws. This is an important sacred law. Consequently, a person cannot exaggerate, add to, or change oral history.

Oral history protects traditions, passes on knowledge and records events from one generation to the next. The ability to protect and pass on traditional laws and procedures involves a serious commitment. It takes a lifetime to do this work and only a few people accept this type of responsibility. Elder Norman Sunchild of the Thunderchild First Nation explains it this way:

... Our Old Ones spent their lifetime studying, meditating, and living the way of life required to understand those traditions, teachings and laws in which the treaties are rooted. In their study, they rooted their physical, and spiritual beings directly on Mother Earth as a way of establishing a "connectedness" to the Creator and his creation. Through that "connectedness," they received the conceptual knowledge they required, and the capacity to verbalize and describe the many blessings bestowed on them by the Creator (p. 12).

The First Nations oral historians were meticulous in following the disciplines, processes and procedures required for such an endeavour.

First Nations Plains Cree Historical Worldview: Oral Tradition
By Judy A. Bear

(Sources: Elder Father Isaac Bear, Sweetgrass First Nation, Elder Grandmother Mistiskwêw, Sweetgrass First Nation, Elder Grandfather Kâ-kîsikawinamaw_t, Little Pine First Nation, late Uncle Misatim-awâsis, Sweetgrass First Nation, Late Grandfather Sik_kos Dave, Ochiese First Nation, late Grandmother Nahkawiskwêw, Little Pine First Nation)

First Nations language groups of Saskatchewan each have an ohtaskānēsowin [ohtaskinīsowin [th]] (origin), an identity of who they are as a people and where they come from. Through the use of oral tradition First Nations people heard and learned historical information from the Elders in their own language. The Elders communicated to them orally. The information was then passed on from one generation to the next generation. Oral tradition is governed by tāpwēwakēyihitamōwina (beliefs) and the cautionary Cree terms of pāstāhowin and ohcinēwin (governed by the Creator's laws similar to the Ten Commandments in the Bible; if these laws are broken then there are consequences).

In the Plains Cree custom of storytelling, there is an explanation of how the gift of voice was given to humans. Oral tradition was one of the methods of communication to teach people. There were traditional beliefs within the principles of transferring information. These beliefs are portrayed in a story about how ayisīniw [ayisiyiniw] (human) is gifted with voice. First Nations believe that the Creator hears the voice spoken from the heart and these words are sacred and answered, when the words are spoken through kākīsimowin (prayer) and accompanied with the use of the ospwākan-oskiciy (Peace Pipe). It is a belief that the gift of voice is a powerful tool in the universe. The Elders explained voice in the same way that it was explained to them: voice is like the waves of the water. They said, voice travels like waves, when you drop a pebble, watch the waves and how they roll out from the centre creating circles of rippling waves moving out from the centre.

Voice was a special gift to humans, a gift that was not given to other living things. The gift of the human voice and languages was given for use when one needed to communicate with the māmawi-ohtāwīmāw (Creator). Voice is used by humans with tapahtēyimisowin [tapahtēyimōwin] (humility), to communicate from the heart while speaking in truth. Oral tradition became a way to pass on information. Oral communication is an important tool for all First Nations to learn. One needs to build a foundation in how to become a good speaker and it is not learned by talking. Other skills provide the basis for becoming an oral speaker. These skills include observation and listening and need to be learned first.

WV-10B

Public oral self-expression by children was neither acceptable nor promoted. Practising public speaking was not a factor in becoming an orator. Traditionally, adults in the family were responsible to teach the children. Direct experience was used to teach these skills. The first rule of learning by everyone was to become a good observer and listener. This part was the foundation to becoming proficient in oratory skills. Children learned to observe details at a glance, listened to identify all noises they heard, learned physical self-movement and developed total environmental awareness. Adults would teach the children through a hands on approach. From early childhood, children were taught to watch through visual repetition. This determined whether a skill was thoroughly learned and understood. It was important to sharpen the awareness of human senses such as hearing, feeling, seeing and smelling. It is believed that a child who learns in this manner will have a foundation of knowledge and have something to say later in life. Once a child has successfully learned many survival skills and demonstrates success by providing a contribution to his/her group, this individual earns the first step to years of learning in becoming a skilled orator.

Oral tradition guidelines include speaking with accurate vocabulary, mimicking exact quotes, interpreting gestures and body language through demonstration, and also mimicking vocal expression by using pitch and tone in the voice. This was used to maintain the attention of the listeners and impress upon them to remember the details of the information or story. Stories and information were told and retold exactly the same way, same gestures and body language demonstrated exactly as the way the original *ohpētācimō* (story-carrier) did. Each time information or a story was told, the teller of the story was mentioned and given credit. This meant the power of the Creator through voice is present and it is truth that is spoken.

Information storytelling circles are important in First Nations societies. Orators have a distinctive role, as they are the carriers of information. Elders have said “we walk a path of life while on earth; therefore, the past affects the present and plays a role in the future.” This is the teaching of our ancestors from generation to generation.

Cree Translations

Ohtaskinēsowin [*Ohtaskānēsowin*] – origin; where one begins from

Tāpwēwakēyihtamōwina – beliefs, principles of life

Pāstāhowin – word of caution: Setting traps in your own path of life

Ohcinēwin – word of caution: Fate of bad luck

Ayisīniw [*Ayisiyiniw*]– human being

Kākīsīmowin – talking to the Creator from the heart; free spoken communication (a non-structured prayer)

WV-10C

Ospwākan – pipe; presents peace between nations; similar to ‘swearing unto the bible’ truthfulness

Oskiciy – pipestem represents truthfulness and honesty

Mamawi-wiyohkawimōw [*māmawi- ohtāwīmāw*] – Creator

Tāpahtēyimowin [*Tapahtēyimisowin*] – humility

Ohpētācimo – story-carrier; oral traditionalist

TEACHER RESOURCES AND SUGGESTED RESOURCE CENTRES

Maps, Brochures, Charts, Student Handouts, Worldviews and Additional Teacher Resources

– See List of Appendices for each grade.

BOOKS

Required reading (all grades)

Brizinski, P. (1993). *Knots in a String: An Introduction to Native Studies in Canada* (2nd ed.). Saskatoon: University Extension Press, University of Saskatchewan. This book is not included in the *Treaty Resource Kit* but is quoted extensively throughout all grades.

Cardinal, H. and W. Hildebrandt (2000). *Treaty Elders of Saskatchewan: Our Dream Is That Our Peoples Will One Day be Clearly Recognized as Nations*. Calgary: University of Calgary Press.

Morris, A. (1991). *The Treaties of Canada with the Indians of Manitoba and the North-West Territories Including the Negotiations on which they were based*. Saskatoon: Fifth House Publishing. This book is not included in the *Treaty Resource Kit*.

Office of the Treaty Commissioner (1998). *Statement of Treaty Issues: Treaties as a Bridge to the Future*. Saskatoon: Office of the Treaty Commissioner.

Price, R.T. (1991). *LEGACY: Indian Treaty Relationships*. Edmonton: Plains Publishing Inc.

Ray, A.J., J.R. Miller and F. Tough (2000). *Bounty and Benevolence: A History of Saskatchewan Treaties*. Ottawa: McGill-Queen's University Press.

Supplementary reading

Adams, H. (1989). *Prison of Grass – Canada from a Native Point of View*. Saskatoon: Fifth House Publishers. Relevant for Grade Seven topics.

Adams, H. (1999). *Tortured People: The Politics of Colonization*. Penticton: Theytus Books. Relevant for Grade Seven topics.

- Ahenakew, F. and H.C. Wolfart (1998). *The Counselling Speeches of Jim Ka-Nipitehtew*. Winnipeg: University of Manitoba Press. Referenced in student handouts in Grades Eight to Twelve.
- Asch, M. (ed.) (1997). *Aboriginal and Treaty Rights in Canada: Essays on Law, Equality and Respect for Differences*. Vancouver: University of British Columbia Press. Relevant for Grades Eleven and Twelve topics.
- Battiste, M. (ed.) (2000). *Reclaiming Indigenous Voice and Vision*. Vancouver: University of British Columbia Press. Relevant for Grade Ten topics.
- Beaumont, M.R. (date unknown). *Treaty Time: A Simulation Activity*. Norway House, Manitoba: Frontier School Division #48. Relevant for Grades Eight and Nine.
- Boldt, M. (1995). *Surviving as Indians: The Challenge of Self-Government*. Toronto: University of Toronto Press. Relevant for Grade Twelve.
- Cairns, A. (2000). *Citizens Plus: Aboriginal Peoples and the Canadian State*. Vancouver: University of British Columbia Press. Relevant for Grade Twelve topics.
- Carter, S. (1999). *Aboriginal People and Colonizers of Western Canada to 1900*. Toronto: University of Toronto Press. Includes relevant information for Grades Eight and Nine.
- Carter, S. (1990). *Lost Harvests: Prairie Indian Reserve Farmers and Government Policy*. Montreal: McGill Queen's University Press. Relevant for Grades Eleven and Twelve.
- Christensen, D. (2000). *Ahtahkakoop: The Epic Account of a Plains Cree Head Chief, His People and Their Struggle for Survival 1816-1896*. Shell Lake, Saskatchewan: Ahtahkakoop Publishing. Relevant for Grades Eight and Nine.
- Cuthand, S. (1973). *Nehiyaw Atayokewina – Cree Legends, Stories of Wesakecahk*. Saskatoon: Saskatchewan Indian Cultural Centre. Relevant for Grade Seven or any oral history topic.
- Deiter, C. (1999). *From Our Mother's Arms: The Intergenerational Impact of Residential Schools in Saskatchewan*. Toronto: United Church Publishing House. Relevant for Grade Eleven.
- Elias, P.D. (1988). *The Dakota of the Canadian Northwest: Lessons for Survival*. Winnipeg: University of Manitoba Press. Relevant information for Grades Eight and Nine.
- Erasmus, P. (1999). *Buffalo Days and Nights*. Calgary: Fifth House Publishers. Relevant information for Grades Eleven and Twelve.
- Federation of Saskatchewan Indian Nations (1997). *Saskatchewan and Aboriginal Peoples in the 21st Century*. Regina: Print West. For Grade Twelve topics.

- Four Worlds International Institute for Human and Community Development (1988). *The Sacred Tree Curriculum Guide*. Lethbridge: Four Worlds International Institute for Human and Community Development. For Grade Seven topics.
- Francis, D. and S. Riddoch (1991). *Our Canada: A Social and Political History*. Markham: Pippin Publishing. For Grade Seven topics.
- Fung, K., B. Barry and M. Wilson (1999). *Atlas of Saskatchewan*. University of Saskatchewan, Saskatoon: Printwest. For Grades Nine to Twelve.
- Gabriel Dumont Institute and Saskatchewan Education (1985). Map – *Rupert's Land and North America, Metis Development and the Canadian West: Book 3*. Regina: Gabriel Dumont Institute and Saskatchewan Learning. For Grade Ten.
- Gabriel Dumont Institute of Native Studies and Applied Research (1994). *The Canadian Atlas of Aboriginal Settlement*. Regina: Gabriel Dumont Institute. For Grade Nine.
- Gilliland, H. (1998). *Teaching the Native American* (2nd ed.). Dubuque, Iowa: Kendall/Hunt Publishing Company. For Grade Seven.
- Lalonde, M. and E. LaClare (1998). *Discover Saskatchewan: A Guide to Historic Sites*. Regina: Canadian Plains Research Centre. Copies may be purchased from the Canadian Plains Research Center, University of Regina, Regina, Saskatchewan. For Grade Seven.
- Merasty, M. (1974). *The World of Wetiko: Tales from the Woodland Cree*. Saskatoon: Saskatchewan Indian Cultural Centre. For Grade Seven or any oral history topic.
- Mercredi, O. and M.E. Turpel (1993). *In the Rapids: Navigating the Future of First Nations*. Toronto: Penguin Books. For Grade Twelve.
- Miller, J.R. (1996). *Big Bear (Mistahimusqua), A Biography*. Toronto: ECW Press. For Grade Ten.
- Miller, J.R. (1996). *Shingwauk's Vision: A History of Native Residential Schools*. Toronto: University of Toronto Press. For Grades Eleven and Twelve.
- Milloy, J. (1988). *The Plains Cree: Trade, War and Diplomacy, 1790-1870*. Winnipeg: University of Manitoba Press. For Grade Eight.
- Milloy, J. (1999). *A National Crime on Residential Schools: The Canadian Government and the Residential School System, 1879-1986*. Winnipeg: University of Manitoba Press. For Grades Eleven and Twelve.
- Nighttraveller, W. and G. Desnomie (1973). *Assiniboine Legends*. Saskatoon: Saskatchewan Indian Cultural Centre. For Grade Seven or any oral history topic.

- Pace, S. and P. Deiter (eds.) (2000). *Sunrise: Saskatchewan Elders Speak*. (2nd ed.). Regina: Regina School Division No. 4. Relevant information for all grades.
- Peers, L. (1994). *The Ojibwa of Western Canada: 1780-1870*. St. Paul: Minnesota Historical Society Press. For Grade Eight.
- Pelly, L. (1976). *Saulteaux Legend – Nanabush and the Geese*. Saskatoon: Saskatchewan Indian Cultural Centre. For Grade Seven or any oral history topic.
- Pettipas, K. (1994). “Severing the Ties that Bind: The Canadian Indian Act and the Repression of Indigenous Religious Systems in the Prairie Region”, unpublished doctoral thesis, University of Manitoba, Winnipeg. For Grades Eleven and Twelve.
- Ray, Arthur J. (1991). *Indians in the Fur Trade*. Toronto: University of Toronto Press. For Grades Eight and Nine.
- Reynolds, M. (1979). *Dene Stories: Cross Eye*. Saskatoon: Saskatchewan Indian Cultural Centre. This story is provided in Worldviews WV-7A to WV-7D and is available from the Saskatchewan Indian Cultural Centre, phone 244-1146.
- Royal Commission on Aboriginal Peoples (1996). *Volume 1: Looking Forward, Looking Back, Report of the Royal Commission on Aboriginal Peoples*. Ottawa: Minister of Supply and Services Canada. Includes historical information that is relevant for all grades.
- Saskatchewan Association for Multicultural Education (1991). *Crossing the Bridges: Saskatchewan Cultural Profiles* (2nd ed.). Regina: Saskatchewan Association for Multicultural Education. Copies may be obtained free of charge from the Saskatchewan Association for Multicultural Education at 1850 Cornwall Street, Regina, Sask., S4P 2N2. Phone (306) 721-2767. Background information for Grade Seven topics.
- Saskatchewan Education (1996). *Aboriginal Cultures and Perspectives: Making a Difference in the Classroom*, Diversity in the Classroom Series No. 5. Regina: Saskatchewan Education Professional Development Unit. For Grade Seven.
- Saskatchewan Education (1995). *Diverse Voices: Selecting Equitable Resources for Indian and Metis Education*. Regina: Saskatchewan Education. For Grade Seven topics.
- Saskatchewan Education (1997). *Canadian Studies, Native Studies 30 Curriculum Guide*. Regina: Saskatchewan Education. For Grades Eleven and Twelve.
- Saskatchewan Indian Cultural Centre (1976). *Treaty Six: For As Long as the Sun Shines, the Grass Grows, and the Rivers Flow*. Saskatoon: Saskatchewan Indian Cultural Centre. For Grades Eight and Nine.
- Sluman, N. (1967). *Pitikwhanapiwiyon (Poundmaker) Plains Cree Chief – Biography*. Toronto: Ryerson Press. For Grade Ten.

- Stonechild, B. (1986). *Saskatchewan Indians and the Resistance of 1885: Two Case Studies*. Regina: Saskatchewan Education. For Grades Eleven and Twelve.
- Stonechild, B. and B. Waiser (1997). *Loyal Till Death: Indians and the North-West Rebellion*. Calgary: Fifth House Publishers. For Grades Ten to Twelve.
- Titley, E.B. (1986). *A Narrow Vision: Duncan Campbell Scott and the Administration of Indian Affairs in Canada*. Vancouver: University of British Columbia. For Grades Eleven and Twelve.
- Treaties and Historical Research Centre (1978). *The Historical Development of the Indian Act*. Ottawa: Indian and Northern Affairs Canada. For Grades Eleven and Twelve.
- Van Kirk, S. (1993). *Many Tender Ties*. Norman: University of Oklahoma Press. For Grade Eight.
- Venne, S. (1981). *Indian Acts and Amendments: 1868-1975*. Saskatoon: Native Law Centre. For Grades Eleven and Twelve.
- Weaver, S. (1981). *Making Indian Policy: The Hidden Agenda 1963-1970*. Toronto: University of Toronto Press. For Grade Twelve.
- Wolfe, A. (1988). *Earth Elder Stories*. Saskatoon: Fifth House Publishers. For Grade Seven or any oral history topic.

Timeline

Timeline of Events Leading to Treaties in Saskatchewan, Office of the Treaty Commissioner. For Grade Ten.

WEBSITES

Diversity Dictionary, www.crh.noaa.gov/diversity/divdef.htm#D

Delgamuukw v Attorney-General of British Columbia

- Cardinal Research paper
www.delgamuukw.org/research/numberedtreaties.pdf
- Darwin Hanna paper, www.delgamuukw.org/research/considerations.pdf

Indian History, 1780-1799 available at www.inac.gc.ca and www.telusplanet.net/public/dgarneau/indian18.htm

Indian Claims Commission, www.indianclaims.ca

Indian and Northern Affairs Canada, www.ainc-inac.gc.ca

- Treaty Number One to Treaty Number Eleven

Justice, www.gov.ab.ca/justicesummit/consult/crep4a.htm

National Library of Canada, www.nlc-bnc.ca

National Archives of Canada, “Policy and Administration of Indian Affairs, 1830-1867” available at Aboriginal People and Archives, www.archives.ca/02/02012001/15_e.html

Office of the Treaty Commissioner, www.otc.ca

Report of the Royal Commission on Aboriginal Peoples, (5 volumes) Ottawa, 1996; available online at Bill Henderson’s Native Issues Directory, www.bloorstreet.com/300block/aborcan.htm or www.ainc-inac.ca

Saskatchewan Indian Cultural Centre, www.sicc.sk.ca

- Aboriginal Faces of Saskatchewan
- *Saskatchewan Indian*, “Our Elders: Interviews with Saskatchewan Elders.” On SICC website at sicc.sk.ca/elders/index.html
 - “Joseph Bighead Commemorates Treaty 6 Signing” (June 1988)
 - “Treaties and Treaty Rights” (April 1984)
 - “Treaty” (May 1992)
 - “Treaty Day Celebrations at Witchekan Lake” (June 1994)
 - “Traditional Treaty Gathering Held at Beardy’s Reserve” (July/August 1988)

Treaties in Canada, www.schoolnet.ca/aboriginal/treaties/treaties-e.html or www.earlyamerica.com/earlyamerica/milestones/jaytreaty/text.html

COMMUNITY AND HUMAN RESOURCES

Contact a First Nations person from any of the following organizations: SIFC, SICC, SIIT, FSIN, any Indian and Metis Friendship Centre, or any of the First Nations bands or Tribal Councils.

Aboriginal Education Resources, Saskatchewan Learning
2nd Floor, 2220 College Avenue, Regina, SK S4P 3V7
Phone: (306) 787-6663, Fax: (306) 787-0277

Community Elders nearest to your location.

Federation of Saskatchewan Indian Nations
200-103A Packham Avenue, Saskatoon
Telephone number: (306) 665-1215

Federation of Saskatchewan Indian Nations Treaty Governance Office
for class presentations, guest speakers, (306) 667-1876

Office of the Treaty Commissioner, Speakers Bureau member, (306) 244-4797

Royal Saskatchewan Museum First Nations Gallery
2445 Albert Street, Regina, SK
(306) 787-2815

Saskatchewan Indian Cultural Centre
120-33rd St. East, Saskatoon
Telephone number: (306) 244-1146

Saskatchewan Indian Federated College Library, Regina
(306) 546-8457

Saskatchewan Indian Federated College Library, Saskatoon
(306) 931-1836

Saskatchewan Indian Institute of Technologies
100-103A Packham Avenue, Saskatoon
Telephone number: (306) 244-4444

School Board Indian and Metis consultants and community school co-ordinators in Regina, Saskatoon, Prince Albert, North Battleford and Yorkton.

Wanuskewin Heritage Park, Saskatoon, Saskatchewan
(306) 931-6767

SONGS AND VIDEOS

Song: Aglukark, Susan. (1995). "O Siem" on the CD entitled, *This Child*.
Mississauga: EMI Canada

Video: *A Solemn Undertaking: The Five Treaties in Saskatchewan* (1999)

Length: 14 minutes

Grades: 7-12

Producer: Office of the Treaty Commissioner

Distributor: Available in *Treaty Resource Kit* from the

Office of the Treaty Commissioner

1150 – 606 Spadina Crescent East

Saskatoon, SK S7K 3H2

Phone: (306) 244-2100

Fax: (306) 244-4600

Description: Explains the history of treaty-making, settlement of the west and the Numbered Treaties affecting the province of Saskatchewan. The post-treaty era and contemporary issues are also discussed.

Video: *As Long As The Sun Shines* (2002)

Length: 10 minutes

Grades: 7-12

Producer: Office of the Treaty Commissioner

Distributor: Available in *Treaty Resource Kit* from the

Office of the Treaty Commissioner

1150 – 606 Spadina Crescent East

Saskatoon, SK S7K 3H1

Phone: (306) 244-2100

Fax: (306) 244-4600

Description: Explains oral tradition, reason why the First Nations and the Canadian Government (Crown) wished to enter into treaty-making. Describes the Pipe Ceremony and the differences in dealing and recording the treaty agreements. Both parties emphasize that these treaties are to last forever. Various people are interviewed on their views on treaties.

Video: *Treaties as a Bridge to the Future* (2002)

Length: 12 minutes

Grades: 7-12

Producer: Office of the Treaty Commissioner

Distributor: Available in *Treaty Resource Kit* from the

Office of the Treaty Commissioner

1150 – 606 Spadina Crescent East

Saskatoon, SK S7K 3H2

Phone: (306) 244-2100

Fax: (306) 244-4600

Description: This video discusses the treaty relationship between First Nations and the Government of Canada. The following issues are reviewed: The motivations for entering into treaty, the understanding of the relationship as being mutually beneficial, the outcome of the benefits received by both parties and how we can build a positive treaty relationship in the future.

Video: *Native Awareness: Behind the Mask* (1989)

Length: 29 minutes

Grades: 7-12

Producer: Access Network

Distributor: Learning and Skills Television
3720 76 Avenue
Edmonton, Alberta T6B 2N9

Phone: (780) 440-7777

Fax: (780) 440-8899

Description: Explains the legal definitions, stereotypes and diversity of Native people. Elders explain the culture of Native people and the importance of traditional teachings that Native youth should be learning. Teachers interviewed provide their insight and advice as to how to take into consideration the cultural differences in the teaching of native children.

Video: *Who We Are: A Celebration of Native Youth* (1992)

Length: 35 minutes

Grades: 7-12

Producer: Kem Murch Productions

Distributor: Media Group
2710 Millar Avenue
Saskatoon, SK S7K 4J4

Phone: (888) 682-8808 or (306) 933-4212

Email: vidlib@saskatoon.com

Website: <http://videodb.mg.sk.ca/index.html>

Description: This video features candid, action-oriented profiles of young Native people, their Elders and other inspiring Native role models across Canada. It provides positive messages to Native youth about continuing their education, valuing their culture and making their own unique contributions to their communities – both urban and rural. From a Haida potlach in B.C. to an Inuit Elder's Igloo to a Native rock concert in Quebec – Native youth are invited to share in a spirit of pride and celebrate who they are.

Video: Series – Fur Trade in Canada (1990)
Indian Middlemen – Natives in the Fur Trade (pre-1867).

Length: 16 minutes

Grades: 7-12

Producer: Joe MacDonald, Keith Packwood, Floyd Elliot and the National Film Board of Canada

Distributor: National Film Board of Canada

Phone: 1-800-267-7710

Fax: 1-514-283-7564

Website: Shop online at www.nfb.ca/store

Description: This production shows how Indian middlemen carried trade goods they received from the Hudson's Bay Company to Native groups and brought back the furs they collected. Focussing on Attickasish, the trading captain of a band of Cree middlemen, it describes the trade between the Cree and the Blackfoot, and between the Cree and the Hudson's Bay Company at York Factory in the 1750s.

The following videos are also recommended for use in the classroom:

Big Bear, Blue Hills Productions, Saskatoon
Phone: (306) 477-4572. (Grade Ten)

Canada: A Nation Unfolding (series), Canadian Broadcasting Corporation. (Grade Ten)

Cede, Yield and Surrender (Frances Morrison Library) International Tele-Film
41 Horner Avenue, Unit 3, Etobicoke, Ontario M8Z 4X4
Phone: (416) 252-1173, Fax: (416) 252-2155. (Grade Ten)

Principle III – All Life Forms are Inter-Related, Saskatchewan Indian Cultural Centre
Phone: (306) 244-1146. (Grade Ten)

Prophecy, Milestones and Challenges, Blue Hills Productions, Saskatoon
Phone: (306) 477-4572. (Grades Ten to Twelve)

War Against the Indians, Canadian Broadcasting Corporation, International sales.
(Grade Ten)

The Sacred Circle, National Film Board. (Grade Ten)

Videos on the *Indian Act* (for Grade Twelve) from the following locations:

- *The Treaties and the Indian Act* by SICC-RCMP Special Constables, www.sicc.sk.ca
- *The Road to Self-Governance*, SIFC, www.sifc.edu
- *Self-government*, Magic Lantern Communications Ltd. Native Peoples Catalogue, Vancouver, B.C.
Toll-free 1-800-263-1818
Email: bill@lanternimages.com
- *First Nations: The Circle Unbroken* has sections on the *Indian Act*; contact The National Film Board of Canada
Phone: 1-800-267-7710, Fax: 1-514-283-7564
Website: www.nfb.ca/store
- *Where the Spirit Lives* focuses on the residential school experience. The video is a fictional account but is based on stories of incidents that did occur at residential schools; available at your local video store.

GLOSSARY OF TERMS

The following definitions were taken from various sources including: “Definitions” (Indian and Northern Affairs Canada, March 2000), *The Canadian Oxford Dictionary*, Saskatchewan Education Curriculum Guides, Indian Claims Commission, *Knots in a String* (Peggy Brizinski, 1993), *Treaty Elders of Saskatchewan* (Cardinal and Hildebrandt, 2000), Federation of Saskatchewan Indian Nations, Saskatchewan Indian Cultural Center and various Internet sites.

Aboriginal Peoples: The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people – Indian, Metis and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

Aboriginal rights: Those rights which Aboriginal peoples have because of their status as Aboriginal people in their own land.

accommodation: A convenient arrangement; a settlement or compromise.

adhere: To behave according to; follow in detail; to give support or allegiance.

adhesion: An addition made to a treaty when a new band signs onto an existing treaty; the new band then comes under the treaty rights, and gives up its rights to all but reserve lands. Individuals also adhere to treaty by accepting annuities.

agreement: The act of agreeing; a contract legally binding the contracting parties.

annihilation: To completely destroy; defeat utterly; make insignificant or powerless.

annuity: An annual payment. Most treaties provided for annual payments, paid in perpetuity to each treaty Indian.

Assembly of First Nations (AFN): The Assembly speaks for First Nations people all across Canada, working with the federal government on political, social, economic and health care issues.

assimilation: Becoming part of another society; adapting to the society and taking on the characteristic or quality.

authority: The source of power of individuals and organizations that hold positions of high status by virtue of such conditions as legal appointments, high education, job situation and experience.

autonomous: Having self-government, acting or existing independently or having the freedom to do so.

Band: A group of First Nation's people for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more chiefs and several councillors. Community members choose the chief and councillors by election, or sometimes through traditional custom. The members of a band generally share common values, traditions, and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

belief: What is held to be true; something believed; opinion.

Canadian Confederation: The federal union of provinces and territories forming Canada, originally including Ontario, Quebec, New Brunswick, and Nova Scotia and subsequently expanding to include the present provinces and territories.

Constitution Act 1982: The Constitution of Canada created and repatriated from Great Britain in 1982, wherein the Charter of Rights and Freedoms guarantees specific rights and freedoms for Canadian citizens.

cede: Give up one's rights to or possession of.

cession: The act of ceding; a giving up, as of territory or rights, to another. The underlying principle of cession is that it is based on consent, usually acquired through negotiated agreements such as treaties.

citizen: A person who lives in a given place, such as Saskatchewan or Canada, and has both a formal and informal relationship with other people in that place.

citizenship: The fact of being a citizen of a country; the qualities considered desirable in a person viewed as a member of society, the exercising of rights, privileges and responsibilities as a member of a particular society.

colonization: The act or policy of colonizing; to bring settlers into a country; to make a country into a colony.

constitution: The body of fundamental principles or established precedents according to which a state or other organization is acknowledged to be governed.

contract: A written or spoken agreement between two or more parties, intended to be enforceable by law, a document recording this.

covenant: An agreement between God and a person or nation.

Creator: First Nations believe in a Great Spirit or God who was the Creator of all things. This spirit was often referred to as the Creator in the First Nations languages.

Cree: The European name for First Nations living in central Canada. The Cree were divided into three main groups, the Plains Cree, the Woodland Cree and the Swampy Cree.

Crown: The monarch, especially as head of state; the power or authority residing the monarchy. This term denotes the British government, as led by the monarchy.

cultural diversity: Most commonly refers to differences between cultural groups, although it is also used to describe differences within cultural groups, (e.g. diversity within the Cree culture includes Plains Cree, Woodlands Cree and Swampy Cree). Underlying current usage is an emphasis on accepting and respecting cultural differences through the recognition that one culture is not intrinsically superior to another.

culture: The customs, history, values and languages that make up the heritage of a person or people and contribute to that person's or peoples' identity. First Nations people use the term **culture** to refer to their traditional teachings: Beliefs, history, languages, ceremonies, customs, traditions, priorities (how life should be) and stories.

custom: A tradition that is passed from one generation to another.

Dakota: A large confederacy of bands scattered over the western plains, who speak the same root language. This group is sometimes referred to as Sioux but have always called themselves Dakota or "our allies".

Dakota: A term used by a Dakota (Assiniboine) speaking person in reference to the Očēti šakowīŋ (Dakota, Lakota, Nakoda Nations) that means those who consider themselves to be kindred.

Dene and Denesūhñé: The Athaspaskan-speaking peoples of northwestern Canada. This is their own name for themselves, "the people."

diversity: The state or quality of being diverse or different. Within an ethnic group, each member of the group has unique qualities and characteristics, making the group diverse. Diversity includes difference in gender, age, skills, knowledge, attributes, physical characteristics, education, etc. A situation that includes representation of multiple (ideally all) groups within a prescribed environment.

Elder: A person who has earned the right to be recognized as an Elder in his/her community and/or in other First Nations communities. Most have variety of special gifts that they have acquired and have earned. These Elders have the ability to pass on traditional teachings and provide spiritual guidance.

entitlement: The allotment of reserve land due to a band under treaty; an outstanding entitlement means that the band did not get all of the reserve land that it should have.

entrenched: To safeguard (rights etc.) by constitutional provision; provide for the legal or political perpetuation of.

European: A native or inhabitant of Europe, a person descended from natives of Europe.

Euro-Canadian: A Canadian of European origin or descent.

Eurocentricism: Label for all the beliefs that presume superiority of Europeans over non-Europeans (Laliberte et al., 2000, p. 568)

Federation of Saskatchewan Indian Nations (FSIN): Since its inception more than 50 years ago, the FSIN has provided strong and constructive First Nations government. The FSIN represents Saskatchewan First Nations and more than 96,000 First Nations citizens in this province.

First Nation: A collective term that is used to refer to the original people of North America. It is important to recognize that there are many different Nations within the First Nations, each with their own culture, language, and territory. Other descriptions of “First Nations” include the following: 1) usually used to refer to a politically autonomous band under the *Indian Act*, a nation of First Peoples; and 2) a term that came into common usage in the 1970s to replace the word “Indian”. Although the term “First Nation” is widely used, no legal definition of it exists. Among its uses, the term “First Nations peoples” refers to the descendants of the original inhabitants of Canada. The term “First Nation” has also been adopted to replace the word “band” in the name of communities.

fiscal: Pertaining to financial matters; related to public revenue, taxes.

fur trade: The system of trade between the Europeans and First Nations people in Canada. The fur trade was dominated for the most part by the Hudson’s Bay Company.

governance: The act or manner of governing; the office or function of governing.

Hudson’s Bay Company: A British trading company chartered in 1670 to carry on the fur trade with the Indians of North America. The Hudson’s Bay Company played a great part in the exploration and development of Canada’s Northwest.

Indian: A person who is registered as an Indian or is entitled to be registered as an Indian under the *Indian Act*. A term that describes all the Aboriginal people in Canada who are not Inuit or Metis. Indian Peoples are one of three groups of people recognized as Aboriginal in the *Constitution Act, 1982*. There are three definitions that apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians. The use of the term “Indian” has declined since the 1970s, when the term “First Nation” came into common usage.

Indian Act: Canadian legislation first passed in 1876, and amended many times since then; defines as Indian in relation to federal obligation, and sets out a series of regulations applying to Indians living on reserve.

Indian Reserves: A tract of land, the legal title to which is vested in Her Majesty, that has been set apart by her Majesty for the use and benefit of a band.

influence: The power credited to individuals or an organization that uses persuasion, rational arguments, emotional appeals, rewards and/or bribes.

Indigenous People: All inhabitants indigenous to their lands and territories, and their descendants; native or belonging naturally to a place; of, pertaining to, or concerned with the aboriginal inhabitants of a region.

inherent: A God-given right, existing in someone or something as a permanent characteristic or equality. Also, from Saskatchewan Education's Native Studies 30 curriculum guide: A right which exists outside of the Constitution (of Canada) and does not have to be granted through agreements.

imperialism: A policy of acquiring dependent territories or extending a country's influence over less developed countries through trade or diplomacy; the domination of another country's economic, political, or cultural institutions; the creation, maintenance, or extension of an empire, comprising many nations and areas, all controlled by a central government.

integration: The integration occurring between the late 1960s to the 1980s; this period replaced the previous segregation era as First Nation children were sent to nearby urban centers in search of better opportunities.

Inuit: People living mainly in Northern Canada, Greenland, Alaska, and eastern Siberia, who are the original inhabitants of the Arctic; the Eskimo people.

jurisdiction: Administration of justice; legal or other authority.

kinship (as it relates to the treaties): The kinship relationship which is embodied in the treaty relationship consists of three characteristics: First, the principle of mutual respect, and the duty of nurturing and caring describes the kind of relationship that would exist between mother and child. Second, the principle of non-interference describes the relationship of brothers. Third, the principle of non-coercion, happiness, and respect describes the relationship of cousins.

Lakota: A term used by a Lakota speaking person in reference to the Očeti šakōwiŋ (Dakōta, Lakōta, Nakoda Nations) that means those who consider themselves to be kindred.

language: The method of human communication, either spoken or written, using words in an agreed way; the language of a particular community or nation.

language/dialect: A form of speech peculiar to a particular region; a subordinate language form with non-standard vocabulary, pronunciation or grammar (e.g. the Plains Cree word for "the people" is nēhiyawak, the Swampy Cree word is nēhinawak and the Woods Cree word is nēhithawak).

Metis: People born of, or descended from, both European and First Nations parents. A distinctive Metis Nation developed in what is now southern Manitoba in the 1800s, and the descendants of these people later moved throughout the prairies.

There are also many other groups of mixed ancestry people, who consider themselves Metis.

Nakoda: One of the Očeti šakowiŋ sub-groups, the Nakoda occupied large areas of Saskatchewan. The Nakoda retained their own hunting territory, and are recognized as a separate nation.

Nation: Community of people of mainly common descent, history, language, etc. forming a State or inhabiting a territory. A group of people with a common history, language, and culture, that use a particular territory and live upon it, and a system of governance.

Native: A person born in a specified place; a local inhabitant; a member of an Indigenous people of a country, region, etc. as distinguished from settlers, immigrants, and their descendants.

Non-Status Indian: An Indian person who is not registered as an Indian under the *Indian Act*. This may be because his or her ancestors were never registered, or because he or she lost Indian status under former provisions of the *Indian Act*.

Numbered Treaties: Treaties signed between 1871 and 1921, each numbered one to eleven, throughout the North and West. All contained some rights conferred on Indians, such as reserves and annuities, and in return the First Nations agreed to share vast tracts of land.

Očeti šakowiŋ: The political organization of the Dakota, Lakota and Nakoda peoples. Očeti šakowiŋ is the term used, in their language, to refer to their historical and ongoing social and political brotherhood. The Dakota, Lakota and Nakoda have often been erroneously referred to as Sioux, Assiniboine or Stoney. There are four dialects of the language which are spoken in Saskatchewan Isanti (Dakota), Ihaŋktoŋwaŋ (Nakoda), Hohe (Nakoda), and Titoŋwaŋ (Lakota).

Office of the Treaty Commissioner (OTC): The OTC was created by the Federation of Saskatchewan Indian Nations and the Government of Canada to facilitate exploratory treaty discussions between the Government of Canada and First Nations.

Oral history: The art of passing on the history, values, and beliefs of First Nations from one generation to the next through the spoken words of people who have knowledge of past events and traditions. Knowledge based on the experience of the person speaking, usually recollections of events the person saw, heard of, or took part in.

Oral tradition: Knowledge that goes back many generations. It may take the form of laws, myths, songs, stories, or fables. It may be found in place names or phrases in a traditional aboriginal language. Weaving, masks, totem poles, carvings and other symbolic creations may be used by some First Nations to record information.

Note: First Nations oral tradition has been labeled as myths, fables, legends and stories. However each of these terms conceal the true meaning of oral tradition. For instance, the term “myth” is derogatory and is associated with fantasy and untruths. It is also assumed that the events in stories never took place. In oral tradition it is clear that the events that are addressed did take place and are very real in the minds of the storyteller who follows centuries of protocol for passing this information on.

policy: A definite course or method of action selected from among alternatives and in light of given conditions to guide and determine present and future decisions.

power: The ability to carry out decisions.

Reinstated Status Indians: This includes people who regained their status on the Indian register as per the Bill C-31 amendment made to the *Indian Act* effective April 17, 1985. They are required to make further application to specific Bands, usually the Band from which they were enfranchised, to receive Band membership. In reference to this group of people, the term Status Indian is sufficient.

Royal Proclamation of 1763: A legal document which established British ownership over all colonies in Canada and provided protection over unsettled lands belonging to the Indians.

Saulteaux: Sometimes called the Ojibway, these First Nations were late comers to what is now Saskatchewan, settling primarily in southern areas through alliances with the Nakoda (Assiniboine) and Cree.

segregation: The separation or isolation of a race, class, or ethnic group by enforced or voluntary resident in a restricted area, by barriers to social intercourse, by separate educational facilities, or by other discriminatory means.

self-determination: The freedom of a people to decide their own allegiance or form of government.

self-government: Government by its own people; self control.

Status Indian (First Nation): Three definitions are as follows: 1) an Indian person who is registered as an Indian under the *Indian Act* and thus recognized by the federal government as an Indian and accorded the accompanying rights, benefits, and restrictions of the *Indian Act* and related policies; 2) Status Indians are registered or entitled to be registered under the *Indian Act*. The Act sets out the requirements for determining who is Status Indian; and 3) Status Indian is a commonly used term applied to a person who is registered as an Indian under the *Indian Act*; a Registered Indian is a person who, pursuant to the *Indian Act* is registered as an Indian or is entitled to be registered as an Indian.

society: A social community; the customs and organization of an ordered community.

solemn: Serious and dignified, formal; accompanied by ceremony, esp. for religious purposes, grave, sober, deliberate; slow in movement or action (a solemn promise).

sovereign: Characterized by independence or autonomy, esp. having the rights; concerned with or pertaining to independence or autonomy; the right to rule without any external control. Ultimate jurisdiction or power. Claiming sovereignty for First Nations means having the right to rule themselves without any external control.

sovereignty: The absolute and independent authority of a community, nation, etc.; the right to autonomy of self-government; supremacy with respect to power and rank; supreme authority; a territory or community existing as a self-governing or independent state.

sovereignty (First Nations perspective): The Creator gave First Nations:

- The land on the island of North America (the Peoples' Island).
- A way to communicate with him for guidance and to give thanks.
- Laws, values, and principles that described the relationships and responsibilities they possessed to and for the lands given to them.
- An interconnectedness among the sacred ceremonies, teachings, and beliefs among First Nations.
- Spiritual philosophies, teachings, laws, and traditions that provided a framework for the political, social, educational, and cultural institutions and laws that allowed them to survive as nations from the beginning of time to the present.
- The "gifts" they needed to survive both spiritually and materially given to them through their special relationship with the Creator. These gifts are the life-sustaining and life-giving forces represented by the sun, water, grass, animals, fire, or Mother Earth.
- Relationships that symbolize and represent the existence of a living sovereign First Nations circle (humans, plants, animals, land, etc.).

spirituality: A devotion to spiritual things; a spiritual quality.

state: A sovereign political community organized under a distinct government recognized and conformed to by the people as supreme, and having jurisdiction over a given territory; a nation.

stereotype: A generalization about a group of people; to label a person because they belong to a certain group.

surrender: To give up possession or control of (something) to another, especially on compulsion or demand; relinquish, yield.

surrender claim: An agreed-upon transfer of Indian land to the Government of Canada, usually for money. Under the *Indian Act*, reserve land can only be sold to the federal government, which may then sell or lease the land on behalf of the Indian band or First Nation.

tradition: The handing down of beliefs, opinions, customs, stories, etc. from parents to children.

territory: An area that has been occupied in regard to use or jurisdiction.

The British North America Act (BNA) of 1867: Canada's original Constitution, supplemented later by additional laws. It was the Charter of Confederation for the British colonies, and established the powers of the federal government, the provinces and the territories.

treaties: Solemn agreements between two or more nations that create mutually binding obligations.

treaty: Formally concluded and ratified agreement between states; an agreement between individuals or parties, especially for the purchase of property.

Treaty First Nation: A person who obtained treaty rights through treaty negotiations. Specifically, leaders and members of First Nations who negotiated treaty and passed on their treaty rights to their children, with exception to the *Indian Act* legislated situations.

Treaty Indian: Three definitions are as follows: 1) an Indian person whose forefathers signed a numbered treaty in which land was exchanged for certain listed payments, such as money, tools, and health and educational benefits. The term is often used in the prairie provinces as synonyms with status Indians; 2) Treaty Indians belong to a First Nation whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits. Non-treaty Indians do not receive the same benefits; and 3) This term is used to refer to Indian people or descendants of Indian people who entered into treaties with the Crown or Canadian government.

Treaty Land Entitlement (TLE): A specific area of claims concerning fulfillment of the guarantee of reserve land in the Numbered Treaties.

Treaty rights: Rights that are provided for in the treaties made between First Nations and the British Crown or Government of Canada.

trust obligations: The obligations of federal government to act in the best interests of Indians when acting on their behalf on a trusteeship capacity. These obligations, which are rooted in the treaties and the *Indian Act*, are akin to those exercised by one country to another that has been made a protectorate of the first.

values: The ideals and standards set by a society.

worldview: A comprehensive view or philosophy of life, the world, and the universe. Worldview can be described as a philosophy or view of life that shapes how we interact and respond to the world around us. Our own worldview influences, shapes and interprets what we experience and provides us with a sense of vision for the future.

yield: Give up, surrender, concede; comply with a demand for.

Many First Nations people prefer to use the following terms when identifying themselves with their Nation:

Anishinabé A Saulteaux term describing themselves as the First People that came down from the Creator; coming down to be man.

Denesųłíné
[Dene] A Dene term describing themselves as “the people”.

Malakōta A term most frequently used by a Lakōta speaking person to identify him or herself as being of Očeti šakowiŋ (Dakōta, Lakōta, Nakoda) ancestry.

Madakōta A term most frequently used by a Dakōta speaking person to identify him or herself as being of Očeti šakowiŋ (Dakōta, Lakōta, Nakoda) ancestry.

Manakoda A term most frequently used by a Nakoda speaking person to identify him or herself as being of Očeti šakowiŋ (Dakōta, Lakōta, Nakoda) ancestry.

Nēhiyawak
[Nēhiñawak,
Nihithawak] A Cree term describing the People of the Four Directions.

BIBLIOGRAPHY AND REFERENCES

- Adams, H. (1989). *Prison of Grass: Canada from a Native Point of View*. Saskatoon: Fifth House Publishers.
- Adams, H. (1999). *Tortured People: The Politics of Colonization*. Penticton: Theytus Books.
- Ahenakew, F. and H.C. Wolfart (1998). *The Counselling Speeches of Jim Ka-Nipitehtew*. Winnipeg: University of Manitoba Press.
- Asch, M. (Ed.) (1997). *Aboriginal and Treaty Rights in Canada: Essays on Law, Equality, and Respect for Difference*. Vancouver: University of British Columbia Press.
- Asch, M. (Ed.) (1993). *Home and Native Land: Aboriginal Rights and the Canadian Constitution*. Vancouver: University of British Columbia Press.
- Assembly of First Nations (1994). *Breaking the Silence – An Interpretive Study of Residential School Impact and Healing as Illustrated by Stories of First Nations Individuals*. Ottawa: Assembly of First Nations.
- Association of Translators and Interpreters of Saskatchewan. Online: ATIS
<http://www.atis-sk.ca>
- Australian Institute of Interpreters and Translators Inc. Online: AUSIT
<http://www.ausit.org/>
- Barber, K. (Editor) (1998). *The Canadian Oxford Dictionary*. Ontario: Oxford University Press.
- Barry, B. (1997). *People, Places: Saskatchewan and its Names*. Regina: Canadian Plains Research Center, University of Regina.
- Battiste, M. (Editor) (2000). *Reclaiming Indigenous Voice and Vision*. Vancouver: University of British Columbia Press.
- Beal, B. and R. MacLeod (1994). *Prairie Fire: The 1885 North-West Rebellion*. Toronto: McClelland and Stewart.
- Beaumont, M.R. (date unknown). *Treaty Time: A Simulation Activity*. Norway House, Manitoba: Frontier School Division #48.
- Beers, B. (1986). *World History: Patterns of Civilization*. New Jersey, U.S.A.: Pearson Education.

- Blaut, J.M. (1993). *The Colonizer's Model of the World*. New York: The Guilford Press.
- Boldt, M. (1995). *Surviving as Indians: The Challenge of Self-Government*. Toronto: University of Toronto Press.
- Brizinski, P. (1993). *Knots in a String: An Introduction to Native Studies in Canada* (2nd ed.). Saskatoon: University Extension Press, University of Saskatchewan.
- Bryce, P. H. (1907). *Report on the Indian Schools of Manitoba and the North-West Territories*. Ottawa: Government Printing Bureau.
- Cairns, A. (2000). *Citizens Plus: Aboriginal Peoples and the Canadian State*. Vancouver: University of British Columbia Press.
- Canada (1885). *Papers and Correspondence in Connection with Half-Breed Claims and Other Matters Relating to the North-West Territories*. Sessional Papers 1885 No. 116f
- Canada (1993). *Canada – Indian Treaties and Surrenders From 1680-1902 in Two Volumes, Vol. 1 and 2*. Saskatoon: Fifth House Publishers.
- Canada (1993). *Canada – Indian Treaties and Surrenders, Treaties 281 to 483, Vol. 3*. Saskatoon: Fifth House Publishers.
- Cardinal, H. and W. Hildebrandt (2000). *Treaty Elders of Saskatchewan: Our Dream Is That Our Peoples Will One Day be Clearly Recognized as Nations*. Calgary: University of Calgary Press.
- Careless, J.M.S. (1970). *Canada: A Story of Challenge*. Toronto: Macmillan of Canada.
- Carter, S. (1990). *Lost Harvests: Prairie Indian Reserve Farmers and Government Policy*. Montreal: McGill-Queen's University Press.
- Carter, S. (1999). *Aboriginal People and Colonizers of Western Canada to 1900*. Toronto: University of Toronto Press.
- Christensen, D. (2000). *Ahtahkakoop: The Epic Account of a Plains Cree Head Chief, His People and Their Struggle for Survival 1816-1896*. Shell Lake, Saskatchewan: Ahtahkakoop Publishing.
- Cuthand, S. (1973). *Nehiyaw Atayokewina – Cree Legends, Stories of Wesakecahk*. Saskatoon: Saskatchewan Indian Cultural Centre.
- Deiter, C. (1999). *From Our Mother's Arms: The Intergenerational Impact of Residential Schools in Saskatchewan*. Toronto: United Church Publishing House.
- Dhokalia, R.P. and R.S. Pathak (1992). *International Law in Transition – Essays in Memory of Judge Nagendra Singh*. Dordrecht: Martinus Nijhoff Publishers.

- Dickason, O.P. (1992). *Canada's First Nations – A History of Founding Peoples from Earliest Times*. Toronto: McClelland and Stewart.
- Elias, P.D. (1988). *The Dakota of the Canadian Northwest: Lessons for Survival*. Winnipeg: University of Manitoba Press.
- Erasmus, P. (1999). *Buffalo Days and Nights*. Calgary: Fifth House Publishers.
- Federation of Saskatchewan Indian Nations (1997). *Saskatchewan and Aboriginal Peoples in the 21st Century*. Regina: Print West.
- Four Worlds International Institute for the Human and Community Development (1988). *The Sacred Tree Curriculum Guide*. Lethbridge: Four Worlds International Institute for Human and Community Development.
- Francis, D. and S. Riddoch (1991). *Our Canada: A Social and Political History*. Markham: Pippin Publishing.
- Fung, K., B. Barry, and M. Wilson (1999). *Atlas of Saskatchewan*. University of Saskatchewan, Saskatoon: Printwest.
- Funk and Wagnalls (1989). *Canadian College Dictionary*. Toronto: Fitsenry and Whiteside.
- Gabriel Dumont Institute and Saskatchewan Education (1985). *Map - Rupert's Land and North America, Metis Development and the Canadian West: Book 3*. Regina: Gabriel Dumont Institute and Saskatchewan Education.
- Gabriel Dumont Institute of Native Studies and Applied Research (1994). *The Canadian Atlas of Aboriginal Settlement*. Regina: Gabriel Dumont Institute.
- Gilliland, H. (1998). *Teaching the Native American* (2nd ed.). Dubuque, Iowa: Kendall/Hunt Publishing Company.
- Gresko, J. (1979). "White 'Rites' and Indian 'Rites': Indian Education and Native Responses in the West, 1870-1910" in Jones, D. (Ed.), *Shaping the Schools of the Canadian West*. Calgary: Detselig Enterprises.
- Haig-Brown, C. (1988). *Resistance and Renewal – Surviving the Indian Residential School*. Vancouver: Arsenal Pulp Press.
- Henkin, L. (1995). *International Law: Politics and Values*. Dordrecht: Martinus Nijhoff Publishers.
- Hildebrandt, W., S. Carter and D. First Rider (1996). *The True Spirit and Original Intent of Treaty 7*. Montreal: McGill-Queen's University Press.
- Indian and Northern Affairs Canada (March 2000). "Definitions" at www.ainc-inac.ca

- Indian and Northern Affairs Canada (1997). *Gathering Strength: Canada's Aboriginal Action Plan*. Ottawa: Indian and Northern Affairs Canada.
- Indian Claims Commission (2000). "The Facts: What Are Treaties?" at www.indianclaims.ca
- Kagan, D., S. Ozment and F. Turner (1991). *The Western Heritage* (4th ed.). Toronto: Collier Macmillan Canada.
- Lalonde, M. and E. LaClare (1998). *Discover Saskatchewan: A Guide to Historic Sites*, (Nilson, R., editor). Regina: Canadian Plains Research Centre, University of Regina.
- Laliberte, R. (2000). *Expressions in Canadian Native Studies*. Saskatoon: University Extension Press, University of Saskatchewan.
- Law Courts Education Society of British Columbia (1994). *First Nations Journeys of Justice: A Curriculum for Kindergarten to Grade Seven*. Penticton: Theytus Books Ltd.
- Lee, E. (1985). *Letters to Marcia: A Teacher's Guide to Anti-Racist Education*. Toronto: Cross Cultural Communications Centre.
- Levi, W. (1991). *Contemporary Law – A Concise Introduction*, (2nd ed.). San Francisco: Westview Press.
- Littlebear, L. (1982). "A Concept of Native Title", *Canadian Legal Aid Bulletin* 99 (5).
- Lower, J.A. (1991). *Canada – An Outline History*, (2nd ed.). Toronto: McGraw-Hill Ryerson.
- Merasty, M. (1974). *The World of Wetiko: Tales from the Woodland Cree*. Saskatoon: Saskatchewan Indian Cultural Centre.
- Mercredi, O. and M.E. Turpel (1993). *In the Rapids: Navigating the Future of First Nations*. Toronto: Penguin Books.
- Miller, J.R. (1996). *Shingwauk's Vision: A History of Native Residential Schools*. Toronto: University of Toronto Press.
- Miller, J.R. (1996). *Big Bear (Mistahimusqua): A Biography*. Toronto: ECW Press.
- Milloy, J. (1988). *The Plains Cree: Trade, War and Diplomacy, 1790-1870*. Winnipeg: University of Manitoba Press.
- Milloy, J. (1999). *A National Crime on Residential Schools: The Canadian Government and the Residential School System: 1879-1986*. Winnipeg: University of Manitoba Press.

- Molloy, T. (2000). *The World is Our Witness: The Historic Journey of the Nis'ga into Canada*. Calgary: Fifth House Publishers.
- Morris, A. (1991). *The Treaties of Canada with the Indians of Manitoba and the North-West Territories Including the Negotiations on which they were based*. Saskatoon: Fifth House Publishing.
- Morrison, J. (2000). "Report on Treaty Medals, Flags and Suits of Clothing," unpublished report for the Office of the Treaty Commissioner, Saskatoon.
- Nighttraveller, W. and G. Desnomie (1973). *Assiniboine Legends*. Saskatoon: Saskatchewan Indian Cultural Centre.
- Office of the Treaty Commissioner (1998). *Statement of Treaty Issues: Treaties as a Bridge to the Future*. Saskatoon: Office of the Treaty Commissioner.
- Pascal, T. (2000, April). "Women in Leadership, Ocean Man First Nation First in Many Ways," *Eagle Feather News*, Volume 3, Number 2.
- Pace, S. and P. Deiter (eds.) (2000). *Sunrise: Saskatchewan Elders Speak*. (2nd Ed.) Regina: Regina School Division No. 4.
- Peers, L. (1994). *The Ojibwa of Western Canada: 1780-1870*. St. Paul: Minnesota Historical Society.
- Pelly, L. (1976). *Saulteaux Legend – Nanabush and the Geese*. Saskatoon: Saskatchewan Indian Cultural Centre.
- Peoples, J., and G. Bailey (2000). *Humanity: An Introduction to Cultural Anthropology* (5th ed.). Scarborough: Wadsworth-Thomson Learning.
- Pettipas, K. (1989). "Severing the Ties that Bind: The Canadian Indian Act and the Repression of Indigenous Religious Systems in the Prairie Region," unpublished doctoral thesis, University of Manitoba, Winnipeg.
- Ponting, R.J., and R. Gibbins (1980). *Out of Irrelevance: A Socio-Political Introduction to Indian Affairs in Canada*. Toronto: Butterworths.
- Price, R.T. (1991). *LEGACY: Indian Treaty Relationships*. Edmonton: Plains Publishing Inc.
- Ray, A.J., J.R. Miller and F. Tough (2000). *Bounty and Benevolence: A History of Saskatchewan Treaties*. Ottawa: McGill-Queen's University Press.
- Ray, A.J. (1991). *Indians in the Fur Trade*. Toronto: University of Toronto Press.
- Reynolds, M. (1979). *Dene Stories: Cross Eye*. Saskatoon: Saskatchewan Indian Cultural Centre.

- Richardson, B. (1987). "Kind Hearts or Forked Tongue?", *The Beaver*, 67(1). Ontario: Oxford University Press.
- Royal Commission on Aboriginal Peoples (1996). *People to People, Nation to Nation: Highlights from the Report of the Royal Commission on Aboriginal Peoples*. Ottawa: Minister of Supply and Services Canada.
- Royal Commission on Aboriginal Peoples (1996). *Volume 1: Looking Forward, Looking Back, Report of the Royal Commission on Aboriginal Peoples*. Ottawa: Minister of Supply and Services Canada.
- Royal Commission on Aboriginal Peoples (1996). *Volume 2: Restructuring the Relationship, Part One, Report of the Royal Commission on Aboriginal Peoples*. Ottawa: Minister of Supply and Services Canada.
- Saskatchewan Association for Multicultural Education (1991). *Crossing the Bridges: Saskatchewan Cultural Profiles*, (2nd ed.). Regina: Saskatchewan Association for Multicultural Education.
- Saskatchewan Education (1996). *Aboriginal Cultures and Perspectives: Making a Difference in the Classroom*, Diversity in the Classroom Series No. 5. Regina: Saskatchewan Education Professional Development Unit.
- Saskatchewan Education (November 1999). *Aboriginal Resource List for K-12*. Regina: Saskatchewan Education, Aboriginal Education Unit.
- Saskatchewan Education (November 1995). *Diverse Voices: Selecting Equitable Resources for Indian and Metis Education*. Regina: Saskatchewan Education.
- Saskatchewan Education (August 1999). *Grade 8 Social Studies Curriculum Guide*. Regina: Saskatchewan Education.
- Saskatchewan Education (1992). *History 10 Curriculum Guide*. Regina: Saskatchewan Education.
- Saskatchewan Education (1997). *Canadian Studies, Native Studies 30 Curriculum Guide*. Regina: Saskatchewan Education.
- Saskatchewan Indian Cultural Centre (1976). *Treaty Six: For As Long as the Sun Shines, the Grass Grows, and the Rivers Flow*. Saskatoon: Saskatchewan Indian Cultural Centre.
- Saskatchewan Indian Cultural Centre (1993). *Practicing the Law of Circular Interaction: First Nations Environment and Conservation Principles, Principle One*. Saskatoon: Saskatchewan Indian Cultural Centre.
- Sluman, N. (1967). *Pitikwhanapiwiyān (Poundmaker) Plains Cree Chief – Biography*. Toronto: Ryerson Press.

- Sluman, N. and J. Goodwill (1982). *John Tootosis: A Biography of a Cree Leader*. Ottawa: Golden Dog Press.
- Stonechild, B. (1986). *Saskatchewan Indians and the Resistance of 1885: Two Case Studies*. Regina: Saskatchewan Education.
- Stonechild, B. and B. Waiser (1997). *Loyal Till Death: Indians and the North-West Rebellion*. Calgary: Fifth House Publishers.
- Sub-Commission on the Prevention of Discrimination and Protection of Minorities (1999). *Study on treaties, agreements, and other constructive arrangements between States and indigenous populations. Final Report by Miguel Alfonso Martinez*. Special Rapporteur, UN Doc.E/CN.4Sub.2/1999/20/(22 June 1999).
- Sub-Commission on the Prevention of Discrimination and Protection of Minorities (1999). *Indigenous peoples and their relationship to land. Final working paper by Erica-Irene Daes*. Special Rapporteur, UN Doc.E/CN.4Sub.2/2001/21/(11 June 2001)
- Titley, E.B. (1986). *A Narrow Vision: Duncan Campbell Scott and the Administration of Indian Affairs in Canada*. Vancouver: University of British Columbia Press.
- Titley, E.B. (1984). "Duncan Campbell Scott and Indian Educational Policy" in J.D. Wilson, *An Imperfect Past – Education and Society in Canadian History*. British Columbia: Centre for the Study of Curriculum and Instruction.
- Treaties and Historical Research Centre (1978). *The Historical Development of the Indian Act*. Ottawa: Indian and Northern Affairs Canada.
- Van Kirk, S. (1993). *Many Tender Ties*. Norman: University of Oklahoma Press.
- Venne, S. (1981). *Indian Acts and Amendments: 1868-1975*. Saskatoon: Native Law Centre.
- Weaver, S. (1981). *Making Indian Policy: The Hidden Agenda 1963-1970*. Toronto: University of Toronto Press.
- Webster, et al. (Editor) (1975). *Webster's New World College Dictionary*. Toronto: Thomas Allen and Son.
- Wolfe, A. (1988). *Earth Elder Stories*. Saskatoon: Fifth House Publishers.

