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**Canada: History, Identity, and Culture, Grade 12, University Preparation**  
**(CHI4U)**

The curriculum expectations for CHI4U include a wide chronological period, with several complex details about Canada's history. Taking this into consideration, the creator of these lesson plans felt that this course should be taught thematically, instead of chronologically. As such, these lesson plans are better suited to a CHI4U course being taught thematically. Some suggested themes are: Aboriginal issues, women in Canada, French-English relations, human rights, evolution of politics and Canada's economic past. These eight lessons fall under the theme of Aboriginal issues, the subject being contact between Aboriginals and Europeans. For all primary sources and secondary sources, please see the Appendix.

## **Lesson One: Introduction of Subject**

### **Overview**

This lesson serves as an introduction to a unit on Aboriginal history and identity. The purpose of this lesson is to assess the prior knowledge of students and to give them a taste of what the unit will be about. Students will also be informed of the Big Six Historical Thinking Concepts and understand how these will be used in the following lessons.

### **Learning Goal**

At the end of this lesson, students will have a general idea of certain themes in Aboriginal history. Additionally, students will have a better understanding of the concerns surrounding the study of this branch of history.

### **Curriculum Expectations**

This lesson ties in with the “Communities: Local, National and Global (Aboriginal Peoples)” section in the Canadian and World Studies curriculum document. There is not a specific historical thinking concept attached to this lesson, though all six will be mentioned briefly.

### **Materials**

- a. Primary sources: “Live Your Life,” supposedly composed by Tecumseh (although also attributed to Sitting Bull or Crazy Horse) and images of First Nations peoples (do not provide the students with the explanations of the photographs)
- b. Instructions for teacher: chart paper, markers
- c. Prompts for students: none

### **Plan of Instruction**

1. Warm up (5 minutes) – Read the poem “Live Your Life” to the students. Some of them might recognize it from the movie *Act of Valor*, which came out in 2012. Have a discussion with your students about what the implications are of there being three potential authors for this poem. What does that tell them about the validity of the poem? Why do they think it is unknown who wrote this? Explain to the class that they are beginning a unit on Canadian Aboriginal history.
2. Discussion (30 minutes) – Divide the students into small groups and give them pieces of chart paper. Ask them to write “Canadian First Nations” in the middle of their chart paper and, as a group, create a mind map. What do they think of when they hear the term “Canadian First Nations”? What do they know about them? Have them record all of their prior knowledge about First Nations peoples. While they are doing this, the teacher will draw the beginning of a mind map on the board. Once the students are finished, they will

share as a class their knowledge and/or thoughts about First Nations peoples. The teacher should take this time to explain the difference between Métis, Inuit and First Nations.

3. Modelling (3 minutes) – Debrief with the students about some of their previous conceptions of First Nations peoples (do not explain yet how their conceptions of First Nations people is going to change over this unit). Explain to the students that they are now going to analyze some photographs in their small groups that they did the mind maps with. They are to examine the photographs and explain to the class how their photograph relates to a unit on First Nations peoples.
4. Guided practice/Independent activity (20 minutes) – Have the students work in their groups to analyze the photographs. Give them 10 minutes to analyze and the last 10 minutes to share their thoughts with the class.
5. Sharing/discussing/teaching (10 minutes) – After the groups have presented, explain to the class that all of their images were of First Nations peoples, or events they were involved in. How does this change their conceptions of First Nations peoples? What new things have they learned today?

### **Assessment**

The teacher can informally assess the students thinking, through the mind map created as a class and through their observations of the class discussion on how their previous conceptions of First Nations peoples had changed through the images they analyzed.

## **Lesson Two: Aboriginal Societies Pre-Contact (Historical Significance)**

### **Overview**

Building on the prior knowledge of the students, this lesson will teach students about Aboriginal societies before contact with Europeans. It will cover their culture, political structure, religion and daily life. It will focus on different geographic regions, but not on different bands within the category of First Nations.

### **Learning Goal**

By the end of this lesson, students should be able to explain in their own words the characteristics of Aboriginal life before contact with Europeans. They should be able to compare and contrast the lives of Aboriginals living in different geographical regions of Canada and understand how complex these cultures were before contact with Europeans.

### **Curriculum Expectations**

This lesson meets the “Communities: Local, National and Global (Aboriginal Peoples)” expectation, as well as “Citizenship and Heritage (Canadian Citizenship, Culture and Identity)” and “Methods of Historical Inquiry and Communication (Interpretation and Analysis).” The Big Six Historical Thinking Concept focused on in this lesson is Historical Significance.

### **Materials**

- a. Primary sources: Blackfoot and Huron creation stories
- b. Instructions for teacher: access to computers is required
- c. Prompts for students: handout

### **Plan of Instruction**

1. Warm up – (5 minutes) Read the Huron and Blackfoot creation stories out loud to the class, or have them read it on their own. Discuss as a class how the students believe these stories are respected in the historical community. Are they given the same merit as other primary sources? Explain to the students about oral history and the challenges presented it by the historical community and explain how historical significance is the Big Six concept focused on in this lesson.
2. Discussion (5 minutes) – Explain to the students that they will be going to the library to explore a website dedicated to the early history of Canada's First Nations. Ask the students to pair up and pick a topic to research on this website. The topics are: creation myths, migration theories, prehistoric periods, constructing the antiquity period, human habitation and settlement, western cordillera, plateau, Great Plains, Canadian Shield, sub-

arctic, Great Lakes and St Lawrence lowlands, Atlantic and Gulf region and the Arctic. Give the students their handout, which they are to use to copy down information.

3. Modelling (5 minutes) – Go to the library, or wherever else in your school you access computers. Have each pair share a computer. If you can “capture screens,” do so and show them how to operate the website:  
[http://www.ucalgary.ca/applied\\_history/tutor/firstnations/home.html](http://www.ucalgary.ca/applied_history/tutor/firstnations/home.html). Demonstrate to the students the areas where they can locate the information they are to read, make notes on and then share with the class. In addition to making notes on the information, each pair will have to explain to the class if their topic is historically significant or not.
4. Guided practice/Independent activity (30 minutes) – Have the students research their topic, reading the readings listed and making notes on what they consider important information to understand their topic.
5. Sharing/discussing/teaching (30 minutes) – Have the students share with the class their notes. The other students in the class should copy down on their handout the notes made by their fellow students on their topic. If time, revisit your discussion from the beginning about historical significance. Are the topics researched by the students historically significant? Why or why not?

### **Assessment**

The teacher can informally assess the students as they argue why or why not their topic is historically significant through the presentations they give the class.

### **Lesson Three: Contact (Evidence)**

#### **Overview**

Following the lesson on Aboriginal cultures before contact, this lesson will teach students about first contact between Aboriginals and Europeans and will get them thinking critically about evidence and what is a reliable source and what is not.

#### **Learning Goal**

The learning goals for this lesson are: students can articulate how, when and where first contact happened (depending on the Aboriginal group), compare and contrast Aboriginal/European interpretations of contact and be able to identify reliable sources from unreliable sources.

#### **Curriculum Expectations**

This lesson meets the “Communities: Global, Local and National (Aboriginal Peoples)” expectation, as well as “Methods of Historical Inquiry and Communication (Research and Interpretation/Analysis).” The Big Six Historical Thinking Concept focused on in this lesson is Evidence.

#### **Materials**

- a. Primary sources: contact story of Mi'kmaq (pronounced Migmaw) and quote by Jacques Cartier
- b. Instructions for teacher: find a copy of J.R Miller's *Skyscrapers Hide the Heavens* and Alan Gordon's "Heroes, History and Two Nationalisms: Jacques Cartier." It is to the teacher's discretion if they want to hand out a note at the end of class with a brief timeline on contact between Aboriginals and Europeans, as well as any other major information the teacher deems to be necessary.
- c. Prompts for students: handout on evaluating evidence

#### **Plan of Instruction**

1. Warm-up (5 minutes): Read the Jacques Cartier quote to the students. Ask your students what this quote implies about Cartier's attitude towards the land that is now Canada.
2. Discussion (5 minutes): Explain to the students that today they will be learning about contact between Aboriginals and Europeans, based off of primary and secondary sources. They will also be evaluating these primary and secondary sources on their reliability. They will be breaking off into small groups of 4-5 students. Each group will receive a primary or secondary source on contact between the Europeans. The students are to read over their source and get an idea of where the source came from, what it is arguing and if they think it is reliable. They will then briefly present their source to the class.

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3. Modelling (5 minutes): The teacher should model evaluating a source, by selecting a source dedicated to discussing contact between Aboriginals and Europeans and demonstrating to the class how they determine if it is reliable or not. This includes looking at the author, the date published, what company has published it and the information contained in the source.
4. Guided practice/Independent activity (30 minutes): The students will pick their groups and the teacher will give each group a different source (book, primary source account, newspaper article, online source and journal article). They will then fill out the graphic organizer given to them, recording their thoughts on the reliability of the source.
5. Sharing/discussing/teaching (30 minutes): The students will share their decision on the reliability of the source with the class, explaining what their source is, what it argues and if it is reliable or not. If time remains after their findings have been shared with the class, show the students a clip from "First Contact" by BBC4. The series focuses on tribal tourism, where companies allow tourists to meet tribes that have supposedly never been seen by the outside world – for an \$8000 fee.  
<http://www.youtube.com/watch?v=jprJBYYRcqQ>

### **Assessment**

The teacher can informally assess the student's knowledge during their presentations on the reliability of the source they were to investigate. They can track their thinking through these presentations, which is an assessment they are used to from the previous class.

## **Lesson Four: Commercial and Military Cooperation (Continuity and Change)**

### **Overview**

The purpose of this lesson is to teach students about the initial cooperation between Aboriginals and Europeans, in the terms of trade and the military. The lesson will highlight the mutual relationship between the two groups, focusing on how each helped the other survive.

### **Learning Goal**

At the end of this lesson, students will be aware of the initial cooperation between Aboriginals and Europeans, in the terms of trade and the military. They will understand the basics of the Hudson's Bay Company and competition with the North West Company. Additionally, students will be able to explain how Aboriginals helped the Europeans in the terms of the military, and vice versa.

### **Curriculum Expectations**

This lesson meets the curriculum expectation "Communities: Local, National and Global (Aboriginal Peoples)," as well as "Methods of Historical Inquiry and Communication (Interpretation and Analysis)." The Big Six concept focused on in this lesson is Continuity and Change.

### **Materials**

- a. Primary sources: Robert Michael Ballantyne's autobiography (1848), Samuel Hearne's autobiography (1795) and "Speeches on the Indian Difficulties in the North-West" (April 1, 1873) by Robert Cunningham MP and Donald Smith MP
- b. Instructions for teacher: A Powerpoint presentation would pair well with this activity, to provide background information on the HBC and the North West Company, as well as how the Aboriginals and the Europeans cooperated together through the military.
- c. Prompts for students: Handout to guide their analysis of primary sources

### **Plan of Instruction**

1. Warm-up/Discussion (5 minutes): Explain to the students about how most historians present life after contact as the complete immediate disappearance of Aboriginal peoples. After contact, supposedly Aboriginal cultures became absorbed immediately and the relationship between Aboriginals and Europeans was coercive from the beginning. This, however, does a disservice to Aboriginal peoples as it removes any sense of agency. Today's lesson will demonstrate to the students how there was initially cooperation between the two groups, specifically with regards to trade and military.

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2. Modelling (5 minutes): Explain to the students that the Big Six concept for the day is Continuity and Change. The students will be analyzing one of three primary sources individually; once they are done, they will share what their source was and how it portrayed Aboriginal peoples. Do not give the students a lot of information on the primary sources; the point of the activity is for them to discover it themselves.
3. Guided practice/Independent activity (15 minutes): Hand out one primary source to each student and a handout with question prompts to guide their analysis. Have the students work independently, analyzing their source and answering the questions.
4. Sharing/discussing/teaching (20 minutes): Once the students are finished, have some of them share their findings with the class. Have a class discussion on what continuity they see between the three sources. The teacher should explain that change will be occurring soon, as they will see in the next lesson. Trade soon becomes coercive, as well as religion.

### **Assessment**

Collect the handout with questions to guide their analysis. This will help the teacher to see how the students are thinking critically. The teacher should provide feedback, either written or verbal, but should not assign a mark. This is “assessment as learning” for the students, so they can see how their critical thinking skills are developing.

## **Lesson Five: Coercion – The Reserve System and the Indian Act (Cause and Consequence)**

### **Overview**

The purpose of this lesson is to introduce students to the religious and commercial coercion done by Europeans, after the initial state of cooperation. This will be demonstrated through religion and trade. This lesson connects with the previous lesson because it demonstrates the change that occurs from cooperation to coercion. As well, this lesson connects with the following lesson. This lesson focuses on the causes of reserves, while the following lesson deals with the consequences of the reserve system.

### **Learning Goal**

The learning goal for this lesson is for students to gain an understanding of how Europeans changed their policy from cooperation to coercion, by analyzing treaties and the Indian Act of 1876. By the end of this lesson, students will be able to identify how the relationship between Aboriginals and Europeans changed, the coercive acts that were committed against Aboriginals with regards to religion and the impact of treaties and the Indian Act on Aboriginals.

### **Curriculum Expectations**

This lesson meets the criteria for “Communities: Local, National and Global (Aboriginal Peoples and Immigration/Identity),” as well as “Methods of Historical Inquiry and Communication (Interpretation and Analysis).” The Big Six concept focused on in this section is Cause and Consequence.

### **Materials**

- a. Primary sources: Indian Act, 1876 and Indian Act, 1985
- b. Instructions for teacher: It is to the teacher's discretion how they instruct the formal aspect of this lesson, providing students with a background on treaties and the Indian Act. The connection between these topics and the reserve system should also be mentioned.
- c. Prompts for students: none needed

### **Plan of Instruction**

1. Warm-up (10 minutes): Tell the students that the school has decided to enact a new policy; students are not allowed to leave their desks without obtaining a pass (note: the teacher can either ask the students to imagine this or the teacher can act like this is actually happening). Students will need a pass anytime they wish to leave their desks. If they want to leave the classroom, they have to get a special pass, of which there is only one and the teacher can only give out the special pass once every period. Ask the students how they feel. Do they think that this is fair?

2. Discussion (20 minutes): After you have had a discussion, tell the students that this was to simulate living on a reserve. When Aboriginals were living on reserves, they had to obtain a permit to leave their reserve, as well as to sell produce they grew themselves and to buy groceries. Tell the students that this is the focus of the class today; treaties and the Indian Act. Teach the class about treaties and the purpose of the Indian Act (assimilation). Then, explain to the students that they will be examining the Indian Act in class. While they are examining the Indian Act, the students should be focusing on possible consequences of the Act, as the teacher has just provided them with the causes.
3. Modelling (5 minutes): The teacher should read one of the first aspects of the Indian Act aloud. The teacher then models how they would draw out a possible consequence. For example, the teacher could select the clause about women marrying non-status men losing their own status. A consequence could be that status women would not marry non-status men, causing a specific trend in the birthrate.
4. Guided practice/Independent activity (30 minutes): Have the students read the rest of the Indian Act in small groups of their choosing. As a group, they should come up with five possible consequences of the Indian Act.
5. Sharing/discussing/teaching (10 minutes): Have the class share with one another their consequences of the Indian Act. Read the students an excerpt from the 1985 Indian Act (pg 13) and ask them if they find this Act to be more appropriate. Explain to the students that they will be looking at one of the consequences of the Indian Act tomorrow; residential schools.

### **Assessment**

The teacher can assign participation marks to students, by circulating around the room and making notes of the ideas that students contribute. The teacher can also give the students a group mark for the consequences they share in class, giving marks to groups even if consequences are repeated.

## **Lesson Six: Residential Schools (The Ethical Dimension)**

### **Overview**

The purpose of this lesson is to examine a consequence of the Indian Act; residential schools. The lesson will include a discussion of daily life in a residential school, the original purpose of residential schools and the violent legacy of them.

### **Learning Goal**

The learning goals for this lesson are: for students to be able to explain aspects of daily life in a residential school, to understand what “assimilation” means and the lasting violence of residential schools.

### **Curriculum Expectations**

This lesson meets “Citizenship and Heritage (Canadian Citizenship and Human Rights in a Just Society)” and “Methods of Historical Inquiry and Communication (Interpretation and Analysis).” The Big Six concept for this lesson is the Ethical Dimension.

### **Materials**

- a. Primary sources: Thomas Moore photo and personal account of residential school experience
- b. Instructions for teacher: The teacher should create a Powerpoint presentation to go with the primary sources provided for this activity, to provide students with a strong understanding of life in a residential school.
- c. Prompts for students: none needed

### **Plan of Instruction**

1. Warm-up (15 minutes): Show the students the photograph of Thomas Moore in his traditional Aboriginal attire. Ask the students what Europeans would have thought of this boy. What stereotypes would they have given him? Would they have thought him savage and uncivilized? Then show them the picture of Thomas Moore in dressed as a European (do not tell the students that these two boys are the same person). Ask the students what Europeans would have thought of this boy. Was he civilized? What stereotypes would they have given him? Then, show them the pictures side by side and explain that this is the same boy, before and after he entered a residential school.
2. Discussion (20 minutes): The teacher should show the students their presentation on residential schools, to provide them with an educational background. After this, tell the students they will be reading a personal account from a woman who was in a residential school.

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3. Modelling (5 minutes): Explain to the students that while they're reading this personal account, you want them to be taking note of what this woman experienced.
4. Guided practice/Independent activity (10 minutes): Have the students read the personal account. Circulate the room to be available for any questions.
5. Sharing/discussing/teaching (35 minutes): The students have the rest of class to write a two page response, based on Thomas Moore's photo, the lesson and the personal account. Based on this information, they are to answer the following questions: what ethical concerns do residential schools raise? How does presentism fit into the issue of residential schools? Should we be studying residential schools? Why or why not?

### **Assessment**

The students are to hand in their responses at the end of class. The teacher will assign a mark based on how the students demonstrate their thinking and how they respond to these questions.

## **Lesson Seven: Resistance and Confrontation (Historical Perspectives)**

### **Overview**

The purpose of this lesson is to show students the Aboriginal peoples have agency in history. This lesson will show students instances where Aboriginal peoples resisted and confronted, from 1960-present day.

### **Learning Goal**

At the end of this lesson, students will be able to define resistance and confrontation, name and explain events/instances where Aboriginal peoples resisted/confronted changes being forced on them and explain what historical perspectives are and how they apply to this topic.

### **Curriculum Expectations**

This lesson meets the following expectation: "Methods of Historical Inquiry and Communication (Interpretation and Analysis)." The Big Six concept for this lesson is Historical Perspectives.

### **Materials**

- a. Primary sources: *Club Native* documentary (as form of oral history when discussing Oka Crisis) and image of Oka Crisis
- b. Instructions for teacher: It is to the discretion of the teacher to determine how they will impart the formal instructional aspect of this lesson. The formal instructional part should provide the students with an overview of the Whit Paper/Red Paper, the Oka Crisis, the Meech Lake Accord and the Charlottetown Accord. The teacher should obtain a copy of *Club Native* from their local library.
- c. Prompts for students: film study questions

### **Plan of Instruction**

1. Warm-up (10 minutes): Show the students the image from the Oka Crisis. Ask how the Mohawk warrior is portrayed and how the Canadian soldier is portrayed. How would this image change if the photographer were Mohawk?
2. Discussion (20 minutes): Provide the formal instructional aspect of the lesson. Afterwards, explain to the students that they will be doing a film study on *Club Native* a documentary that talks about life on a reserve in Quebec. One of the women living in the reserve was involved in the Oka Crisis and she talks about her experiences.
3. Modelling (5 minutes): Give the students the handout that accompanies the movie. Explain that you are not asking content questions, but higher level thinking questions to be completed after the movie is finished/for homework; questions which sum up the unit on Aboriginal issues. They are able to answer all the questions without seeing the

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documentary as well. Their answers will be marked to evaluate their critical thinking skills. They will not finish the movie today in class.

4. Guided practice/Independent activity (35 minutes): Have the students watch *Club Native*.
5. Sharing/discussing/teaching (5 minutes): Pause the movie with five minutes left in class. Debrief on what they have seen so far. Tell the students they should start working on their questions for homework and that they will receive class time tomorrow to work on the questions.

### **Assessment**

The final assessment task has been given to the students, for marking later.

## **Lesson Eight: Conclusion of Subject**

### **Overview**

This lesson is to conclude the unit on Aboriginal history and issues and to give students class time to work on their final assessment.

### **Learning Goal**

The learning goal for this class is to have students reflect on the Big Six concepts, as well as what they have learned in this unit.

### **Curriculum Expectations**

This lesson meets the following expectations: “Communities: Local, National and Global (Aboriginal Peoples)” and “Methods of Historical Inquiry and Communication (Interpretation and Analysis).”

### **Materials**

- a. Primary sources: *Club Native* and postcard of Aboriginals
- b. Instructions for teacher: The teacher should decide if they want their students to hand in their final assignments at the end of the class or if they will give them a due date in the future.
- c. Prompts for students: Handout received the previous class

### **Plan of Instruction**

1. Warm-up (5 minutes): Review what happened in the documentary from the previous class.
2. Guided practice/Independent activity (30 minutes): Watch the rest of the documentary.
3. Discussion (10 minutes): Debrief after finishing the documentary. Show the students the postcard and ask them what this reveals about stereotypes of Aboriginals from 1904. Ask them, based on the documentary, if they think these stereotypes have changed.
4. Modelling (5 minutes): Tell the students they now have the rest of class to work on the questions for their final assessment.
5. Sharing/discussing/teaching (25 minutes): Allow the students to continue working on their questions.

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### **Assessment**

Collect the responses of the students the next day and evaluate it based on their critical thinking skills.

## Appendix

### 1.1 "Live Your Life" by Tecumseh or Sitting Bull or Crazy Horse

So live your life that the fear of death can never enter your heart. Trouble no one about their religion; respect others in their view, and demand that they respect yours. Love your life, perfect your life, beautify all things in your life. Seek to make your life long and its purpose in the service of your people. Prepare a noble death song for the day when you go over the great divide.

Always give a word or a sign of salute when meeting or passing a friend, even a stranger, when in a lonely place. Show respect to all people and grovel to none.

When you arise in the morning give thanks for the food and for the joy of living. If you see no reason for giving thanks, the fault lies only in yourself. Abuse no one and no thing, for abuse turns the wise ones to fools and robs the spirit of its vision.

When it comes your time to die, be not like those whose hearts are filled with the fear of death, so that when their time comes they weep and pray for a little more time to live their lives over again in a different way. Sing your death song and die like a hero going home.

### 1.2 Images of First Nations Peoples



Phil Fontaine in the House of Commons, after Stephen Harper has apologized for residential schools and the harmful side effects from them.

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Ashley Callingbull, Cree contestant in Miss Universe Canada pageant 2010. Her dress was designed by First Nations fashion designer Angela DeMontigny.



This image refers to the idea that First Nations peoples view themselves as a nation within a nation and that treaties were created between two nations. First Nations peoples do not view themselves as separate from Canada, but as a distinct nation within Canada.



Attawapiskat, near James Bay, 2012. Conditions were revealed to be horrific in this reserve, with everyone living in substandard housing and being unemployed. Chief Theresa Spence went on a hunger strike until Harper would agree to speak with her.

### 2.1 Huron and Blackfoot Creation Stories

**Huron (World Parent):** A group of beings similar to humans lived in longhouses in the sky. They lived in harmony and in the centre of their village stood a celestial tree blossoming with the light of peace and knowledge. One day a curious woman had her husband uproot the tree. She fell through the hole down to the world below. A Canada goose saw the woman falling, took pity on her and flew down to rescue her. He placed her on the back of a turtle and the Great Turtle Island (North America) came into existence.

**Blackfoot (Earth Diver):** Long ago there was a time when water covered the entire world. Napi the creator wanted to know what happened below all of this water. He sent a duck, an otter, then a badger, but all came up with nothing. Finally, a muskrat dove beneath the water and was down a very long time. He returned with a ball of mud in his paws. Napi took the lump and blew on it until it dried and was transformed into the earth. He molded the hills, valley, and mountains with his hands. He created groves in the earth for rivers and lakes. The first people were molded from this earth and Napi taught men and women how to hunt and to live. Once Napi felt his work was complete, he climbed up to a mountain peak and disappeared.

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2.2 Handout for students

Topic	Notes	Historically Significant? (provide explanation)
Creation myths		
Migration theories		
Prehistoric periods		
Antiquity period		
Human habitation		
Western cordillera		

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Plateau		
Great Plains		
Canadian Shield		
Sub-arctic		
Great Lakes and St Lawrence lowlands		
Atlantic and Gulf region		
Arctic		

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### 3.1 Quote by Jacques Cartier

“Today I did something great for my country. We have taken over the land. Long live the King of France!”

### 3.2 Contact story of Mi'kmaq (primary source, reliable)

A young woman consulted an elder regarding a strange dream. She said she saw a small white island moving through the great waters. On this floating island were trees and living beings. One man stood apart from the others and he was dressed in rabbit skins and he had hair on his face. The elder had never heard of such a dream as this and offered the girl no explanation. All became clear the next morning when the young girl awoke with what appeared to be a small island moving toward her village. The Mi'kmaq men took up their weapons to kill what they thought to be hairy-faced bears on the moving island. But they stopped in surprise to discover the bears were actually men with white skin. The island was actually a large boat. White men jumped from the ship into smaller boats and came towards shore. A man stood apart from the others because he was dressed in white. The boats landed and the strange men attempted to speak to the Mi'kmaq. The man dressed in white made signs of friendship and spoke in earnest but his language was unknown. The young woman was brought forward by the elder and asked if this was the man of her dream. "Yes" she replied. Magicians and prophets of the tribes were angered because the dream of prophecy came to a young girl and not them. They believed they would have readied themselves against this man in white who was a priest and teacher of white men.

*Legends of the Micmacs* by Silas Rand, published in 1894 (primary source, reliable)

### 3.3 *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada* by J.R. Miller (secondary source book, reliable)

The teacher should find a copy of this text from their local library. Have the students specifically look at the chapter on contact.

### 3.4 Jacques Cartier Online Biography (online source, unreliable)



## Jacques Cartier

This French Canadian explorer was born in 1492, coincidentally on the day Columbus left on his first voyage. He became known as a great navigator early in his career. He sailed with great explorers such as Henry Hudson, Lewis and Clark, and John Glenn, guiding them on their journeys. It wasn't until April of 1534 that King Francis of France funded his first solo expedition.

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Like his mentor Hudson, Cartier wanted to find a Northwest Passage to India and the Spice Islands, though his motivation was different. Cartier's family was the premier watch manufacturer of Europe, and he was looking for new places to trade.

On his first voyage in 1534, Cartier sailed westward from France across the Arctic Ocean. It was during this journey that he named the Gulf of Saint Lawrence. He returned to France dejected, though, because he had been unable to sell any watches. His family was very disturbed and wanted him to set out again.

So on May 19, 1535, his forty-fourth birthday, he took three ships back across the Arctic, the Nina, the Pinta, and the Santa Maria. The third of these was completely stocked with hundreds of top-quality watches for sale to the locals. But the following year he returned to France with every watch still on board.

Cartier's family was understandably distraught, and they refused to finance a third expedition to the New World. He was determined to succeed, though, and less than three months later, he boarded a single ship which was once more full of watches. Because the family had rejected him, though, Cartier was forced to bring cheap imitations that he had imported from Korea.

When he arrived in Canada, his ship foundered on the Great Barrier Reef that had frustrated Hudson so many times, and Cartier was forced to abandon his cargo except for his cloak and the few watches he was able to gather and keep wrapped in it. Over the next two years, Cartier traveled on foot from town to town, eventually ending up in New York City. Homeless and destitute, he was forced to live on the street, selling his imitation watches there to whoever was willing to buy them. Cartier died penniless and was buried in an anonymous grave in Central Park, just behind the buffalo pen in the zoo.

<http://allaboutexplorers.com/explorers/cartier/> (online source, unreliable)

[3.5 Newspaper article on Jacques Cartier \(newspaper article, somewhat unreliable\)](#)

## **Long-lost Jacques Cartier settlement rediscovered at Quebec City**

**An archeologist called in to look for anything interesting in the path of a development commemorating Samuel de Champlain's 1608 founding of Quebec City has stumbled on an even older site.**

By CanWest News Service August 19, 2006

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QUEBEC -- An archeologist called in to look for anything interesting in the path of a development commemorating Samuel de Champlain's 1608 founding of Quebec City has stumbled on an even older site.

Archeologist Yves Chretien has uncovered Jacques Cartier's long-lost 1541-1543 settlement.

"I was hired to do an archeological inventory," Chretien said. Digging in a hill in Cap Rouge, about 10 kilometres from the city centre, he turned up the charred wooden remains of Cartier's fort.

"It is of major importance," Chretien added. "It is the first French settlement in the Americas."

The find happened in 2005.

Realizing what he had found, he told his employers at the Commission de la capitale nationale. They agreed to keep the find secret so he could continue digging and work to determine the extent of the find.

Chretien said he has found the main fort, and with the \$7.7 million Quebec has allotted he will continue digging around the 750 square-metre site for three years, although he said it would take 10 years to properly assess the find.

Quebec Premier Jean Charest, who was on hand for the announcement, said he only informed his wife Michele, who he said can keep a secret.

"It was difficult," Charest said. "I was very excited."

"I thought this was tremendous, especially in the context of the 400th anniversary of the founding of Quebec City."

The land belongs to the capital commission and the site has been secured for exploration, but it should be open for visitors to the city's 2008 festivities marking Champlain's founding of a permanent settlement.

Chretien has dug up more than 150 objects including ceramics, pottery, nails, a ring, glass beads, vessels and an axe.

But his most important finds are a blue fragment of 16th-century Italian Faenza ceramic and a shard of Iroquois pottery, dating the site before Champlain's arrival.

The Iroquois had deserted Stadacona when Champlain arrived, he explained.

Carbon dating, which is not exact, dates the site to between 1400 and 1430. But the Italian ceramic is a more accurate gauge.

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"It is a unique discovery," said historian Jean Provencher.

"We have discovered what, with Anse aux Meadows in Newfoundland, the 11th-century Viking settlement, is the oldest European settlement north of Mexico."

"It is older than anything we can find in the United States -- St. Augustine (Florida), Jamestown (Virginia), sites like that," he added.

Archeologists had been looking for the site in Cap Rouge without success for 50 years.

"We looked high and we looked low, and we never found anything," Provencher said, crediting Sam Hamad, Liberal MNA for Louis-Hebert, which includes Cap Rouge, for suggesting an archeological survey of a site where a viewpoint over the St. Lawrence was planned.

Provencher explained that historians and archeologists knew Cartier, who was joined on the 1541-1543 mission by Jean-Francois de La Rocque de Roberval, started a settlement of 400 people at Cap Rouge.

It was to have been the first permanent French colony in the Americas, Provencher said, noting that Champlain, when he came in 1608, was accompanied by only about 30 settlers.

The settlers at Charlesbourg-Royal -- as Cartier called it, only to have its name changed by Roberval, a noble who outranked the St. Malo sailor, to France-Royal -- included nobles, doctors, priests, carpenters, iron workers, farmers, barbers, apothecaries, craftsmen and tailors, as well as pigs and goats.

"They dreamed of remaking French society here," Provencher said.

Cartier returned to France in 1542 because he could not get along with Roberval.

Roberval abandoned the site the following year, ordering it burned to prevent it falling into the hands of the Spanish or the Iroquois.

Provencher said the foundations were encrusted in clay which baked in the fire, preserving the wood of the foundations and the artifacts.

Montreal Gazette

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<http://www.canada.com/topics/news/national/story.html?id=4978e603-f67e-4784-807d-7f3911c60829>

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3.6 Journal Article on Jacques Cartier (journal article, reliable)

The teacher should find a copy of Alan Gordon's "Heroes, History and Nationalism: Jacques Cartier" in *Journal of the Canadian Historical Association*, Volume 10, No. 1, 1999, 81-102.

3.7 Handout for Students

Reliability of Evidence

Circle one: Primary    Secondary

What type of source is it?

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Who authored/created it?

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When was it created?

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Why was it created? Who is the intended audience?

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What point of view/position does the author/creator present? What is the source about?

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Do you think this source is reliable? Why or why not?

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### 3.8 “First Contact” Video Clip

This clip explores the issues and the idea of tribal tourism, where companies offer tourists the chance to meet tribes that have never been seen by the outside world – for an \$8000 fee.

<http://www.youtube.com/watch?v=jprJBYYRcqQ>

### 4.1 Robert Michael Ballantyne (1848) Autobiography of life as HBC employee

“Exploration of the Fur Trade and Hudson’s Bay Company” by Early Canadian Online

<http://eco.canadiana.ca/view/oocihm.90994/63?r=0&s=1> (link opens to correct page)

This primary source is an account of Ballantyne’s work with the HBC. On this specific page, and continuing until page 49, the author describes the canoe of the Cree people and his thoughts on it as an excellent watercraft for travelling and hunting. In this way, Ballantyne expresses admiration for the ingenuity of the Cree peoples and their participation in the HBC trade industry.

### 4.2 Samuel Hearne (1795) Autobiography of life as HBC employee

“Exploration of the Fur Trade and Hudson’s Bay Company” by Early Canadiana Online

<http://eco.canadiana.ca/view/oocihm.35434/145?r=0&s=1> (link opens to correct page)

This primary source is an account of Hearne’s work with the HBC. He also discusses the canoe created by Aboriginal peoples, in a way similar to Ballantyne. His language is similar to Ballantyne, in the way he admires the creativity of Aboriginal peoples.

### 4.3 Speeches on the Indian Difficulties in the North-West (1873) by Robert Cunningham MP and Donald Smith MP

“Exploration of the Fur Trade and Hudson’s Bay Company” by Early Canadiana Online

<http://eco.canadiana.ca/view/oocihm.42625/5?r=0&s=1> (link opens to correct page)

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This primary source begins by arguing that while other white men have broken their promises to Aboriginal peoples, the HBC has always fulfilled their promises.

4.4 Handout for Students

Analyzing Primary Sources

What type of source is it?

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Who authored/created it?

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When was it created?

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Why was it created? Who is the intended audience?

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What point of view/position does the author/creator present? What is the source about?

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How does this source represent Aboriginal peoples? What evidence do you see that informs your opinion?

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### 5.1 Indian Act, 1876

“Mr. Tidridge’s Website” 2009.

<http://www.tidridge.com/uploads/3/8/4/1/3841927/1876indianact.pdf>

The link connects directly to a copy of the Indian Act from 1876. Students should read the first three pages, which gives them a good idea as to the content of the Act.

### 5.2 Indian Act, 1985

“Mr. Tidridge’s Website” 2009.

[http://www.tidridge.com/uploads/3/8/4/1/3841927/indian\\_act.pdf](http://www.tidridge.com/uploads/3/8/4/1/3841927/indian_act.pdf)

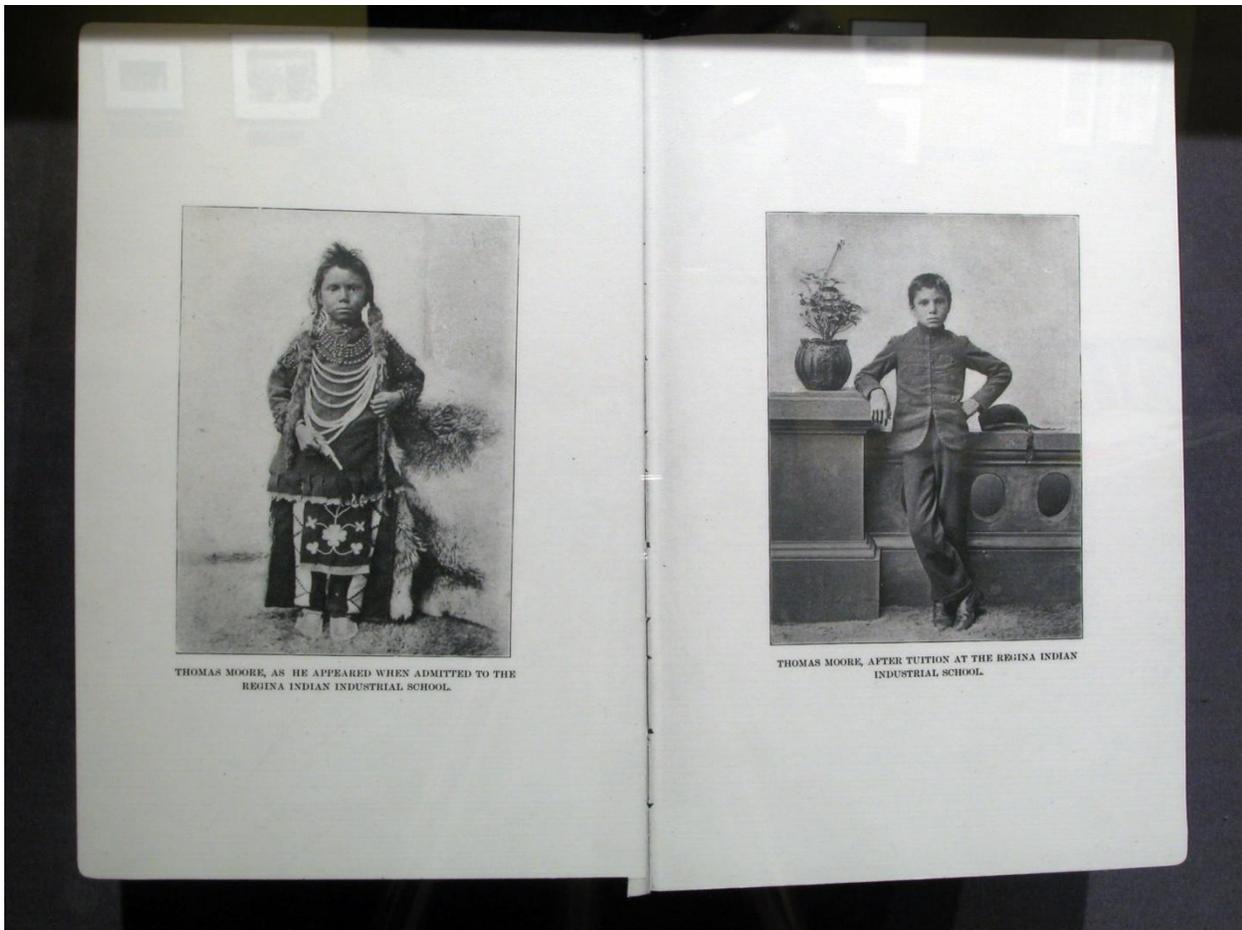
The link connects directly to a copy of the Indian Act from 1985. The teacher should read pg 13, as this is the most applicable section to compare the 1876 Indian Act to.

### 6.1 Thomas Moore Photo

“Until the Records Disappear” personal website, image circa 1897

<http://tracingmemory.files.wordpress.com/2012/05/thomasmoore.jpg>





## 6.2 Personal Account from Residential School

This personal account comes from The Historical Thinking Project website.

<http://historicalthinking.ca/lesson/379>

### **My Story of Life in a Residential School. [Edited Version]**

“Tansi!” This is hello in Cree. “Hello Friends!”

My earliest memory of life is at my home singing a Christmas lullaby to my dolly. We were at a Christmas concert at Wanapeew United Church. In my memory, I can still see the most beautiful green Christmas tree, decorated with shiny, glittering tinsel. I was 5 years old

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then. It was 1932. By April, 1933, I had my 6<sup>th</sup> birthday and I was taken by my parents, to File Hills Residential School.

At first it was exciting meeting new friends. We slept in a small dormitory and there was a large dormitory for the older girls.

A typical day:

6:30 a.m. Bell rang to awaken us and get us out of bed. We dressed, washed, combed our hair and were all ready.

8:00 a.m Breakfast. We always stood in line like soldiers to go anywhere. After singing our blessing we went upstairs to playroom. The older girls cleaned the dining hall, did the dishes, and swept the floors.

8:45 a.m. Bell rang. We lined up to march to our classrooms. There were two: Grade one to Grade 3 were in one room and Grade 4 to Grade 8 were in the other classroom.

9:00 a.m. School starts.

4:00 p. m. School ends. After school, the younger girls played in the playroom or if the weather was warm, we would walk around the perimeter of our large playground. It had three swings. We also played ball or scrub while the older girls prepared supper.

5:55 p.m. Bell rang and we lined up to march to the Dining Room.

6:00 p.m. Supper.

7:00 p.m. Dismissed to play games in playroom while the older girls do the cleaning up of kitchen, do dishes, or peel veggies for next day.

8:00 p.m. Boys and girls in grades 1 – 4 line up to go to Dormitories for bed.

8:30 p.m. Lights out.

9:00 p.m. Bed time for boys and girls in grade 5 to 8.

I must say that half the students in Grades 4 – 8 stayed out of classes. The girls did laundry, ironing, baking, shopping, dairy work, meal preparation and kitchen clean-up. The boys helped plant the gardens, did the milking of the cows, yard work, sawed wood, collected eggs, and cleaned the hen house. In January, they switched and the other pupils took classes while the first half did the work.

Each day, after dinner two of the older girls fine combed the young girls` heads. They applied coal oil to each head. This was to prevent an out break of head lice. We bathed once a week, every Saturday night. We had two bath tubs and had to share the water. The young girls bathed Saturday morning and the older Saturday night.

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Now, my dear friends, for the nitty gritty. This part, I must tell you is where my strong emotions set in. I will be 82 years old in April, 2009 and I still find it a huge struggle today, to discuss how my life and soul were indelibly scarred.

When I, as a six year old, snuggled into my bed, my heart was nearly broken. Oh if! If I just had my Mama here to hug me, she could lie awhile with me. We could chat a wee bit or I could get just a few more hugs. This loneliness went on for years. Not just for me but for all of us. As friends, we did not discuss our feelings with each other. There was no reason to because all of our hearts were broken.

Additionally, we had to `swallow` our tears and hide our hurts when the Cook, or the Matron of Girls, or the supervisors for boys were around. We were yelled at often to do a chore or put your boots away or – or – or. It was always something.

“What’s the matter with you, you stupid little Indian?”

“Pick you your feet when you walk down the hall, you idiot!!”

If you were feeling ill, you did not report it to any one. We had to learn to grit our teeth and find some corner to sit quietly and hide our illness. It wouldn’t matter anyway, because we were 70 miles away from Doctor Simes, our doctor at the Indian Hospital.

To-day I look at my people, especially those my age and feel a deep, deep sadness for them. Life has never been easy for them. Racism has been, and always will be alive and well. Because of those ever present put downs, I tell you that I have a difficult time, even to-day, asking for a second cup of coffee. Please believe me when I tell you from the bottom of my heart that racism, put-downs, name calling, “stupid little idiot,” are all branded in all of our hearts.

Peggy, a good friend of mine, was always stuck working in the kitchen. She was responsible for scrubbing all the kitchen towels on a washboard. She did this in a SCULLERY, which is a dark, damp little room, or hole in the wall, to be precise.

We all need words of comfort, but somehow this belief came into existence long after residential school days. My parents, too, were Residential School survivors. They lived on the Okanese Reserve. Though I have to say we all learned good work ethics from our school training. I was fortunate to attend Brandon Residential School for Grades 9 – 12. In Grade 9 and 10, we were trucked each morning to Brandon City Collegiate. In Grades 1 – 8 we wore uniforms and also Brandon Residential School.

Well, this is 2008 and I am sitting here trying desperately to recall the happenings from so many years ago.

Most importantly, I must emphasize to you all, please try to understand. I have tried to explain to you that I was doubly, doubly inferior in the Collegiate. I didn’t have very many clothes, and nothing I had was stylish. I would go to class wearing the same old things all the time. Same old, same old. Hey! Do you get my point? That, made my inferiority complex, super duper worse.

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Oh Boy! Just recalling these events, my Dear Gail are making my tears flow profusely again. I must say, I have a sense of compassion from the Creator, that I'm eternally grateful for. I will ALWAYS cheer for the "little guy," or the "underdog."

And now I must bid you a fond farewell. If I have made some small difference in each one of your hearts, then I have done what God wants of me.

"Ekose" (Cree – That's all.)

With Sincerity,

"Coocum"

April 4, 2009 Post Script

Today I reflect upon my Spiritual learnings during my early life. Because I was five or six years old when I went to Residential School, I say, without hesitation that my spiritual journey has been a Divine Blessing for me. Daily, my prayers go heavenward, in Thanksgiving for continuing faith in Our Creator.

Please accept my most gracious and humble gratitude for this honour you have asked of me.

May blessings be upon you.

Your Cree Grandmother.

### 7.1 The Oka Crisis Photograph

"The Oka Crisis" CBC Digital Archives, 1990.

<http://www.cbc.ca/archives/categories/politics/civil-unrest/the-oka-crisis-1/topic-the-oka-crisis.html>



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## 7.2 Club Native

*Club Native*. Directed by Tracey Deer. Rezolution Pictures. 2008. Running time 75 minutes.

<http://www.rezolutionpictures.com/productions/documentaries/club-native/>



## 7.3 Final Assessment Task

### Film Study: *Club Native*

1. “I don’t think anyone has the right to say, well, you’re Indian, you’re not Indian.” What are your thoughts on this statement? How does this connect to the Indian Act and the White Paper?
2. There are arguments made that the Mohawk people involved in Oka were warriors, while others argue that they were terrorists. What does this tell us about historical perspectives?
3. What were some ethical concerns surrounding residential schools?
4. Why is Aboriginal history often ignored in Canadian history? How does this relate to the concept of historical significance?
5. What are some challenges historians face when analyzing evidence? How does oral history fit into this discussion?
6. Identify two causes and two consequences of the reserve system.
7. What has remained the same for Aboriginals? What has changed?

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8.1 "A Pair of Dusky Dudes" Postcard

Postcard from Banff, Alberta, September 20, 1904.

<http://library2.usask.ca/postcardsindigenous/xxxii222038.html>

