Exploring the effects of European/Aboriginal interactions on Aboriginal History, Identity, and Culture

COURSE: CH1 4U

SPECIFIC EXPECTATION(S) EXPLORED:
‘By the end of this course, students will: - analyse significant aspects and effects of the interactions between Aboriginal peoples and European colonists’

ABSTRACT: This resource pack takes students through the history of the interaction between Canada’s Aboriginal people and European colonists. Students will appraise the significance of Louis Riel from different perspectives, assess the authenticity of various treaties and place the Oka Crisis into its historical context before making judgments. They will also track the changes and constants in regards to Aboriginal title in the 20th century, assemble causes and assess consequences of the reservation system in Canada, and consider how to respond to past injustices in terms of residential schools.

KEYWORDS: Métis; European colonists; historical significance; Louis Riel; treaties; evidence; Two Row Wampum; historical perspectives; Oka Crisis; Aboriginal title; continuity and change; cause and consequence; Aboriginal reserves; Canadian government; ethical dimension; residential schools

AUTHOR(S): Janelle Kelcey and Alison Moroney

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LESSON #: 1
TITLE: Historical Significance— Métis History Discussion
COURSE: CHI4U

SPECIFIC EXPECTATION:

‘By the end of this course, students will:
- analyse significant aspects and effects of the interactions between Aboriginal peoples and European colonists’

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Historical Significance

OVERVIEW: This lesson will be an introduction to Aboriginal Issues in Canadian History and will promote the future studies regarding Aboriginal history. Students will research a specific topic regarding the history of the Metis people in Canada using a variety of web-based resources and present their research at a round-table discussion. This lesson may take two class periods to complete. The following lesson will build on this knowledge by evaluating some of the treaties which caused so much conflict.

LESSON GOALS:
Students will discover and explain a significant event in Metis history, and place them within the Metis narrative
Students will appraise the significance of Louis Riel and how his actions resulted in change

MATERIALS:
1. Warm Up – chart paper or chalk board
2. Modelling – Smart board, PSD 1.1 (“Rethinking Riel” CBC Digital Archives)
3. Individual Activity – class set of laptops or iPads for online research component

PLAN OF INSTRUCTION:

Step 1: Warm up (10 minutes)

- Ask students to brainstorm who they believe is the ‘most important Canadian’ in our history
- Each student writes their opinion on a piece of paper and hands in to the teacher
- For warm up activity, have teacher read each figure out and document on a chart whether this person is male/female and white/non-white
Step 2: Discussion (10 minutes)

- Generate class discussion regarding the ‘most important Canadians’—what makes them significant and worth remembering? Emphasize how these figures in Canadian history instigated or prevented profound change, and shed light on emerging historical/contemporary issues.
- Highlight the lack of Aboriginal representation within the class’ understanding of important Canadian figures.
- Focus on specific Aboriginal Canadian figure, Louis Riel (whether or not this figure appeared in previous discussion).
- Activate background knowledge regarding Louis Riel—who was he and why was he significant? How did he instigate change?

Step 3: Modeling (15 minutes)

- Explain today’s focus on the Métis peoples’ history and current situation in Canada—the Métis people play an important role in Canadian history and Society—their role the opening of the Canadian West, their encounters with non-Métis settlers and government officials, and their continuing struggle to preserve their identity following the defeat of the Northwest Rebellion are all important issues to study.
- Explain the task:
  - In groups of two or three, students will select a topic regarding the history of the Métis people and their current situation as a non-status Aboriginal group to research.
  - Students will be responsible for becoming ‘experts’ on their chosen topic and contribute to a round-table discussion held at the end of class.
- Watch “Rethinking Riel” (PSD 1.1) on the CBC Digital Archives website as a class (5 minutes).
- Divide students into selected groups:
  - The 1870 Red River Rebellion.
  - The 1885 Northwest Rebellion.
  - The trial of Louis Riel for treason.
  - The Métis view of celebrating Canada Day.
  - Remembering Riel’s memory with statues and other symbols.
  - The importance of the “Back to Batoche” ceremonies.

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o Moves to demand a pardon for Louis Riel
o The controversy over the "bell of Batoche"
o Louis Riel as a Father of Confederation
o The controversy over Riel's mental condition
o The Métis today: main issues, challenges, associations

Step 4: Group Work (45 minutes)

• In their groups of two or three, students will compile research regarding their chosen topics
• Students will use iPads, laptops, or other electronic devices to research and use online resources as necessary
• Each group will be required to obtain one primary source to support their research
• Direct students to utilize the following online resources:
  o Métis National Council website:  
    - www.metisnation.ca
  o Canada’s First Peoples website:
  o Canada in the Making:
    - http://www.canadiana.ca/citm/index_e.html

Step 5: Round-table discussion (30 minutes)

• Groups will present their work in a round-table discussion, focusing on their chosen topic an emphasize its historical significance for the history of Metis people
• Students are required to utilize at least one primary source, and are encouraged to use visual aids and sources in their presentations
• After each group has presented their topics, students are encouraged to discuss and ask questions regarding what they have learned
• Discussion questions:
  o What have you learned about the Métis people and their history—explain the importance of the Metis people as part of Canada’s history and society
  o Express your views on some of the controversial issues surrounding Louis Riel’s role as a leader—can he be seen as a ‘great’ leader? How is his contribution significant? Express your views on how the rebellions he led are still commemorated in western Canada today


Step 6: Exit Ticket (5 minutes)

- Students will be responsible for handing in an ‘exit ticket’ at the end of class—this ticket will be a brief paragraph outlining their opinion toward Louis Riel as a historical figure and how he should be perceived by contemporary scholars

ASSESSMENT:

Students will hand in:

- Exit Card (Assessment For/As Learning)

Teacher will observe:

- Group work habits and presentation; teacher should document quality of research, delivery of information, as well as observe group dynamics and involvement during the research process (Assessment For Learning)

APPENDICES:

1. Primary Source Documents:

- PSD 1.1— CBC Digital Archives: “Rethinking Riel”
  
LESSON #: 2  
TITLE: Treaties – Issues of Authenticity  
COURSE: CHI4U  

SPECIFIC EXPECTATION:  

‘By the end of this course, students will:  
- analyse significant aspects and effects of the interactions between Aboriginal peoples and European colonists’  

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Evidence  
SECONDARY HISTORICAL THINKING CONCEPT EXPLORED: Historical Perspective  

OVERVIEW: This lesson will have students investigating treaties between Aboriginal groups and colonists, and assessing the authenticity of treaties from different perspectives. Students will come away with an understanding of the expectations and traditions of Aboriginal peoples and European colonists. The following lesson will look at an issue of land ownership resulting from treaties and agreements between the two parties - the Oka Crisis.  

LESSON GOALS:  
Students will understand that both parties came to the table with different goals in mind  
Students will evaluate the authenticity of various treaties, but understand that they should always be corroborated  

MATERIALS:  
1. Warm Up - Chart paper and markers  
2. Guided Practice - PSD 2.1 (Venable’s 1613 Treaty Docs)  
3. Guided Practice - PSD 2.2 (Image of Two Row Wampum), student web access to PSD 2.3 (Collections Canada website)  
4. Independent Activity - BLM 2.1 (Handout)  
5. Independent Activity - iPads or computers  

PLAN OF INSTRUCTION:  
Step 1: Warm up (2 minutes)  
- Brainstorm Race Warm up - begin by dividing the class into groups of 4  
  - Explain that you will be giving them a topic. They will have 2 minutes to fill up as much of their chart paper as they can with ideas.  
  - The topic is ‘What do you think a treaty is?’  

Step 2: Discussion (10-15 minutes)
• Debrief the warm up activity – go through all of the groups and have a speaker from each explain their best two ideas.
• How is a treaty binding?
• What ensures a treaty is honored?
• Do you think there are circumstances in which a treaty would be invalid?
• Do you think oral treaties are as authentic as written treaties?
• Could there be instances where oral agreements would be more genuine than written ones?
• Introduce differing perspectives on treaties - The Crown’s goals vs. Aboriginal people’s goals - brainstorm and fill out a t-chart on board or projected screen
• Based on what we already know about Aboriginal peoples and the Canadian government at this time, what do you think each party wanted to get out of a treaty?

Step 3: Guided Practice (19-21 minutes)
• Project a picture of the ‘Two Row Wampum Treaty’ (PSD 2.2)
  o Ask students if anyone knows what the object is
  o Explain the context around the object – a pact made between the Haudenosaunee (Iroquois) and Dutch representatives in 1613. The beaded belt has two parallel lines – one line symbolizes the canoes of the Haudenosaunee, and the other represents the ships of the Dutch – they’re travelling side by side, but never crossing. This symbolizes an agreement to coexist, but not interfere in each other’s affairs. In the past few decades, the authenticity of this treaty has been questioned. The original paper treaty has been lost – we have a handwritten copy and translations to work with.
• Using Robert W. Venables’ collection of the 1613 Treaty documents (PSD 2.1), students will answer the following questions in groups. Ask students to assign one student to be the scribe, one to be the speaker in each group.
  o This is a copy of the original treaty. Who created this transcript? Might they have a bias?
  o Van Loon’s Dutch translation differs from the 2009 Dutch translation – what might be the reasons for this?
  o What aspects of this document suggests the treaty is genuine? What suggests it is a fake?
  o What was the goal of this treaty?
• Discuss – could we ask these same kinds of questions if were given the wampum belt to study?
  o Using what we know about Aboriginal culture already, consider what gives the wampum significance? Why is it important?

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http://firstpeoplesofcanada.com/fp_treaties/fp_treaties_two_views.html
Imagine that the wampum was the only record of this treaty having existed. Do you think this would be a legally binding treaty? Would a current member of the Haudenosaunee think this to be a legally binding treaty? Would a modern Dutch person think this to be a legally binding treaty?

**Step 4: Independent Activity (22-25 minutes)**

- In groups of 4-5, students will access the Collections Canada website on iPads ([http://www.collectionscanada.gc.ca/databases/treaties/001040-100.01-e.php](http://www.collectionscanada.gc.ca/databases/treaties/001040-100.01-e.php)) (PSD 2.3)
  - Groups will select a treaty to analyze. They will answer questions about their selected treaty and designate a speaker to share their results at the end of class (BLM 2.1) (Assign 2 researchers, a scribe, a speaker)
  - Each group gets a computer or 1-2 iPads to conduct research

**Step 5: Sharing / Discussing / Teaching (15 minutes)**

- Each group will share the name of the treaty, the parties involved, and the context around the treaty. They will discuss what evidence exists to support the treaty, and if they think the evidence is authentic or not, and their reasons why they think it is/is not authentic.

  - **Exit card:** Write down one question you have about finding the authenticity of evidence. If you don't have a question, write down something you found difficult to understand from today’s class.

**ASSESSMENT:**

*Students will hand in:*

- Group answers to questions in response to Venable’s 1613 Treaty Docs (Assessment For Learning)
- Exit Card (Assessment For/As Learning)
- BLM 2.1 Hard Copy (Assessment Of Learning)

*Teacher will observe:*

- Class discussion (Assessment For Learning)
- Group discussions (Assessment For Learning)

**APPENDICES:**

1. **Primary Source Documents:**

PSD 2.3: (web resource) Student Resource for completion of independent activity
http://www.collectionscanada.gc.ca/databases/treaties/001040-100.01-e.php

2. **Black Line Master:**
   BLM 2.1: Independent Treaty Investigation handout
LESSON #: 3
TITLE: Historical Perspectives—Role-Playing and the role of the Media in the Oka Crisis
COURSE: CHI4U

SPECIFIC EXPECTATION:

‘By the end of this course, students will:
- analyse significant aspects and effects of the interactions between Aboriginal peoples and European colonists’

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Historical Perspectives

OVERVIEW: Students will engage in a role-playing activity to better understand the views, motivations, and actions of the main figures involved in the Oka Crisis. They will answer questions as major figures involved in the Oka Crisis, and gain an understanding of this complex issue from various perspectives, emphasizing the role of the media in shaping public opinion. This lesson may take two classes to complete. The following lesson will have students assessing Aboriginal title and rights, and the changes that they have incurred over the 20th century.

LESSON GOALS:
Students will place into historical context the views and motivations behind the parties involved in the Oka Crisis in order to make a fair judgment
Students will make inferences about the Oka Crisis based on available evidence

MATERIALS:
1. Modelling – PSD 3.1 (“10 Year Anniversary of Oka” CBC Digital Archives)
3. Group Work – BLM 1.1

Step 1: Warm up Discussion (10 minutes)

• Generate discussion regarding how groups of people react to resentment against governments and authorities in society—give examples of groups of people who feel they have not been treated fairly. Why might Canada’s First Nations peoples be considered to have grievances against governments? What are they main reasons for First Nations resentment? How have aboriginal groups previously tried to gain attention toward these issues and how successful have they been?
What is the class’ stance on illegal actions to receive compensation for such concerns?5
  • Activate background knowledge from previous lessons regarding Aboriginal land treaties and land disputes

Step 2: Modelling (10 minutes)
  • Introduce the Oka Crisis and gauge students’ background knowledge on the event
  • Instigate previous knowledge of the Oka Crisis by playing brief video: “10 Year Anniversary of Oka” from the CBC Digital Archives

Step 3: Group Work (45 minutes)
  • Break class up into 5 groups of about 5 or 6 students and introduce role-playing assignment: each group selects one prominent figure from the Oka Crisis from a given list:
    o Jean Ouellette, mayor of Oka
    o Ellen Gabriel, spokesperson for the Kanesatake Mohawks
    o John Ciaccia, Quebec native affairs minister
    o Tom Siddon, federal Indian affairs minister
    o Ronald Cross (“Lasagna”), Mohawk warrior.6
  • One group member will act as this figure and present their views, motivations and actions during the Crisis, while the other members will assume the roles of news reporters covering the Oka Crisis and pose suitable questions
  • Distribute BLM 1.1 and PSD 1.1
  • Allow students time to read the article “The Canadian Newspaper Industry's Portrayal of the Oka Crisis” individually
  • Allow students group work time to research their respective figure
  • Students are responsible to complete the questions to help guide their research from BLM 1.1

Step 4: Role-Play Activity (45 minutes)
  • Students present their interviews to the class (about 10 minutes per group) and leave time for questions from the class
  • Teacher should assess presentation based on quality of research, understanding of various perspectives, and accuracy of questions and answers

Step 5: Concluding Discussion (10 minutes)
  • Generate discussion regarding how the various perspectives and motivations of these figures shaped the Oka Crisis:
    o Ask students to think about whether or not this crisis might have ended differently if one or more of the figures involved in it had acted in a different manner.

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In what way did this activity help them gain a deeper understanding of the views, motivations and actions of the individuals involved in the Oka Crisis?

What did the class learn about the role of the media in shaping public opinion?

Step 6: Exit-Card (5 minutes)

- Students must complete an exit card in relation to the article (PSD 3.2) explaining the media's role in shaping perspective in relation to the Oka Crisis to ensure that students have grasped the function of the media in influencing public opinion, as well as the complex and various perspectives toward the Oka Crisis

ASSESSMENT:

Students will hand in:

- Exit Card (Assessment For/As Learning)
- BLM 3.1 Hard Copy—one per group (Assessment For/Of Learning)

Teacher will observe:

- Group work habits and presentation (Assessment For Learning)
- Students’ role play presentations (Assessment For/Of Learning)

APPENDICES:

1. Primary Source Documents:

- PSD 3.1— CBC Digital Archives: “10 Year Anniversary of Oka”


2. Black Line Masters:

- BLM 3.1 - Oka Crisis Newscast Role Playing Activity

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LESSON #: 4  
TITLE: Aboriginal Title and Rights in British Columbia  
COURSE: CHI4U

SPECIFIC EXPECTATION:  

‘By the end of this course, students will:  
- analyse significant aspects and effects of the interactions between Aboriginal peoples and European colonists’

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Continuity and Change  
SECONDARY HISTORICAL THINKING CONCEPT EXPLORED: Historical Perspectives

OVERVIEW: This lesson uses primary sources and information from the Union of British Columbia Indian Chief’s website, and through use of primary sources students explore issues of aboriginal rights and land title. Students will evaluate the continuity and change over the 20th century, considering both sides of the debate. This lesson should take two classes. In the following lesson, students will consider the causes and consequences of the reservation system in Canada, expanding on the BC experience.

LEARNING GOALS  
Students will explain the issues regarding Title and Rights from Aboriginal and non-Aboriginal perspectives, and consider progress and decline from these perspectives. Students will assess how the motivations and views of both Aboriginal and non-Aboriginal people have not been static nor constantly fluid over the 20th century

MATERIALS:  
1. Warm Up – chart paper or chalk board  
2. Modelling – Smart board, PSD 4.1 and 4.2 (embedded in lesson plan), BLM 4.3  
3. Guided Practice— BLM 4.1 and 4.2  
4. Modelling/Group Work— BLM 4.4 and 4.5  
5. Independent Work— BLM 4.6

PLAN OF INSTRUCTION:  

Step 1: Warm up/Introductory Discussion (10 minutes)  
- Prompt discussion by taking something from a student (example: book, pencil, food, coat) and claim it as your own—ask students whether or not this is a legitimate claim
List with students (on chart paper or blackboard) the various bases for ownership (standard practices of exchange, mutual agreements, historical possession, etc.)

What rights do you and your family have to your home and provisions (access to clean and safe water, food and shelter)?

Where did these rights come from and who protects them? Lead this discussion into an understanding that history is an important aspect toward the understanding of rights and ownership

Introduce the notion of aboriginal rights and land title in British Columbia—as First Nation land claims go back to a time before the dominion of Canada and the province of British Columbia were established, which makes these land claims contested and difficult.

**Step 2: Modelling (20 minutes)**

- Show “A History of Reserves in British Columbia” PowerPoint ([http://ubcic.bc.ca/Resources/ourhomesare/teachers/files/Attachment%204%20Reserve_History.ppt](http://ubcic.bc.ca/Resources/ourhomesare/teachers/files/Attachment%204%20Reserve_History.ppt))—at the end of slideshow, emphasize last slide “Union of British Columbian Indian Chiefs”

- Hand out BLM 4.3 “Aboriginal Rights and Title Timeline”

- Read the following two excerpts from the Union of BC Indian Chiefs to class:
  - **(2007) Aboriginal Title and Rights: (PSD 4.1)**
    - Indigenous Peoples’ concept of territory is very different from that recognized by Provincial and Federal Governments and the Canadian Law. For Indigenous People, territory is understood as Aboriginal (Original) Title to the lands, water and resources. Indigenous People believe that “Aboriginal Title flows from the fact that the Creator placed our Nations upon our territories, together with the traditional laws and responsibilities to care for and protect those territories.”
  - **(1978) Aboriginal Title and Rights Position Paper (PSD 4.2)**
    - “The Sovereignty of our Nations comes from the Great Spirit. It is not granted nor subject to the approval of any other Nation. As First Nations we have the sovereign right to jurisdiction rule within our territories. Our lands are a sacred gift. The land is provided for the continued use, benefit and enjoyment of our People and it is our ultimate obligation to the Great Spirit to care for and protect it.
      Traditionally, First Nations practised uncontested, supreme and absolute power over our territories, our resources and our lives with the right to govern, to make and enforce laws, to decide citizenship, to wage war or to make peace and to manage our lands, resources and institutions. Aboriginal Title and Rights means we as Indian people hold Title and have the right to maintain our sacred connection to Mother Earth by
governing our territories through our own forms of government. Our Nations have a natural and rightful place within the family of nations of the world. Our political, legal, social and economic systems developed in accordance with the laws of the Creator since time immemorial and continue to this day.

Our power to govern rests with the people and like our Aboriginal Title and Rights it comes from within the people and cannot be taken away.\(^{12}\)

**Step 3: Guided Practice (20 minutes)**
- Distribute BLM 4.1 and 4.2 (Key terms and Key terms worksheet)—discuss each definition as a class and clarify meaning
- Divide the class into two groups, one group discussing and making notes on the non-Aboriginal perspective of each definition, and the other Aboriginal on BLM 4.2
- Reconvene as a class and take-up the whole worksheet, having students fill in the other perspective\(^{13}\)

**Step 4: Modelling (10 minutes)**
- Distribute BLM 4.4 “Primary Sources” and 5.5 “Using Evidence”—demonstrate analyzing the first source from BLM 4.4 (1912-1916, (The Chief, Kitselas Band/Tribe, Babine Agency, 1915, pages 1-3) and summarizing in the “Using Evidence” chart (BLM 4.5)\(^{14}\)

**Step 5: Group Work (25 minutes)**
- Students work in pairs to analyze the remaining primary sources, and fill in the rest of the “Using Evidence” chart (BLM 4.5)\(^{15}\)

**Step 6: Independent Assignment (25 minutes)**
- Distribute BLM 4.6
- Students utilize their “Using Evidence” worksheet to complete a final writing assignment, questions on the continuity and change handout (BLM 4.6)
- This sheet is to be handed in at the end of class\(^{16}\)

**ASSESSMENT:**

Students will hand in:

- BLM 4.6 Hard Copy—one per student (Assessment For/Of Learning)

Teacher will observe:

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\(^{14}\) Ibid.

\(^{15}\) Ibid.

\(^{16}\) Ibid.
- Group work habits and independent work habits (Assessment For Learning)

APPENDICES:

1.) **Primary Source Documents:**
   - PSD 4.1 – (doc) Excerpt from Aboriginal Title and Rights (2007)—embedded in Modelling section of lesson
   - PSD 4.2— (doc) Excerpt from Aboriginal Title and Rights Position Paper (1978)—embedded in Modelling section of lesson

2.) **Black Line Masters:**
   - BLM 4.1—Key Definitions
   - BLM 4.2—Perspectives on Key Definitions
   - BLM 4.3—Aboriginal Rights and Title Timeline
   - BLM 4.4—Primary Sources
   - BLM 4.5—Using Evidence
   - BLM 4.6—Continuity and Change Response Questions
LESSON #: 5
TITLE: Causes and Consequences of the Reserve System in Canada
COURSE: CHI4U

SPECIFIC EXPECTATION:

‘By the end of this course, students will:
- analyse significant aspects and effects of the interactions between Aboriginal peoples and European colonists’

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Cause and Consequence

OVERVIEW: This lesson will have students making connections between various causal factors, and independently tracking events to evaluate the causes and consequences of the reserve system in Canada. This lesson may take 2 class periods to complete. The following lesson will have students investigating Residential schools in more depth.

LEARNING GOALS:
Students will assemble several causes of reservations, some being more influential than others
Students will understand that reservations in Canada were not inevitable

MATERIALS:
1. Warm Up - PSD 5.1 (Excerpt from Indian Act, embedded in lesson plan)
2. Guided Practice - SmartBoard, Inspiration, Blackboard (any visual organization device)
3. Individual Activity - BLM 5.1 (Aboriginal Reserves: Causes and Consequences handout)
4. Individual Activity - Research device (Smart phones, iPads or computers)
5. Individual Activity - Chart paper and markers

PLAN OF INSTRUCTION:

Step 1: Warm up (3 minutes)
- Show students the following excerpt from the Indian Act, and ask them to read it silently: (PSD 5.1) “Reserves are held by Her Majesty for the use and benefit of the respective bands for which they were set apart, and subject to this Act and to the terms of any treaty or surrender, the Governor in Council may determine whether any purpose for which lands in a reserve are used or are to be used is for the use and benefit of the band. “
Read the excerpt out loud for the class

Ask a student if they can ‘translate’ it into 2014 language - underline important words to help comprehension.

Where are the Aboriginal peoples mentioned in this excerpt?

Imagine we are all settlers in the late 1800s. What does this excerpt suggest to us about Aboriginal peoples?

Remember PSD 4.1 and 4.2 from last class?? How do these viewpoints contrast with this excerpt?

• Mention how in 1995, the Inherent Right to Self-Government Policy was initiated by the Canadian government, to negotiate practical arrangements with First Nations to make self-government a reality. Through Self-Government agreements, new partnership between Aboriginal people and the federal government are created implementing that right. The policy also recognized that no single form of government would work for all Aboriginal communities. Self-government arrangements would therefore take many forms based upon the particular historical, cultural, political and economic circumstances of First Nations. Since the introduction of the policy, there have been 17 Self-Government agreements, many of which are part of larger Comprehensive Claims agreements.17

Step 2: Guided Practice (20-25 minutes)

Making Connections

Using SmartBoard, Inspiration, or other visual organization methods, make a visual organizer with ‘reservations’ as the middle ‘bubble’. Add the following terms as bubbles surrounding ‘reservations’: Possession, Christianity, Colonialism, Private property, Religious conversion, Land disputes, Canadian gov’t, Settlers, Aboriginal peoples, Missionaries, Traditions, Crown land, Robinson treaties, Displacement, Borders, Restriction on hunting + gathering + fishing, Traditional territories, Terra Nullius, Indian Act, Residential schools

The teacher takes the role of referee, and score-keeper (a student could also take on this role if desired)

Divide the class into 2 teams, and have each team quickly come up with a team name. Write a t-chart on the board to count points. Each team can use electronic devices on which to research terms they may be unfamiliar with. If students come up with new topics that are causal factors, they may be added to the chart

Team 1 will make a causal link between two of the topics, and use action verbs to indicate the nature of the link (ex. led (to), caused, was an underlying cause of, resisted, was a factor in, resulted in, contributed to, aided, defeated, was made worse by, supported, opposed, negotiated,

http://www.parl.gc.ca/Content/LOP/researchpublications/962-e.htm
encouraged, attracted, fought, controlled, used, put pressure on, made it
easier to).

- Each link made earns 1 point. There is a time limit of 30 seconds to
  make each link. If a team cannot make a link within 30 seconds, the
  other team gets a chance to make a link. Remind students that they
  should all be trying to make links even when it is not their turn. Keep it
  fast paced, and have the student who makes the link add it to the chart
  for their team while the other team has their turn.
- Team 2 will then take a turn making a link
- The game ends when both teams have exhausted ideas for links.

**Step 3: Discussion (10 minutes)**
- Debrief of previous activity
  - If I were to ask you ‘what was the one factor that led to reservations’,
    what would you tell me?
  - What is the impact of reservations on our local area?
- Take 1 minute and write down the top 3 most important causes here, with #1 as
  what you think was the most important cause which led to the creation of
  reservations - ask students what their #1 was, and ask them why they chose that.
  Why do you think some causes are more influential than others?

**Step 4: Independent Activity (22-25 minutes)**
- Consequences of Reservations Activity
  - Divide students into groups of 3. and distribute BLM 5.1
  - Read through instructions with the students, distribute chart paper and
    markers
  - Students may need more time to complete this activity - if necessary,
    extend for another class period.

**Step 5: Sharing / Discussing / Teaching (7-10 minutes)**
- Let’s share our work - go from group to group - group 1’s team leader will share
  another cause for displacement from traditional lands, group 2’s team leader will
  share another cause for inadequate housing, etc. until all groups have
  contributed.
- Do you think the Canadian government wanted these consequences to occur?
- **Exit card:** Write down 3 other consequences affecting Aboriginal peoples which
  could have occurred from the causes of reservations we analyzed. These
  consequences can be political, social, or economic.

**ASSESSMENT:**
Students will hand in:
- Exit Card (Assessment For/As Learning)
- BLM 5.1 Hard Copy (Assessment For/Of Learning)
- Group Cause and Consequence Mind Map Charts (Assessment For/Of Learning)
Teacher will observe:
- Class Mind Map Connections Activity (Assessment For Learning)
- Group work habits (Assessment For Learning)

**APPENDICES:**

1. **Primary Source Documents:**
   PSD 5.1 - (doc) Excerpt from Indian Act (embedded in Warm Up section of lesson)

2. **Black Line Masters:**
   BLM 5.1 - Aboriginal Reserves: Causes and Consequences handout
COURSE: CHI4U
LESSON #: 6
TITLE: Exploring Ethics of Canada’s Residential Schools

SPECIFIC EXPECTATION:

‘By the end of this course, students will:
- analyse significant aspects and effects of the interactions between Aboriginal peoples and European colonists’

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Ethical Dimension
SECONDARY HISTORICAL THINKING CONCEPT EXPLORED: Historical Perspectives, Cause & Consequence

OVERVIEW: This lesson will have students analysing past and present ethical judgments in regards to residential schools in Canada. Students will understand the historical mindset of those responsible, and consider how both parties may reconcile in the future.

LEARNING GOALS:
Students will place historical decisions into their historical context before making ethical judgments
Students will consider how to respond to past injustices

MATERIALS:
1. Warm Up - PSD 6.1, 6.2 (images) - print out 3 copies of each
2. Warm Up - Foolscap/paper and markers
3. Introduction/Discussion - BLM 6.1 Powerpoint presentation
4. Independent Activity - BLM 6.2 Handout
5. Independent Activity - Class set of computers (or computer lab)

PLAN OF INSTRUCTION:

Step 1: Warm up (6-10 minutes)
- Divide the class into six groups
  - Give Groups 1,2,3 the ‘before’ image of Thomas Moore (PSD 6.1)
  - Give Groups 4,5,6 the ‘after’ image of Thomas Moore (PSD 6.2)
- Each group is to write down everything they know about this boy just from looking at his picture. *Where is he? What do his surroundings imply? What is
he wearing? What does his outfit tell us about him? When was the picture taken? Why do you think his picture was taken?
- As students are working, write a t-chart on the board, the left side titled ‘B’, and the right side titled ‘A’. Make sure the chart is wide, so two students can work on it at the same time

- After 2 minutes, ask groups 1, 2, and 3 to take turns adding 1 thing they observed to the ‘B’ column, but without repeating any ideas. Ask groups 4, 5, and 6 to do the same under the ‘A’ column.
  - Once the charts are complete, stick the pictures above their respective columns, and re-label the chart so that ‘B’ is now ‘before’, ‘A’ is now ‘after’

- This boy’s name is Thomas Moore. Looking at this entire chart, what do we notice about him? What has changed between the first picture and the second?

**Step 2: Introduction/ Discussion (10-13 minutes)**

- *What do we know already about residential schools in Canada?*
- It is important to note before we start - every single residential school was different.
- Short Powerpoint presentation - who, what, where, when - let students come up with the why (BLM 6.1)
  - *Were these schools inherently bad? If parents send their child to boarding school, will it automatically be a negative experience? What do you think made most of these schools bad?*

**Step 4: Independent Activity (25-30 minutes)**

- Students will use computers to independently explore the following website and fill out BLM 6.2 [http://wherearethechildren.ca/exhibition/](http://wherearethechildren.ca/exhibition/)
  - Read through the instructions with students,
  - Distribute laptops, or move class to computer lab

**Step 5: Sharing / Discussing / Teaching (13-17 minutes)**

- *Has anyone gained any insights from the exhibition that they want to share?*
- As a class, read PM Stephen Harper’s 2008 apology on behalf of the Government of Canada (PSD 6.2)
  - *Does anyone have any questions about this?*
  - *What do you think? Now that he’s apologized, does everyone just move on?*

- *What are the consequences for those who commit injustices? Do they receive ‘just deserts’, or is their only punishment to be condemned by those who remember?*
- *Did the assumed inherent superiority of British cultural norms justify residential schools?*
- *Residential schools were very common at the time - how should we judge residential schools as we look back at them today? Should we excuse the actions, condemn them, or do something else?*

- **Exit Card:** Write down what you think the next steps should be for both parties involved. Should the government do more to atone for past mistakes or be done
with it? Should the victims and children of the victims demand further reconciliation or let the matter go?

**ASSESSMENT:**

Students will hand in:
- Exit Card (Assessment As/For Learning)
- BLM 6.2 Hard Copy (Assessment For/Of Learning)

Teacher will observe:
- Finding students’ prior knowledge (What do we already know about residential schools?) (Assessment For Learning)
- Class Warm Up - Picture Observation Activity (Assessment For Learning)
- Individual Work Habits while working on BLM 6.2 (Assessment For Learning)

**APPENDICES:**

1. **Primary Source Documents:**
   - PSD 6.1a, 6.1b (images) Thomas Moore, before and after attending residential school
   - PSD 6.2 (transcript) Transcript of Prime Minister Stephen Harper’s 2008 apology

2. **Black Line Masters:**
   - BLM 6.1 (pp) Powerpoint presentation
   - BLM 6.2 (handout) Form to accompany exploration of online exhibition

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Independent Treaty Investigation

1. Access this website on iPads or computers:
   http://www.collectionscanada.gc.ca/databases/treaties/001040-100.01-e.php
2. Select ‘search’, then at the next page leave all fields blank, then select
   ‘submit’
3. Choose a treaty to analyze with your group.
4. At the bottom of the page, select the link beside ‘associated images’ to view
   the original document.
5. Answer the following questions for your selected treaty:

   In what year was this agreement made?

   Who were the parties involved? (Individuals or groups)

   Explain the goals of this treaty from the perspective of both parties.

   Describe the original document. What is its condition? Is there any damage? Is it
   neat or illegible? Are there signatures from all involved parties? Include any other
   observations you have made about the document regarding its authenticity.

   In your group’s opinion: Is this treaty authentic and binding? How did you come to
   your conclusion?
THE 1613 TREATY

Robert W. Venables

CONTENTS:                      Pages
Dutch Original, 1613           1
Comparative English Translations, line by line  2-4
Complete Van Loon Translation  4
Complete Translation in 2009    5
1691 Documentary Evidence of the 1613 Treaty  5-6

NOTE: The source of the 1613 Dutch Treaty is a handwritten copy of the original 1613 treaty, now lost. The handwritten copy covers two pages that were originally in a notebook that dates from the nineteenth or twentieth century. The transcript, in ink, is in seventeenth century Dutch. The two-page transcript was collected and translated by L.G. Van Loon, M.D. Dr. Van Loon first presented the document and his translation in 1968, in the journal The Indian Historian, volume one, number one, pages 22-26. In 1974, the treaty was reprinted along with an essay by Dr. Van Loon in “The Treaty of Tawagonshi,” in Rupert Costo, ed., The American Indian Reader: History (San Francisco, California: The Indian Historian Press, 1974), pages 44 and 38-44. The extensive essay by Dr. Van Loon on pages 38-44 discusses the background of the treaty and its Dutch signers. Dr. Van Loon gave the two-page manuscript to the Onondaga leader Chief Irving Powless, Jr. Each of the two pages is approximately 5.5 x 7.0 inches. The pages are mounted within a wooden frame.
DUTCH VERSION OF THE 1613 TREATY

Hier op Tawagonshi vergaderd met ons ondergeschrevenen Jacob Eelckens en Hendrick Christiaenssen per breva geauthoriseert ende gelast de handel met de wilden Inwoonders eyghenaers ofte beheerschers van t’ landt hierontrent overna te gaen ende insoverre het Compatibel met de hierna volgende sal syn tot besluyt te coomen den Royaners der Kotinonghsiyonn Gerhat-Jannie/ Caghneghsattakegh/ Otswiragerongh/ ende Teyoghswegengh alsmeede andere mindere overste derselve die verClaeren dat sy alles daeraen gaende overeengecoomen syn/ ende wy Participanten belooven: 1. Dat de handel tusschen hun volck ende die van ons sal toegelaeten worden soolang wy participanten oock weedersydte Saccordert syn ende verder 2: Dat wy participanten de voorRecht sullen hebben ons goederen uyt de neeringh weg te brengen midts dat eenighe Coop Verdragh aengaende deselve nogh niet afgesprochen wierde; end verder, 3: Grondstucken sullen connen gecocht worden van t’ Landt wy widen Participanten als eygh gebiedt beschouwen midts dat er overgesproocken wordt door de individueelen ende een weedersytds geschickt Coopverdragh opgemaekt wordt: end verder 4: Dat wy Participanten sullen behouden in geval van gebrek aen voed sel die niet en toereycken sal elckander aen den noodigheden te helpen: ende verder 5: In casa van meening verschil betreffende Louter ofte verbeelde onreghaaerdigheden belooven wy Participanten dat dees als Auspicia melioris aevi sal blyven staen ende dat eenighe meening verschil van welcke aerd oft oorsprongh dan oock voor een vergaderingh Commissarissen sal moeten gebragt worden om het alles to onderzoekken. Dit bovenstaende belooven wy Participanten weedersytds in Amity ende vriendschap vol te houden ende te handhaven voor soolang t’ gras groen is ende als een bewys van Eere ende Toegeneeghneydt ver ruylen wy eene silverketting voor een vaedem Seewant: ende kennis der waerheydt deeses onder teekent door den Participanten op deese 21 April 1613.

Jacob Eelckens
Hendrick Christiaenssen.

GerhatJannie (tomet) t’merek van
Caghneghsattakegh (tomet) t’merek van
Otswiragerongh (tomet) t’merek van
Teyoghswegengh (tomet) t’merek van
TWO TRANSLATIONS OF THE 1613 TREATY

BLACK: Van Loon Translation
RED: Translation by Dutch friends of the Onondagas in April 2009

Here at Tawagonshi met with us the undersigned
Here at Tawagonshi, the undersigned have gathered together:

Jacob Eeckens and Hendrick Christiaenssen,
Jacob Eeckens and Hendrick Christiaenssen,

authorized by letter and obligated to examine into the trade
who are authorized in writing to execute the assignment to start trade

with the aboriginal owners or directors of the country hereabouts
with the Indian inhabitants, owner or owners of the surrounding country (land)

and to conclude, as far as it may be compatible with the following chiefs
and will stick to the decisions to be taken when it comes to this and is in line with the following
contract with the chiefs

of the Long House, Gerhatjannie, Caghneghsattakegh, Otskwiragerongh, and Teyoghswegengh,
of the Rotinonghisisyonni, Garhat Jannie, Caghneghsattakegh, Otskwiragerongh and Teyoghswegeng,

as well as other lesser chiefs of the same
which also include the lower chiefs of these tribes as applicable.

who declare that they are all in agreement thereupon,
The undersigned declare that all the following has been agreed upon

and we the participants promise:
and promise

1, That trade between their people and ours
1) that the trade between them and our people

shall be permitted as long as we the participants are bilaterally
will be tolerated as long and as far as both parties

agreed, and further;
agree, etc.

2, That we the participants
2) that we as contracting parties,
shall have the privilege of bringing our goods out of trade channels
will have the right to keep our own traded goods

as long as no purchase agreement concerning them has been made:
as long as there is no definite buying contract,

and further;

etc.

3, Parcels of land may be purchased
3) that part of the land can be bought

that we the aboriginal participants
from the Indian contracting parties

consider as our property
who see this as their own country.

so long as it is discussed by the individuals
For this both parties have to negotiate

and a bilaterally agreeable purchase agreement
and a mutually agreed upon contract

concerning them has been made, and further;
has to be written up, etc.

4, That we the participants shall be obliged to help each other
4) That we, as contracting parties, will support each other

to necessities in case of shortage of food that is insufficient,
and in case there is a shortage of food, we will give each other the necessary food supplies

and further;

etc.

5, In case of a difference of opinion concerning real or imaginary injustices we the participants
promise
5) and that we, as contracting parties, promised that in case of dispute regarding real or imagined injustices and that we, as contracting parties,

that this will stand as an Auspicia Melioris Aevi
and these types of matters, (awaiting better times)

and that any difference from whatever nature or origin
will take these matters whatever they may be,
must be brought before a meeting of Commissaries in order to examine the whole.
and put them forward to a meeting of representatives who will consider everything.

This foregoing we the participants
We, the contracting parties,
promise in love and friendship to continue and to maintain for
promise each other that all of the above will be carried out in affection and friendship and to
carry out this promise

as long as grass is green
as long as the grass is green.

and as evidence of the honor and goodwill
As a sign of respect and affection,

we exchange a silver chain for a fathom of beadwork;
we exchange with each other a silver chain in return for a special piece of rope from a sea vessel
[sea shell; wampum].

and knowledge of the truth of this here undersigned by the participants on this 21st April 1613.
And, as realizing the truth of the above, the contract holders have signed today, on 21 April,
1613.

Full Text of the Van Loon Translation:

Here at Tawagonshi met with us the undersigned Jacob Eelckens and Hendrick Christiaenssen, authorized by letter and obligated to examine into the trade with the aboriginal owners or directors of the country hereabouts and to conclude, as far as it may be compatible with the following chiefs of the Long House, Gerhatjannie, Caghneghsattakegh, Otskwiragerongh, and Teyoghswengengh, as well as other lesser chiefs of the same who declare that they are all in agreement thereupon, and we the participants promise: 1. That trade between their people and ours shall be permitted as long as we the participants are bilaterally agreed, and further; 2. That we the participants shall have the privilege of bringing our goods out of trade channels as long as no purchase agreement concerning them has been made: and further; 3. Parcels of land may be purchased that we the aboriginal participants consider as our property so long as it is discussed by the individuals and a bilaterally agreeable purchase agreement concerning them has been made, and further; 4. That we the participants shall be obliged to help each other to necessities in case of shortage of food that is insufficient, and further; 5. In case of a difference of opinion concerning real or imaginary injustices we the participants promise that this will stand as an Auspicia Melioris Aevi and that any difference from whatever nature or origin must be brought before a meeting of Commissaries in order to examine the whole. This foregoing we the participants promise in love and friendship to continue and to maintain for as long as grass is green and as evidence of the honor and goodwill we exchange a silver chain for a fathom of beadwork; and knowledge of the truth of this here undersigned by the participants on this 21st April 1613.
Full Text of the Translation by Dutch friends of the Onondagas given to Chief Irving Powlless, Jr.

Here at Tawagonshi, the undersigned have gathered together: Jacob Eeclckens and Hendrick Christiaenssne, who are authorized in writing to execute the assignment to start trade with the Indian inhabitants, owner or owners of the surrounding country (land) and will stick to the decisions to be taken when it comes to this and is in line with the following contract with the chiefs of the Rotinonghisiyonni, Garhat Jannie, Caghneghsattakegh, Otskwiragerongh and Teyoghswegeng, which also include the lower chiefs of these tribes as applicable. The undersigned declare that all the following has been agreed upon and promise 1) that the trade between them and our people will be tolerated as long and as far as both parties agree, etc. 2) that we as contracting parties, will have the right to keep our own traded goods as long as there is no definite buying contract, etc. 3) that part of the land can be bought from the Indian contracting parties who see this as their own country. For this both parties have to negotiate and a mutually agreed upon contract has to be written up, etc. 4) That we, as contracting parties, will support each other and in case there is a shortage of food, we will give each other the necessary food supplies etc. 5) and that we, as contracting parties, promised that in case of dispute regarding real or imagined injustices and these types of matters, (awaiting better times) will take these matters whatever they may be, and put them forward to a meeting of representatives who will consider everything.

We, the contracting parties, promise each other that all of the above will be carried out in affection and friendship and to carry out this promise as long as the grass is green. As a sign of respect and affection, we exchange with each other a silver chain in return for a special piece of rope from a sea vessel [sea shell]. And, as realizing the truth of the above, the contract holders have signed today, on 21 April, 1613.

**DOCUMENTARY EVIDENCE OF THE 1613 TREATY**

By Robert W. Venables, 2009

The two Dutch signatories to the 1613 treaty were Jacob Eeclckens and Hendrick Christiaenssne.

In 1691, a Haudenosaunee speaker referred to the first treaty as being made with a Christian named Jaques. It is very probable that this is "Jacob Eeclckens," because Jaques is at least "close" to Jacob, especially in a Haudenosaunee language. And furthermore, the only record of the 1691 treaty is in English, and the translator may have hear "Jaques" instead of "Jacob."

The context of the 1691 memory of the first treaty is in the following excerpt from a speech by Haudenosaunee diplomat (name unknown) in Albany to Governor Henry Slaughter, June 2, 1691:

> We have been informed by our Forefathers, that in former times a Ship arrived here in this Country, w^h was [a] matter of Great Admirat ion to us, especially our desire was to know what should be within her Belly. In that Ship were Christians & amongst the rest One Jaques with whom we made a Covenant of Friendship,
which Covenant hath since been tyed together with a Chain, & always been kept inviolable both by the Brethren & us, in which Covenant it was agreed, that whosoever hurt or prejudice the One, should be guilty of injuring the Other, all us being comprehended in One Common League....

You have made a Covenant with us wherein they of Boston & Virginia are included.

Your Excell' is the Great Govr of this Country, you command the Christians & us too. [meaning that Slaughter was the military commander-coordinator of both the Christians and the Haudenasuanee]

(Peter Wraxall, *An Abridgment of the Indian Affairs Contained in Four Folio Volumes, Transacted in the Colony of New York, from the year 1678 to the Year 1751*, Charles Howard McIlwain, ed. (1754; reprint of the 1915 edition; New York: Benjamin Bloom, 1968), 16.)
PSD 2.2: (image) Picture of Wampum Treaty
http://www.wampumchronicles.com/tekeniteiohate1.jpg
Oka Crisis Newscast Role Playing Activity

In groups, you are responsible to prepare and present a role-playing activity from the following perspectives. You have been assigned to take on the role of one major figure from the Oka Crisis from the following list:

- Jean Ouellette, mayor of Oka
- Ellen Gabriel, spokesperson for the Kanesatake Mohawks
- John Ciaccia, Quebec native affairs minister
- Tom Siddon, federal Indian affairs minister
- Ronald Cross ("Lasagna"), Mohawk warrior.

Your group is responsible to conduct brief research regarding your given figure, and understand their perspective, role and contribution to the Oka Crisis. One group member will act as the figure and present their views, perspectives and motivations, while the other members of the group will assume the role of news reporters covering the Oka crisis. As a group you will present an interview of your given figure. Be sure to pose pressing and important questions to shed light on your given figures views, contributions and activities during this historical event. The article “The Canadian Newspaper Industry’s Portrayal of the Oka Crisis” will help your group understand how the media and news outlets portrayed the Oka Crisis, so you can ask your figure pertinent questions in your interviews.

Answer the following questions to help guide your research and submit one copy per group at the end of class:

- What group does your figure represent? How did this group respond to the Oka Crisis?

- Based on the article given, how would the media portray your figure in regards to the Oka Crisis?

- Did your figure play a positive role in the Oka Crisis? Why or why not?
• Would the crisis have ended differently if your figure had acted in a different manner? Explain
Key Definitions

Aboriginal title and rights:
- The entitlement to ownership, management and use of traditional lands and resources. Aboriginal title and rights are based on continuous occupation and use.

Extinguishment:
- The ending or surrender of Aboriginal title and rights to land and resources in exchange for rights granted in a treaty or agreement.

First Nations:
- The self-determined political unit of the Aboriginal community that has the power to negotiate, on a government-to-government basis, with the province and Canada.

Indian reserve:
- Defined in the Indian Act as a tract of land that has been set apart by the Federal government for the use and benefit of an Indian band.

Traditional territory:
- A territory inhabited and used by a First Nation to which they have a primary sacred, cultural and economic connection.
Aboriginal Rights and Title in British Columbia
Perspectives on Key Definitions

1. Discuss any questions about the Key Definitions.
2. For each definition, consider whether aboriginal and non-aboriginal perspectives might have been different.

1. **Aboriginal Rights and Title**
   
   **Aboriginal views:**
   
   Non-Aboriginal views:

2. **Extinguishment**
   
   **Aboriginal views:**
   
   Non-Aboriginal views:

3. **First Nations**
   
   **Aboriginal views:**
   
   Non-Aboriginal views:

4. **Indian Reserves**
   
   **Aboriginal views:**
   
   Non-Aboriginal views:

5. **Traditional Territory**
   
   **Aboriginal views:**
   
   Non-Aboriginal views:
Royal Proclamation of King George III recognizes aboriginal title and rights to land

Douglas reserves are laid out on BC mainland (to 1864) under Douglas’ policy

Colonial proclamation states that all land is vested in the crown

Construction of BC portion of the CPR begins; contributes to increased immigration

An Act to further amend the Indian Act prohibits Indians from assembling (to 1927)

Department of Indian Affairs created

Delegation of BC chiefs meet with King Edward to discuss the Indian Land Question

1872 The right to vote in BC elections withdrawn from Indian people in BC (to 1949)

BC enters Confederation

Petition from 70 BC Indian Chiefs forwarded by Governor Seymour to England

1876 Joint Indian Reserve Commission is established

Nisga’a establish a Land Committee

1890

1876 Constitution Act s.91(24). Canada responsible for Indians and lands reserved for Indians

1867

1867

1867

1858

1861

1871

1880

1895

1872

1763

1851

1858

1867

1876

1890

1872

1872

1872
Mckenna-McBride Royal Commission is established

1913 Nisga’a Land Committee petition presented to the British Privy Council

1914 Federal PCOC asking Indian Tribes to accept the findings of the Royal Commission

1919 Provincial Indian Affairs Settlement Act (SBC 1919-c.32)

1920 Federal British Columbia Lands Settlement Act (SC 1920-c.51) Resulting in 36,000 acres of land cut off from existing reserves

Indian Act is revised - prohibition regarding the pursuit of land claims is removed

Federal government acknowledges McKenna-McBride cut-offs were unlawful

1927 Indian Act prohibits raising money or hiring lawyers to pursue land claims (to 1951)

Federal voting rights extended to include Indian people

Some McKenna-McBride cut-off lands claims are settled (into the mid-1980’s)

1999 Nisga’a Treaty ratified by BC Legislature

The New Relationship Working towards a new government-to-government relationship based on respect, recognition and accommodation of Aboriginal title and rights.

1912-1916

1914 BC Chiefs reject extinguishment clauses recommended by Dominion

1916 McKenna-McBride Commission Final Report is published

1920 Trudeau government’s White Paper asserts that aboriginal title does not exist. Union of BC Indian Chiefs formed to contest White Paper position

1927 Delgamuuk’w vs. British Columbia upholds aboriginal title (SCC)

1940 Lands Settlement Act (SC 1940-c.43) Resulting in 50,000 acres of land cut off from existing reserves

1969 Delgamuuk’w vs. British Columbia upholds aboriginal title (SCC)

1971 Federal government acknowledges McKenna-McBride cut-offs were unlawful

1977-1982 Federal Indian Act is revised - prohibition regarding the pursuit of land claims is removed

1991 Delgamuuk’w vs. British Columbia upholds aboriginal title (SCC)

1997 Indian Act is revised - prohibition regarding the pursuit of land claims is removed

1999-2005 Federal voting rights extended to include Indian people

The New Relationship Working towards a new government-to-government relationship based on respect, recognition and accommodation of Aboriginal title and rights.

1912-1916

1919-1920

1951

1969

1977

1981

1997

2005
<table>
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<tr>
<th>Year</th>
<th>Aboriginal Views</th>
<th>Non-Aboriginal Views</th>
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<tr>
<td>1912-1916</td>
<td>“We want to get back all the land we had before. We don’t work on the Indian Reserves because we know the Reserves are only temporary and don’t belong to us and they go back again to the Government, and that is the reason we don’t work them - because we know they don’t belong to us”. (The Chief, Kitselas Band/Tribe, Babine Agency, 1915, pages 1-3)</td>
<td>“We cannot give you authority to go and stake lands today, but we will consider all these applications very carefully, and if we conclude that it is necessary for the Indians to have this additional land, we will recommend that they be made Indian Reserves; but if any of those places are owned by whitemen, we cannot take them away from the whitemen”. (Commissioner Shaw, Kwakewlth Agency, 1914, page 4)</td>
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<td>“This is very serious to me, that it has never in my mind gone out of my hand – I never gave it to the Government; I expected and claimed it as my own all along… I wish to be righted where I am wronged by the government”. (The Chief, Nimpkish Band, Kwakewlth, p.139)</td>
<td>The lands which the Commissioners shall determine are not necessary for the use of the Indians shall be subdivided and sold by the Province at public auction. The net proceeds of all such sales shall be divided equally [between the Dominion and provincial governments]. (McKenna McBride Agreement, 1912)</td>
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<td>1920s</td>
<td>“They are surveying our reserves quite often and making them smaller after every survey. We want this surveying to be stopped and the posts put back in their original places, when they were first surveyed. Three reserves have been taken away from us and we want them all back”. (Witinat Tribe-West Coast Agency August 17-1922)</td>
<td>“For the purpose of adjusting, readjusting, or confirming the reductions or cut offs from reserves in accordance with the Royal Commission, the Governor in Council may order such reductions or cut offs to be effected without surrenders of the same by the Indians…” (Indian Lands Settlement Act-1920. Note: see “Background: Confederation Onward” in Attachment #3.)</td>
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<td>“Her Majesty the Queen Victoria had children who succeeded her and Chief Nokamiss who received the land also had children who succeeded him and it is just the same as if Queen Victoria and Chief Nokamiss were alive yet and it would be more in keeping with the justice promised us by her Majesty if representatives of the government would get our consent before deciding to take away from us any portions of our lands. It is no good for the government to break their own laws”. (Chief Louis Nokamiss-head Chief of the Ohiet Tribe-West Coast Agency</td>
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<td>August 19, 1922)</td>
<td>“...In British Columbia and a number of other provinces, there are no treaties, no agreements. So as far as the legal situation is concerned the issue has not been settled and this is what we're talking about is the unsurrendered title of Indian people to the province we now know as British Columbia, that's what we're dealing with”. (Philip Paul, Director of Land Claims Research, audio recording, 1972, UBCIC fonds, file Ac 10. Union of B.C. Indian Chiefs Resource Centre.)</td>
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<td>1970s</td>
<td>“We won’t recognize Aboriginal rights. Aboriginal rights, this really means, 'We were here before you. You came and cheated us, by giving us worthless things in return for vast expanses of land, and we want to reopen the question'. And our answer-our answer is no”. (Prime Minister Pierre Trudeau, speaking to the Liberal Association of Vancouver, Seaforth Armories, Vancouver, 1969.)</td>
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<td>Today</td>
<td>“While the UBCIC wholeheartedly supports new curricula to preserve our languages, the removal of the offensive murals and the vital issue of climate change, we are keenly aware that we are fast approaching two years since we embarked on the New Relationship. We believe that this is an opportunity to build a genuine government-to-government relationship based on respect, recognition and accommodation of Aboriginal Title and Rights...Rather than report political niceties, BC needs to utilize the Throne Speech to signal significant commitments such as legislative recognition of our Aboriginal Title and Rights”. (Grand Chief Stuart Philip, President of the Union of BC Indian Chiefs, Response to Speech from the Throne, February 13, 2007)</td>
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<td>“If the culture, identity and spirit of Indigenous peoples are to survive, the land must be maintained with respect and understanding among all peoples in these lands”. (UBCIC, Our Culture Lives in the Land, 2005)</td>
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<td>“The First Nations Leadership Council deserves our thanks for their open and positive leadership... New curricula will be developed with First Nations historians. Oral histories will be gathered through conversations with First Nations Elders. More will be done to enhance and preserve First Nations languages. With that spirit of respect and reconciliation in mind, your government will work with this Assembly and First Nations to act on the recommendation of the 2001 review dealing with the artwork in the lower rotunda of the Parliament Buildings”. (The Honourable Iona Campagnolo Lieutenant Governor, Speech from the Throne at the Opening of the Third Session, Thirty-Eighth Parliament of the Province of British Columbia, February 16, 2007)</td>
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Aboriginal Rights and Title in British Columbia
Using Evidence

In your own words, summarize aboriginals’ and non-aboriginals’ views of Aboriginal Rights and Title to land throughout different time periods, using quotations found in distributed chart.

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<thead>
<tr>
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<th>Aboriginal Views</th>
<th>Non-Aboriginal Views</th>
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<td>1912-1916</td>
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<td>1920s</td>
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<tr>
<td>Today</td>
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Aboriginal Land and Title Continuity and Change Response Questions

1. Thinking about relations between aboriginal and non-aboriginal peoples in British Columbia since the time of the McKenna-McBride Commission (early 1900s), is there anything has not changed? If so, what? Explain.

2. Thinking about relations between aboriginal and non-aboriginal peoples in British Columbia since the time of the McKenna-McBride Commission, what are the most important changes? Explain.

3. Which different perspectives are important to consider when thinking about Aboriginal Title and Rights?

4. What do you think is the most important information to remember for future reconciliation of Aboriginal Land and Title issues?

5. The Union of British Columbia Indian Chiefs chose as a title for their website on the history of aboriginal rights and title, “Our Homes are Bleeding.” How do you feel about this choice of title? If you were designing a website on this subject, what title would you choose? Explain.
Aboriginal reserves: Causes and Consequences

1. Assign the following roles to group members: 1 scribe, 1 researcher, 1 team leader. The scribe will be responsible for filling in the following chart, and for designing the mind map. The researcher is responsible for finding any additional information needed and answering any questions that may arise about the content. The team leader is responsible for keeping everyone on task and for leading discussion.

2. Consider the consequences of Canada’s reservation system listed below. Brainstorm other possible causes of these consequences and write them in the chart.

3. Take the consequences in row 1 and the other possible causes you thought of in row 2 and create a connections mind map on the chart paper provided, just like we did in class when we brainstormed the causes of the reservation system in Canada.

4. Make connections between these topics using action verbs (ex. led (to), caused, was an underlying cause of, resisted, was a factor in, resulted in, contributed to, aided, defeated, was made worse by, supported, opposed, negotiated, encouraged, attracted, fought, controlled, used, put pressure on, made it easier to).

<table>
<thead>
<tr>
<th>Consequences of reservations:</th>
<th>Displacement from traditional lands</th>
<th>Inadequate housing</th>
<th>Poverty</th>
<th>Segregation</th>
<th>High suicide rate</th>
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<tbody>
<tr>
<td>Other possible causes:</td>
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Residential Schools in Canada
Residential schools were essentially boarding schools exclusively attended by Aboriginal students. Students often attended schools far away from their home. Attendance was mandatory for all First Nations, Inuit, and Metis children. Students were forbidden from expressing their Aboriginal culture (no speaking their mother tongues or conducting traditional ceremonies).
The Indian Act obligated the government to educate Aboriginal children.

- Nicholas Flood Davin learned about the Industrial School System in the United States, and recommended to Sir John A Macdonald that a similar system be implemented in Canada.

- Sir John A – who was that guy?

- the Industrial School system in the United States had an ‘aggressive assimilation’ policy

- Davin’s report disclosed a common view - that ‘Indian culture’ contradicts itself. Indians were uncivilized, and the aim of their education should be to ‘destroy the Indian in the child’
They were federally funded, but run by the churches (Anglican, United, Catholic, Presbyterian)

why didn’t the government run them? Why the churches?

- Teachers were missionaries. What is a missionary?

- Teachers were often unqualified to teach, and had not graduated from school themselves
In the mid-19th century, competition for land and resources caused settlers and the government to view Aboriginal peoples as a problem.

- Why was there competition for land? Canada has lots of land!
- Policy of assimilating Aboriginal peoples into society – removing children from their families, communities, and culture
- Intended to promote self-sufficiency by teaching Aboriginal children to become farmers and labourers
- Why not teach them to be doctors and lawyers?
- To convert children to Christianity
- Remember who the teachers are? They’re missionaries!
- To remake Aboriginals into better, more productive citizens
- When these children go back to their families, will they be productive there?

- Other – does anyone know what they’re doing in this picture? (Practicing penmanship)
- Anyone notice anything else about this picture?
Residential schools operated across Canada between 1831 and 1996 (this does not take into account convents, day schools, or mission schools)

- St Michael’s Indian School in Alert Bay, British Columbia was the final school to close, in 1996
Where are the Children?: Exhibit Exploration

Today we will be exploring an online exhibit, available at:
http://wherearethechildren.ca/

Make sure at some point to navigate to ‘About’ and read ‘About the exhibition’. Consider the following questions as you move through the exhibit:

1. What were the children’s beliefs and views before they went to school?
2. How did these beliefs change in residential school? What beliefs replaced them?
3. How did these changed beliefs affect them as adults?
4. How have their beliefs affected their children and subsequent generations?

Answer the following questions as you move through the exhibit:

1. What judgments does the exhibit convey about the creation of residential schools? How does the exhibit convey those judgments?
2. What is the message of the exhibit?
3. What is the goal of this exhibit?
4. Does the Government of Canada have a collective responsibility to Residential School attendees and their descendents? Why or why not?

5. In what circumstances, if any, should we try to forget about a past injustice?

6. What are the advantages and disadvantages of studying history to help us make decisions about issues of social justice in the present?
The treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870's, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child". Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities. First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.
The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada's role in the Indian Residential Schools system.

To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey. The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

Nous le regrettons
We are sorry
Nimitataynan
Niminchinowesamin
Mamiattugut

In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong
families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

On behalf of the Government of Canada
The Right Honourable Stephen Harper,

Prime Minister of Canada