|  |
| --- |
| **Grade Seven****Treaty Education Learning Resource****April, 2015** |

**TABLE OF CONTENTS**

Kindergarten to Grade Four - Treaty Education - Key Questions 1

Grade Five to Nine - Treaty Education - Key Questions 2

Ministry of Education - Treaty Education Outcomes and Indicators 2013, Grade 7: Understanding Treaties in a Contemporary

 Context 3

Inquiry Question #1: To what extent do the Canadian government and First Nations meet their respective treaty obligations? 4

Inquiry Question #2: How do First Nation’s oral traditions preserve accounts of what was intended by entering into treaty and what transpired? 5

Inquiry Question #3: How do the *Indian Act* and its amendments impact the lives of First Nations? 6

Inquiry Question #4: In what ways does the Canadian government disregard First Nations’ traditional kinship patterns by implementation of the *Indian Act*? 7

Teacher Background Information 8

Suggested Grade Seven Resources 11

**KINDERGARTEN TO GRADE FOUR**

**TREATY EDUCATION - KEY QUESTIONS**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Grade Level** | **Kindergarten** | **Grade One** | **Grade Two** | **Grade Three** | **Grade Four** |
| **Treaty Education Focus** | **Getting to Know My Community** | **Learning That We Are All Treaty People** | **Creating a Strong Foundation Through Treaties** | **Exploring Challenges and Opportunities in Treaty Making** | **Understanding How Treaty Promises Have Not Been Kept** |
| **Treaty Relationships** | **How is the diversity of First Nations in Saskatchewan reflected in your classroom/****community?** | **How does sharing contribute to treaty relationships?** | **How are treaties the basis of harmonious relationships in which land and resources are shared?** | **How have the lifestyles of First Nations people changed prior to and after the signing of treaties?** | **How are relationships affected when treaty promises are kept or broken?** |
| **Spirit and Intent** | **How do the Circle of Life teachings connect us to nature and one another?** | **How do thoughts influence actions?** | **How important is honesty when examining one’s intentions?** | **How were the historical worldviews of the British Crown and the First Nations different regarding land ownership?** | **Why did First Nations’ leaders believe there was a benefit to both European education and traditional ways of learning?**  |
| **Historical Context** | **How do stories, traditions, and ceremonies connect people to the land?** | **How do nature and the land meet the needs of people?** | **How were traditional forms of leadership practiced in First Nations’ communities prior to European contact?** | **How do First Nations and Saskatchewan people benefit from Treaties 2, 4, 5, 6, 8, and 10?** | **How did First Nations people envision treaty as a means to ensure their livelihood and maintain their languages, cultures, and way of life?** |
| **Treaty Promises and Provisions** | **Why is it important to understand the meaning and significance of keeping promises?**  | **What is meant by *We Are All Treaty People?*** | **Why are the symbols used by the Nêhiyawak, Nahkawé, Nakota and Denesûliné First Nations and the British Crown important in Treaties 2, 4, 5, 6, 8, and 10?** | **How did the use of different languages in treaty making present challenges and how does that continue to impact people today?**  | **What objectives did the First Nations and the British Crown representatives have when negotiating treaty?** |

**GRADE FIVE TO NINE**

**TREATY EDUCATION - KEY QUESTIONS**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Grade Level** | **Grade Five** | **Grade Six** | **Grade Seven**  | **Grade Eight**  | **Grade Nine**  |
| **Treaty Education Focus** | **Assessing the Journey in Honouring Treaties** | **Moving Towards Fulfillment of Treaties** | **Understanding Treaties in a Contemporary Context** | **Exploring Treaty Impacts and Alternatives** | **Understanding Treaties From Around the World** |
| **Treaty Relationships** | **What are the effects of colonization and decolonization on First Nations people?** | **What structures and processes have been developed for treaty implementation?** | **To what extent do the Canadian government and First Nations meet their respective treaty obligations?** | **What was the role of the Métis people in treaty making?** | **What are the treaty experiences of Indigenous peoples around the world?** |
| **Spirit and Intent** | **How did the symbols used by the British Crown and the First Nations contribute to the treaty making process?** | **Why is it important to preserve and promote First Nations’ languages?** | **How does First Nation’s oral tradition preserve accounts of what was intended by entering into treaty and what transpired?** | **To what extent have residential schools affected First Nations’ communities?** | **How did worldviews affect the treaty making processes between the British Crown and Indigenous peoples?**  |
| **Historical Context** | **Why is First Nation’s self-governance important and how is it linked to treaties?** | **How do urban reserves positively affect all people in Saskatchewan?** | **How do the *Indian Act* and its amendments impact the lives of First Nations?** | **What are the differences and similarities between the Saskatchewan Treaties 2, 4, 5, 6, 8, and 10 and the British Columbia Nisga'a Treaty?** | **How does treaty making recognize peoples’ rights and responsibilities?**  |
| **Treaty Promises and Provisions** | **What are the benefits of treaties for all people in Saskatchewan from a contemporary perspective?**  | **How does the Office of the Treaty Commissioner promote good relations between First Nations people, other people in Saskatchewan, and the Canadian government?** | **In what ways does the Canadian government disregard First Nations’ traditional kinship patterns by implementation of the *Indian Act*?** | **To what extent have the treaty obligations for health and education been honoured and fulfilled?** | **How effective has treaty making been in addressing the circumstances of Indigenous peoples?** |

|  |
| --- |
| **MINISTRY OF EDUCATION - TREATY EDUCATION OUTCOMES AND INDICATORS 2013** |
| **Grade Seven: Understanding Treaties in a Contemporary Context** |
| **Treaty Relationships** | **Spirit and Intent** | **Historical Context** | **Treaty Promises and Provisions** |
| **TR7: Analyze to what extent each of the signatories to treaty meets their respective obligations.**Indicators:* Compare the meanings of “commitments” and “obligations” from the different world views.
* Examine how the federal government addresses the commitments made in the treaties.
* Examine how the obligations of First Nations have been met.
* Research the repatriation of the Canadian Constitution (1982).
 | **SI7: Examine Oral Tradition as a valid way of preserving accounts of what transpired and what was intended by entering into treaty.**Indicators:* Represent the ways oral tradition is used by diverse cultures, starting with First Nations.
* Explain how written and oral accounts might differ from one another.
* Examine the role of ceremony, traditions and story in transferring knowledge from generation to generation.
* Compare the recorded accounts of treaty from the perspectives of the Crown and the First Nations.
* Research oral accounts of treaty as passed on to each generation by Elders.
* Research visual representations that supported the oral tradition of treaty (e.g., Chief Pasqua’s pictograph, wampum belts).
 | **HC7: Examine the *Indian Act*, including its amendments, and explore the effects it has on the lives of First Nations.**Indicators:* Identify the elements/big ideas of the Indian Act, including its amendments.
* Examine the effects of the Indian Act on the lives of First Nations.
* Investigate how the treatment of Aboriginal veterans differed from non-Aboriginal veterans.
* Investigate the process whereby First Nation peoples acquired the full rights of Canadian citizenship including the right to vote.
 | **TPP7: Investigate the impact of Bill C31 on the equality of genders under the *Indian Act*.**Indicators:* Research the concept of “Status Indian” and determine the implications of this concept on the government’s fulfillment of treaty.
* Investigate traditional kinship patterns and explain how First Nations would have traditionally determined their membership.
 |

**Grade Seven: Understanding Treaties in a Contemporary Context – Treaty Relationships**

**Inquiry Question #1: To what extent do the Canadian government and First Nations meet their respective treaty obligations?**

|  |
| --- |
| **Treaty Essential Learnings: TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context) , TEL 4 (Worldview) , TEL 6 (Contemporary Treaty Issues)** |
| The sovereignty and nationhood of the Denesûliné, Nêhiyawak, Nahkawé, and Nakota First Nations were recognized when making treaties with the Canadian government. After the treaties were signed the Canadian government disregarded First Nations’ sovereignty and nationhood. The *Indian Act* of 1876 was implemented with the intention to assimilate and terminate First Nations’ sovereignty, nationhood, languages, cultures, and freedoms they had had since time immemorial. First Nations met their obligations to the Canadian government and the newcomers immediately. |
| **Outcomes and Indicators** | **Possible Learning Experiences** | **Assessment Ideas** |
| **Treaty Education – Treaty Relationships** | **Commitments and Obligations**What is the meaning of commitment? What commitments have you made to family, teachers, and others? What commitments have been made to the students by family, school, and community? How would you define an obligation? When do we have an obligation? Have students examine the similarities and differences between commitments and obligations and how these words can be applied to the[Contract & Covenant](http://www.otc.ca/publications/teachers) chart when discussing treaties. See *Teaching Treaties in the Classroom, Grades 7 – 12*, *p.78* (OTC, 2002). What makes a contract the same as a commitment as it relates to treaties? What makes a covenant the same as an obligation as it relates to treaties? Why did First Nations and the British Crown view the treaties so differently? View the DVD [*As Long As The Sun Shines*](http://www.otc.ca/video) (OTC, 2000) to help understand how the European and First Nations historical worldviews impacted the way they understood the treaties and the treaty promises. What challenges did the differing historical worldviews present in the understanding of treaties at the time of treaty making?**Canadian government Addresses Commitments Made in Treaty**Ask, what do you know about treaties in Saskatchewan? Show the [treaty map](http://www.otc.ca/education/we-are-all-treaty-people/treaty-map) *Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan,* (OTC, 2002) to identify the treaties that were made in what is now Saskatchewan, between the Canadian government and the Denesûliné, Nêhiyawak, Nahkawé, and/or Nakota First Nations. What commitments did the Canadian government make to the First Nations in Treaties 2, 4, 5, 6, 8, and 10? See *Legacy: Indian Treaty Relationships, pp. 59 -74*, (Price, 1991). How has the Canadian government addressed these commitments? Inform the students that the Canadian government created the *Indian Act* in 1876 to guide its relationship with First Nations people. Sections were added when needed to address many of the treaty commitments to First Nations people. See *Treaty Essential Learnings: We Are All Treaty People, pp. 22 – 25*, (OTC, 2008). The *Indian Act* was not discussed with nor agreed to by First Nations. Explain that the Canadian government’s historical view was that land was owned and title to the land made ownership legal. How much land was promised to First Nations people? Read [Lands in Dispute](http://www.otc.ca/publications), in *Treaty Essential Learnings: We Are All Treaty People, p. 52*, (OTC, 2008) and view the map [First Nations in Saskatchewan map](http://www.otc.ca/publications) *Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan,* (OTC, 2002) to determine if the Canadian government’s treaty commitment to land for First Nations has been addressed. Based on the evidence collected and the promise that First Nations would benefit equally from the treaties, discuss why First Nations people believe that the Canadian government has not fulfilled its commitment to First Nations regarding the land. **First Nations Address Obligations Made in Treaty** Ask, what obligations did the Denesûliné, Nêhiyawak, Nahkawé, and/or Nakota First Nations have to the Canadian government in Treaties 2, 4, 5, 6, 8, and 10. Review the chart [Canadian Governments Expectations and Benefits From Treaty](http://www.otc.ca/publications/teachers)See *Teaching Treaties in the Classroom, Grades 7 – 12*, *p.307,* (OTC, 2002). Did First Nations honour their obligations to the Canadian government? Did the Canadian government receive everything they were promised? Have students explore First Nations historical values and beliefs associated with sharing the land. See *Treaty Elders of Saskatchewan*, *p. 39-42*, (Cardinal & Hildebrandt, 2000). Why did First Nations believe they were agreeing to share the land at the time of treaty making? Did First Nations honor their obligation to share the land with the Canadian government and the newcomers?  | * Define the meaning of the words obligations, commitment, contract, and covenant as they relate to treaties.
* Examine the similarities and differences between commitments and obligations when discussing treaties.
* Explain the differences in the historical worldviews of First Nations and the Canadian government in regard to the land.
* Identify why First Nations people believe that the Canadian government has not fulfilled its commitments regarding land made at the time of treaty making.
* Explain how First Nations honoured their obligation to share the land with the Canadian government and the newcomers.

**Consider:** How can the learning experiences help us answer theinquiry question? |
| **TR7: Analyze to what extent each of the signatories to treaty meets their respective obligations.** **Indicators:*** Compare the meanings of “commitments” and “obligations” from the different world views.
* Examine how the federal government addresses the commitments made in the treaties.
* Examine how the obligations of First Nations have been met.
 |
| **Subject Areas** |
| **English Language Arts** **CR7.1- View, listen to, read, comprehend, and respond to a variety of texts that address identity (e.g., Thinking for Oneself), social responsibility (e.g., Participating and Giving Our Personal Best), and efficacy (e.g., Doing Our Part for Planet Earth).** **CC7.1- Create various visual, oral, written, and multimedia (including digital) texts that explore identity (e.g., Exploring Thoughts, Feelings, and Ideas), social responsibility (e.g., Taking Action), and efficacy (e.g., Building a Better World).** |
| **Social Studies** **DR7.1 Analyze and use various types of maps (that provide differing perspectives and information for differing purposes) in order to situate current issues in Canada, and in a selection of Pacific Rim and northern circumpolar countries**c. Locate and identify Treaty territories on a map of Canada**DR7.2 Appraise the impact of human habitation on the natural environment in Canada, and in a selection of Pacific Rim and northern circumpolar countries**.e. Explore the Treaty relationship and the values and beliefs associated with sharing the land.**PA7.1- Compare the sources of power for individuals, nations, and regions in a selection of Pacific Rim and circumpolar countries.**c. Assess the sources of power held by the First Nations and the Europeans respectively in the negotiations of the treaty which governs the local area. |
| **First Nations Protocol/Information** |
| * First Nations conducted pipe ceremonies at the time of treaty negotiations and signing.
* First Nations people believe the treaties are sacred because the Creator was a witness to the treaties. A covenant was made between First Nations, the Canadian government and the Creator.
 |

**Treaty Relationships –** **Goal:** By the end of Grade 12, students will understand that Treaty relationships are based on a deep understanding of peoples’ identity which encompasses: languages, ceremonies, worldviews, and relationship to place and the land.

**Grade Seven: Understanding Treaties in a Contemporary Context – Spirit and Intent**

**Inquiry Question #2: How do First Nation’s oral traditions preserve accounts of what was intended by entering into treaty and what transpired?**

|  |
| --- |
| **Treaty Essential Learnings:** **TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context) , TEL 4 (Worldview) , TEL 6 (Contemporary Treaty Issues)** |
| Oral tradition has been used by the Denesûliné, Nêhiyawak, Nahkawé, Nakota, Dakota and Lakota First Nations people to pass on their knowledge and history since time immemorial. Oral tradition has strict rules for the historian in First Nations’ societies. Today, oral accounts about treaties and treaty making are passed on by First Nations Elders. These oral accounts hold important information that expresses what happened at the time of treaty negotiations and agreements from First Nations’ perspectives and worldviews.  |
| **Outcomes and Indicators** | **Possible Learning Experiences** | **Assessment Ideas** |
| **Treaty Education – Spirit and Intent** | **Preserving Family Stories**Ask, what is oral tradition? Why is oral tradition often used to share family stories? Have students explore their family history and share one story that has been passed on for generations using written and oral accounts. How are written and oral accounts different? Have students discuss whether or not oral and written accounts are equally credible. How are your family stories recorded? How have these stories been passed on? **First Nation’s Oral Tradition** Ask, what cultures use oral tradition to pass on their knowledge and history? What method did First Nations people use to pass on their cultural knowledge and history? How are First Nations’ stories recorded? What do you know about First Nations’ oral tradition? Have students examine the characteristics of First Nations’ oral traditions to answer the following questions: Who are the oral historians? What training and commitment is needed to become a historian? What protocols are used? What guidelines are used in oral tradition? What is needed to remember stories accurately? Why is [oral tradition](http://www.otc.ca/publications/teachers) important to First Nations people? See *Teaching Treaties in the Classroom, Grades 7 – 12*, *p.474-480,* (OTC, 2002). Have students participate using drama in the First Nations’ oral storytelling activity recounting the Denesûliné story [*Cross Eye*](http://www.otc.ca/publications/teachers) . See *Teaching Treaties in the Classroom, Grades 7 – 12*, *pp. 90-91* *and Appendix WV – 7A,*  (OTC, 2002). **Recorded Accounts of Treaty** Ask, what treaties were made in Saskatchewan? Who were parties to the treaties? How did the First Nations and the British Crown record what happened at the time of treaty making? Select a section from each of the following readings and have students compare [oral and written accounts of treaty promises given at Treaty Six](http://www.otc.ca/publications/teachers) by examining Treaty Commissioner Alexander Morris’ written account and Elder Jim Ka-Nipitehtew’s oral account , [oral and written accounts of treaty promises given at Treaty Six](http://www.otc.ca/publications/teachers). See *Teaching Treaties in the Classroom, Grades 7 – 12*, *pp. 121-124,* (OTC, 2002). Have students review the characteristics of oral tradition to explain why the First Nations’ oral account is different than that of Alexander Morris. How is First Nations’ oral traditions viewed when discussing treaties? Inform the students that in 1997 the Supreme Court of Canada recognized First Nations’ oral tradition when interpreting treaties. Have the students explain why the Supreme Court of Canada ruled that First Nations’ oral traditions have equal right to be considered and weighed as the written word in the [Delglmuukw Court Case](http://www.otc.ca/publications/teachers) . See *Teaching Treaties in the Classroom, Grades 7 – 12*, *p.126,* (OTC, 2002). Why would this decision be important for First Nations people? Why is it important for First Nations to use alternate methods of recording history? Why are First Nations Elders and Traditional Knowledge Keepers important to the retention of First Nations’ history, cultural teachings, and languages?  | * Identify that family knowledge and history is passed on through oral and written accounts.
* Explain how written and oral accounts differ when passing on family stories.
* Demonstrate oral tradition by telling a family story that has been passed on for generations.
* Recognize that oral tradition is used by diverse cultures to pass on knowledge and history.
* Examine the characteristics of First Nations’ oral tradition.
* Distinguish the differences and similarities between First Nations and other diverse groups’ family oral traditions.
* Compare and contrast oral and written language.
* Recognize that there are different ways to record to record events.
* Demonstrate how dramatic character develops from the storyteller’s role.
* Compare oral and written accounts of promises given at Treaty Six.
* Explain why the oral and written accounts of Treaty Six were different.
* Explain why the Supreme Court of Canada recognizes First Nations’ oral traditions when interpreting the treaties.

**Consider:** How can the learning experiences help us answer theinquiry question? |
| **SI7: Examine Oral Tradition as a valid way of preserving accounts of what transpired and what was intended by entering into treaty.****Indicators:*** Represent the ways oral tradition is used by diverse cultures, starting with First Nations.
* Explain how written and oral accounts might differ from one another.
* Compare the recorded accounts of treaty from the perspectives of the Crown and the First Nations.
 |
|  **Arts Education Outcome: CP7.4 Investigate how dramatic character develops from role.** 1. a. Demonstrate confidence and imagination when working in various roles.
2. b. Investigate when in role how character may be expressed through actions.
3. c. Use language with purpose to develop character and achieve dramatic intent when speaking and writing in role.
4. g. Identify how roles and drama work can contribute to deeper understanding of self and others.
 |
| English Language Arts Outcome: CR7.1**View, listen to, read, comprehend, and respond to a variety of texts that address identity (e.g., Thinking for Oneself), social responsibility (e.g., Participating and Giving Our Personal Best), and efficacy (e.g., Doing Our Part for Planet Earth).****CC7.7- Use oral language to express effectively information and ideas of some complexity in formal and informal situations (e.g., a procedural description based on personal experience, a demonstration, a persuasive speech, a dramatization).****AR7.1- Set and achieve short-term and long-term goals to improve viewing, listening, reading, representing, speaking, and writing strategies.**  |
| **First Nations Protocol/Information** |
| **First Nations Protocol/Information*** First Nations Elders and Traditional Knowledge Keepers continue to pass on cultural knowledge and history through oral tradition.
 |

**Spirit and Intent – Goal:** By the end of Grade 12, students will recognize that there is interconnectedness between thoughts and actions which is based on the implied and explicit intention of those actions. The spirit and intent of Treaties serve as guiding principles for all that we do, say, think, and feel.

**Grade Seven: Understanding Treaties in a Contemporary Context – Historical Context**

**Inquiry Question #3: How do the *Indian Act* and its amendments impact the lives of First Nations?**

|  |
| --- |
| **Treaty Essential Learning: TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context) , TEL 4 (Worldview) , TEL 6 (Contemporary Treaty Issues)** |
| The Denesûliné, Nêhiyawak, Nahkawé, and Nakota Nations were sovereign nations at the time of treaty making. They made treaty promises to the Canadian government. They honoured these promises by fully implementing the promises upon signing the Treaties 2, 4, 5, 6, 8, and 10. The Canadian government created the *Indian Act* to implement the treaty promises made to First Nations people. First Nations did not participate in the creation of the *Indian Act.* The sovereignty and nationhood of First Nations was ignored. The negative impacts of the *Indian Act* have devastated First Nation people and communities.  |
| **Outcomes and Indicators** | **Possible Learning Experiences** | **Assessment Ideas** |
| **Treaty Education – Historical Context** | **Treaties in Canada**Ask, what treaties were made in what is now Canada? Who were parties to these treaties (British Crown and First Nations)? Who can make treaties? Why were First Nations able to make treaties with the British Crown? See *Legacy: Indian Treaty Relationships, pp. 6-8*, (Price, 1991). Have students identify the promises and provisions made to First Nations people in the Numbered Treaties 1 – 11. See *Legacy: Indian Treaty Relationships, pp. 54-57*, (Price, 1991). Did First Nations people give up their right to govern themselves by signing treaties? How did the Canadian government implement the treaty promises and provisions made to First Nations people? What did the Canadian government impose on First Nations people? Why did the Canadian government develop the [Indian Act](http://www.otc.ca/publications/teachers) of 1876? Have students read *Legacy: Indian Treaty Relationship, p. 64*, (Price, 1991) to identify the *Indian Act* of 1876 and its purpose. How were First Nations people involved in the creation of the *Indian Act* of 1876? Why didn’t the government include First Nations people in creating the *Indian Act*? Have students identify the key elements of the [*Indian Act*](http://www.otc.ca/publications/teachers) *of 1876, pp. 105-110*, and examine how each element has affected the lives of First Nations people. Also refer to [The Impacts of the Indian Act on First Nations Peoples](http://www.otc.ca/publications/teachers)*,* in *The Indian Act Was Not Part of Treat, A Treaty Resource Guide for Grade 4 ,* (OTC, 2008). Ask, how would the *Indian Act* impact peoples’ lives if it were implemented on all people today? Discuss how these key elements would change the students’ lifestyles and the impact it would have on their lives. Do we have Acts of Parliament that control what we do? Brainstorm with the students a list of [Acts of Parliament](http://en.wikipedia.org/wiki/List_of_Acts_of_Parliament_of_Canada) we follow that are made the Canadian government. How are we involved in making these Acts? Who represents our interests? Why is it important for us to be involved? Why does the Canadian government make amendments to the *Indian Act*? How has the *Indian Act* changed over time? What elements of the *Indian Act* have changed? When were amendments made to the [*Indian Act*](http://mapleleafweb.com/features/the-indian-act-historical-overview#assimilation)Have students develop a timeline of the amendments and when they were changed. Why is the *Indian Act* still in effect today? How does the *Indian Act* continue to control the lives of First Nations people? Have students create oral or written texts that explain how contact with Europeans influenced the lives of First Nations people in Canada. **Voting Rights for First Nations People** Ask, what does the right to vote mean? Who has this right? Have students read [*Why Should I Vote?*](http://www.elections.ca/content.aspx?section=vot&dir=yth/bas/why&document=index&lang=e) to explain why it is important to have the right to vote. When do Canadian citizens exercise their right to vote? Did First Nations people always have the right to vote? Have students investigate [enfranchisement of Aboriginal people](http://www.usask.ca/diefenbaker/galleries/virtual_exhibit/enfranchisements_of_aboriginals/index.php) and the process whereby the *Indian Act* was amended and gave First Nation peoples the right to vote. When did First Nations people get the right to vote? Why were some First Nations allowed to vote before 1960 and what did they have to give up? Why did Prime Minister Diefenbaker change the law to give First Nations people the right to vote? Did First Nations have concerns when the change was made? Have the students create a visual, oral, written, or multimedia text that identifies and examines the positions of the Canadian government, First Nations, and the United Nations in regard to giving First Nations people the right to vote. First Nations people can exercise their right to vote municipally, federally, provincially, and in local First Nations elections. Why it is important for First Nations people to exercise their right to vote? How could First Nations people change political decisions through their right to vote? Invite students to discuss how they can unite to vote and create change by choosing an issue that concerns their rights and/or freedoms within the school environment (e.g., homework, daily schedule, racism, use of technology)  | * Recognize that First Nations were sovereign Nations at the time of treaty making.
* Identify the treaty promises made to First Nations people in the Numbered Treaties 1 – 11.
* Recognize that the Canadian government used the *Indian Act* to implement treaty promises made to First Nations people.
* Identify the *Indian Act* of 1876 as an Act of Parliament made in Canada.
* Identify the key elements of the *Indian Act*.
* Explain how the *Indian Act* oppresses, assimilates, and controls the lives of First Nations people.
* Describe how the *Indian Act* impacted the lives of First Nations people.
* Explain how contact with Europeans influenced the lives of First Nations people in Canada.
* Examine the process whereby First Nation peoples acquired the right to vote.

**Consider:** How can the learning experiences help us answer theinquiry question? |
| **HC7: Examine the *Indian Act*, including its amendments, and explore the effects it has on the lives of First Nations.****Indicators:*** Identify the elements/big ideas of the *Indian Act*, including its amendments.
* Examine the effects of the *Indian Act* on the lives of First Nations.
* Investigate the process whereby First Nation peoples acquired the full rights of Canadian citizenship including the right to vote.
 |
| **English Language Arts CC7.1- Create various visual, oral, written, and multimedia (including digital) texts that explore identity (e.g., Exploring Thoughts, Feelings, and Ideas), social responsibility (e.g., Taking Action), and efficacy (e.g., Building a Better World).**h. Create a variety of visual, oral, written, and multimedia (including digital) texts including personal narratives, responses or reactions to texts, stories, reports, articles, instructions, explanations, opinions, letters, illustrations, diagrams, leaflets, stories, poems, storyboards, cartoons, and skits or short view scripts. |
| **Social Studies DR7.3- Analyze the relationship between current and historical events and the physical and social environments in Pacific and northern Canada and in a selection of Pacific Rim and circumpolar countries.** b. Examine the effects of natural or human catastrophes on affected populations, and, by extension, on the history of human habitation of the region.c. Analyze the influence of contact with another culture on the Aboriginal peoples of Canada, circumpolar countries, and a selection of Pacific Rim countries (e.g., the influence of Europeans on the Indigenous peoples of Canada, Mexico, and Australia). |
| **First Nations Protocol/Information** |
| * The *Indian Act* is still in effect today. It continues to control many aspects of First Nations peoples’ lives.
 |

**Historical Context –** **Goal:** By the end of Grade 12, students will acknowledge that the social, cultural, economic, and political conditions of the past played and continue to play a significant role in both the Treaty reality of the present and the reality they have yet to shape.

**Grade Seven: Understanding Treaties in a Contemporary Context – Treaty Promises and Provisions**

**Inquiry Question #4: In what ways does the Canadian government disregard First Nations’ traditional kinship patterns by implementation of the *Indian Act*?**

|  |
| --- |
| **Treaty Essential Learning: TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context) , TEL 4 (Worldview) , TEL 5 (Symbolism in Treaty Making, TEL 6 (Contemporary Treaty Issues)** |
| First Nations’ kinship practices and structures determine their relationships, obligations, and behaviours toward one another. Family members include biological members as well as others who are “adopted” into the family. Kinship means that you are considered as being part of the family/community. Everyone is related and connected through these familial relationships. Traditional kinship practices continue in most First Nations’ communities today. The kinship practices were extended to the Canadian government and the newcomers. A brother-to-brother relationship was created when treaties were made in what is now Saskatchewan.  |
| **Outcomes and Indicators** | **Possible Learning Experiences** | **Assessment Ideas** |
| **Treaty Education – Treaty Promises and Provisions** | **What is Kinship?** Explain your personal understanding of kinship. How is kinship determined in your family? Provide examples of whom you consider ‘family’? Do members of your family have specific roles and responsibilities in terms of kinship? Who determines membership in your family? Have students discuss in groups what would happen if someone outside their household determined who became a member of their family (e.g., mayor, premier, prime minister). Are there laws or policies that determine family membership? Discuss how common law, ceremonies, and certificates of marriage, adoption, legal guardians, and god parents contribute to family membership. How do you officially recognize these family members (e.g., legal documents, certificates)? Are there other people that you regard as family who are not ‘legally’ recognized? Have each student create a visual representation of her/his current kinship and discuss kinship patterns practised in families and how long these kinship patterns existed.**First Nations’ Traditional Kinship Patterns/Practices**Ask, how do First Nations determine kinship? What is First Nations’ traditional kinship? What were some of the kinship practices in First Nations Peoples Era? Are these kinship traditions still practiced today? Have students research [The Spirit of Belonging](http://socialstudiesresources.uregina.wikispaces.net/Native%2BStudies%2B10) and a variety of texts and speakers to explore how traditional First Nations’ communities were integral to family relationships. Have students compare and contrast their lineage versus the First Nations’ kinship to determine important differences and similarities. How did First Nations people officially recognize new family members? Were ceremonies conducted? What were the traditional roles and responsibilities of First Nations men and women? How do First Nations people determine family membership today? Invite a First Nations Elder to discuss kinship.**Gender Equality**Ask, what promises regarding family and community membership did the federal government make to First Nations people in Treaties 2, 4, 5, 6, 8, and 10? How did the federal government gain control over First Nations’ family and community membership? See *The Indian Act of 1876*. Why does the federal government have so many definitions for First Nations people (status and non-status Indians)? What are the definitions for each of these terms? How does the federal government determine who is a status or non-status Indian? What sections of the *Indian Act* define who status and non-status Indians are? Ask, how does the *Indian Act* create inequalities for women? How did it affect gender equity in First Nations’ families and communities? Was the disruption of family kinship patterns negotiated in the Treaties? The federal government introduced Bill C31 in 1985 to resolve this inequality. Refer to [The Indian Register](https://www.aadnc-aandc.gc.ca/eng/1100100032475/1100100032476) . Invite a First Nations woman who experienced these changes or a First Nations Elder/Traditional Knowledge Keeper to talk about the impact of Bill C31. Have students research [Unity for Our Grandchildren](http://www.nwac.ca/files/reports/UnityforourGrandchildren.pdf) to examine how Bill C31 has impacted First Nations families and communities.  | * Have students identify kinship patterns practised in their families.
* Compare and contrast the similarities and differences between the students’ and First Nations’ kinship patterns and practices.
* Recognize that family and community membership for First Nations was not part of treaty.
* Demonstrate how the *Indian Act* of 1876 determined First Nations’ membership.
* Explain how Section 6 of the *Indian Act* discriminated against First Nations’ women creating gender inequality.
* Describe the impact Bill C31 has had and continues to have on First Nations’ families and communities
* Recommend changes that would give First Nations the right to determine family and community membership.

**Consider:** How can the learning experiences help us answer theinquiry question? |
| **TPP7: Investigate the impact of Bill C31 on the equality of genders under the *Indian Act*.****Indicators:*** Research the concept of “Status Indian” and determine the implications of this concept on the government’s fulfillment of treaty.
* Investigate traditional kinship patterns and explain how First Nations would have traditionally determined their membership.
 |
| **English Language Arts Outcome: CC7.1 Create various visual, oral, written, and multimedia (including digital) texts that explore identity (e.g., Exploring Thoughts, Feelings, and Ideas), social responsibility (e.g., Taking Action), and efficacy (e.g., Building a Better World).****Outcome: CC7.8 Write to describe a person; to narrate an imaginary incident or story; to explain and inform in a news story, a factual account, and a business letter; to persuade in a letter and in interpretation of a text.** |
| **Health Outcome: USC7.4 Demonstrate a personalized and coherent understanding of the importance of nurturing harmony in relationships (with self, others, and the environment), and apply effective strategies to re/establish harmony when conflict arises.** b. Locate sources and evaluate information, according to specific criteria, about relationships and conflict.d. Analyze potential sources of conflict. |
| **First Nations Protocol/Information** |
| * First Nations people believe that Bill C31 is another federal government assimilation initiative.
 |

**Treaty Promises and Provisions – Goal:** By the end of Grade 12, students will appreciate that Treaties are sacred covenants between sovereign nations and are the foundational basis for meaningful relationships that perpetually foster the well-being of all people.

**TEACHER BACKGROUND INFORMATION**

**Vocabulary:** For the purpose of this document the following two phrases/terms are defined below.

**First Nations Peoples Era:** refers to the period of time when only First Nations people lived on the land called “The Island” by the Denesûliné, “People’s Island” by the Nêhiyawak, “Turtle Island” by the Nahkawé, and "The Plains" by the Oceti Sakowin now called North America. First Nations peoples believe they lived in North America since time immemorial.

**Newcomers**: refers to all peoples who arrived, from other countries after the First Nations Peoples Era, to live in what is now known as North America

**Treaty Relationships**

The Denesûliné, Nêhiyawak, Nahkawé, and Nakota Nations made treaties long before the British Crown and newcomers arrived in what is now Saskatchewan. Treaties 2, 4, 5, 6, 8, and 10 cover treaty territories in Saskatchewan.

First Nations made treaty promises to the Canadian government in Treaties 2, 4, 5, 6, 8, and 10. They conducted pipe ceremonies which made these commitments to treaties sacred. They promised, with the Creator as witness, to honour the obligations made to the Canadian government. These obligations were honoured immediately after the signing of the treaty agreements.

The Canadian government made treaty promises to the The Denesûliné, Nêhiyawak, Nahkawé, and Nakota Nations. They signed legal documents that outlined the commitments to the First Nations. First Nations believe these commitments have not been fulfilled. The Canadian government used the *Indian Act* of 1876 to implement the treaty promises to First Nations people. Moreover, First Nations believe that the *Indian Act* colonized and assimilated First Nations people.

The *Constitution* *Act* of 1982 recognized First Nations’ treaty and inherent rights. First Nations people must be consulted if changes are made to the Constitution.

**Spirit and Intent**

First Nations’ oral traditions pass on cultural knowledge and history. First Nations people use oral tradition to record historical events. What happened at the time of treaty making has been passed on by First Nations historians. The oral accounts are important because they are from people who were present at the time of treaty making and were passed on through very strict oral tradition guidelines.

The Denesûliné, Nêhiyawak, Nahkawé, and Nakota Nations were parties to the treaties made in what is now Saskatchewan. In order to understand the treaties from First Nations worldview and history, these oral accounts must be heard. First Nations worldview regarding their connection and interrelatedness to the land needs to be shared in order to understand that First Nations agreed to share the land versus giving or selling the land to the Canadian government.

The symbols used by First Nations at the time of treaty making acknowledge the pipe ceremony which makes the treaty agreements a sacred covenant that cannot be broken by either party to the treaties. As an example, Chief Pasqua’s pictograph demonstrates that written symbols were used to recount what happened at Treaty 4. See *Treaty Essential Learnings: We Are All Treaty People, P.50,* (OTC, 2008).

**Historical Context**

First Nations people believe that the Canadian government has not fulfilled its treaty commitments to First Nations people. The Canadian government created the *Indian Act* in 1876 which oppressed and controlled First Nations people. The *Indian Act* was not discussed nor agreed to by the Denesûliné, Nêhiyawak, Nahkawé, and Nakota Nations when Treaties 2, 4, 5, 6, 8, and 10 were negotiated and signed.

The Canadian government wanted to civilize, colonize and Christianize First Nations people. The *Indian Act* ignored the sovereignty and nationhood of the Denesûliné, Nêhiyawak, Nahkawé, and Nakota First Nations by implementing the *Indian Act.* The Canadian government recognized the nationhood of First Nations at the time of treaty making in order to make treaties with First Nations.

First Nations people were not considered citizens of Canada until 1960 at which time they were given the right to vote. First Nations people were given full rights of Canadian citizenship in the *Constitution Act* of 1982.

Several amendments have been made to the *Indian Act* to remove some of the controls over First Nations people. Canada is the only country that has legislation that controls the Indigenous peoples. First Nations people have lived in what is now Canada since time immemorial. The Denesûliné, Nêhiyawak, Nahkawé, and Nakota Nations were sovereign and had their own political, economic, social, and spiritual laws that included the many freedoms which they lost under the *Indian Act*.

**Treaty Promises and Provisions**

The *Indian Act* of 1876 controls the membership in First Nations’ communities. The *Indian Act* defines who is an Indian and determines if the person is status or non-status. All First Nations people who are members of a First Nation who entered into treaty with the Canadian government are defined as treaty status Indians. The *Indian Act* discriminated against women by removing their Indian status for marrying non-status Indian men. This inequality was corrected in 1985 when Bill C31 was implemented and allowed those women to be reinstated.

Prior to the arrival of the newcomers First Nations people determined their membership through kinship and community ties. Kinship is not restricted to biological members. Many traditional customs to determine family kinship continue in First Nations’ communities today.

Today, the preferred term for “Indian” is “First Nation”. This term is also used when referring to a First Nation reserve. The *Indian Act* categorizes Indians to either status or non-status.

**SUGGESTED GRADE SEVEN RESOURCES:**

**Note**: If the suggested resources are not on the Ministry of Education’s recommended learning resources list please refer to the Ministry of Education’s *Learning Resources Evaluation Guide* (2013) or your school/school system’s learning resources evaluation policy.

**Recommended Learning Resources** - Resources marked with an \* are not currently on the Ministry of Education recommended list.

**Websites:** The websites listed below may not be available because the site may have been discontinued by the organizations listed in the URL. All websites were accessed on 21/02/15.

**Treaty Relationships**

***Aboriginal View of Land Ownership.*** [Web Blog Post]. Retrieved from <http://www.canadiana.ca/citm/themes/aboriginals/aboriginals3_e.html#view> **\***

Cardinal, H. & Hildebrandt, W. (2000). *Treaty Elders of Saskatchewan: Our Dream Is That Our People Will One Day Be Recognized As Nations.* Calgary, Alberta:University of Calgary Press.

Office of the Treaty Commissioner*.* (2000). *As Long As The Sun Shines.* [DVD]. Available from [www.otc.ca](http://www.otc.ca)

Office of the Treaty Commissioner. (2002). *Teaching Treaties in the Classroom, Grades 7 – 12*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. *The First Nations of Saskatchewan (Language /Dialect Groups)*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. *The Treaty Backgrounder.* [Web Blog Post]. Retrieved from <http://www.otc.ca/education/we-are-all-treaty-people/treaty-information-sheets>

Office of the Treaty Commissioner. *Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2008). *Treaty Essential Learnings: We Are All Treaty People*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner*.* (2000). *We Are All Part of Treaty.* [DVD]. Available from [www.otc.ca](http://www.otc.ca)

Price, R. (1991). *Legacy: Indian Treaty Relationships.* Edmonton, Alberta: Plains Publishing.

**Spirit and Intent**

McAdam, S. (2009). *Cultural Teachings: First Nations Protocols and Methodologies.* Saskatoon, Saskatchewan: Saskatchewan Indian Cultural College. \*

Morris. A. (1880). *The Treaties of Canada with the Indians of Manitoba and the North-West Teritories, Including the Negotiations on Which They Were Based, and other Information relating Thereto.*  Toronto, Ontario: Belfords, Clark and Company Publishers. \*

Office of the Treaty Commissioner. (2002). *Teaching Treaties in the Classroom, Grades 7 – 12.* Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

# Wolfart, H. and Ahenakew, F (1988). *The Counselling Speeches of Jim Kâ-Nîpitêhtêw.*Winnipeg, Manitoba: The University of Winnipeg Press. \*

**Historical Context**

*Acts of Parliament.* [Web Blog Post]. Retrieved from <http://en.wikipedia.org/wiki/Act_of_Parliament#Canada> \*

*Amendments to the* Indian Act*1876-1950 and Aboriginal Policy in Transition: The* Indian Act *from 1952 to 2002*. [Web Blog Post]. Retrieved from <http://mapleleafweb.com/features/the-indian-act-historical-overview#assimilation> \*

Bruchac, J. (2006). *Code Talker: A Novel about the Navajo Marines of World War Two.* London, England:Penguin Young Readers Group. \*

*Definition of an Act.* [Web Blog Post]. Retrieved from [http://en.wikipedia.org/wiki/Act\_(document)#Notarial\_Acts](http://en.wikipedia.org/wiki/Act_%28document%29#Notarial_Acts) \*

Hudubiak, M. (2012). *The Treaties from A to Z.* [Web Blog Post]. Retrieved fromat [www.smartstartlearning.com](http://www.smartstartlearning.com)

*Indian Act of 1876*. [Web Blog Post]. Retrieved from <http://en.wikipedia.org/wiki/Indian_Act> \*

*List of Acts of Parliament.* [Web Blog Post]. Retrieved from <http://en.wikipedia.org/wiki/List_of_Acts_of_Parliament_of_Canada> \*

Office of the Treaty Commissioner. (2008). *Treaty Essential Learnings: We Are All Treaty People*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2002). *Teaching Treaties in the Classroom, Grades 7 – 12*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Price, R. (1991). *Legacy: Indian Treaty Relationships.* Edmonton, Alberta: Plains Publishing.

Saskatoon Tribal Council. (1991). *“…And They Told Us Their Stories”: A Book of Indian Stories.* Saskatoon, Saskatchewan: Saskatoon Tribal Council. \*

*The Enfranchisement of Canada’s Aboriginal People.* [Web Blog Post]. Retrieved from [*http://www.usask.ca/diefenbaker/galleries/virtual\_exhibit/enfranchisements\_of\_aboriginals/index.php*](http://www.usask.ca/diefenbaker/galleries/virtual_exhibit/enfranchisements_of_aboriginals/index.php)\*

*The Indian Act*. [Web Blog Post]. Retrieved from <http://treaty6education.lskysd.ca/indianact> \*

*The Indian Act: Historical Overview.*  [Web Blog Post]. Retrieved from <http://mapleleafweb.com/features/the-indian-act-historical-overview> \*

*The Indian Act of 1876.* Power Point Presentation. [Web Blog Post]. Retrieved from <https://www.dropbox.com/s/4wjawp1k9aue5bs/The%20Indian%20Act%20-%20ppt%2C.ppt?dl=0> \*

*Why Should I Vote?* [Web Blog Post]. Retrieved from <http://www.elections.ca/content.aspx?section=vot&dir=yth/bas/why&document=index&lang=e> \*

**Treaty Promises and Provisions**

Aboriginal Affairs and Northern Development Canada*.* [Web Blog Post]. Retrieved from <https://www.aadnc-aandc.gc.ca> \*

*Assimilation Tools: Then and Now.* [Web Blog Post]. Retrieved from <http://ojs.library.ubc.ca/index.php/bcstudies/article/viewFile/1385/1429> \*

*Definition and Registration of Indians*. [Web Blog Post]. Retrieved from <http://laws-lois.justice.gc.ca/eng/acts/i-5/page-3.html#h-6> \*

*Grade 10 Native Studies Curriculum (Unit 2).* [Web Blog Post]. Retrieved from [http://socialstudiesresources.uregina.wikispaces.net/Native+Studies+10](http://socialstudiesresources.uregina.wikispaces.net/Native%2BStudies%2B10) \*

Jordon-Fenton, C. (2013). *When I Was Eight.* Vancouver, British Columbia: Annick Press.

Jordon-Fenton, C. (2014). *Not My Girl.* Vancouver, British Columbia: Annick Press.

McAdam, S. (2009). *Cultural Teachings: First Nations Protocols and Methodologies.* Saskatoon, Saskatchewan: Saskatchewan Indian Cultural College. \*

Office of the Treaty Commissioner. (2008). *Treaty Essential Learnings: We Are All Treaty People*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2002). *Teaching Treaties in the Classroom, Grades 7 – 12.* Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

*The Indian Act*. [Web Blog Post]. Retrieved from <http://en.wikipedia.org/wiki/Indian_Act#.22Indian.22> \*

**Teacher Resources:**

Bowman, J., DesRivieres, D., Friesen, A., Nassachuk, M. (2012).  *Saskatchewan Social Studies 7.* New Market, Ontario: Pearson Canada Inc.

Cardinal, H. & Hildebrandt, W. (2000). *Treaty Elders of Saskatchewan: Our Dream Is That Our People Will One Day Be Recognized As Nations.* Calgary, Alberta:University of Calgary Press.

*Four Directions Teachings.* [Web Blog Post]. Retrieved from <http://www.fourdirectionsteachings.ca> \*

Office of the Treaty Commissioner*.* [Web Blog Post]. Retrieved from [www.otc.ca](http://www.otc.ca) \*

Office of the Treaty Commissioner.(2005) *Allen Sapp’s Art: Through the Eyes of the Cree and Beyond.* [DVD]. Available from [www.otc.ca](http://www.otc.ca)

Office of the Treaty Commissioner. (2008). *Treaty Essential Learnings: We Are All Treaty People*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Saskatchewan Indian Cultural Centre. [Web Blog Post]. Retrieved from [www.sicc.sk.ca](http://www.sicc.sk.ca/) \*

*Storytelling: The Art of Knowledge.* [Web Blog Post]. Retrieved from <http://www.civilization.ca/aborig/storytel/introeng.html> \*