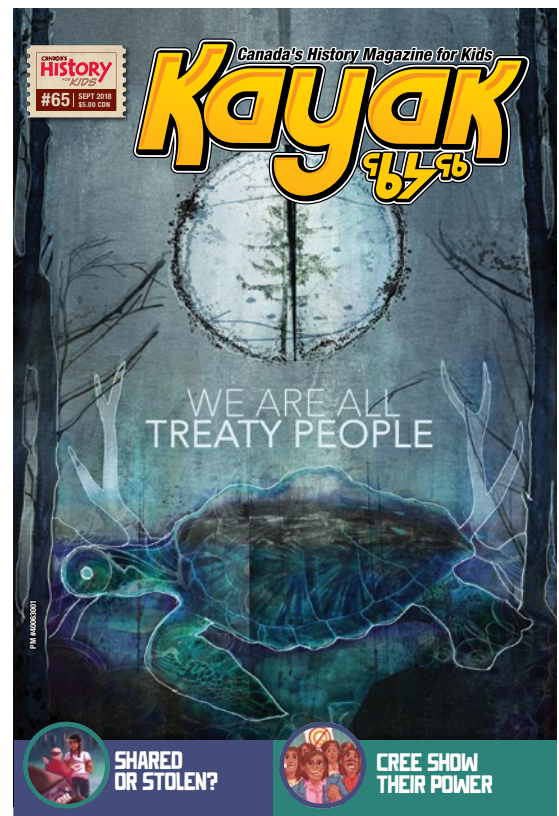
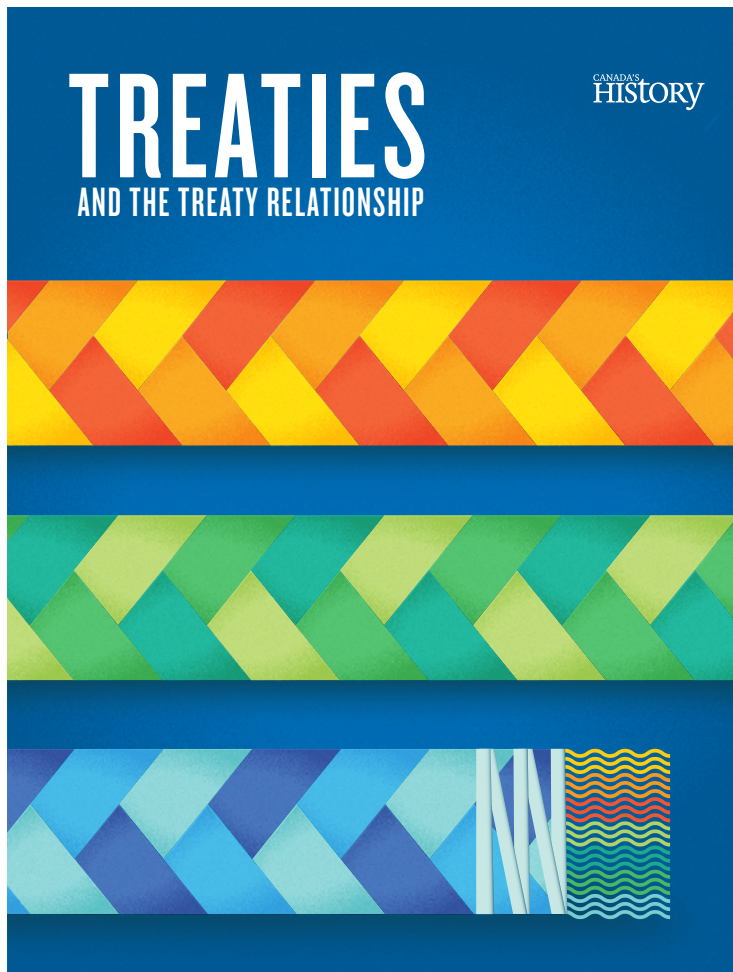


# TREATIES AND THE TREATY RELATIONSHIP

# EDUCATOR'S GUIDE



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# Foreword

In June 2015 the Truth and Reconciliation Commission of Canada released its final report. After a six-year investigation, centred on the testimony of 30,000 residential school survivors, the report offered 94 recommendations to both address and redress the legacy of residential schools. These 94 calls to action asked Canadians to join together on a path of reconciliation.

According to Ry Moran's 2015 *Globe and Mail* article, reconciliation "...cannot be accomplished in isolation ... Reconciliation means finding the courage to look at our past with eyes wide open, unafraid to see our country at its worst, and then, humbly, take steps to heal the damage done." How do we take this first step? We can begin by revisiting, re-establishing, and reinvigorating the Treaty relationship.

*Canada's History* magazine special issue *Treaties and the Treaty Relationship* provides readers – including teachers and students – with a cross-country discourse centred on the Treaty experience in Canada. Through a foreword by Manitoba Treaty Commissioner Loretta Ross and feature articles by writers from across the country, the multiplicity and enduring significance of the Treaty relationship is explored.

Treaties between newcomers and Canada's Indigenous peoples – from the eighteenth-century Treaties of Peace and Friendship to the successive Numbered Treaties to the 20-year-old Nisga'a Treaty – mark a place in time where two nations came together to form a relationship hinged on mutual respect, peaceful relations, alongside an acknowledgment of Indigenous cultural and spiritual survival. The Treaty table was set in good faith and was the formalization of centuries-old practices that saw people work together.

Like all relationships, the Treaty relationship has grown and evolved and oftentimes been waylaid. The original spirit and intent of Treaties was lost with the imposition of the Indian Act and succeeding Canadian laws that sought to assimilate, segregate, and eradicate Indigenous culture and institutions. The pass and permit system, enfranchisement, legislated misogyny, and residential schools were never part of any Treaty agreement and overrode *kihci-asotamâtowin*, a Cree word meaning "sacred promises to one another ... sacred undertakings."

*Treaties and the Treaty Relationship* reinforces that Treaties are not relics of the past. Rather, they are a gift to the present and a tangible signpost for the future. We are at a crossroads in Canadian history, but we are not left unguided. Returning to a meaningful Treaty relationship offers Canadians a way to make reconciliation a concrete action. Indigenous traditions, ways of life, and the richness of their languages provide us with the roadmap. The Anishinaabeg word used to describe Treaty is *agowidiwinan*, which means "putting things together, bringing things together." This is the essence of the Treaty relationship.

Connie Wyatt Anderson  
The Pas/Opaskwayak, Manitoba

# Introduction

*Treaties and the Treaty Relationship: Educator's Guide* is an educational complement to the *Treaties and the Treaty Relationship* issue of *Canada's History* magazine. Aligning with the themes of the magazine articles, this educator's guide offers elementary and secondary school teachers a suite of lesson plans to explore Treaties with their students.

Traditionally, Canadian students learned about Treaties (if they were taught about them at all) from a non-Indigenous perspective. Treaties were approached as a cursory sideline to a national narrative that perpetuated the "two founding nations" myth. In textbooks and curricula, Treaties appeared as mere land deals and too often Indigenous nations were portrayed as unwitting participants. Treaties were placed in textbooks in isolation, rather than placing them in the context of centuries of relationship-building between Indigenous nations themselves and between European newcomers and First Peoples.

At the same time pedagogy - including history pedagogy - has changed. History students are not led by a "sage on the stage" through a process of memorizing distant political leaders and countless dates. Students today are part of a learning progression that hones their ability to think historically: to ask questions, to investigate evidence, to contemplate perspectives, to determine significance, to seek cause and consequence, to identify trends, and to consider the ethical dimensions of the past.

The lesson plans in *Treaties and the Treaty Relationship: Educator's Guide* are framed on the Historical Thinking Concepts and offer teachers interactive instructional approaches that foster engaged student inquiry. They are fortified with maps, weblinks, and supporting Blackline Masters. Lesson plan themes explore Treaties across Canada from time immemorial to the present, making a concerted link between the past and the future. As well, each learning activity offers adaptations and/or activities based on the lesson theme for exploring Treaties in grades three to six.

It is with the greatest appreciation that we thank the many contributors and supporters of the *Treaties and Treaty Relationship: Educator's Guide*. We would like to specifically thank the educators who contributed lessons to this package and they include Connie Wyatt Anderson, Keri Cheechoo, Karine Duhamel, Lisa Howell, Leia Laing and Naomi Fortier-Fréçon, Jean Moir, James Rowinski, and Nathan Tidridge.

This project has been made possible thanks to the generous support of the Government of Canada, the TD Bank Group, and The Winnipeg Foundation.

Canada's History Society is proud to bring *Treaties and the Treaty Relationship: Educator's Guide* to students and teachers across the country.

Explore the [Treaties and the Treaty Relationship issue of Canada's History magazine](#)

Explore the [We Are All Treaty People issue of Kayak: Canada's History Magazine for Kids](#)

# Learning Activities

## **The Numbered Treaties**

*Created by Connie Wyatt Anderson*

Students explore the Numbered Treaties with a focus on present relevance, historical and contemporary relationships, and the benefits shared by all Canadians. They investigate the images found on medals and complete an anticipation guide at the end of the learning activity.

## **Spirit and Intent**

*Created by Karine Duhamel*

Students explore the concept of spirit and intent, investigating the differing views held by the Crown and peoples at the time of Treaty-Making. They listen to a First Nation Elder's overview of the meaning of spirit and intent and capture what they have learned on a radial Venn diagram.

## **Nations in Waiting: The BC Treaty Experience**

*Created by Jean Moir*

Students investigate the Treaty experience in British Columbia by exploring and constructing a timeline of events from 1763 to 2017. They choose an event and explore its historical significance.

## **Land Claim Literacy & Algonquin Territory**

*Created by Keri Cheechoo*

Students analyze First Nation title to land in the Ottawa Valley. They research a particular First Nation community in Algonquin traditional territory and participate in a debate.

## **Treaties: Partnerships & Relationships**

*Created by Connie Wyatt Anderson*

Students examine the enduring and national nature of the Treaty relationship in Canada making note of challenges and opportunities. They take part in a reading scavenger hunt and explore continuity and change as they apply to Treaty-Making.

## **Finding Forgiveness, Building Trust**

*Created by James Rowinski*

Students use primary source material to contextualize historical perspectives, significance and contemporary constitutional validity of Treaties of Peace and Friendship in Wabanaki Territory. They use the disciplinary concepts of historical evidence and perspective-taking to support progressions in thinking about the nature of history.

# Learning Activities (continued)

## 1764: An Enduring Relationship

*Created by Nathan Tidridge*

Students explore the Treaty of Niagara as a foundational relationship in the creation of Canada. They consider the Treaty's historiography and investigate how this familial relationship, created by Treaty, was meant to be the foundation for the interactions between First Nation and non-First Nation Peoples.

## Reimagining History: "Righting" Treaty Wrongs

*Created by Leia Laing and Naomi Fortier-Fréçon*

Students examine the idea of justice as it applies to Treaty interpretations. They explore First Nation and non-First Nation worldviews, recognizing that in the past Canadian law has been used as a tool of dispossession in relation to First Nation peoples, lands, and resources. They conduct research, participate in a "speed-networking" sharing session and reflect on the past and the present.

## Relevance of Treaties Today

*Created by Connie Wyatt Anderson*

By using traditional territory acknowledgment statements as a beginning point, students explore the enduring relevance and continued significance of the Treaty relationship in Canada and consider the Treaty relationship as a path toward reconciliation. They create a class bulletin board using the eight articles in *Treaties and the Treaty Relationship*.

## Relationships, Respect and Reconciliation: The Cree, the Inuit and the James Bay and Northern Quebec Agreement

*Created by Lisa Howell*

Over the course of six to eight classes, students in grades four to seven explore the James Bay and Northern Quebec Agreement. They draw a map of their home community, indicating areas and things that they value and then consider how flooding would affect them; they watch two historical news clips and assess the affects the agreement had on the lives of the Cree and Inuit; and they consolidate their learning by writing a "Letter to the Editor."

**Author:** Connie Wyatt Anderson

**Grade Level:** 7-12

**Magazine Article:** "The Numbered Treaties" by Wabi Benais Mistatim Equay (Cynthia Bird)

**Theme(s):**

- First Nations, Inuit, & Metis
- Treaty Knowledge

**Subject Area(s):**

- Social Studies
- History
- Geography

**Lesson Overview:** In this lesson students explore the Numbered Treaties with a focus on present relevance, historical and contemporary relationships, and the benefits shared by all Canadians.

**Time Required:** 1 class period

**Historical Thinking Concept(s):**

- Establish historical significance
- Use primary source evidence
- Identify continuity and change
- Analyze cause and consequence
- Take historical perspectives
- Understand the ethical dimension of historical interpretations.

**Learning Outcomes: Students will...**

- Explore the historical and contemporary significance of the Numbered Treaties.
- Recognize the enduring significance of the Treaty relationship.
- Examine their own perspectives regarding the Numbered Treaties.

# The Numbered Treaties

## The Lesson Activity

### *Activating: How will students be prepared for learning?*

- Divide students into groups three or four.
- Pass around/display an image of a Treaty medal (see BLM 1.1).
- Instruct students to study both sides of the medal.
- Ask: What is this? Have you seen this before? What are the images on each side of the medal? What do they represent? What questions do you have?
- Read aloud page 32 article "Artifacts from the Numbered Treaties" from the *Treaties and the Treaty Relationship* issue of *Canada's History* magazine.
- Encourage and lead an all-class discussion.

### *Acquiring: What strategies facilitate learning for groups and individuals?*

- Hand out copies of the BLM 2.1 Anticipation Guide to each student.
- Check for understanding: read aloud the statements in the left-hand column.
- Instruct students to write their initial response. There are no right or wrong answers.
- Invite students to share their initial responses in small or large group discussions.
- Provide an overview of the Numbered Treaties, 1871-1921.
- Encourage questions and discussion.

### *Applying: How will students demonstrate their understanding?*

- Draw students' attention back to the Anticipation Guide.
- Instruct them to complete the "After" section: Circle "I feel the same way" or "I changed my mind."
- Instruct them to complete the "Why" section.
- Invite students to share their responses in small or large group discussions.

### **Materials/Resources:**

- Copy/copies of the *Treaties and Treaty Relationship* issue of *Canada's History* magazine.
- Printed copies of BLM 1.1 and BLM 1.2 – one per student.

### **Extension Activity:**

- Further explore the symbolism in the Treaty medal. Prepare a class bulletin board to display images and student research.

BLM 1.1 Treaty Medal





**BLM 1.2 Anticipation Guide**

Statement	Your Response
<p><i>The Numbered Treaties are historical events that have no relevance on the present.</i></p>	<p>Initial: _____            _____</p> <p>After: I feel the same way (or) I changed my mind</p> <p>Why: _____            _____            _____            _____</p>
<p><i>Prior to Treaty No. 1 in 1871, First Nations and Newcomers had built and maintained relationships.</i></p>	<p>Initial: _____            _____</p> <p>After: I feel the same way (or) I changed my mind</p> <p>Why: _____            _____            _____            _____</p>
<p><i>Only First Nations benefit from the Treaty relationship.</i></p>	<p>Initial: _____            _____</p> <p>After: I feel the same way (or) I changed my mind</p> <p>Why: _____            _____            _____            _____</p>



## Adaptations for grades 3-6

See “Gifts and Symbols” on pages 16 and 17 in the *We Are All Treaty People* issue of *Kayak: Canada’s History Magazine for Kids*.

### Read “Shake on It”

This medal was given starting in 1873. It had an image of a First Nations leader shaking hands with a British officer on one side and a picture of Queen Victoria on the other. It was used until the death of the Queen in 1901. This one was made of pure silver.

### Minds on

Explore the symbolism in the Treaty medal. Focus on the handshake, the symbols of Creation, the buried hatchet.

### Hands on

Have students individually create a class medal symbolizing the relationship between students-students; teacher-students. Display the medals in the classroom for the duration of the year as a symbol of their relevance, guidance, and endurance.

**Author:** Karine Duhamel

**Grade Level:** 7–12

**Magazine Article:**

*"Gakina Gidagwi'igoomin  
Anishinaabewiyang: We Are All Treaty  
People"* by Karine Duhamel

**Theme(s):**

- First Nations, Inuit, & Metis
- Treaty Knowledge

**Subject Area(s):**

- Social Studies
- History
- Geography

**Lesson Overview:** In this lesson students explore the concept of spirit and intent by investigating the differing views held by the Crown and First Nation peoples at the time of Treaty-Making. They analyze spirit and intent as the basis of renewing the Treaty relationship.

**Time Required:** 1 class period

**Historical Thinking Concept(s):**

- Identify continuity and change
- Take historical perspectives

**Learning Outcomes: Students will...**

- Explore the context in which the Numbered Treaties were negotiated and signed.
- Analyze the nature of First Nations' understandings of Treaties as compared to the government's understandings.
- Interpret differing accounts of Treaty to understand how different understandings evolved.
- Assess the way in which contemporary Treaty interpretations of historical agreements fall short of the intentions of their First Nations signatories.

# Understanding Spirit and Intent

## The Lesson Activity

### *Activating: How will students be prepared for learning?*

- As a personal reflection, have students reflect on a time they made an agreement or came to an understanding with a friend or peer.
- Have them consider: the nature of the agreement/compromise, how they got to that point, and if it unfolded in good way.
- Invite students to share their reflections with the class.
- Lead an all-class discussion centred on the following questions: What promises were made, kept? If there was misunderstanding, why? What makes an agreement successful or unsuccessful?
- Ask: How can promises can be recorded/remembered? (written, oral, handshake, etc.)

### *Acquiring: What strategies facilitate learning for groups and individuals?*

- Access and play the radio show: "Let's Talk Treaty: Episode 2" (15:09).
- Check for understanding after the audio clip has played:
  - What does Elder Bone mean when he says, "Treaties are more than written understanding?"
  - Treaty Commissioner Loretta Ross mentions that "They view Treaties more like contracts." Who is "they"?
  - What Treaty partner views Treaty promises as more than the simple written text?
  - What does "spirit and intent" mean regarding Treaty-Making?
- Devise a definition of "spirit and intent" based on class input and discussion. Write on whiteboard.
- Encourage questions and discussion.

### *Applying: How will students demonstrate their understanding?*

- Read aloud the following excerpt from *Treaties and the Treaty Relationship* (p. 11):

Recovering the true spirit and intent of Treaties is a priority. These agreements are not old, obsolete, or pointless. First Nations' own histories and accounts of Treaty processes uphold important principles of reciprocity, respect, and renewal rooted in thousands of years of experience and presence on these lands. The Treaties hold the keys to a new path forward as living agreements regarding relationships between First Nations and settlers in the past, for the present, and towards the future.
- The original spirit and intent of Treaty involves understanding and upholding the agreements people actually negotiated, rather than focusing on how Treaties have been reinterpreted long after the fact.

## Understanding Spirit and Intent (continued)

- Write the words reciprocity, respect, and renewal on the whiteboard. Define each.
- Lead a class discussion on how each word relates to the concept of spirit and intent.
- Hand out copies of BLM 2.1 and instruct the students to complete them.

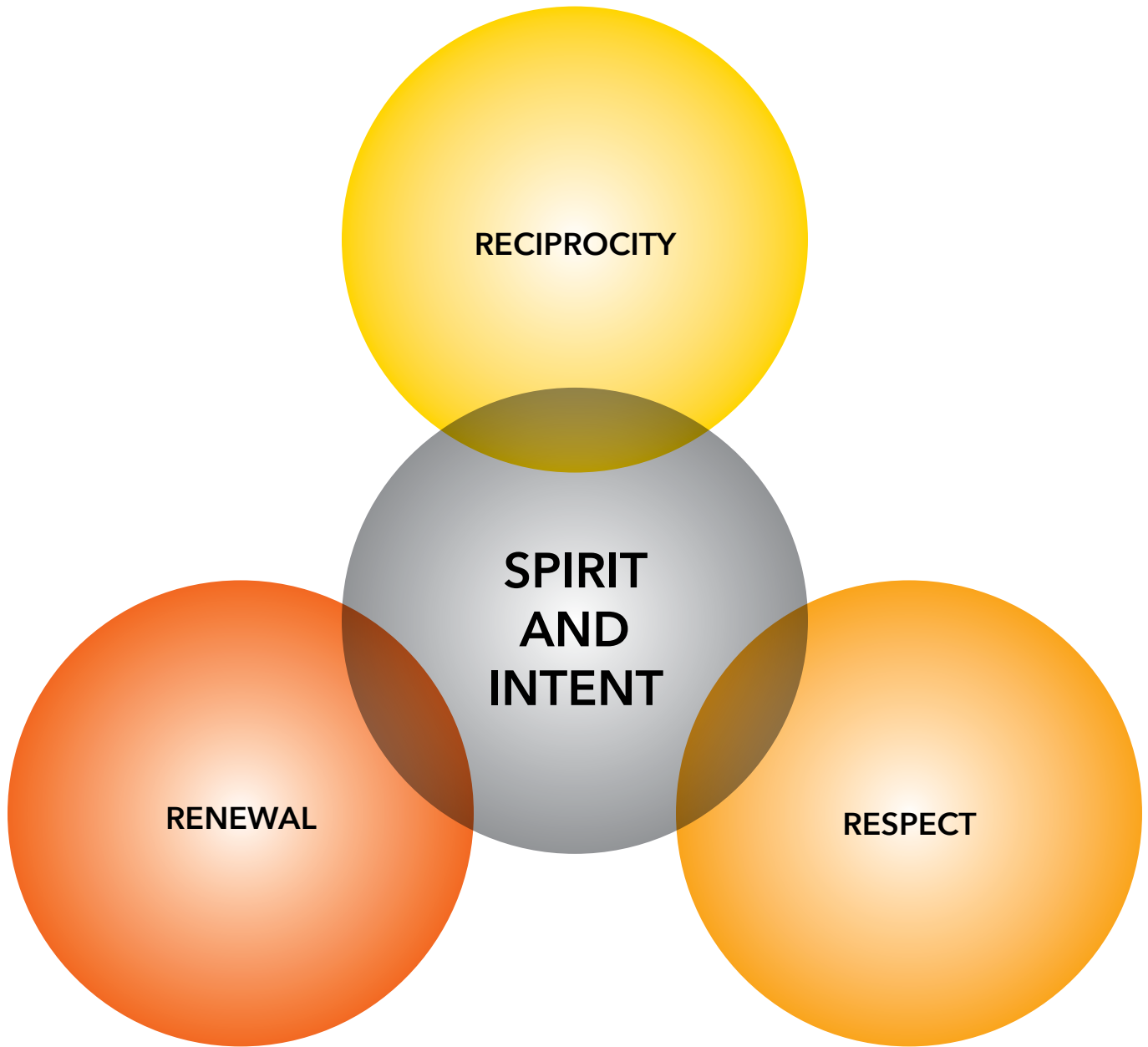
### Materials/Resources:

- Copy/copies of the *Treaties and Treaty Relationship* issue of *Canada's History* magazine.
- Access the following: Let's Talk Treaty, Episode 2: Spirit and the Intent of Treaties with Elder Harry Bone: <http://www.trcm.ca/multimedia/lets-talk-Treaty>.
- Printed copies of BLM 2.1 – one per student.

### Extension Activity:

- Research a wampum Treaty such as the Two-Row Wampum, the Dish with One Spoon wampum, or the Treaty of Niagara wampum. Discovering the principles behind one of these agreements, students can then contrast how these agreements may resemble and differ in content, shape and form from subsequent agreements, such as the Numbered Treaties.

**BLM 2.1 Understanding Spirit and Intent**



## BLM 2.2 Let's Talk Treaty Episode 2, October 18, 2017

**LORETTA ROSS:** Ahniin, boozhoo. This is Loretta Ross. I'm the Treaty Commissioner of the Treaty Relations Commission of Manitoba, and I want to welcome everyone to our second show of the Let's Talk Treaty series here on NCI FM. The Treaty Relations Commission of Manitoba has a mandate about education and teaching helping people to understand the Treaties. Part of the mandate of the Treaty Relations Commission is education about the Treaties. So, the radio show that we're doing is intended to do just that. So, over the next series or the next number of months we're going to be talking about different topics about the Treaties, particularly Treaties in Manitoba, and how important they are when we talk about the nation-to-nation relationship between Indigenous people and the Crown. So last week, we talked generally about the introduction about the Treaties and the purpose of our radio show. We had a special guest, Elder Bone, who joined me for that show. And Elder Bone shared with us the importance of the Creator, the ceremony, the importance of the pipe, seven principles that relate to Treaty. This is from a First Nations perspective, and it really sets the groundwork for how the First Nations people entered into Treaty and what they brought with them in entering into that Treaty. We want to continue on that theme this week and talk about something that we've all heard about and that's the phrase "the spirit and intent" of the Treaties. Now it has different meanings for different people and not all of us understand what that means. We've heard various interpretations or understandings about that over the years and certainly I have heard different understandings of that, and it has a different meaning for me or it has a particular meaning for me as well. So, with me today is Elder Bone. He's agreed to come back and join me for the second show. So welcome again, Elder Bone. And what we're going to do today is we're going to talk about the spirit and intent of Treaties from a First Nation, from an Elder perspective. And hopefully it will help us understand what is meant by that. I know certainly from the Crown's position for many years they have not wanted to talk about Treaties and this particular topic has prevented movement between the parties in advancing and implementing the Treaties in the way that First Nations people understand them. And I think it's a big topic that we should start to discuss to try to understand what it meant and hopefully bring the parties together to have some movement with respect to implementing the Treaties and having a better understanding of the Treaties. It's always good when parties start to listen to each other, and I think certainly going back to the spirit and intent of the Treaties and Treaty-making is helpful in that regard. So, I want to welcome Elder Bone back with me. Thank you again for coming and sitting with me this morning. I want to turn it over to you and ask if you can share with us your understanding as an Elder and as a First Nation person what your understanding of the spirit and intent of Treaty-making is.

**ELDER HARRY BONE:** Meegwetch, boozhoo. The Elders today and the Elders before them always thought that the words spirit and intent before the Treaty was important. The spirit and intent of Treaty, as we discussed last week, covers who we are as people and as nations. Covers the seven principles, who we are as people. It's important to understand that, so we can go beyond just a written version of Treaty. Because a Treaty means a lot more than the written version that the government has written about our Treaties. The intent is important. The spirit of the Treaties is also important. As you are probably are becoming aware now that even the government is saying a number of things. The Supreme Court decisions mentions two things that are important to discuss about the spirit and intent of Treaty. One of them is we were here first in Canada in what is now Canada, before any other people came. Secondly, is oral history is very important now, so that's why the spirit of intent of Treaties is important. Because that's what it's all about. It defines us who we are as nations. It defines us who we were at Treaty time, and why we still exist today as we are. So, the Treaty is more

## BLM 2.2 Let's Talk Treaty Episode 2, October 18, 2017

than the word that mentions us. It talks about the spirit part of it. It talks about who we are as nations. The seven principles, the gifts that the Creator has given to us, our relationship to the Creator, to the land, and to us as people, and the four languages and the languages that we speak, and the teachings, and our history and our way of life. So, I think it's important to discuss that because that's the source of who we are. The government has their own source. They know where they come from. How their law was formulated and how their constitution was established. They have their own source, so do we as First Nations people. So, at Treaty time we were based on equal basis. The thing to remember about Treaty time one hundred and fifty years ago was First Nations still had the power and strength to be people, to be considered as nations. The government of the day did not have the military might nor the money to pay us off, so then Treaty was a peaceful arrangement. So, I think to understand the spirit and intent of Treaties is important, because it defines us who we are as people, right from the beginning of time. So that's what Treaty means to us.

**LR:** From the Crown's perspective, you talked a little bit about how Canada viewed or the Crown I should say, viewed the Treaties. From their perspective, we've heard over the years that they view the Treaties between themselves and First Nations people more like contracts. Right? And you've mentioned the Supreme Court of Canada and how now the Court has recognized the oral history and that it's more than the contracts or it's more than the written texts. The Crown has said that everything is contained. Their position has been for a very long time that everything about the Treaty is contained in the written text of the Treaty. And from what I'm hearing you say that it's beyond that. It's beyond the written text of the Treaty. When you're talking about the spirit and intent of Treaty-making, it's not just confined to what was written in the text of the Treaty. It's not just a contract, for example, that has been used to describe that relationship.

**HB:** It's important to remember that at the time of Treaty there's certain things that were not for negotiations and those things in our language simply mean that we didn't give up our languages, our teachings, our history, and our way of life, and our belief system. What we did say in our Treaty is to continue the way we did before in terms of hunting, fishing, and gathering, but on top of that, we talked about livelihood. See Treaty was about land. It had nothing to do with the rights of who we are as people, so it's important to remember that the intent of the Treaty was to keep us living the way we were, livelihood from the land. For instance, agriculture was part of that Treaty discussion. But one of the priorities at Treaty time was education to make sure that our people understood who they were as First Nations people. Secondly, who they ought to be in terms of the government, in terms of who they are as nations. So, I think it's important to understand Treaty from that perspective. First Nations perspective is important. Because the government also talks about to this day about reconciliation. We need to reconcile our history as well as First Nations. We need to understand where we come from, the original teachings for our people, the original thought. On the government side, they have to reconcile their history as well, how they formed what is now Canada and Manitoba. How they developed their Constitution, their laws. Because the one thing that is bothersome for us all the time when they said that North America was an empty land. It wasn't so. So, I think First Nations people we need to understand the original rights, who we are. But the government also needs to understand what their rights are from the beginning of time when Canada was established in 1867.

## BLM 2.2 Let's Talk Treaty Episode 2, October 18, 2017

**LR:** We're now in a position we have a government that's prepared to look at reconciliation, as you made reference to. Reconciliation has to happen for First Nations people. Reconciliation also has to happen for non-First Nation people. And looking back at our respective histories and the history we have together, so Canada is now prepared to move forward in a nation-to-nation relationship. Does part of that involve them looking at the spirit and intent of the Treaties and why is that important for each party, First Nations and the Crown, in this case. Why is it important for them to look at the spirit and intent of the Treaties before we can move forward and talk about nation-to-nation or reconciliation?

**HB:** What's important about this term, about reconciliation, it's also very important according to Elders that First Nations were never defeated, conquered, or surrendered. Treaties were negotiated. That means that we still maintain our own rights, as we had at Treaty time, or original rights of our people. So that's important. So, for us, nation-to-nation simply means that our original rights have to be maintained, reinforced, in fact, implemented. So, I think what's most important for us it to remember that our historical perspective of our Treaties is important.

The government talks about nation-to-nation. They base their perspective about nation from their own beginnings, from their own law, from their own constitution. First Nations must do that as well to understand that we as nations includes those seven principles that we talked about and the pipe ceremony. The pipe ceremony is from the Treaty time, so I think it's important to acknowledge that. The pipe ceremony recognizes who we are as nations. So today when we talk about nation-to-nation, we must go back to who we were at Treaty time and the rights that we had right from the beginning of time. Not the rights that the government we think gave to us. Because you have to remember at the time of Treaty the government or the Commissioners of the day simply told the Chiefs, "What I'm offering you is on top of what you already have." "You already have" is our rights to the land, our rights to our languages, our teachings, our history, and our way of life, and our belief system. So that's what we need to maintain for us to recognize who we are as First Nations people.

**LR:** So, a lot has happened in the history of First Nations people since the signing of the Treaties. Even since before the signing of the Treaties, there's been a lot of changes to our governments to the culture of First Nation people. So, when you talk about going back and looking at the traditions, at the way of life, at the teachings, and you say that that has to happen for First Nation people as well as the Crown has to go back to that period in time and take a look at how First Nations people were before the entering into the Treaties. What does that mean or how do we do that?

**HB:** The important part to remember about going back to the original thoughts of our people... We're not saying that we should live in tipis or wander around the way we did before. What we're saying is we have the right to speak our languages. We have the right to practice our ceremonies and our teachings. We have the right now to understand what our Treaty is all about, our history. And we have the right to look after ourselves. And we have the right to believe how we want to believe in the ceremonies that we have. And we also have our right to protect the land as we do now, the water, the air, the animals and all the environment. We have that right to do that as well. So, I think for us the Treaty is very much in existence as it was a hundred and fifty years ago. Things have changed. The government has changed.



## BLM 2.2 Let's Talk Treaty Episode 2, October 18, 2017

Time has changed. But the original right to protect the land, is still there, the water, the air, the animals and so forth. So, I think we need to remember the original rights of our people is to protect the land.

**LR:** In many places now, when we talk about reconciliation and both you and I have been to different events where there's acknowledgement now of the territory, the Treaty territory, that we're in whatever the event is. Whether it's, you know, a conference, a gathering, even at Church events that we've been to they acknowledge the traditional territory that they're in. Is that part of the reconciliation and what more can we be doing, both First Nation and non-First Nation, towards that reconciliation and getting back to maybe looking at the Treaties as a way to be able to do that.

**HB:** Now the government and most institutions, including the provinces and the federal government, start to recognize the original territories, the original lands of our people as mentioned in their introductory remarks. Who they are. But it's also important that it's First Nations that are here first what is not North America and then the people thereafter. So, I think it's important to recognize that North America was never an empty land but it's the land that First Nations occupied right from the beginning of time. So, it's important to recognize that history. That's why I think we're comfortable the governments of the day and the institutions of the day, like universities and colleges, start to recognize that a territory of this First Nations, especially in Winnipeg in Manitoba that it's the original lands of Treaty One territory, Anishinaabe people, Cree people, and Lakota people, and the Metis nations later on.

**LR:** So, with that I want to once again thank you Elder Bone for coming and being with me here today. I do want to encourage people to continue to listen. We do have a number of shows coming up and each time we will have various topics. Visit our web site at [www.trcm.ca](http://www.trcm.ca) or follow us on social media. Our next show will be on November 1. We look forward to having more conversations and until then let's talk treaty. Miigwech.



## Adaptations for grades 3-6

### See "What is a Treaty?"

on pages 4 and 5 in the *We Are All Treaty People* issue of *Kayak: Canada's History Magazine for Kids*.

**Read:** A Treaty is much more than a piece of paper with words on it - that's why we talk about *making* Treaties, rather than just *signing* them. A Treaty includes all the spoken words the First Nations and government people used to make promises. These words were about the land, how it would be shared and for what purposes. The Treaty was then sealed through a pipe ceremony which invited the Creator to witness the promises.

### Minds on

Explore the idea of historical perspective with the students. Taking a historical perspective means understanding the social, cultural, intellectual, and emotional settings that shaped people's lives and actions in the past.

### Hands on

Give students cue cards with either "First Nation" or "Crown" written on the front; one card per student (half the class should have one, half the other). On the opposite side of the card, instruct them to print single words or sketch the perspectives held by that group regarding Treaty-Making and the Treaty relationship.

**Author:** Jean Moir

**Grade Level:** 7–12

**Magazine Article:**  
“Nations in Waiting”  
by Guuduniia LaBoucan

**Theme(s):**

- First Nations, Inuit, & Metis
- Treaty Knowledge

**Subject Area(s):**

- Social Studies
- History

**Lesson Overview:** In this lesson students investigate the Treaty experience in British Columbia by exploring and assembling a timeline of significant events. They study these events considering their historical significance in the past, today, and in the future.

**Time Required:** 1-2 class periods.

**Historical Thinking Concept(s):**

- Establish historical significance
- Identify continuity and change

**Learning Outcomes: Students will...**

- Explore the historical and contemporary significance of the Treaty experience in British Columbia.
- Construct a timeline of the British Columbia Treaty experience.
- Assess the historical significance of the Treaty experiences in BC.

# Nations in Waiting: The BC Treaty Experience

## The Lesson Activity

### *Activating: How will students be prepared for learning?*

- Display a map of Treaties. You can locate one at: [www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ/STAGING/texte-text/htoc\\_1100100032308\\_eng.pdf](http://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ/STAGING/texte-text/htoc_1100100032308_eng.pdf)
- Ask:
  - What does the map depict?
  - Describe the map. What can you infer about Treaties?
  - Locate and indicate British Columbia.
  - Based on the map, how do you think the BC Treaty experience is the same and/or different than in other regions in Canada?
- Encourage and lead an all-class discussion.
- Divide the class equally into 16 (either groups or singles).
- Distribute copies of the *Treaties and Treaty Relationship* issue of *Canada's History* magazine.
- Instruct students to turn to page 47.
- Invite a volunteer to read aloud the title of the magazine article “Nations in Waiting: British Columbia’s First Nations are in a unique situation regarding Treaties.”
- Ask: Thinking about the map and the title, what does this sentence mean: “British Columbia’s First Nations are in a unique situation regarding Treaties?”
- Encourage and lead an all-class discussion.

### *Acquiring: What strategies facilitate learning for groups and individuals?*

- Assign each group/student one of the following dates:

1763	1899	1997
1846	1913	1998
1849	1973	2014
1850 – 1854	1990	2017
1861	1991	
1871	1993	

- Instruct each group to write their date at the top of a sheet of paper in large numbers.
- Using the magazine article as a source, in a short paragraph, summarize the event pertinent to the BC Treaty-Making experience.
- Collect all dated summaries and organize and tape chronologi-

# Nations in Waiting: The BC Treaty Experience (continued)

cally on a long wall.

- Invite students to explore and read the timeline they constructed.
- Encourage questions and discussion.

## *Applying: How will students demonstrate their understanding?*

- Explain that historians use several criteria to establish the significance of events. They make judgments on the importance of an event, a person or groups of people, and developments in the past.
- Draw the students' attention to the timeline. Ask:
  - What event do you think was most relevant to the First Nations people living at that time? Why?
  - What event best helps us understand the Treaty relationship in British Columbia today?
  - What event is most remembered within the collective memory of First Nation peoples in BC?
  - What event is most remembered within the collective memory of non-First Nation peoples in BC?
  - What event is most revealing about government attitudes in the past?
  - What event did (or will) have consequences for the future?
- Distribute printed copies of BLM 3.2 BC's Treaty History: Establishing Historical Significance to each student.
- Instruct them to complete this handout.

## **Materials/Resources:**

- Copy/copies of the *Treaties and Treaty Relationship* issue of *Canada's History* magazine.
- Printed copies BLM 3.2 - one per student.
- Access to Internet and projector (optional).
- Map of Treaties in Canada.

## **Extension Activity:**

Ask students to re-read the article and make a note of the "three-step test to prove Aboriginal title" set out by the Supreme Court of Canada in the *Delgamuukw* Case Ruling, i.e., that a First Nation must prove to the courts that their Aboriginal title is based on:

1. sufficient,
2. continuous, and
3. exclusive occupation before 1846 (when Britain claimed sovereignty over BC)

Instruct the students to write a short paper explaining the meaning of these three terms and how difficult (and expensive!) it would be to prove such "occupation" in a courtroom. Imagine trying to go back hundreds of years to find proof, especially when your ancestors did not keep written records! Can students remember any specific examples from the articles they read that would illustrate this point?

## BLM 3.1 Timeline of BC's Treaty History: Teacher's Key

- 1763 Royal Proclamation of 1763 - very important because the British Crown acknowledges that Aboriginal Peoples do have title to their land and that Treaties should be negotiated to get control of the land - this led to many Treaties being agreed to back east and in parts of western Canada.
- 1846 Britain claims sovereignty over BC after a border is created between the United States and British North America - the British want to ensure lots of British settlement in BC to prevent Americans from pushing into the territory.
- 1849 The colony of Vancouver Island is established - Hudson's Bay Company (HBC) given land and trading rights for ten years as long as HBC establishes a British colony of settlers in five years.
- 1850 - 1854 Douglas Treaties are signed on Vancouver Island - James Douglas tries to negotiate Treaties and "purchase" land from other First nations but this is denied by Colonial Secretary E.B. Lytton because he thinks the "acquisition of title" isn't necessary - great discussion question: Was Lytton's refusal to give Douglas money for land purchase the main cause of Treaties not being negotiated in BC - what would the consequences have been if Lytton had agreed?
- 1861 Douglas implements a land policy (because he can't buy land) and establishes "Indian Reserves" - Douglas also issues Proclamations 13 and 15 - claiming Crown ownership of all lands in BC (of course, this is in contradiction to the 1763 Royal Proclamation).
- 1871 BC joins Confederation (and claims that "Aboriginal title" has been "extinguished" in BC).
- 1899 Treaty 8 signed in northeastern BC (primarily to curb conflict between gold miners and First Nations and to encourage settlement) despite the fact that BC government still claims there is no Aboriginal title in BC.
- 1913 Nisga'a go to Privy Council in England to pursue their land claims.
- 1973 Nisga'a go to Supreme Court of Canada in landmark Calder case, which prompts federal government to initiate a land-claims process - Nisga'a Treaty negotiations begin in 1976.
- 1990 BC, Canada and First Nations of BC create a task force to come up with recommendations for how the province can start Treaty negotiations.
- 1991 BC Treaty Commission is created as an independent body to oversee negotiations based on "mutual trust, respect and understanding through political negotiation."
- 1993 Formal land negotiations begin.
- 1997 Supreme Court of Canada rules Aboriginal title in BC was **not** extinguished before joining Confederation (*Delgamuukw* case) - court also sets out 3-step test to prove Aboriginal title.  
*Note:* Other than going to court and proving Aboriginal title, the only way to settle land claims is for First Nations to negotiate Treaties with Canada and BC.
- 1998 Nisga'a Final Agreement signed (100 years after Treaty 8) - only possible because of Calder Case.
- 2014 Tsilhqot'in Nation proves Aboriginal Title (but spends millions of dollars to do so).
- 2017 As of this year, only seven First Nations have signed final BC Treaty agreements (5 Maa-nulth First Nations, Tla'amin Nation, and the Tsawwassen First Nation).

## BLM 3.2 BC's Treaty History: Establishing Historical Significance

Instructions: Choose one of the events on the class timeline, using the magazine article "Nations in Waiting" by Guuduniia LaBoucan and other digital and print sources, complete the following table.

<b>YEAR:</b>	
<b>EVENT OVERVIEW:</b>	
<b>Remarkable</b> The event was remarked on, talked about, and/or studied by people at the time or since.	
<b>Remembered</b> The event/development was important at some stage within the collective memory of a group.	
<b>Resonant</b> People like to draw comparisons with the event; it is possible to connect with experiences, beliefs or attitudes across time and place.	
<b>Resulting in change</b> It had consequences for the future.	
<b>Revealing</b> The event reveals some other aspects of the past, like how people thought or what the values were at the time.	



## Adaptations for grades 3-6

### See "Del's Truck"

on pages 20 to 23 in the *We Are All Treaty People* issue of *Kayak: Canada's History Magazine for Kids*.

### Minds on

Use a priority pyramid to explain student judgments on a simple issue or topic. Build on this to explore historical significance as the process used by historians to evaluate what was important about particular events, people, and developments in the past.

### Hands on

Provide an overview of the Douglas Treaties. Distribute character/player cards who took part in the Douglas Treaties (Nuuchah'nulth/Coast Salish/Kwakwaka'wakw peoples; First Nation chiefs; Sir James Douglas; Hudson's Bay Company; Crown; settlers to BC). Have students arrange them in a pyramid, putting who they believe is the most significant on top. Compare and share.

**Author:** Keri Cheechoo

**Grade Level:** 7-12

**Magazine Article:**

“Algonquin Territory” by Peter Di Gangi

**Theme(s):**

- First Nations, Inuit, & Metis
- Treaty Knowledge
- First Nation Title to Land

**Subject Area(s):**

- Social Studies
- History
- Geography

**Lesson Overview:** In this lesson students explore First Nation title to land in the Ottawa Valley. They research a particular First Nation community in Algonquin traditional territory and participate in a debate.

**Time Required:** 2-4 class periods.

**Historical Thinking Concept(s):**

- Establish historical significance
- Use primary source evidence
- Analyze cause and consequence
- Take historical perspectives
- Understand the ethical dimension of historical interpretations.

**Learning Outcomes: Students will...**

- Identify and describe an Algonquin First Nation group, territory and rights.
- Demonstrate an understanding of the outstanding issue of Algonquin First Nations title (which includes Ottawa, the nation’s capital).
- Develop questioning, research and communication skills using primary and secondary resources.

# Land Claim Literacy and Algonquin Territory

## The Lesson Activity

*Activating: How will students be prepared for learning?*

- Hand out copies of the BLM 4.1 Algonquin Territory circa 1850-1867 to each student.
- Instruct the students to write on the back of the map: (1) three things they infer from the map and (2) three questions they have based on the map.
- After several minutes, invite students to share their inferences and questions.
- Encourage discussion and lead an all-class discussion.
- Read aloud the first paragraph on page 41 from the article “Algonquin Territory”:

The traditional territory of the Algonquin people has always included the Ottawa Valley and adjacent lands, straddling the border between what is now Quebec and Ontario. Unlike most of Ontario and the Prairies, Algonquin territory has never been dealt with by a land-sharing Treaty. Algonquin title continues to exist.

- Ask: What does the statement “Algonquin title continues to exist” mean?
- Ask: What does title mean? (Title means you are the legal owner of a piece of land or property. Aboriginal title is the right of First Nation peoples to own their traditional lands and waters, as recognized by common law.)
- Encourage questions and discussion.
- Continue reading aloud paragraphs two and three on page 41, ending with:

At present there are ten recognized Algonquin First Nations with a total population of around eleven thousand. Nine of these communities are in Quebec: Kitigan Zibi, Barriere Lake, Kitcisakik, Lac Simon, Abitibiwinni, Long Point, Timiskaming, Kebaowek, and Wolf Lake. Pikwakanagan is in Ontario. Three other First Nations in Ontario are at least partly of Algonquin descent, connected by kinship: Temagami, Wahgoshig, and Matachewan.

- Draw students’ attention back to their maps. Ask: what non-First Nation cities/communities are located within traditional Algonquin territory? (Ottawa is listed; invite other answers as well, such as Gatineau, North Bay, Pembroke, etc.)
- Ask: how do these First Nation and non-First Nation communities located in traditional Algonquin territory resolve the issue of title since no land-sharing Treaty has been negotiated?
- Encourage questions and discussion.



# Land Claim Literacy and Algonquin Territory (continued)

## *Acquiring: What strategies facilitate learning for groups and individuals?*

- Divide the class into ten equal-sized groups. Assign each group one of the following Algonquin First Nations: Quebec - Kitigan Zibi, Barriere Lake, Kitcisakik, Lac Simon, Abitibiwinni, Long Point, Timiskaming, Kebaowek, and Wolf Lake; Ontario - Pikwakanagan.
- Instruct the students to conduct web research into their assigned First Nation. Distribute copies of the BLM 4.2 Algonquin First Nation: Research.

## *Applying: How will students demonstrate their understanding?*

- After the ten groups have concluded their research, prepare each group for a debate.
- The debate will take place at their table, within their groups.
- Provide each table with one of each BLM 4.3 Debater Role Cards:
  - a spokesperson from the First Nation.
  - a spokesperson from the provincial or federal government.
- Assign half the group one card, the other half the other card.
- Read through the roles carefully.
- Conduct the debates.
- The small-groups debate should create new spaces to learn regarding historical and contemporary perspectives (from the provincial or federal government; from the Algonquin First Nations).
- At the end of the debates, bring the class together as a whole for a sharing session.

## **Materials/Resources:**

- Copy/copies the *Treaties and the Treaty Relationship* issue of *Canada's History* magazine.
- Access to Internet for research
- Printed copies of BLM 4.1 and BLM 4.2 - one per student
- Printed copies of BLM 4.3 as needed

## **Extension Activity:**

- Explore and investigate the ethical dimensions of unkept promises and/or lack of negotiations/ assurances with the Algonquin peoples by successive governments. Entry points for learning may be: Treaty of Swegatchy, Articles of Capitulation of Montreal, Treaty of Kahnawake, Royal Proclamation of 1763.

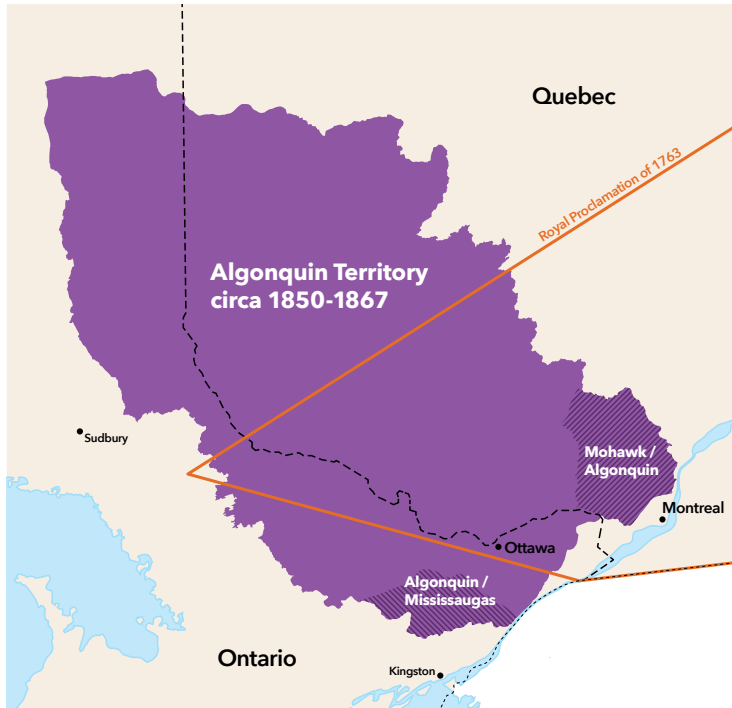
## BLM 4.1 Algonquin Territory circa 1850-1867



Data courtesy of Peter Di Gangi / Based on an original map by Planlab (Toronto)

## BLM 4.2 Algonquin First Nation: Research

**Locate on map:**



**Community name:**

**Population:**

**Industries:**

**Self-governance model:**

**Current information about land claims:**

## BLM 4.2 Algonquin First Nation: Research

**Potential issues surrounding land claims:**

**Other pertinent information:**

**Sources:**

## BLM 4.3 Debater Role Cards

**As a spokesperson from the First Nation, students should be able to:**



- provide a summary of their chosen First Nation and land claim;
- prepare for an oral presentation of their findings; and
- participate in a respectful discussion about the land claim (and results if it is an historical claim).

**As a spokesperson from the provincial or federal government, students should be able to:**



- participate in a respectful discussion about the land claim (and results/ outcomes if it is an historical claim);
- indicate an outcome or an agreement; and
- participate in the discussion on whether an agreement regarding the implicated territory can be implemented, or not.



## Adaptations for grades 3-6

### See "Whose is it?"

on pages 18 and 19 in the *We Are All Treaty People* issue of *Kayak: Canada's History Magazine for Kids*.

**Read:** The Parliament buildings, home of the Canadian government, sit on unceded land of the Algonquins of Ontario. These First Nations state they still hold all rights to the territory, which covers 36,000 square kilometres.

### Minds on

Play a game of opposites/antonyms. Write antonyms on the bottom and top parts of plastic eggs (hot/cold, big/small, near/far, always/never, apart/together, common/rare, early/late, etc.) Pull the two halves apart, randomly distribute one half to each student. Have them walk around the class to find their matching antonym.

Write the word TREATY on one half of a plastic egg. Leave the other half blank. Pass the half around the class. Explain the meaning of Treaty. Have the class define the opposite. Explain and expand upon the concept of unceded land.

### Hands on

Have the students map and colour unceded Algonquin Territory in Ontario and Quebec. Locate and indicate Ottawa and other major centres.

**Author:** Connie Wyatt Anderson

**Grade Level:** 7-12

**Magazine:**

The *Treaties and the Treaty Relationship* issue of *Canada's History* magazine

**Theme(s):**

- First Nations, Inuit, & Metis
- Treaty Knowledge

**Subject Area(s):**

- Social Studies
- History
- Geography

**Lesson Overview:** In this lesson students explore the enduring and cross-country nature of the Treaty relationship in Canada making note of challenges and opportunities.

**Time Required:** 1-2 class periods.

**Historical Thinking Concept(s):**

- Establish historical significance
- Identify continuity and change
- Analyze cause and consequence

**Learning Outcomes: Students will...**

- Appreciate Treaties as a historical and contemporary relationship.
- Recognize the evolving nature of the Treaty relationship.
- Explore the Treaty relationship as a national experience.
- Identify examples of continuity and change as they apply to the Treaty relationship.

# Treaties: Partnerships & Relationships

## The Lesson Activity

### *Activating: How will students be prepared for learning?*

- Distribute copies of the *Treaties and the Treaty Relationship* issue of *Canada's History* magazine. If you do not have enough for each student, arrange groups so that each student may have shared access to the magazine.
- Pose several guided questions: What is the magazine focussed on? Who are the writers? What are the article topics? Why is the theme (Treaties) relevant in contemporary Canadian society?
- Hand out copies of the Fill in the Blanks (BLM 5.1) strips to each student. Instruct them to turn to the page indicated and fill in the blank word by reading the magazine text.
- Inform the students that this is a silent exercise. No talking; no group work. Share the magazines as required. Once the blank word is found, turn their strip face-down on their desk.
- Wait for all students to complete the exercise. Guide and assist as necessary.

### *Acquiring: What strategies facilitate learning for groups and individuals?*

- Ask individual students to share the word in their blank space.
- The class will come to realize that all the Fill in the Blanks strips have the same word: relationships.
- Write the word relationships at the top of the whiteboard.
- Invite several students to read aloud their strip. Write down several key words on the board.
- Engage students in a class discussion about the evolving nature of the Treaty relationship.

### *Applying: How will students demonstrate their understanding?*

- Hand out a copy of the BLM 5.2: The Treaty Relationship: Continuity and Change to each student.
- Read over; explain continuity and change.
- Instruct students to complete the assignment.

## Materials/Resources:

- Copy/copies of the *Treaties and the Treaty Relationship* issue of *Canada's History* magazine.
- Printed copy of BLM 5.1 cut into strips, one strip per student. There are 19 strips, duplicate if necessary.
- BLM 5.2 – one per student

## Extension Activity:

- Instruct students to explore and compare a historic Treaty in Canada to a modern Treaty while making note of similarities and differences.

## BLM 5.1 Treaties - Fill in the Blanks

<p>The Treaty _____, so crucial to understanding Canada today, was forgotten, and in some cases, it was even deliberately ignored; today many non-Indigenous Canadians are unaware of these compelling and significant stories.</p>	<p>Page 5</p>
<p>As all parties in the Treaty _____ move forward, we need to find new ways to work together; it is a responsibility held by both First Nations and the rest of Canada.</p>	<p>Page 9</p>
<p>The Treaties hold the keys to a new path forward as living agreements regarding _____ between First Nations and settlers in the past, for the present, and towards the future.</p>	<p>Page 11</p>
<p>The Treaties hold the keys to a new path forward as living agreements regarding _____ between First Nations and settlers in the past, for the present, and towards the future.</p>	<p>Page 11/12</p>
<p>The seven sacred principles of Anishinaabe law, for instance, are centred on _____ – between nations, between individuals, and, most importantly, with the land.</p>	<p>Page 12</p>
<p>... under the Two-Row Wampum, negotiated in 1613 between the Dutch and the Haudenosaunee in what is now New York State, the Dutch suggested that the Mohawk refer to them as fathers. The Mohawk proposed an alternative _____ – brother – indicating a more equitable and autonomous relationship.</p>	<p>Page 13</p>
<p>They [Beothuck] had small, if any, trading _____ with seasonal European fishing parties, and their numbers fell when European settlements interfered with their hunting and fishing grounds.</p>	<p>Page 17/18</p>



## BLM 5.1 Treaties - Fill in the Blanks

<p>Beginning in the 1600s, the British and French made Treaties with various First Nations in order to regulate _____ with them and also to secure access to Indigenous lands and trading networks.</p>	Page 19
<p>From 1701 to 1763, conflict between Great Britain and France complicated _____ with Indigenous nations.</p>	Page 19
<p>The Treaties established a unique legal _____ between the British and the First Nations. The British chose to negotiate terms with the Mi'kmaq and Maliseet. They did not do so with the Canadian or Acadian populations. We might say, therefore, that the British and First Nations were determining how they would live together.</p>	Page 20
<p>Until recently, both Confederation (1867) and the <i>Indian Act</i> (1876) that flowed from it eclipsed most of the Treaty _____ in the minds of the non-Indigenous population of Canada.</p>	Page 23
<p>At the heart of the Treaty of Niagara (as with most Treaties) is a _____ with the sovereign grounded in ties of kinship. The dynamic created when the Crown and First Nations peoples became family entrenches the need for trust, honest communication, and honour.</p>	Page 23
<p>They (Indigenous peoples) knew they would need to rely on their Treaty-Making diplomacy to try to build and to solidify a _____ that would provide them with strategic alliances and assurances that their way of life and their relationship to what was left of their ancestral lands would be secured for successive generations.</p>	Page 28

## BLM 5.1 Treaties - Fill in the Blanks

<p>These policies (Indian Act) shifted the Treaty relationship from a respectful kinship relationship that First Nations believed they had secured through the Treaty-Making process to a trustee-ward _____ in which they had no voice and no control over their lives or their lands. An era of respectful Treaty relations had come to an abrupt halt.</p>	Page 28
<p>Anishinaabe law tells us that land is not to be owned. Rather, we are in a _____ of respect with the land, with a sense of belonging to the land or "being of the land." Non- Indigenous legal systems, however, are primarily based in ideas of land ownership and possession.</p>	Page 35
<p>Understanding Treaty _____ and promises requires applying both Indigenous and non-Indigenous perspectives. The oral histories of Treaty negotiations have a place in the Treaty interpretation process.</p>	Page 37
<p>Treaties are law, both in the eyes of the Canadian state and within Indigenous legal systems. They are legal instruments that function as living, breathing affirmations of _____ between nations.</p>	Page 38
<p>In 1990, British Columbia, Canada, and the First Nations of British Columbia created a task force to recommend how Treaty negotiations could begin in the province. In its 1991 report, the task force recommended that "First Nations, Canada, and British Columbia establish a new _____ based on mutual trust, respect and understanding through political negotiations."</p>	Page 50
<p>Reconciliation is only possible if both parties want to learn from the mistakes of the past and are willing to work to find forgiveness and to rebuild trust. This is not easy in personal _____; it is even more difficult for entire nations.</p>	Page 53

**Treaties: What has stayed the same? What has changed?**

Consider what you have learned about the Treaty relationship.

**Constant**

Since Treaties were first entered into, what aspects of the relationship have stayed the same? What similarities exist between today and the past? Make a point form list

**Change**

Since Treaties were first entered into, what differences in the relationship have occurred? Make a point form list.



## Adaptations for grades 3-6

See "Seeing and celebrating" on pages 30 and 31 in the *We Are All Treaty People* issue of *Kayak: Canada's History Magazine for Kids*.

**Read:** Seeing and Celebrating

There are a lot of places and occasions to mark the importance of Treaties and the stories of First Nations people.

### Minds on

Explore several places and occasions that mark the importance of Treaties and stories about the historic Treaty relationship between First Nations people and the Crown.

### Hands on

Have students design, create, and construct a commemorative marker and/or plaque for the classroom that represents the Treaty relationship specific to your area or region.

**Author:** James Rowinski

**Grade Level:** 7-12

**Magazine Article:**

"Finding Forgiveness, Building Trust"  
by Jaime Battiste

**Theme(s):**

- First Nations, Inuit, & Metis
- Treaty Knowledge
- Treaty Education and Reconciliation

**Subject Area(s):**

- Social Studies
- History
- Geography

**Lesson Overview:** In this lesson, students use primary source material to explore the constitutional validity of the Treaties of Peace and Friendship. They employ the concepts of historical evidence and perspective-taking to support their inquiry.

**Time Required:** 3-5 class periods.

**Historical Thinking Concept(s):**

- Establish historical significance\*
- Use primary source evidence\*
- Identify continuity and change
- Analyze cause and consequence
- Take historical perspectives
- Understand the ethical dimension of historical interpretations.

**Learning Outcomes: Students will...**

- Explain and articulate First Nations perspectives of reconciliation.
- Identify and explain the contemporary significance of Treaties of Peace and Friendship.
- Utilize concepts of evidence and perspective-taking to contextualize and explain the Treaties of Peace and Friendship.

\*Focussed study

# Finding Forgiveness, Building Trust

## The Lesson Activity

**Activating: How will students be prepared for learning?**

- Invite students to take turns reading the magazine article, "Finding Forgiveness, Building Trust" (page 53), taking time to discuss themes of contemporary Treaty Education and reconciliation.
- Lead a class discussion centred on the following questions regarding the author's perspectives:
- Ask:
  - How is reconciliation described by the author?
  - What does the author describe as an essential first step?
  - According to the author, when did the Treaties of Peace and Friendship begin?
  - According to the author, how has the Supreme Court recognized the constitutional validity of Treaties? (Constitutional validity: working within the framework set by the constitution of Canada; following the guidelines laid out in the constitution.)
  - What role does education play in reconciliation and Treaty relations?
- Encourage questions and participation.

**Acquiring: What strategies facilitate learning for groups and individuals?**

- After discussing the article and exploring the focus questions as a class, organize students into large groups.
- Distribute to each group: BLMs 6.1, 6.2, and 6.3 and partial transcripts (If necessary, explain what a primary source is).
- Check for clarity. Invite questions.
- Provide each group with the BLM 6.4 Activity Sheet.
- Describe that the task is to use primary source evidence to understand the past through the eyes of those who experienced the Treaty negotiations. Reinforce:
  - the perspectives of individuals involved in the original signing,
  - the time and motivations of the British in the colonized Wabanaki territories
- Instruct the students to complete BLM 6.4 in their groups. Encourage discussion.
- Guide and assist as required.

# Finding Forgiveness, Building Trust (continued)

## *Applying: How will students demonstrate their understanding?*

- After allowing student groups time to analyze, critique, and discuss primary source materials, as well as time to answer questions on the activity sheet, encourage a whole class discussion on student findings centred on the following focus questions:
  - What additional information might you need to understand broader context and motivations?
  - What issues might the Mi'kmaw, Wolastoqiyik, and Passamoquoddy have been experiencing in their traditional territories with colonial governments and settlers?
- Optional: Access CBC link: <http://www.cbc.ca/archives/entry/aboriginal-rights-donald-marshall-wins-supreme-court-victory>
- As a closing activity, discuss with students the contemporary significance of the Treaties of Peace and Friendship for First Nations people and all Canadians.

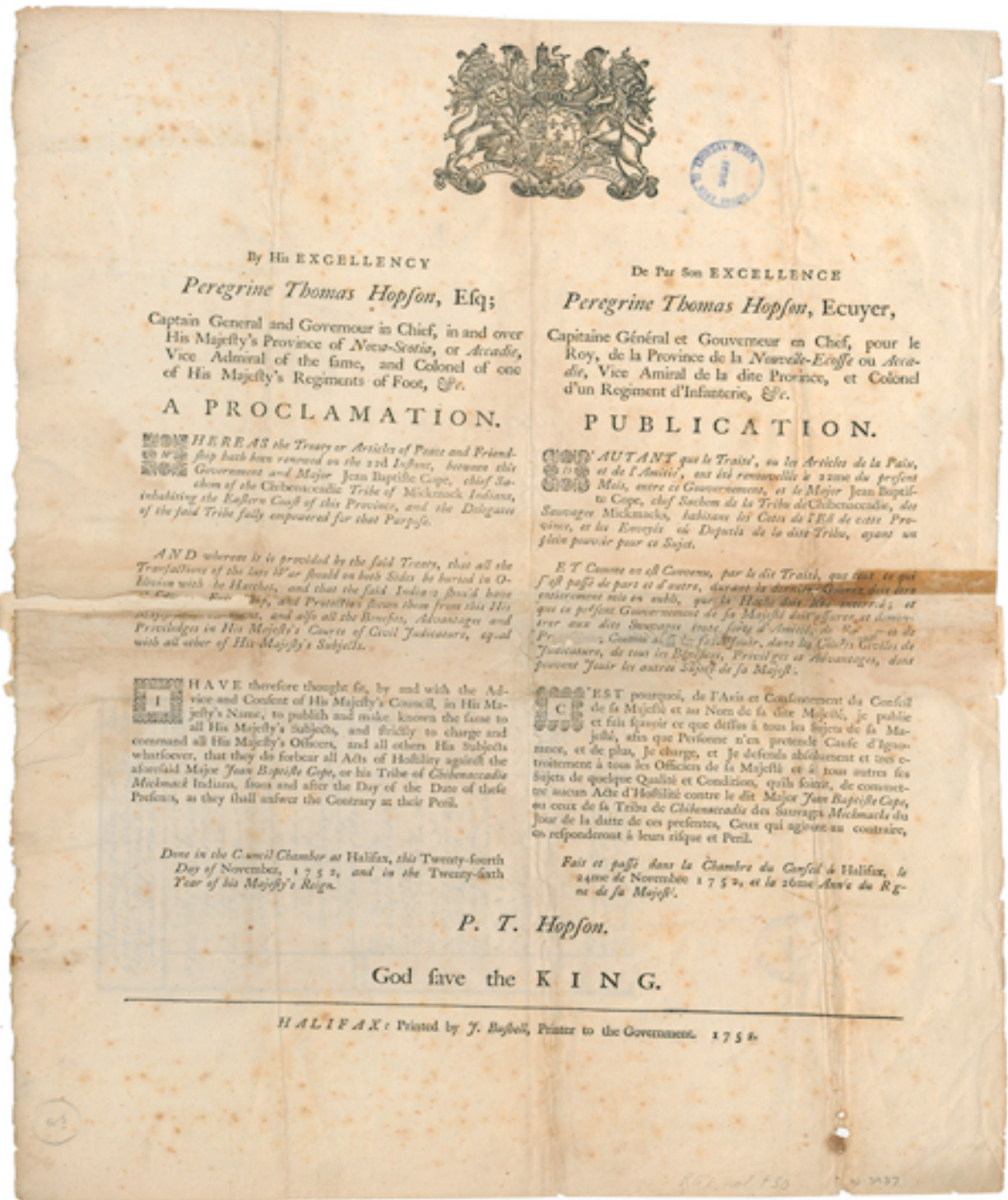
## **Materials/Resources:**

- Copy/copies of the *Treaties and the Treaty Relationship* issue of *Canada's History* magazine.
- Printed copies of BLM 6.1, BLM 6.2, BLM 6.3, and BLM 6.4 – one per student
- Access to Internet for video (optional)

## **Extension Activity:**

- Explore the significance of the Wabanaki Confederacy, experiences of Wolastoqiyik in the Treaty relation, broader context of historical influences of the time period impacting First Nation peoples, and to explore how the process of systemic colonization unfolded in policies impacting language, culture, and land in the Maritime region. An important area of focus is the residential and day school experience in the Maritime region.

BLM 6.1 Publication of "1752 Treaty of Peace and Friendship"



## BLM 6.1 Publication of "1752 Treaty of Peace and Friendship"

That all Transactions during the late War shall on both sides be buried in Oblivion with the Hatchet, and that the said Indians shall have all favour, Friendship & Protection shewn them from this His Majesty's Government. That the said Tribe shall use their utmost endeavours to bring in the other Indians to Renew and Ratify this Peace, and shall discover and make known any attempts or designs of any other Indians or any Enemy whatever against His Majesty's Subjects within this Province so soon as they shall know thereof and shall also hinder and Obstruct the same to the utmost of their Power, and on the other hand if any of the Indians refusing to ratify this Peace, shall make War upon the Tribe who have now confirmed the same; they shall upon Application have such aid and Assistance from the Government for their Defence, as the case may require.

It is agreed that the said Tribe of Indians shall not be hindered from, but have free liberty of Hunting & Fishing as usual: and that if they shall think a Truckhouse needful at the River Chibenaccadie or any other place of their resort, they shall have the same built and proper Merchandize lodged therein, to be Exchanged for what the Indians shall have to dispose of, and that in the meantime the said Indians shall have free liberty to bring for Sale to Halifax or any other Settlement within this Province, Skins, feathers, fowl, fish or any other thing they shall have to sell, where they shall have liberty to dispose thereof to the best Advantage. That a Quantity of Bread, Flour, & such other Provisions as can be procured, necessary for the Familys, and proportionable to the number of the said Indians, shall be given them half yearly for the time to come; and the same regard shall be had to the other Tribes that shall hereafter agree to Renew and Ratify the Peace upon the Terms and Conditions now Stipulated.

That to Cherish a good Harmony & mutual Correspondance between the said Indians & this Government...hereby Promises on the Part of His Majesty, that the said Indians shall upon the first day of October Yearly, so long as they shall Continue in Friendship, Receive Presents of Blankets, Tobacco, and some Powder & Shot; and the said Indians promise once every Year, upon the first of October to come by themselves or their Delegates and Receive the said Presents and Renew their Friendship and Submissions. That all Disputes whatsoever that may happen to arise between the Indians now at Peace, and others His Majesty's Subjects in this Province shall be tryed in His Majesty's Courts of Civil Judicature, where the Indians shall have the same benefit, Advantages and Priviledges, as any others of His Majesty's Subjects. In Faith and Testimony whereof, the Great Seal of the Province is hereunto Appended, and the partys to these presents have hereunto interchangeably Set their Hands in the Council Chamber at Halifax this 22nd day of Nov. 1752, in the Twenty sixth year of His Majesty's Reign.

Source: Aboriginal Affairs and Northern Development Canada, obtained at: <https://www.aadnc-aandc.gc.ca/eng/1100100028593/1100100028594>.



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Treaty of Peace and Friendship  
with Paul Laurent  
1760

(N<sup>o</sup> 17)

Treaty of Peace and Friendship concluded by  
the Governor and Commander in chief  
of Nova Scotia with Paul Laurent chief  
of the La Mee tribe of Indians - at Halifax -  
Authenticated copy - having signature  
of Governor Lawrence - and in the  
testigraph of Richard Bultrey Esquire -  
his Secretary -

Six folio pages -

Treaty of Peace and Friendship  
concluded by H. E. Col. by Gov<sup>t</sup> and  
Com<sup>d</sup> in chief in and over his Majesty's  
Provs. of Nova Scotia or Acadia with  
Paul Laurent chief of the La Mee tribe of  
Indians at Halifax in the Province of -  
N. S. or Acadia -

I Paul Laurent do for -  
myself and the tribe of La Mee - Indians - of which -  
I am chief - do acknowledge the Jurisdiction  
and Dominion of His Majesty George the  
Second over the Territories of Nova Scotia -  
or Acadia - and we do make Submission  
to His Majesty in the most perfect -  
and solemn manner -

And I do promise for myself  
and my tribe that I neither shall not molest  
any of His Majesty's subjects or their dependants -  
in their Settlements already made - or to be hereafter -  
made - or in ranging on their Commerce or in any  
thing whatever within the Province - of His -  
said Majesty or elsewhere -

## BLM 6.2 Partial Transcription "1760 Treaty of Peace and Friendship"

I, Paul Laurent do for myself and the tribe of LaHave Indians of which I am Chief do acknowledge the jurisdiction and Dominion of His Majesty George the Second over the Territories of Nova Scotia or Acadia and we do make submission to His Majesty in the most perfect, ample and solemn manner.

And I do promise for myself and my tribe that I nor they shall not molest any of His Majesty's subjects or their dependents, in their settlements already made or to be hereafter made or in carrying on their Commerce or in any thing whatever within the Province of His said Majesty or elsewhere and if any insult, robbery or outrage shall happen to be committed by any of my tribe satisfaction and restitution shall be made to the person or persons injured.

That neither I nor any of my tribe shall in any manner entice any of his said Majesty's troops or soldiers to desert, nor in any manner assist in conveying them away but on the contrary will do our utmost endeavors to bring them back to the Company, Regiment, Fort or Garrison to which they shall belong.

That if any Quarrel or Misunderstanding shall happen between myself and the English or between them and any of my tribe, neither I, nor they shall take any private satisfaction or Revenge, but we will apply for redress according to the Laws established in His said Majesty's Dominions.

That all English prisoners made by myself or my tribe shall be sett at Liberty and that we will use our utmost endeavors to prevail on the other tribes to do the same, if any prisoners shall happen to be in their hands.

And I do further promise for myself and my tribe that we will not either directly nor indirectly assist any of the enemies of His most sacred Majesty King George the Second, his heirs or Successors, nor hold any manner of Commerce traffick nor intercourse with them, but on the contrary will as much as may be in our power discover and make known to His Majesty's Governor, any ill designs which may be formed or contrived against His Majesty's subjects.

I do accept and agree to all the articles of the forgoing Treaty in Faith and Testimony whereof I have signed these present, I have caused my seal to be hereunto affixed this day of march in the 33 year of His Majesty's Reign and in the year of Our lord - 1760  
Chas Lawrence.

Source: Aboriginal Affairs and Northern Development Canada, obtained at <https://www.aadnc-aandc.gc.ca/eng/1100100028596/1100100028597>

Copy

Treaty of Peace and Friendship concluded by the  
Honorable Jonathan Belcher Esquire President of  
His Majesty's Council and Commander in chief  
in and over His Majesty's Province of Nova Scotia  
or Acadia with Francis Miss Chief of the  
La Hève Tribe of Indians, at Halifax in the  
Province of Nova-Scotia or Acadia.

I Francis Miss for myself and the Tribe of La Hève  
Indians of which I am chief, do acknowledge the Jurisdiction  
and Dominion of His Majesty King George the third  
over the territories of Nova Scotia or Acadia and we do  
make Submission to His Majesty in the most ample and  
solemn manner.

And I do promise for myself and my Tribe that  
I nor they shall not molest any of His Majesty's  
Subjects or their dependants in their Settlements already  
made or to be hereafter made, or in carrying on their  
Commerce, or in any thing whatever within His the Province  
of His said Majesty or elsewhere.

And if any insults, Robbery or Outrage shall happen  
to be committed by any of my Tribe, Satisfaction and  
Restitution shall be made to the person or persons injured.

That neither I nor my Tribe shall in any manner  
entice any of His said Majesty's Troops or Soldiers  
to desert, nor in any manner assist in conveying them  
away, but on the contrary will do our utmost endeavours  
to bring them back to the company, Regiment, fort or  
garrison to which they shall belong.

That if any quarrel or misunderstanding shall  
happen between myself and the English, or between  
them and any of my Tribe neither I nor they shall  
take any private Satisfaction or revenge but we will  
apply

## BLM 6.4 Treaties of Peace and Friendship - Activity Sheet

Use the following chart to explain each document's historical significance. The guided questions will assist you in your evaluation of each document:

1. Who are the historical authors and/or creators of the document?
2. How does authorship affect the language and perspective of the document?
3. What was the context of the time for First Nations people in their traditional territories that may have impacted the signers of the Treaties?
4. On both sides of the agreement, what was promised and why?

Explain: 1752 Peace and Friendship Treaty	Historical Perspectives
Explain: 1760 Peace and Friendship Treaty	Historical Perspectives
Explain: 1761 Peace and Friendship Treaty	Historical Perspectives

## **Additional notes for classroom use**

Impressions, clarifications, questions, and further necessary historical inquiry:



## Adaptations for grades 3-6

### See “Living Well Together”

on pages 8 to 13 in the *We Are All Treaty People* issue of *Kayak: Canada’s History Magazine for Kids*.

### Read “Peace and Friendship Treaties, 1725 - 1779”

Mi’kmaq, Maliseet and Passamaquoddy people – sometimes grouped together under the name Abenaki – were the first to live in what we now think of as the Maritimes. The British, always looking for an edge in their on-again, off-again wars with the French, wanted to bring the First Nations squarely to their side. Both groups wanted more trade with each other. The Peace and Friendship Treaties said the British and First Nations would not bother each other, and agreed on the rights of First Nations people to hunt and fish and follow their spiritual beliefs. The treaties did not involve giving up land. For the Mi’kmaq in particular, the Treaties were seen as creating new family relationships with the newcomers.

### Minds on

On October 1, 1986 Treaty Day was proclaimed in Nova Scotia and since that time has been celebrated annually to recognize the connection between the Crown and the Mi’kmaq, and to commemorate the Peace and Friendship Treaties. Provide an overview of the Peace and Friendship Treaties.

### Hands on

Have students create an invitation to an event celebrating the Peace and Friendship Treaties/Treaty Day in Nova Scotia. Design a rubric that includes a short historical overview, main players, maps, and significance in the past and today.

**Author:** Nathan Tidridge

**Grade Level:** 7-12

**Magazine Article:**

"Ties of Kinship" by Philip Cote and Nathan Tidridge

**Theme(s):**

- First Nations, Inuit, & Metis
- Treaty Knowledge

**Subject Area(s):**

- Social Studies
- History
- Geography

**Lesson Overview:** In this lesson students explore the Treaty of Niagara as a foundational relationship in the creation of Canada. They investigate how this familial relationship, created by Treaty, was meant to be the foundation for the interactions between First Nations and non-First Nations.

**Time Required:** 1 class period.

**Historical Thinking Concept(s):**

- Establish historical significance
- Use primary source evidence
- Take historical perspectives

**Learning Outcomes: Students will...**

- Recognize that a Treaty is a relationship.
- Recognize and appreciate that the Crown is bound in family relationships with First Nations.
- Explore the historiography concerning the founding of Canada.

# 1764: An Enduring Relationship

## The Lesson Activity

### *Activating: How will students be prepared for learning?*

- Pass out copies of the lesson's BLMs to the class:
  - BLM 7.1: British North America Act, 1867
  - BLM 7.2: Indian Act
  - BLM 7.3: Replica of the Treaty of Niagara (1764) Wampum Belt
- Give the students several minutes to investigate and share the images/primary sources.
- Collect the images. Open the floor to questions.
- Place sticky tack on the back of each BLM.
- Invite a student to come to the front of the class and affix the documents in chronological order. Guide and assist as necessary. (Wampum Belt, BNA Act, Indian Act).
- Open the class to questions and discussion.
- Repeat the activity with following criteria, placing the documents in order based on students' opinion:
  - Order of national importance
  - Order of long-term or enduring importance
- Explain that history consists of facts and opinions and that historians have their own perspectives when assigning significance to an event or person.
- Affix BLM 7.1: British North America Act, 1867. Explain that historians have typically marked Confederation and the BNA Act as the point of beginning for the modern county of Canada. Explain that they will be exploring another starting point: The Treaty of Niagara, 1764.

### *Acquiring: What strategies facilitate learning for groups and individuals?*

- Pass out several copies of *the Treaties and the Treaty Relationship* issue of *Canada's History* magazine and instruct students to read the article "Ties of Kinship" (page 23-25).
- Write the word "CONTRACT" on the board at the front of the room.
- Ask students to brainstorm (individually or in groups) words that come to mind when they think of a contract. (To help them get started it helps to ask them for examples of contracts that they might be familiar with i.e. cellphone contracts).
- Invite students to write words around "CONTRACT" at the front of the room. Some common words/phrases include: signed, written, law, money, penalty, lawyers, fees, long, hard to read, legal, legal-ese, official and strict.
- Explain that Treaties were never meant to be thought of as contracts, but rather as relationships. Cross out "CONTRACT" and replace it with "RELATIONSHIP."

# 1764: An Enduring Relationship (continued)

- Ask students to think of their closest relationships (family or best friends) and see if the words they came up with to describe a contract still work?
- Brainstorm (individually or in groups) words that come to mind when they think of a strong relationship before writing them at the front of the room. Some common words/phrases include: communication, trust, support, friendship, loyalty, dependability and love (if students don't come up with love on their own, it is important that this is added to the list by the teacher).
- The love that is often understood is that felt between members of a family – allowing for disagreement and tension. Familial relationships require flexibility to exist. As new dynamics or unforeseen conflicts emerge, they have to be negotiated by the Treaty partners in order to have them incorporated into the relationship (a relatable example often given to students is their own relationships with their siblings – often chaotic, but with a foundation of love at their core).
- Explain that since Treaties are made between the Queen/Crown and First Nation peoples, the Queen and her representatives are often seen as being in family relationships with First Nations.
- Encourage questions. Check for understanding.

## *Applying: How will students demonstrate their understanding?*

- Read the excerpt from the article on page 23:

Until recently, both Confederation and the Indian Act that flowed from it eclipsed most of the Treaty relationships in the minds of the non-Indigenous population of Canada. Today the country finds itself returning to the Treaties and rekindling the relationships that sustained the many peoples on these lands for centuries prior to 1867.

Part of this national introspection is the rediscovery by non-Indigenous peoples of the ancient and enduring relationships between First Nations and the sovereign that were enshrined in such Treaties as the 1764 Treaty of Niagara.
- Lead a guided discussion.
- Hand out copies of BLM 7.4.
- Instruct them to complete. Guide and assist as necessary.

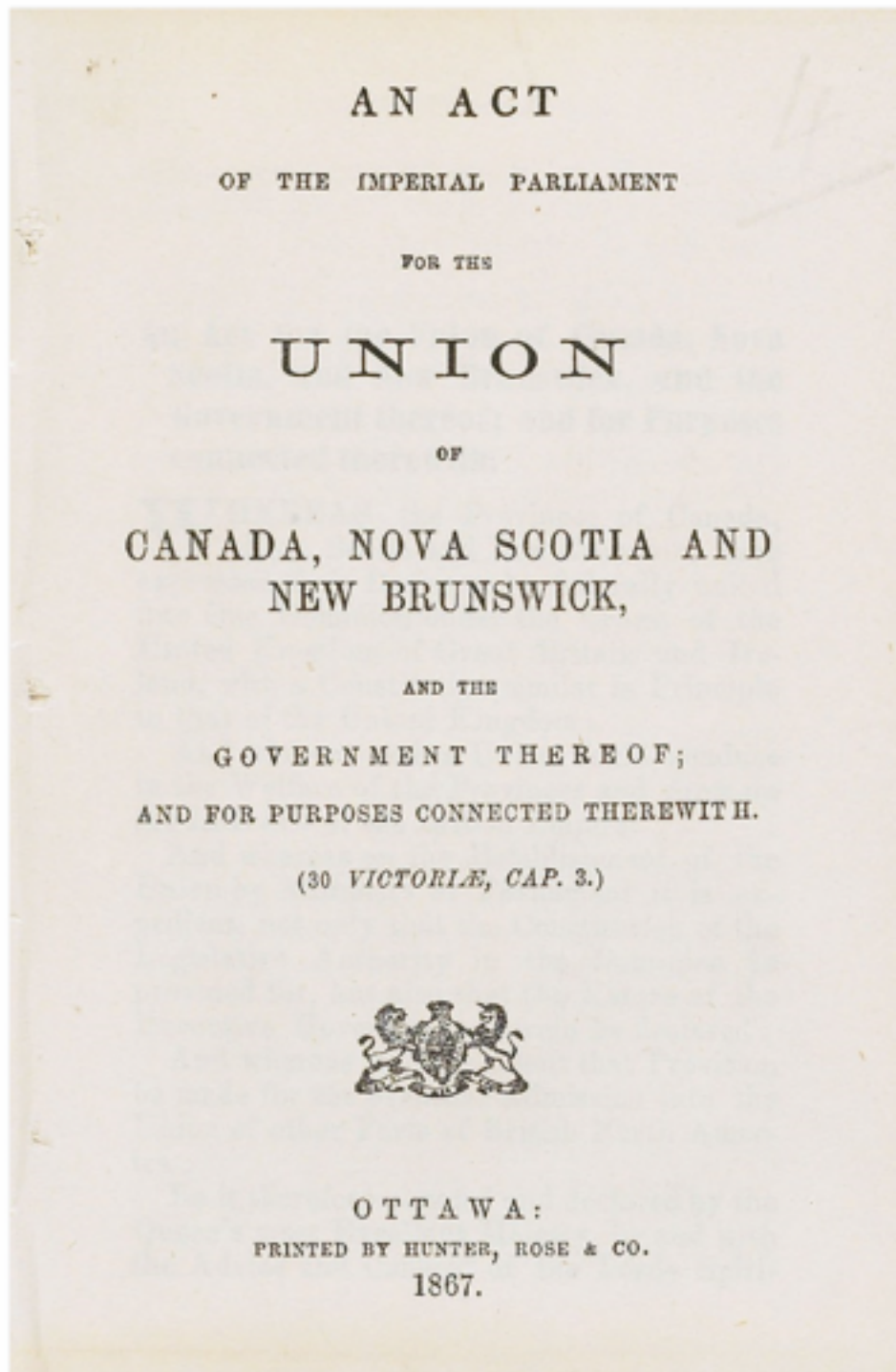
## **Materials/Resources:**

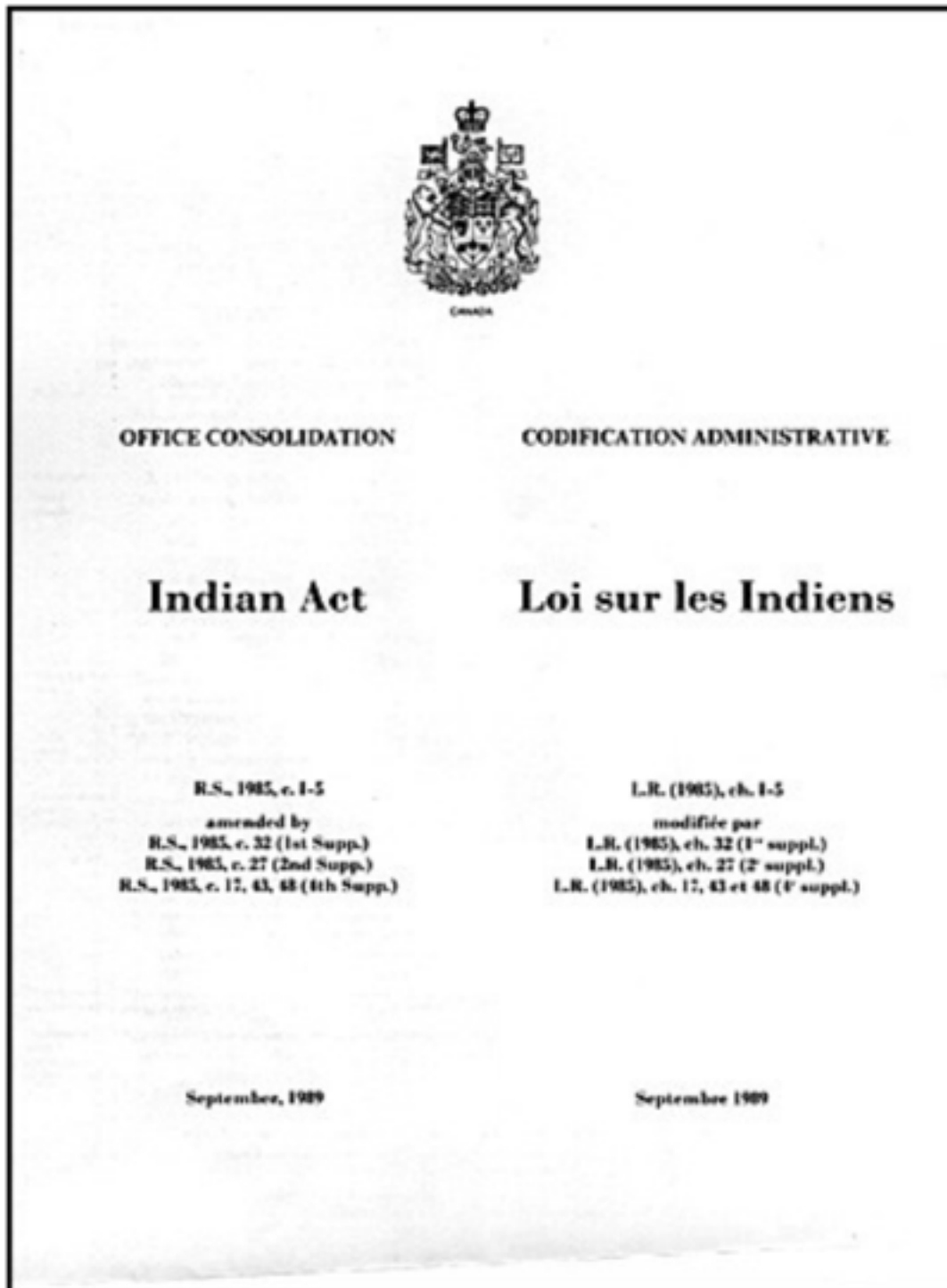
- Copy/copies of the *Treaties and the Treaty Relationship* issue of *Canada's History* magazine (enough for students to read article).
- Printed copies of BLM 7.1, BLM 7.2, BLM 7.3 – one each
- Printed copies of BLM 7.4– one per student
- Sticky tack

## **Extension Activity:**

- Research and collect historical and modern images that reflect Treaties as relationship.







BLM 7.3 Replica of the Treaty of Niagara (1764) Wampum Belt



Source: <http://www.canadashistory.ca/explore/politics-law/ties-of-kinship>

## BLM 7.4 1764: An Enduring Relationship - Activity Sheet

Treaties are ancient and enduring relationships binding the Sovereign with Indigenous Peoples. The family relationships created by Treaties such as the 1764 Treaty of Niagara were meant to be the foundation for the interactions between Indigenous and non-Indigenous Peoples. Until recently, both Confederation and the *Indian Act (1876)* that flowed from it eclipsed most of the Treaty relationships in the minds of the non-Indigenous population of Canada. However, there is a renewed interest in rekindling the relationships that sustained the many peoples on these lands prior to 1867. Part of this process includes understanding and honouring the family relationship binding the Queen and her representatives with First Nations.

**Examples of the Queen's representatives articulating the family relationship they have with First Nations:**

*The words reconciliation, Treaty and love are all verbs and therefore require ongoing action. The Vice-regal family, being connected by kinship, has the means to continuously work towards genuine reconciliation. There is no one end point to reconciliation. The vision must be of respectful relationships with ongoing responsibility to future generations. Just as the definition of the Crown remains elusive, so too the act of making Treaty holistically will differ from nation to nation. However, with trust as a foundation, honesty, communication, integrity and love will be as constant as the Crown.*

*Most would agree that real action is necessary to move reconciliation forward. Action is the way to heal injustice. The past injustices are part of our shared history, and as such the healing of these wounds will become part of the fabric which weaves us together as a stronger nation.*

The Honourable Judith Guichon, Lieutenant Governor of British Columbia  
Government House, Victoria, British Columbia April 21<sup>st</sup>, 2017

*As the representative of The Queen, the highest office in this province, I am privileged to fulfil my duty of kinship with Indigenous Peoples in Treaty. It is a sacred trust as relevant as my duty to ensure the province always has a functioning government.*

The Honourable Elizabeth Dowdeswell, Lieutenant Governor of Ontario  
Lakehead University, Thunder Bay, Ontario February 15<sup>th</sup>, 2017

## BLM 7.4 1764: An Enduring Relationship - Activity Sheet

*The historic link between the Crown and the First Nations people is strong, and something that I hold dear to my heart.*

The Duke of Cambridge  
Haida Gwaii, British Columbia, September 30th, 2016

*It is often easy to see the Crown and our Queen as a far off and detached symbol. Yet beyond the role I play as the Sovereign's representative in Nova Scotia, there is a very special connection that exists between the Mi'kmaq Nation and Her Majesty.*

Brigadier-General The Honourable John James Grant, Lieutenant Governor of Nova Scotia  
Government House, Halifax, Nova Scotia, November 23rd, 2016

Based on the class discussion and activity, complete the following questions. Use "Ties of Kinship" on page 23 - 25 as a reference as well:

1. When you see Treaties as relationships, how does that change your perspective of Canada's interaction with First Nations Peoples?
2. How would you describe these acts, given that they are being done by one Treaty partner to another: *British North America Act (1867)*, *Indian Act (1876)* and the Indian Residential School Program?
3. What are some things that the Queen and her Canadian representatives could do to highlight the nation-to-nation relationship created by Treaties such as the 1764 Treaty of Niagara?
4. What do the authors of the article mean by this statement: "The Treaty of Niagara is seen by some as the marking of the true founding of Canada."? Explain in detail with concrete examples.



## Adaptations for grades 3-6

### See “Living well together”

on pages 8 to 13 in the *We Are All Treaty People* issue of *Kayak: Canada’s History Magazine for Kids*.

### Read: Treaty of Niagara, 1764

This wampum belt was woven in 1764. It created a special family relationship between the First Nations groups, known as confederacies, from the Great Lakes region, and the British Crown. That relationship was supposed to mean that, as a family, those involved could disagree but still have respect and love for each other. The Treaty of Niagara has been described as the true founding of what was to become Canada.

### Minds on

Explore the symbolism in the wampum belt. Focus on the importance of wampum belts for ceremonial and diplomatic purposes, as well as to mark agreements such as Treaties and covenants.

### Hands on

Have students design a wampum belt on graph paper or using Lego/beads to commemorate an important event in their lives using colours symbolically. Once completed, students share the story using their wampum as a visual aid in small groups.

**Authors:** Leia Laing & Naomi Fortier-Fréçon

**Grade Level:** 7-12

**Magazine Article:**  
"Living Well Together"  
by Aimée Craft

**Theme(s):**

- First Nations, Inuit, & Metis
- Treaty Knowledge
- Reconciliation

**Subject Area(s):**

- Social Studies
- History

**Lesson Overview:** In this lesson students examine the idea of justice as it applies to Treaty interpretations. They explore First Nations and non-First Nations worldviews, recognizing that in the past Canadian law has been used as a tool of dispossession in relation to First Nation peoples, lands, and resources.

**Time Required:** 2-4 class periods.

**Historical Thinking Concept(s):**

- Analyze cause and consequence
- Take historical perspectives
- Understand the ethical dimension of historical interpretations.

**Learning Outcomes: Students will...**

- Explore how Canadian law and institutions have been used as tools to suppress/oppress First Nations peoples.
- Recognize that First Nations and the Crown had differing worldviews at the time of Treaty-Making.
- Identify the current consequences assimilatory laws have had on First Nations and non-First Nations peoples in Canada.
- Analyze and evaluate historical decisions and propose suggestions for a just future.

# Reimagining History: "Righting" Treaty Wrongs

## The Lesson Activity

### *Activating: How will students be prepared for learning?*

- Write the question "What is justice?" in the centre of the whiteboard.
- Pass out sticky notes, all the same colour – one to each student. Instruct them to respond.
- Collect the notes and affix them to the board.
- Read student responses and engage in a class discussion. Lead the session by noting the differences in definitions of justice.
- Write a second question on the whiteboard (do not erase the first): "Why is it difficult to define justice?"
- Pass out a different colour of sticky note - one to each student. Instruct them to respond.
- Collect the notes and affix them to the board.
- Read student responses aloud. Invite participation.
- Invite a student/s to come to the board and collect any sticky notes that contain these words:

- Perspective
- View
- Worldview
- Perception
- Viewpoint
- Opinion
- Interpretation
- Understanding
- Or any other term or phrase meaning the same

- Read aloud the collection of sticky notes. Ask: How does one's worldview affect their understanding of justice?
- Guide and assist a class discussion.

### *Acquiring: What strategies facilitate learning for groups and individuals?*

- Read aloud the following excerpt from the article "Living Well Together" (p. 35)

Anishinaabe law tells us that land is not to be owned. Rather, we are in a relationship of respect with the land, with a sense of belonging to the land or "being of the land." Non-Indigenous legal systems, however, are primarily based in ideas of land ownership and possession.
- Ask: Considering these two worldviews/perspectives, how may the concept of justice/fairness be seen differently by each?

# Reimagining History: "Righting" Treaty Wrongs (continued)

- Explain how Canadian law has often served as a tool to oppress First Nations and Treaties were oftentimes not implemented in a way that bettered the life of First Nations peoples. Treaty rights - guarantees for a shared nationhood within Canada - became Treaty "wrongs."
- Read the excerpt on page 38:

The law of Canada has been employed as a tool of dispossession in relation to Indigenous peoples, lands, and resources. Indigenous peoples view Treaties not as a fixed set of terms but rather as relationships of respect and reciprocity that are meant to be renewed. The Treaty relationship was meant to evolve over time, based on non-interference and respect for each other and for the land that was shared.

## *Applying: How will students demonstrate their understanding?*

- Provide students with copies of the magazine and access to the Internet.
- Instruct the students to turn to page 38 in the magazine. You may access the article at: <http://www.canadashistory.ca/explore/politics-law/living-well-together>
- Read aloud the section entitled "Treaty rights and wrongs" that focuses on: the pass system, the reserve system/forced agriculture, Indian Residential Schools, and the Delgamuukw case.
- Invite questions, encourage discussion.
- Hand out BLM 8.1 - one per student.
- Instruct them to complete Sections I and II.
- After sections I and II have been completed, organize a "speed networking" sharing session.
- Students arrange themselves so that each person is sitting across from one other person.
- Instruct students to provide an overview of their research. Time each session at 1-2 minutes.
- Have the students switch 3-5 times, hearing from and sharing with several, if not all, classmates.
- Once the "speed networking" session has concluded, instruct students to complete Section III on the activity sheet.

## **Materials/Resources:**

- Copy/copies of the *Treaties and the Treaty Relationship* issue of *Canada's History* magazine.
- Sticky notes - two different colours
- BLM 8.1 - one per student
- Access to Internet for research

## **Extension Activity:**

- Instruct students to create a pamphlet of essential knowledge regarding First Nation people (history, Treaties, etc.) used a teaching tool for Canadians aimed at reconciliation.



## BLM 8.1 Treaty Rights and Wrongs - Activity Sheet

Choose **one** of the following topics. Circle your choice.

1. Pass System
2. Reservation system/forced agriculture
3. Indian Residential Schools
4. *Delgamuukw* case

Using the article "Living Well Together" and the Internet, complete the summary table below:

### I. Topic Overview/Summary

How did this event affect First Nations people? In what ways did it affect non-First Nations people?

### II. Treaty "right" or "wrong"?

Is this event a Treaty "right" - a positive interpretation/consequence of the Treaty relationship - or a Treaty "wrong" - a negative interpretation/consequence of the Treaty relationship?

### **III. Reimagining History: "Righting" Treaty Wrongs - Personal Reflection**

Imagine if First Nations' perspectives during historic Treaty-Making were recognized and First Nations' perspectives concerning law were validated. How would the present be different?

Imagine a future where the original intent of the Treaties was honoured - what would it look like? What can we do today to ensure this future?



## Adaptations for grades 3-6

### See "What is a treaty?"

on pages 4 and 5 in the *We Are All Treaty People* issue of *Kayak: Canada's History Magazine for Kids*.

**Read:** For First Nations people, land is a gift from the Creator. They did not own the land. The Creator gave them teachings on how to respect it and look after it. This would ensure that all Creation would benefit from it. Europeans did not understand this way of thinking. For them, land was not to be shared - it was to be divided up and each part owned by different people.

### Minds on

Design a classroom Treaty. Make sure that students have full involvement and investment in its creation. Use it throughout the year as the typical "class rules." Refer to it often as a guide.

### Hands on

Purposely break one of the "rules" to be upheld. Have the students explore the idea of interpretation and broken promises. Instruct them to write a personal reflection on how they felt when the classroom Treaty was not honoured. Use the experience as an activator for exploring Treaties, worldview, and broken promises.

**Author:** Connie Wyatt Anderson

**Grade Level:** 7-12

**Magazine:** The *Treaties and the Treaty Relationship* issue of *Canada's History* magazine.

**Theme(s):**

- First Nations, Inuit, & Metis
- Treaty Knowledge
- Reconciliation

**Subject Area(s):**

- Social Studies
- History
- Geography

**Lesson Overview:** In this lesson students explore the enduring relevance and continued significance of the Treaty relationship in Canada and consider the Treaty relationship as a path toward reconciliation.

**Time Required:** 1-2 class periods.

**Historical Thinking Concept(s):**

- Establish historical significance
- Use primary source evidence
- Identify continuity and change
- Analyze cause and consequence
- Take historical perspectives
- Understand the ethical dimension of historical interpretations.

**Learning Outcomes: Students will...**

- Appreciate and value traditional First Nation territory.
- Explore the historical and contemporary relevance of Treaties.
- Recognize the Treaty relationship as a national experience.
- Examine the Treaty relationship as part of the process of national reconciliation.

# Relevance of Treaties Today

## The Lesson Activity

### *Activating: How will students be prepared for learning?*

- Read the following excerpt from an October 2016 CBC article:  
As Winnipeg Jets fans make their way to their seats and players prepare to stand on home ice for the national anthem, an announcement fills the downtown arena. The message – believed to be a first for an NHL team – says the Jets play on Treaty 1 land which consists of “original territories of Anishinaabe, Cree, Oji-Cree, Dakota, and Dene peoples, and the homeland of the Métis Nation.”\*
- Ask: What is this type of public statement called? (Traditional/Territorial Acknowledgement statement, etc.)
- Probe: Have you heard a statement like this before? Does our school have one? (If so, read it). Is the word “Treaty” in our school’s traditional territory acknowledgement statement? Why or why not?
- Encourage and lead an all-class discussion.

### *Acquiring: What strategies facilitate learning for groups and individuals?*

- Divide the class into 8 groups.
- Hand each group the title of an article from *Treaties and the Treaty Relationship* written on a small piece of paper (explain that they are the titles of articles in the *Treaties* issue).
- Instruct a student from each group to read aloud the title.

We Are All Treaty People	Living Well Together
Interpreting the Treaties	Algonquin Territory
Ties of Kinship	Nations in Waiting
The Numbered Treaties	Finding Forgiveness, Building Trust

- Lead an all-class discussion: What themes do you see? What commonalities are there? Focus on particular word/s: kinship; living well; nations in waiting; forgiveness; trust; “We Are All Treaty People.”
- Ask: How are Treaties relevant today?
- Ask: How are Treaties and reconciliation connected?
- Encourage questions and discussion.

# Relevance of Treaties Today (continued)

## *Applying: How will students demonstrate their understanding?*

- Pass out copies of the magazine to each group. Instruct them to read their assigned article and write a 50 – 75-word overview.
- Complete BLM 9.1: We Are All Treaty People.
- Instruct a student from each group to read their group’s summary to the class.
- Cut the summary box and tape/affix the article to the appropriate area on the map of Canada.

## **Materials/Resources:**

- Copy/copies of the *Treaties and the Treaty Relationship* issue of *Canada’s History* magazine.
- Article titles from the *Treaties and the Treaty Relationship* issue of *Canada’s History* magazine written on slips of paper (8 titles).
- Large wall map of Canada that students can tape/draw on (consider making a bulletin board display).
- Printed copies of BLM 9.1
- Scissors, tape.

## **Extension Activity:**

- Assign students a Canadian town/city and have them prepare a traditional territory acknowledgment statement based on research of that area’s history between First Nation peoples and newcomers. Include Treaty acknowledgement (if pertinent) and specific First Nation cultures.

## BLM 9.1 Relevance of Treaties Today

**Article Title:**

**Article Summary:**



## Adaptations for grades 3-6

### See "Whose is it?"

on pages 18 and 19 in the *We Are All Treaty People* issue of *Kayak: Canada's History Magazine for Kids*.

**Read:** The city council in St. John's, N.L., starts its meetings with a statement that the province of Newfoundland and Labrador is the unceded land of Beothuk, Mi'kmaq and Labrador Indigenous peoples. Many cities, churches, schools and other organizations across the country are now making First Nation land acknowledgement statements.

### Minds on

Explore the meaning and the significance of the phrase "We Are All Treaty People."

### Hands on

Have students research several traditional territory acknowledgement statements from across Canada. Write them on sheets of paper and affix them on large map of Canada in the appropriate area/city. Write the phrase "We Are All Treaty People" on a separate sheet of paper, affix it on the map. Link the acknowledgment statements and the phrase with string. Instruct students to write a paragraph explaining the thematic map they created.

**Author:** Lisa Howell

**Grade Level:** 4-7

**Magazine:** The *We Are All Treaty People* issue of *Kayak: Canada's History Magazine for Kids*.

**Theme(s):**

- First Nations, Inuit, & Metis
- Treaty Knowledge
- Social Justice

**Subject Area(s):**

- Social Studies
- History
- Geography

**Lesson Overview:** In this lesson students explore James Bay and Northern Quebec Agreement and the resulting affects on Cree and Inuit. They consider the affects of the agreements by exploring media sources reporting from the 1980s and consolidate their learning by writing a Letter to the Editor.

**Time Required:** 6-8 class periods.

**Historical Thinking Concept(s):**

- Establish historical significance
- Analyze cause and consequence
- Take historical perspectives
- Understand the ethical dimension of historical interpretations.

**Learning Outcomes: Students will...**

- Consider the affects of flooding on their home communities.
- Explore the historical and contemporary significance of the James Bay and Northern Quebec Agreement (JBNQA).
- Assess the positive and negative consequences of the JBNQA for the Cree and Inuit.

# Relationships, Respect and Reconciliation: The Cree, the Inuit and the James Bay and Northern Quebec Agreement

## Background

In the 1960s, the Quebec Government began developing potential hydroelectric resources in the North. In 1971, without consultation of the Cree and Inuit people living across the territories, the government announced that it had created the James Bay Development Corporation and would begin developing a hydroelectric project on James Bay. The Cree and Inuit opposed the project and actively advocated for their rights to their traditional ways of life. The matter remained before the courts until an agreement was negotiated and signed in November 1975. Although the James Bay and Northern Quebec Agreement (JBNQA) was an important step in recognizing that Indigenous people have rights over their land, there have been many consequences of the agreement including 11 500 km<sup>2</sup> of flooding, relocation, caribou deaths, and mercury poisoning.

## The Lesson Activity

*Activating: How will students be prepared for learning?*

**2 class periods:**

- Display map of Quebec. Ask students to locate and indicate James Bay.
- Invite students to point out other physical and human-made features such as rivers, lakes, cities/towns, nearby provinces and territories.
- Locate and indicate Nunavik, the northern part of Quebec, home to Inuit. (If the map does not indicate Nunavik, write the place name on a slip of paper and affix it to the map.)
- Explain that over the next several lessons that the class will be exploring Nunavik, the James Bay and Northern Quebec Agreement (JBNQA), and the ways in which it changed the lives of the Cree and Inuit in Quebec.
- Hand a copy of BLM 10.1 My Community Map - one per student.
- Read over as a group and instruct students to complete the activity.
- Once finished, arrange a sharing session for students to view each other's maps.
- Using Google Earth/Google Maps, project a map of the James Bay region.
- Inform students that when the James Bay hydroelectric project was developed, 11 500 km<sup>2</sup> of land was flooded. Explain that this meant some communities had to be relocated, and that many traditional hunting grounds were consequently underwater.
- Using Google Earth/Google Maps, locate your school. Use the Google map tool to show what a flooded area of 11 500 km<sup>2</sup> would look like in relation to their school.



# Relationships, Respect and Reconciliation (continued)

- Draw students' attention back to their maps. Encourage them to think about those features you consider important. Ask: What would you lose if our land was flooded?
- Divide the class into small groups or pairs. Ask them to reflect on the following questions:
  - What's the biggest impact of a flood like this on a community?
  - On the environment, including animals?
  - What would be lost if your community was flooded?
  - How would it feel to have your land flooded?
  - Why do you think the Cree and Inuit agreed to this despite the consequences?
  - How would it feel to have to be relocated?
  - Do you think any of the Cree and Inuit wished they had not agreed?
  - Do you think the Cree and Inuit should have had to give up so much to gain the benefits of the agreement?

## Acquiring: What strategies facilitate learning for groups and individuals?

### 3-4 class periods:

- Distribute copies of the *We Are All Treaty People* issue of *Kayak: Canada's History Magazine for Kids* to pairs of students.
- Instruct the students to read the comic individually, and then discuss what they noticed/learned/are thinking about with their partner.
- After the students have discussed the comic with their partner, lead a class discussion about what they noticed/learned/are thinking about the comic.
- Record students' reflections on chart paper.
- Assemble students in the same pairs. Hand out sticky notes.
- Instruct each pair to re-read the comic and choose four of the following questions:
  - Why do you think the animals are featured first in this comic?
  - On page 2, the Premier of Quebec, Robert Bourassa, says that the "development of James Bay is key to the economic and social progress of Quebec." What do you think he means by this and who's social and economic progress is he referring to?
  - On the bottom of page 2, what do the expressions of Chief Billy Diamond and the others at the table tell you about how they feel?
  - Why do you think the government of Quebec never consulted the Indigenous people?
  - What did Justice Robert Malouf rule? Do you agree with this decision?
  - When was the James Bay and Northern Quebec Agreement signed? What did it say?
  - Do you think this agreement was historically significant? Why or why not?
- Tell students to write the question number and their response on one sticky note.
- When completed, post sticky notes.
- Invite students to share their responses.
- Encourage questions and discussion.

# Relationships, Respect and Reconciliation (continued)

## Applying: How will students demonstrate their understanding?

### 1-2 class periods:

- Reassemble class into pairs.
- Cut and distribute BLM 10.2 Critically Thinking About the James Bay Agreement - Plus and Minus Cards, one set per pair.
- Distribute BLM 10.3 Critically Thinking About the James Bay Agreement - Activity Sheet, one per pair
- Explain that the James Bay and Northern Quebec Agreement had far-reaching effects on the Cree and Inuit of the area. Explain that the following two videos explore these.
- Read over the Plus and Minus cards. Explain that as the videos play, they should place the cards on the side of the column, plus or minus (good affects or negatives affects) that they feel the JBNQA resulted in.
- Access and show the following CBC videos:
  - "James Bay Cree experience Dramatic Change" (1985) <http://www.cbc.ca/archives/entry/james-bay-cree-experience-dramatic-change> (4:33)
  - "Traditions survive at James Bay" (1989) <http://www.cbc.ca/archives/entry/traditions-survive-at-james-bay> (3:14)
- Instruct student to place the plus and minus cards in the two columns.
- Guide and assist as necessary.
- Once the pairs have completed the exercise, bring them together for an all-class discussion.
- As a final activity, instruct each student to choose an issue related to the James Bay and Northern Quebec Agreement (relocation/resettlement, caribou deaths in Nunavik, mercury poisoning in fish, subsistence on government etc.) and write a "Letter to the Editor" citing their concerns.
- Design a rubric for the activity that helps students centre their letter on relationships, respect and reconciliation.

### Materials/Resources:

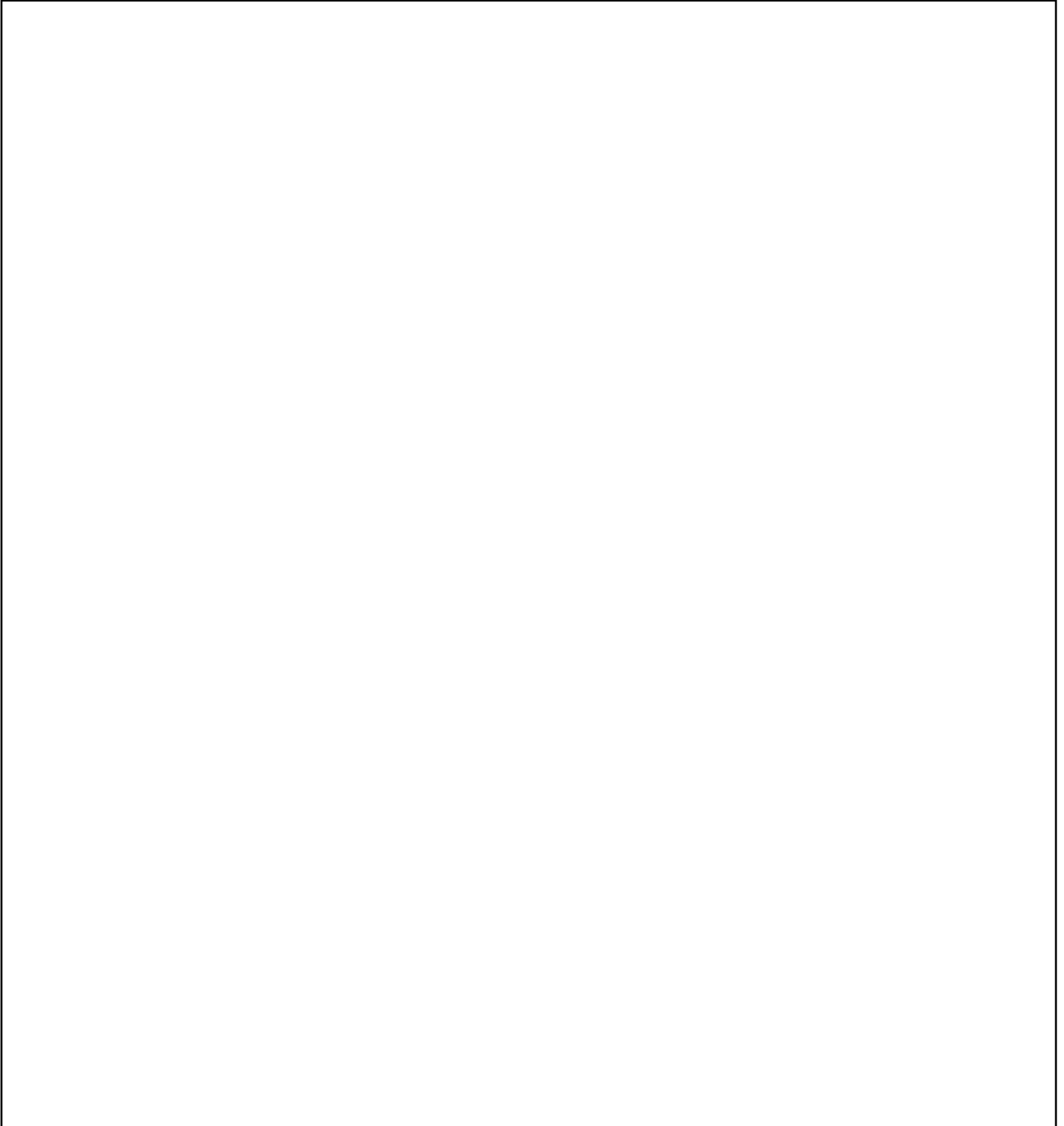
- Copy/copies of the *We Are All Treaty People* issue of *Kayak: Canada's History Magazine for Kids*.
- Printed copies of BLM 10.1 - one per student
- Printed copies of BLM 10.2 and BLM 10.3 - one per pair
- Access to Internet and Google Earth/Google Maps
- Google Maps/James Bay: <http://obeattie.github.io/gmaps-radius/?radiusInput=60&unitSelect=or=km&lat=53.274548&lng=-80.140787&z=7&u=km&r=60>
- Chart paper
- Sticky notes

### Extension Activity:

- Compare and contrast the JBNQA with the Numbered Treaties and present student findings to the class, or another class in the school.

## BLM 10.1 My Community Map

In the space below, draw a map of your community. Make sure to include landmarks, your home, and your school. Add things that are important to you, like animals, people, sporting areas, hospitals, pets, parks, etc. Be creative!

A large, empty rectangular box with a thin black border, intended for a student to draw a map of their community. The box is centered on the page and occupies most of the lower half of the page.

BLM 10.2 Critically Thinking About the James Bay Agreement - Plus and Minus Cards

<b>Flooding</b>	<b>Protection of Traditional Way of Life</b>	<b>Mercury Contamination</b>
<b>Income Security Program</b>	<b>Modern Health Clinics</b>	<b>Resettlement</b>
<b>Polluted Drinking Water</b>	<b>New Housing &amp; New Schools</b>	<b>Land Claims Agreement</b>

James Bay and Northern Quebec Agreement

**Cree & Inuit**

