Aboriginal Peoples of Canada Explored through the Big Six Historical Thinking Concepts

COURSE: CHI4U Canada: History, Identity and Culture Grade 12 University Preparation

SPECIFIC EXPECTATIONS EXPLORED:

Communities: Local, National and Global.
Aboriginal Peoples:

Specific Expectations:
1) analyze significant aspects and effects of the interactions between Aboriginal peoples and European colonists (e.g., spread of disease; introduction of new weapons; missions; Aboriginal peoples’ sharing of environmental knowledge with Europeans; the Royal Proclamation of 1763; territorial relocation; emergence of the Métis; treaties; Riel Rebellion; movement towards self-government);
2) describe various aspects of Aboriginal life prior to contact with Europeans (e.g., traditional economies, spirituality, relationship with the environment, political organization);

ABSTRACT: The intent of this resource package is for it be to be used in the Canada: History, Identity and Culture Grade 12 University Preparation (CHI 4U) course to help teach The Big Six Historical Thinking concepts (Seixas and Morton) along with specific expectations. The resource consists of 6 lessons that incorporate various primary sources into the lessons in order to better educate students of the history of First Nations peoples on the land that is now Canada and their experiences. The lessons may be completed in sequence or used singularly. Some lessons contain material for multiple classes. Teachers should modify and adapt material so it best fits the need of the students they are working with.

KEYWORDS: Historical Perspective, Ethical Dimension, Evidence, Cause and Consequence, Change and Continuity, Historical Perspective, Primary Documents, Black Line Master.

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Lesson One: First Nations Cultures Prior to European Contact [Historical Significance]

Course: Canada History, Identity and Culture, Grade 12, University Preparation. CH14U

Specific Expectation: Analyse significant aspects and effects of the interactions between First Nations peoples and European colonists (e.g., spread of disease; introduction of new weapons; missions; First Nations peoples’ sharing of environmental knowledge with Europeans; the Royal Proclamation of 1763; territorial relocation; emergence of the Métis; treaties; Riel Rebellion; movement towards self-government).

Primary Historical Thinking Concept Explored: Historical Significance

Secondary Historical Thinking Concepts Explored: Ethical Dimension

Lesson: One

Title: First Nations Cultures Prior to European Contact

Overview: This lesson serves to introduce the students to aboriginal cultures that existed before contact with European explorers and the beliefs that are still held today. Historical significance is not necessarily found in a single event, rather, it emerges through the narrative that is created from a particular time that defines the ways in which people continue to live in the present. Drawing from traditional First Nations beliefs, students will understand how society today continues to be influenced by the cultures from the past. This lesson serves to teach students the historical significance of the Anishnabe group by first, illustrating how their beliefs reveal the enduring issue of moral beliefs that everyone should maintain, such as the teachings of the Seven Grandfathers.

Learning Goals
Students will make use of active listening skills through the readings of King’s story, as well as Mishibinijima’s story; students will listen to the story in order to participate in the discussion that follows and work to analyze the ways in which the Anishnabe culture remains relevant today. The “Seven Grandfathers’ Teachings” handout will allow the students to work on, and improve their critical thinking skills, independent work skills, and creative skills as students consider the ways in which the Anishnabe cultural beliefs can be directly associated to the present society. Students will gain an awareness of the First Nations’ presence in society today and understand the importance of preserving First Nations cultures in Canada and around the world.

Materials
Primary Source Documents
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**Instructions for Teacher**
- ensure that there is a copy of King’s “Coyote Columbus” story available to read to the class
- have the PowerPoint presentation, BLM 1.4, opened before the class to ensure that the information can be projected for the students to analyze
- ensure that there are enough copies of Mishibinijima’s text for the class
- print of enough copies of BLM 1.6 and BLM 1.7 for each of the students in the class

**Prompts for Students (BLMs)**
-1.4 PowerPoint Presentation includes the following:

-1.5 “Ojibwe Clans” Handout
-1.6 “Seven Grandfathers’ Teachings” Handout

**Plan of Instruction**

**Step 1: Warm Up [5 minutes]**
Explain to the students that Aboriginal People were the first to live on the land that is now called Canada. Inform the students that although actual documentation of their history may be sparse, they informed one another through oral stories that are similar to the story that is about to be read:

Read PSD 1.1, Thomas King’s short story, *A Coyote Columbus Story*.

**Step 2: Discussion [10 minutes]**
Ask the students to explain their understanding of the history of North American cultures, as well as their understanding of Christopher Columbus. Write the ideas on the board to compare the students understanding of First Nations cultures and their understanding of Christopher Columbus. The observations that the students make can be written on the board and will establish a discussion as to
what we consider is historically significant and how some of this information is not historically accurate; students may explain that they were taught Christopher Columbus founded North America, when in fact he arrived to a land inhabited by the indigenous people of what is now the Bahamas. Such observations will allow the class to discuss the ways in which false facts are deemed historically significant, as well as the fact that First Nations cultures preserve their own history through oral stories, similar to King's short story. Drawing attention to the notion that many students are unaware of the history of First Nations cultures will demonstrate to the students the notion that historical significance does not necessarily exist in primary documents; historically significant cultures and beliefs can exist through the preservation of oral stories, teachings, philosophies, etc.

During this discussion, ask the class why Christopher Columbus viewed as a historically significant figure; what facts about him are true and what facts are false? Ask the class the ways in which Columbus has shaped our perception of history and society today. Follow this discussion by asking the class the ways in which the Aboriginal culture has shaped our perception of history and society today.

**Step 3: Modelling [15 Minutes]**

Begin the PowerPoint Presentation, BLM 1.4, to inform students of the importance of the Anishnabe Nation. Inform the students to take notes of important concepts covered throughout the presentation and discussion.

**Slide 1: Anishnabe Nation: Life Prior to European Contact**

Ask the students if they have any knowledge of what people inhabited the land prior to European contact. Remind the students that although there is not an abundant amount of information on their history, the group remains historically significant because they develop and inform the ways in which Canadian citizens understand the history of their country and the influences that shaped it.

**Slide 2: Life Prior to European Contact**

As the students review and take note of the information on the slide, walk around the classroom to ensure that students are paying attention. Ask the students why they think it is important to understand the history of the cultures that existed before European culture introduced itself to what is now Canada. This question will provide the teacher with the opportunity to draw the students’ attention towards the notion that the history of the aboriginal peoples is a narrative constructed through events, people, etc., that are made historically significant as long as it relates to present concerns; in this lesson, the students will be informed of Anishnabe Nation and how their beliefs continue to concern Canadian citizens today.

**Slide 3: Who are the Anishnabe?**

In order to have the students appreciate the influence of the Anishnabe peoples, explain that the Ojibwa peoples and those who speak the language are linked together by the Anishnabe Nation; this will again be discussed in a later slide. Have the students discuss what they see on the map and guide the students towards understanding the vast territory that the Ojibwa were known to inhabit. As the students begin to understand that the Ojibwa covered a portion of what is now Ontario, students
will have the opportunity to understand that they themselves are living close to a land that was once inhabited by a specific group of Aboriginal people.

Slide 4: The Ojibwa Move and Migrate.
Once explaining that the Ojibwa people were known to inhabit a portion of Ontario, explain that their migration towards what is now southern Ontario are important changes that occurred in the history of the land. Ask students why they think this migration plays a significant role in understanding our history and guide the students’ discussion towards understanding the notion that the aboriginal people not only lived on the land that is now Canada, they covered a vast region of the land; this information will allow student to understand the historical significance of the Ojibwa people as the culture is later shown to be relevant to the beliefs held in the present society.

Step 5: Ojibwa & Anishnabe
As the students begin to understand the vast territory of the Ojibwa peoples, explain that the term Anishnabe and Ojibwa also represent the Odawa and Algonquin; students will begin to appreciate the strong presence of First Nations people in what is now Canada. The map provided on the slide shows not only where the Ojibwa peoples lived prior to European settlement, but also where they migrated to and where they eventually settled. Students will understand the fact that the history of First Nations people is vast and studying their history draws attention to the influence that they had on the creation of what would become Canadian society (i.e./ living on various areas of the land and interacting with European colonists).

Step 4: Guided Practice [15 Minutes]
Explain to the students that Ojibwa society was divided into “clans, each identified a clan symbol or totem.”( McMillan 190) The symbols used to represent the clan were similar to the crane, loon, fish, etc., symbols that are described in, PSD 1.2, James Mishibinijima’s Ojibwe Clans. Ask the students how symbols are used in society today: guide the students towards a discussion of company symbols, sport-team logos and various other symbols used throughout society to establish the notion that just as symbols played a large role in the culture of the Anishnabe people, their culture can still be seen today in the sense that symbols are still used today to represent aspects of modern society.

Read PSD 1.2, James Mishibinijima’s Ojibwe Clans and provide the students with BLM 1.5, “Ojibwe Clans” handout.

As the teacher reads to the students, and discusses the symbols with them, have the students complete the worksheet:
Crane Clan – ask the students how the symbol of the crane can represent figures from society that have no direct relation to the first nation people. The crane can represent a political member who works within the foreign affairs department.
Loon Clan – ask the students to brainstorm political member that work at the local level. Such figures could include Kathleen Wynne, and other provincial premiers; this discussion will allow students to understand that the historical culture of the Ojibwa people can be shown to relate to the ways in which society in constructed in the present day.
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For the remaining clans in the text (Fish Clan, Deer Clan, Marten Clan, Bear Clan, Eagle Clan) ask the student to brainstorm figures that can be represented by the symbols; although not all figures will be known by everyone, associating a symbol with even a family member will draw the students’ attention towards the historical significance of the Anishnabe Nation as students understand the ways in which the Anishnabe culture can be directly associated to the current Canadian society.

**Step 5: Independent Activity [25 Minutes]**
Provide the students with the copies of PSD 1.3, Corbiere’s, *Niishwaaswe Mishomisag The Seven Grandfathers*. If copies of PSD 1.3 cannot be provided for each student, read the story as a class and advise the students to take notes based on the information that is presented in the story. Students who face difficulty writing down information that is provided through the teacher’s reading of the story may use the copy afterwards to review (note: the BLM 1.6 “Seven Grandfathers’ Teachings” handout provided will allow the student to understand the Seven Grandfather Teachings and instructions will clarify any confusion).

Once the story has been read by the students, provide the students with the BLM 1.6, “Seven Grandfathers’ Teachings Handout.

Students will be asked to create an informational pamphlet that informs the reader of the relevance and importance of the Seven Grandfathers’ Teachings. This task will allow students to understand how important the First Nations cultures are in the present society as they demonstrate how each teaching can improve the ways in which people interact with others, as well as the world that they live in.

**Step 6: Sharing/Discussing/Teaching**
The teacher will collect the pamphlets at the end of class or the next day. The teacher should review the pamphlets in order to ensure that the students understand the ways in which the Anishnabe culture remain relevant to the present society. The student’s ability to connect the Anishnabe beliefs to aspects of the present society will demonstrate the extent to which the student understand the importance of First Nations culture.

**Assessment**

**Assessment for Learning:** Have the students explain their understanding of the history of North American cultures, as well as their understanding of Christopher Columbus. The observations that the students make can be written on the board and will inform the teacher of the students’ prior knowledge of the history of civilization in North America.

**Assessment of Learning:**
The teacher should review the pamphlets in order to ensure that the students understand the ways in which the Anishnabe culture remain relevant to the present society. The student’s ability to connect the Anishnabe beliefs to aspects of the present society will demonstrate the extent to which the student understand the importance of First Nations culture.
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**Lesson Two: The Royal Proclamation and its impact on the Country Today**

*[The Ethical Dimension]*

**Course:** Canada History, Identity and Culture, Grade 12, University Preparation. CH14U

**Specific Expectation:** Analyse significant aspects and effects of the interactions between First Nations peoples and European colonists (e.g., spread of disease; introduction of new weapons; missions; First Nations peoples’ sharing of environmental knowledge with Europeans; the Royal Proclamation of 1763; territorial relocation; emergence of the Métis; treaties; Riel Rebellion; movement towards self-government).

**Primary Historical Thinking Concept Explored:** Ethical Dimension

**Secondary Historical Thinking Concepts Explored:** Evidence

**Lesson:** Two

**Title:** The Royal Proclamation and its Impact on First Nations Peoples today.

**Overview**

This lesson serves to educate the students the reasons why the Royal Proclamation was created in relation to the colonist’s treatment towards First Nations people. Discussing the sections of the Royal Proclamation that addressed the First Nations people’s ownership over the land will allow the students to understand that while colonists in Canada worked to create a respectful and trusting relationship with the First Nations people, promises were broken in order to create strong foundations for a growing economy.

Drawing from current discussions of the construction of oil pipelines over land owned by First Nations people for the sake of sustaining an economy, students will consider the ways in which the First Nations people were once treated and critically reflect upon whether or not they are treated any differently today; informing students of the ways in which First Nations people were treated by colonialists will allow students to gain an informed understanding of how to judge and discuss the recognition of First Nations rights and land claims.

**Learning Goal:**

Analyse significant aspects and effects of the interactions between First Nations peoples and European colonists (e.g., the Royal Proclamation of 1763). The warm-up activity will allow students to improve their group work skills, creative thinking skills and teamwork skills as students will work together to create an agreement-treaty with another group. The video presented, as well as the discussion of the Royal Proclamation that follows will influence the students to make use of their active listening and comprehension skills. Lastly, having the students draw information from current CBC articles and compare the government’s treatment towards First Nations people and the agreements outlined in the Royal Proclamation, thought process, independent thinking, analysing
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and critical thinking skills will be employed to build the students’ ability to understand the challenges that are faced within the relationship between First Nations people and the Canadian government.

Materials:
Primary Source Documents:
- 2.1 “Kinder Morgan protests could hurt economy: Michael Burt,”
- 2.2 Quote taken from the Royal Proclamation, taken from —
  http://indigenousfoundations.arts.ubc.ca/home/government-policy/royal-proclamation-1763.html

Instructions for Teacher:
- ensure that the PowerPoint presentation is set up.
- ensure that the video is loaded: http://www.youtube.com/watch?v=ZPXfRMTu2jY
- print out enough copies of BLM 2.4, 2.5, 2.6 and 2.7 for the class

Prompts for Students (BLMs)
- 2.3 PowerPoint Presentation includes the following:
  http://www.oed.com/view/Entry/205395?rskey=HeZUkv&result=2&isAdvanced=false
  (accessed December 03, 2014).
  http://indigenousfoundations.arts.ubc.ca/home/government-policy/royal-proclamation1763.html
  Bob Joseph, “The Royal Proclamation of 1763 and First Nations,” Youtube, last modified September 29 2013,
  http://www.youtube.com/watch?v=ZPXfRMTu2jY
- 2.4 “Kinder Morgan loses bid to extend injunction,”
- 2.5 “Kinder Morgan's Trans Mountain expansion opposed by island First Nation,”
- 2.6 “Royal Proclamation of 1763” Handout
- 2.7 “Royal Proclamation and Current Events” Handout

Plan of Instruction

Step 1: Warm Up [5 Minutes]
In this section, students will build group work skills, creative thinking skills and teamwork skills as students will work together to create an agreement-treaty with another group.
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Explain to the students that the classroom is the eastern portion of Canada, but to support the classroom teachings, five pieces of chalk are needed on a daily basis and 25 pens are needed on a monthly basis. Explain that the class beside the teacher's current class has the resources needed to support the current classroom. Ask the students to brainstorm ways in which the other class could be persuaded to allow the current class to make use of some of the resources that are needed [note: the scenario is hypothetical and the classroom beside the teacher’s class will not actually be used]. As students begin to consider ways to hypothetically negotiate with the other class, remind them that the other class supports themselves and the need for their resources will be a burden on their daily lives.

Considering that this lesson touches upon the ethical dimension of historical thinking, draw the students' attention towards the idea that while the class relies upon support from another group, the other group will want to maintain their own classroom dynamics and continue to work in their classroom as they have in the past. Guide students towards suggesting ideas such as arranging times and places in which the resources can be obtained, as well as what resources could possibly be traded to obtain chalk and pens; this will allow the students to gain an understanding as to how different groups can interact and support each other. Once the students have brainstormed some ideas of how to interact with the other class and make use of their resources, write them on the board and explain that the suggestions work much like a treaty; although the classes were not in conflict with one another, the hypothetical agreement outlines the ways in which two groups of people can work to support each other and respect the other group’s ownership over the land.

**Step 2: Discussion [5 Minutes]**

Open up the PowerPoint Presentation, BLM 2.3, slide show and prepare the students to write notes based on the information discussed. This section will allow students to improve their active listening and communication skills as students will be asked to participate in a discussion surrounding the notion of treaties. [Ensure everyone is engaged by periodically walking around the room]

**Slide 1: Treaties: Royal Proclamation: 1763**

Ask the class if they have any further knowledge of what a treaty is.

If a discussion begins write some of the information on the board, otherwise, move to the next slide.

Play the video, included in BLM 2.3 from its beginning to 3:30-
Bob Joseph, “The Royal Proclamation of 1763 and First Nations,” Youtube, last modified September 29 2013,
http://www.youtube.com/watch?v=ZPXfRMTu2jY

Ask the students if they have any immediate questions
Ask the students if they have any previous knowledge of the Royal Proclamation, or any Treaties used throughout history.

**Slide 2: What is a Treaty?**

As the students, write down the definition of the term treaty, explain that the picture on the right side of the slide is an example of what a historical treaty does look like – the picture is the Royal Proclamation Treaty, included in BLM 2.3 –
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   http://indigenousfoundations.arts.ubc.ca/home/government-policy/royal-proclamation-1763.html

Ask the students if they know of any other treaties.
Suggest that the students themselves have participated in the signing of a treaty.
Ask the students if they have every signed an agreement, or treaty with their parents or guardians.

Step 3: Modelling [10 Minutes]
This section will continue to build the students’ active listening skills, as well as critical thinking and analysing skills as students reflect on the government’s treatment towards First Nations people and decide whether or not the First Nations people were intended to be respected during the signing of the Royal Proclamation.

Before moving to the next slide, remind the students that although a treaty is a legal agreement, agreements have been broken - this claim will lead into the discussion of the map provided in slide 4 from the BLM 2.3 –


Slide 4: What Events Influenced the Creation of the Royal Proclamation?
Explain the impact of external forces and wars that played a role in the creation of the Royal Proclamation: King George leading Britain to victory in the Seven Years War.
Ask the students what they observe when looking at the map: explain to the students that the map illustrates the territory owned by First Nations peoples in 1763, as well as the land owned by France and the 13 colonies.
Ask the students to brainstorm with other students the reasons as to why they think the map, and outlining of provinces and territories, is so drastically different from today. What changes could have occurred? Do you think that First Nations peoples continued signing treaties to give their land to the Crown?
   -this question will lead draw the students’ attention towards the ethical dimension of historical thinking as students are informed of how colonists, and many people that have lived in Canada ever since, played a large role in transforming the land and taking ownership over land that once was owned by First Nations peoples; this discussion will also inform the students of their responsibility to respect the all cultures of the country and to remember that the First Nations cultures were the first to inhabit the land that is now Canada and should be given as much respect as any other culture.

Slide 5: What is the Royal Proclamation?
Explain to the students that the Seven Years War lead to the creation of the Royal Proclamation.
Explain to the students what the Royal Proclamation is and if the students have any immediate questions.
This slide continues onto the next page.
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Slide 6: Royal Proclamation and the First Nations peoples
Ask the students the ways in which the Royal Proclamation demonstrates the colonists’ attempt to respect the First Nations peoples of the land.

- Ask the students to respond to the colonists’ decision to cooperate with the First Nations people and whether or not the colonists appeared to expect anything in return. This question will guide the students to use the ethical dimension of historical thinking as students are influenced to become cautious about imposing contemporary standards and understand that the colonist did attempt to establish a cooperative relation with the First Nations peoples.

Slide 7: Royal Proclamation Video
Provide the students with BLM 2.6.
Watch the video once again (from beginning to 3:30) and have the students answer the questions (again, the video is found in BLM 2.3).
When the students are completed the first three questions, ask them to show their work before moving on to the last question; this will provide the teacher with an assessment as learning because the teacher will assess whether or not the student has an understanding of the Royal Proclamation and its significance.

As students begin to grapple with the final question, explain that there is no right or wrong answer. Here, students will again make use of the ethical dimension of historical thinking as they use their understanding of the Royal Proclamation and make an informed judgement on the issue of whether or not the treaty was used to conquer the First Nations people.

Step 4: Guided Practice [25 Minutes]
Once the students have had some time to consider whether or not the Royal Proclamation illustrates the ways in which colonists, as well as Canadian citizens, have respected First Nations people and their ownership of their ancestral land, remind the students of the activity performed during the beginning of the lesson; the current class relied on resources from another class and created a treaty to establish a relationship. Draw attention to the construction of the Kinder Morgan Pipeline; explain that the pollution from the oil may be a burden to the First Nations people, oil production helps the Canadian economy. Draw attention to Primary Source 2.1 in which explains the economic benefits that could occur if the pipeline is constructed.

Explain to the students that the Kinder Morgan Pipeline is being opposed because of the pollution risk, as well as the fact that First Nation peoples believe that their territory is being controlled and taken away by the government.

Read the final section of BLM 2.4, entitled, “First Nations Leader Arrested” Ask the class:
Why was the grand chief arrested?
Do you think it is fair that he was arrested?
Do you think that the First Nations peoples have a rightful ownership to the land? Do you think the First Nations people will have control of their land every again?
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Such questions will once again provide students with the opportunity to make use of the ethical dimension of historical thinking because students will have an informed understanding of the responsibility that the government faces to respect the rights of First Nations peoples and their descendants, as well as the government’s responsibility to maintain a stable economy.

The discussion prompted by the teacher’s reading of the article will further improve the students active listening and critical thinking skills as they are influenced to consider the needs for constructing oil pipelines as well as the moral obligations of respecting the safety of the environment, First Nations people, and people in general.

Step 5: Independent Activity [30 Minutes]
If computers are available for the students, ask the students to find and article online that discusses the Kinder Morgan Pipeline in relation to First Nations people. As students begin their search, advise students to search for an article in which illustrates that whether or not the agreements outlined in the Royal Proclamation are respected. Provide the students with BLM 2.5 and BLM 2.7.

The article and questions provided will allow students to carefully and critically reflect upon the Royal Proclamation and the impact that it has on First Nation peoples today. Students’ attention will once again be drawn to the ethical dimension of historical thinking as the article will create an independent discussion where each student will consider how the construction of the pipeline is a sign of disrespect towards First Nations people and the environment, while also considering the fact that the current Canadian economy relies on oil production.

This section of the lesson will again improve the students’ critical thinking skills, as well as independent skills, writing skills and analysis skills.

The teacher should check the student’s progress in the activity to ensure that the student is able to find a current article in relation to the pipeline construction and its impact on First Nations people. The teacher will provide assistance to any student that faces trouble finding an article, reading an article and interpreting an article. Extra time and assistance will be provided to students who have difficulties analyzing the article and writing a response based off of their reading.

Step 6: Sharing/Discussing/Teaching [5-10 Minutes]
The teacher will collect the students’ journals either at the end of the class, or next day. The teacher should read their work to see if the students have an understanding of the current events surrounding the construction of the pipeline and its relation to First Nations people’s rights. The teacher should also review the work to consider whether or not the students understand the ways in which the agreements made in the Royal Proclamation are currently respected; the student’s supporting arguments will demonstrate the degree to which the student are informed of the Canada’s responsibility to respect the people and cultures in Canada. The supporting arguments in the journal will also allow the teacher to consider whether or not the students made an informed reflection of the current issues in relation to the agreements outlined in the Royal Proclamation.

Assessment:
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Assessment for Learning: Have the students brainstorm the reasons as to why the map, and outlining of provinces and territories, do not reveal any territory owned by First Nations people. Class participation should also be considered when determining assessment for learning.

Assessment as Learning: Before the students can begin to answer the fourth question on the BLM 2.6 Handout, the teacher will check their work to ensure that the student has a basic understanding of the Royal Proclamation. This will allow the teacher to ensure that the students is capable of understanding why the Royal Proclamation was created and whether or not the treaty continues to respect the First Nations peoples and their land.

Assessment of Learning: The teacher should also review the work to consider whether or not the students understand the ways in which the agreements made in the Royal Proclamation are currently respected; the student’s supporting arguments will demonstrate the degree to which the student are informed of the Canada’s responsibility to respect the people and cultures in Canada. The teacher should provide the students with feedback based on their journal entry.
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Lesson Three: Residential Schools

[Evidence]

Course: Canada History, Identity and Culture, Grade 12, University Preparation. CH14U

Specific Expectation: Analyse significant aspects and effects of the interactions between First Nations peoples and European colonists (e.g., spread of disease; introduction of new weapons; missions; First Nations peoples’ sharing of environmental knowledge with Europeans; the Royal Proclamation of 1763; territorial relocation; emergence of the Métis; treaties; Riel Rebellion; movement towards self-government).

Primary Historical Thinking Concept Explored: Evidence

Secondary Historical Thinking Concepts Explored: Ethical Dimension, Cause and Consequence

Lesson: Three

Title: Residential School.

Overview:
This lesson will provide students with the opportunity to learn how to analyze historical documents and establish arguments as to how the Canadian government expected Aboriginal peoples to live on the land and the impact that this expectation had on the Aboriginal people. This lesson will allow students to examine why the Canadian government felt the need to expand west, what problems the government faced when planning to expand West, how such problems were handled and the impact that the discussed solutions to such problems had over the Aboriginal people in Canada. Students will discuss the historical documents in groups, as well as independently, to better understand what important information should be taken from the primary documents.

Learning Goal:
Analyze significant aspects and effects of the interactions between Aboriginal peoples and European colonists. The video that is presented as a warm-up activity will improve the student’s critical thinking, reflection, active listening, and analysis skills as students will then participate in a discussion that asks them to interpret the information they received through the watching of the video. Such skills will also be employed when the video is watched once again; students will have the opportunity to further improve critical thinking and analysis skills as they are provided with a number of questions to consider when analyzing a primary source. Students will also have the opportunity to improve group work skills when they work alongside other students to analyze a historical text. Lastly, having the students analyze, critically reflect and discuss findings in an interview with a residential school survivor will allow the students to improve their critical thinking skills, independent thinking skills, research skills, analysis skills and writing skills.
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Materials:
Primary Source Documents
-3.1 Schultz, J. C. *Indian affairs in the North West Territories: delivered by Hon. Dr. Schultz, M.P. in the House of Commons of Canada, 31st March, 1873.* (S.l. : s.n., 1873),
   [http://eco.canadiana.ca/view/oocihm.30530/3?r=0&s=1](http://eco.canadiana.ca/view/oocihm.30530/3?r=0&s=1)
   [note: the Residential School Survivor Website is placed under primary documents because the interviews presented on the webpage are primary sources; they are interviews with people who directly experienced life in a residential school]

Instructions for Teacher
- load the “Christmas Time at a Residential School” video before class begins.
- ensure that there are enough copies of PSD 3.1, PSD 3.2, BLM 3.5, BLM 3.6, BLM 3.7, as well as BLM 3.9 for each student.
- ensure that the PSD 3.3 is available online and the webpage opens properly.
- print a copy of BLM 3.8, List of Residential School Survivor Interviews.
- a computer lab is needed, students will individually watch videos that are roughly 30 minutes in length

Prompts for Students (BLMs)
-3.4 Christmas Time at a Residential School, video
   “ ‘The Eyes of Children’ – life at a residential school: Christmas at a residential school in British Columbia in 1962,” *CBC Digital Archives*, last modified October 23 2014,
-3.5 “Historical Evidence Checklist” Handout
-3.6 Questions to Consider for Schultz’s *Indian affairs in the North West Territories*
-3.7 Questions to Consider for Bryce’s *The Story of a National Crime*
-3.8 List of Residential School Survivor Interviews
-3.9 Residential School Survivor Questionnaire and Journal Entry Activity
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Plan of Instruction

Step 1: Warm Up [5 Minutes]
Ask the students if they have any prior knowledge of residential schools; this will allow the teacher to assess how the students prior knowledge of residential school systems and the negative impact that they have had on First Nations people.

Begin the video, BLM 3.4, “Christmas Time at a Residential School” and play the video up to 1:00 

Step 2: Discussion [5 Minutes]
Ask the students what they noticed in the video. Students should discuss the fact that because the video is not in colour, it is older. Students should also notice the fact that the video is an informational clip, depicting the interaction between aboriginal students and an authority figure, or teacher. Once the students understand that the children are indeed students of a residential school, draw their attention to the emotions expressed through the movement and interaction between the children, as well as the teacher, in the video. The discussion that unfolds will provide the teacher with the opportunity to assess the student’s prior knowledge to the residential schools and the impact that the school had on Aboriginal people.

When the students have an understanding of what the video is depicting, ask the students how this video can be identified as evidence. These questions will allow students to understand how evidence can be collected and analyzed to understand a certain aspect of a society, culture, etc. Explain how primary and secondary sources are two types of evidence that historians use to reinforce their claims.

Step 3: Modeling [15 minutes]
This portion of the lesson will allow students to understand that history is explained through historians who have gathered a variety of historical evidence, analysed and interpreted the information to construct an explanation of the past. Explain to the students that when historians analyze a piece of evidence, they consider and study the people who created the text, when the text was created and attempt to come to and understanding of why the text was created, what the intention was when creating the text and how the text was expected to influence others.

Provide the students with BLM 3.5, Historical Evidence Checklist, and inform the students that these are just some questions to consider when analyzing a text as evidence.

Re-watch the video, BLM 3.4, “Christmas Time at a Residential School” and play the video up to 1:00.

Allow the students to take a moment to answer any questions on the BLM 3.5 handout.
Begin asking some of the questions below to further assist students in understanding how to analyze a text, as well as to begin a discussion surrounding the video:
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How is the text an example of evidence?
- What kind of evidence is this (primary or secondary)?

How does the evidence inform the audience?
- What does the video tell us about residential schools?
- What does the video tell us about the treatment towards Aboriginal People?
  - What does the video tell us about the Canadian Government’s behavior towards their relation with Aboriginal cultures?
  - What does the video tell us about the ways in which the Canadian Government expected Aboriginal people to live?
- How does the video inform us of the Canadian Government’s treatment of Aboriginal people?
  - Who was in the video?
  - What are the people in the video doing and how do they appear?
  - Who is the intended audience of the video?
  - How does this video reflect the ways in which the Canadian government attempted to integrate other cultures into the society?

Step Four: Guided Practice [20 Minutes]
Provide half of the students with either PSD 3.1, Hon. Dr. Schultz’s Indian Affairs in the Northwest, or, PSD 3.2, Peter Bryce’s The Story of A National Crime. Each article will come with the corresponding handout that contains seven questions for the students to answer [PSD 3.1 corresponds with BLM 3.6, and PSD 3.2 corresponds with BLM 3.7]. The questions on the handout will guide the students towards analyzing primary sources to construct an argument in which demonstrates how First Nation people were treated by the Canadian government. The questions will also remind the students of what to consider when researching and using primary, or secondary articles as evidence to support an argument.

Ask students to read the article in groups of roughly 3 and answer the questions; students will be expected to have a copy of the answers for each of the questions.

When the students have completed answering the seven questions for the article that they were given, provide the students with the other article and corresponding questions. Have the students pair up with a student that did not initially read the same article. Ask the students who received Schultz’s article to explain their findings to their partner who originally read Bryce’s article; this will provide some students with the opportunity to understand how a primary source can be analyzed to show the ways in which the First Nation people were expected to abandon their culture and beliefs and integrate themselves into the white-colonist society of Canada. Once finished, have the students who initially received Bryce’s article to explain their findings to those students who initially received Schultz’s article; this will give the rest of the students to understand how a primary source can be analyzed to establish the negative aspects of residential schools.

This portion of the lesson will allow all students to understand how primary sources can be analyzed to support a specific argument. This portion of the lesson will also allow students to understand how
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to take the context of a historical event, or situation, into account and look for evidence within a primary source that will both respect the actual claims and discussions made in the source and support the argument that the student, or historian makes. Finally, this portion of the lesson will allow the students to understand how a historian can corroborate the information that they take from two or more primary sources to reinforce their claims and make a stronger argument that supports their inferences.

Before the students may continue working and choose a residential school survivor interview to watch, the teacher must review the student’s work to ensure that each student has properly answered the questions in relation to the article and effectively interpreted and employed evidence from the historical articles to support their own argument. This will allow ensure the teacher that the student is capable of interpreting a text for information.

Step 5: Independent Activity [35 Minutes to work on activity; please note that the videos are roughly 30 minutes in length]

For this section, the teacher should book a computer lab in advanced, or inform the students to bring a laptop, cellphone, or any resource that has connection to the internet.

Student will find and choose one of the interviews of a residential school survivor provided on the PSD 3.3 website, Where Are the Children?


[note: the Residential School Survivor Website is placed under primary documents because the interviews presented on the webpage are primary sources; they are interviews with people who directly experienced life in a residential school]

Inform the students that they must each choose a separate interview; there are 48 interviews available on the website. The teacher should make use of the BLM 3.8, Residential School Survivor Interview List, to ensure that no students have the same interview to analyze.

Ensure that a large amount of time is provided for the students to watch the interview either during class, or for homework; the interviews are roughly 30 minutes. Before the students begin watching the interview that they have chosen, provide them with the BLM 3.9, Residential School Survivor Questionnaire and Journal Entry Activity. The handout will inform the students the ways in which a primary source, the interview, can be analyzed to find information that will reinforce the ways in which residential school systems, as well as the government’s interactions with first nation people, forced people away from their ancestor’s culture and prohibited them from fully participating in their ancestor’s way of life.

The students will answer the questions provided to guide them to creating a journal entry based off of the information that they derived from the interview with the residential school survivor that they
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chose. The presentation will allow students to understand how good questions may be asked when interviewing, or analyzing a primary source. The presentation will also further guide students towards learning how to analyze a primary source in the context of a historical setting and interpret the discussion found in an interview to support the argument that the historian may wish to make.

The teacher should check the student’s progress in the activity to ensure that the student is able to find and watch an interview with a residential school survivor. The teacher will provide assistance to any student that faces trouble listening to the interview, interpreting the interview. Extra time and assistance will be provided to students who have difficulties analyzing the interview and writing a response.

Step 6: Sharing/Discussing/Teaching
The teacher will collect the students’ journals either at the end of the class, or next day. The teacher should read their work to see if the students have an understanding of the ways in which the interviewee represents the impact that residential schools had on First Nations people. The teacher should also review the work to consider whether or not the students understand the ways in which the residential school systems dismantled First Nations communities, as well as how the effects are still experienced by both, those who attended the school, and their loved ones. The journal entry will also allow the teacher to consider whether or not the students appropriately extracted information from the primary source and effectively implemented such information into their discussion to support their argument.

Assessment:
Assessment for Learning: Have the students brainstorm the reasons as to why the video does not truly reflect the ways in which First Nations people were treated when at the residential school. Class participation should also be considered when determining assessment for learning.

Assessment as Learning: Before the students may continue working and choose a residential school survivor interview to watch, the teacher must review the student’s work to ensure that each student has properly answered the questions in relation to the article and effectively interpreted and employed evidence from the historical articles to support their own argument. This will allow ensure the teacher that the student is capable of interpreting a text for information.

Assessment of Learning: The teacher will review the journal entry to consider whether or not the students understand the ways in which the residential school systems dismantled First Nations communities, as well as how the effects are still experienced by both, those who attended the school, and their loved ones. The journal entry will allow the teacher to consider whether or not the students appropriately extracted information from the primary source and effectively implemented such information into their discussion to support their argument.
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Lesson Four Riel and Differing Perspectives [Historical Perspective]

COURSE: Canada: History, Identity and Culture, Grade 12, University Preparation. CHI4U

SPECIFIC EXPECTATION: analyze significant aspects and effects of the interactions between Aboriginal peoples and European colonists (e.g., spread of disease; introduction of new weapons; missions; Aboriginal peoples’ sharing of environmental knowledge with Europeans; the Royal Proclamation of 1763; territorial relocation; emergence of the Métis; treaties; Riel Rebellion; movement towards self-government);

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Historical Perspective

SECONDARY HISTORICAL THINKING CONCEPTS EXPLORED: Ethical Dimensions, Evidence

LESSON #: Four

TITLE: Riel and Differing Perspectives

OVERVIEW: Over 2 lessons students will use the example Louis Riel to examine Historical Perspective. Students will learn about the dangers or “presentism” (Seixas, Peter, and Tom Morton. The Big Six: Historical Thinking Concepts. Toronto: Nelson Education, 2013). The lessons will also serve to meet the specific expectations analyzing significant aspects of the emergence of the Métis and also to the Riel Rebellion. Other Skills: Critical thinking, Analysis, independent work, group work skills, communication skills, thought process skills, inquiry skills.

LEARNING GOAL: Students will understand that perspective changes on events and figures in history and that is important that we do not apply contemporary values to historical events. Students will also learn about the Métis and Riel Rebellion of 1885.

MATERIALS:
PSD 4.1 and 4.2
BLM 4.1, 4.2 and 4.3
Projector or Smartboard with audio
Whiteboard or Chalkboard
Students will require notebook and writing utensils

PLAN OF INSTRUCTION: Part 1 (Lesson 1)

Step 1: Warm up: What makes a hero? (14mins)
Ask the students; What makes a hero? Ask them to come up with their favourite heroes. Brainstorm a list of qualities that are required to “be a hero”.

Next, ask the students to define what it means to be a “traitor”. Record what qualities they come up with.

Once the students have developed both lists of qualities ask them if they can think of any heroes in Canadian history. Record this separate list, prompt with questions to uncover what background knowledge of Riel or Macdonald and how they are viewed in Canadian history is known. Do the same for traitors.
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**Step 2: Discussion (10 minutes)**
Introduce Louis Riel; inform the students that he is often referred to as a hero, but also a traitor. (If they were not included on the class generated lists). Introduce the idea of “presentism” (Seixas and Morton 2013). Inform the students that before you can embark on this exploration into Canadian History it is key to “suspend judgment in order to interpret how people of the past understood the world” (Seixas and Morton 2013). Ask the students if a Figure from the past transported to present time would understand what is happening in the world, can we understand what the world was really like? Ask the students how they think we could better understand the views and sentiments of the particular era? Instances of evidence should be a common answer.

**Step 3: Modeling (20 minutes)**
Using PSD 1.1: Use the University of Manitoba Archives Louis Riel photo gallery.


There are 4 photographs of Louis Riel that serve as wonderful primary documents. The four photographs show Riel in 1858, 1870, 1878 and 1886.

Show each photograph. With each photograph provide 3 minutes of background information about what is happening in this year with Riel. Each picture may then be a “snapshot” of how things are progressing.

To provide more background information on Rebellion do the same with another University of Manitoba Archives Photo gallery. PSD 1.2

http://umanitoba.ca/libraries/units/archives/exhibits/nwrebellion/index.html


Briefly describe each key actor, and events that occurred to lead to the death of Louis Riel.

As you show the “snapshots” and give detail about each event the different “actors” in each event you are providing context. This context is critical to perspective, students will hopefully see that to some Riel was a hero and to others he appeared to be a traitor.

**Step 4: Independent Activity (22 minutes)**
Hand out BLM 1.1 and 1.2
Ask the students to read the both passages that describe that Riel as a traitor and also a hero.
Tell the students to think about the context of what is happening. As they read each passage ask them what the Méétis perspective would have been, and also what the English perspective would have been.

Hand out BLM 1.3 ask the students to fill in instances of evidence whether Riel was a hero or a traitor based on the criteria that you created at the beginning of class.

**Step 5: Sharing / Discussing / Teaching (8 minutes)**
Come together with the students, ask them if they thought Riel was a hero or traitor. (Quick poll on the board)
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Ask them if they found any difficulties with applying their definition of a hero or traitor. Is a hero a timeless idea or does it change as well?
Ask they students if they took into consideration perspectives of different groups in Canada at this time. Finally, ask the students to think about Riel from each perspective before the following class.

ASSESSMENT:
Assessment will culminate following Part 2.

PLAN OF INSTRUCTION: Part 2

LEARNING GOAL: Students will understand that perspective changes on events and figures in history and that is important that we do not apply contemporary values to historical events. Students will also learn about the Métis and Riel Rebellion of 1885.

MATERIALS:
PSD 1.3
BLM 1.3
Projector or Smartboard with audio
Whiteboard or Chalkboard
Students will require notebook and writing utensils

Step 1: Warm up (5 minutes)
Recap previous class. Revisit the closing questions from yesterday, ask the students if their opinions have changed or if they have formed new opinions.
Can a hero be a traitor at the same time? Do we need to change our definitions? Ask the students to recount key events and players in the Rebellion.

Step 2: Discussion (8 minutes)
Once again remind students that we cannot place contemporary judgment on events of the past. Discuss the concept of context with students, (ie. Based on these events do the actions match in response?) Ask students about the different perspectives outlined in the previous class; create discussion about the perspectives, ask the students if they need all perspectives to understand an event or if one will suffice. Have the students inform you what the different perspectives around Riel might be.

Step 3: Critically looking at Perspective (37 Minutes)
Hand out a blank copy BLM 1.3 again. This time divide the students into 4 equal groups. Each group will examine the resource from the perspective of different actors during this period. 1) group will view the video from the Métis perspective. 2) Another group from Sir John A Macdonald’s perspective. 3) One group will take French Canadians (Catholics) and finally 4) English speaking Canadians.
As they watch the clip have the students fill instances of evidence where Riel could be interpreted as a hero or traitor using revised definitions if revised.
Show the students clips from Canada: A Peoples History found online. PSD 1.3
https://www.youtube.com/watch?v=wCVDuvvNpHk
or through

http://www.cbc.ca/history/EPISODESUM2LE.html

Show minutes 51:30 to 1:28:00

**Step 4: Guided Practice (10 Minutes)**
Once the class watched the clips and filled in BLM 1.3 again for a specific perspective have a member from each group join with a member for the three others so each group now has a 1 of the 4 perspectives in it.

Each student will present their perspective.

**Step 6: Sharing / Discussing / Teaching (15 minutes)**
Consolidation: Ask the students what they learned about each perspective.
Did they get a better understanding of all events by seeing each perspective.
Ask whether Riel can really be defined as one or the other? Why do they think that?
Now Complete Assessment task

**ASSESSMENT:**
On the back of the BLM 1.3 sheet that the students filled out during Canada: A People’s History ask the students to write down a 5 sentence reflection about why looking at different perspectives is important. Include why they think context is needed and one example of how a different perspective allowed them to understand something new about Riel. Finally ask them to include a personal reflection about whether they were able to avoid placing contemporary values and judgments on the events. Have students include their name and these sheets will be submitted at the end of class for the teacher to check over responses about perspective.

Additional resources are included at the end of the Appendix and can be used as extensions, or to look at perspectives in different ways.
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Lesson Five The Development of Treaties [Cause and Consequence]

COURSE: Canada: History, Identity and Culture, Grade 12, University Preparation. CHI4U

SPECIFIC EXPECTATION: analyze significant aspects and effects of the interactions between Aboriginal peoples and European colonists (e.g., spread of disease; introduction of new weapons; missions; Aboriginal peoples’ sharing of environmental knowledge with Europeans;; the Royal Proclamation of 1763;; territorial relocation; emergence of the Métis; treaties; Riel Rebellion; movement towards self-government);

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Cause and Consequence

SECONDARY HISTORICAL THINKING CONCEPTS EXPLORED: Ethical Dimensions, Evidence

LESSON #: Five

The Development of Treaties

OVERVIEW: This lesson will introduce students to the idea of cause and consequence emphasizing that the events of history were not inevitable and that multiple causes and actors vary in the influence. Students will look at the causes/development of a treaty who and actors were in this process.

Other Skills: Critical thinking, Analysis, independent work, communication skills, computer and research skills, inquiry skills.

LEARNING GOAL: Students will understand that causes and consequences are extremely interconnected and that causes vary in influence. Students will also address the specific expectation of examining treaties

MATERIALS:
Computer Lab/ Laptop Computer/Tablet With internet access for each student.
Smartboard/Projector
PSD 5.1
BLM5.1

PLAN OF INSTRUCTION:

Step 1: Warm up (10 Minutes)
Explain the Learning Goal to students.
Explain to the students that today they will be completing a Web-quest. During this Web-quest the students will be able to sift through a plethora of fantastic primary resources that are explained as a narrative about the development of Treaty 9 in Ontario.
- This warm up should include activation of prior knowledge. Ask the students what they know about treaties, what are they? What are they for? Who do they involve? Do we still have them?
- You could provide the definition of treaties to your students and dissect and break down its meaning:

Aboriginal treaties in Canada are constitutionally recognized agreements between the Crown and Aboriginal peoples. Most of these agreements describe exchanges where Aboriginal groups agree to
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share some of their interests in their ancestral lands in return for various payments and promises. On a deeper level, treaties are sometimes understood, particularly on the Aboriginal side, as sacred covenants between peoples that establish the relationship linking those for whom Canada is an ancient homeland with those whose family roots lie in other countries. Thus, treaties form the constitutional and moral basis of alliance between Aboriginal peoples and Canada.


If the lesson on Evidence and Royal Proclamation has been completed you can remind/ask students what the Royal Proclamation meant for treaties. (In 1763 the Royal Proclamation defined how treaties could be negotiated with Aboriginals)

Once you have defined treaties tell your students that they will be exploring Treaty 9. They will be able to see where Treaty 9 is during this Web-Quest.

Tell the students that purpose of this exercise is too see Why events happen and what the consequences are or the Cause and Consequence

Distribute BLM5.1 (In either paper copy or electronically) and ask students to now turn on or access the technology.

Step 2: Independent Activity (45-55 Minutes)
Students will access the following link (PSD 5.1) to archives Ontario. (It is also located on the Web-Quest). http://www.archives.gov.on.ca/en/explore/online/james_bay_treaty/influences.aspx


During this time as the students are independently engaged in the Web-Quest circulate and promote further questions.

If students are experiencing difficulties accessing the webpage or how to navigate it you could model it with the Smartboard/projector.

Step 6: Sharing / Discussing / Teaching (10-20 Minutes)
Consolidate what has been learned about the development of Treaty 9. Go over the progression of its development. How long did it take? Who were the actors in it?
Have the students vote on which actor and also which cause they felt was most significant. This will be one way of showing that there are multiple causes and actors to a single event. Remind them that this is only 1 treaty of many signed! Think of how many actors and influences there would be on each treaty.

ASSESSMENT:
Assessment for this lesson will be the BLM 4.1 itself. At the end of class ensure students have put their name on the document and hand it in. It can be evaluated in a formative manner based on responses.
Lesson Six: Changing Attitudes [Change and Continuity]

COURSE: Canada: History, Identity and Culture, Grade 12, University Preparation. CHI4U

SPECIFIC EXPECTATION: analyze significant aspects and effects of the interactions between Aboriginal peoples and European colonists (e.g., spread of disease; introduction of new weapons; missions; Aboriginal peoples' sharing of environmental knowledge with Europeans; the Royal Proclamation of 1763; territorial relocation; emergence of the Métis; treaties; Riel Rebellion; movement towards self-government);

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Continuity and Change

SECONDARY HISTORICAL THINKING CONCEPTS EXPLORED: Evidence, Historical Perspective

LESSON #: Six

TITLE: Changing Attitudes

OVERVIEW: This lesson will help students begin to work with the idea of continuity and change. The students will look at continuity and change through aboriginal rights and land titles. The lesson will examine the specific expectations of the interactions between Aboriginal peoples and European colonists and treaties. This lesson uses materials and is modifies a lesson created by Peter Seixas and Liz Krieg for Historicalthinking.ca. (From : Seixas and Kreig, Aboriginal Rights and Title in British Columbia. Lesson Plan Resource. http://historicalthinking.ca/lesson/684)

Other Skills: Critical thinking, Analysis, independent work, group work skills, communication skills.

LEARNING GOAL: Students will work with continuity and change to understand that some things change will others remain the same and change occurs at a different rate. Students will address the specific expectation of treaties and analyzing interactions between aboriginals and Europeans.

MATERIALS:
Smartboard/Projector
PSD 6.1
PSD 6.2
PSD 6.3
BLM 6.1
BLM 6.2

PLAN OF INSTRUCTION:

Step 1: Warm up (10 minutes) What is continuity and change?
Have the students try to define this as a group.
Give them time but then stop them and show them two images (PSD 6.1 and 6.2) on the Projector/Smartboard.
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Ask them to distinguish what is the same and what is different. Both pictures show players trying to score on goalies in hockey but what is different? There are major differences in equipment (or lack of equipment). This can be the gateway to explaining that continuity and change encapsulates some things remaining the same while others change and that the change occurs at different rates of speed. The evolution of say players helmets in hockey happened at a different rate in comparison to goalie helmets.

Step 2: Discussion (12 minutes)
If the Cause and Consequence lesson has been completed on Treaty No. 9 you can remind students of this lesson and the idea of Treaties. The numbered treaties did not reach to British Columbia and the land division occurred differently in British Columbia.
At this point you can distribute the detailed timeline (BLM 6.2) to each student from Seixas and Krieg. Moving around the room and have each student read one event on the timeline until the timeline has been completed. Stop and discuss any points that the students have questions on.

Step 3: Guided Practice (45 minutes)
Number off all students in the class 1, 2, 3 or 4.
Instruct the students that 1s will examine the corresponding section on the primary excerpts, 2’s will do section 2 and so on.
Students will examine their section and fill in notes on this section in BLM 6.3.
Hand out BLM 6.1 and PSD 6.3 the students. (Both from Seixas and Krieg)
Allow time for students to independently read their section and fill in notes on BLM 6.1.
Once students have made notes independently group all the students together by number, guide the students to share notes about each perspective.
After each group has collaborated to compare notes the students will now match with the three other numbers (ie. A 4 will find a 1,2 and 3). This way all passages are covered.
Students will now be responsible to share the notes they have made on the passages to their peers.
After each student presents the students will have notes on every passage as well as the passage with them.

Step 6: Sharing / Discussing / Teaching (8 minutes)
Bring the learning together. Ask the students what they found through the passages. What changed, what stayed the same? What surprised them? Looking at the timeline can the students see certain events that would cause change of perceptions?(That is a question that can be used while students are making notes and you are circulating)
Complete minute questions.

ASSESSMENT:
Minute cards will be used at the end of class (BLM 6.3). The minute cards are to be completed in approximately 1 minute and should consist of a few questions all to be answered in one sentence.
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Appendix


http://muse.jhu.edu/books/9781452940328


BLM 1.4 PowerPoint Presentation
Slide 1 –

Anishnabe Nation: Life before European Contact
Slide 2 –

Life Prior to European Contact

- When the Norse contacted North America, they were known to be the first European people to reach the land.¹
- This contact occurred in about AD 1000.¹
- At the same time, the majority of Aboriginal Peoples were hunters and gatherers.¹
- The term Anishnabe refers to “First Peoples.”²


Slide 3 –

Who are the Anishnabe?

To understand the significance of the Anishnabe Nation, let's first discuss the Ojibwa:

- The Ojibwa were initially located around what is now Sault Ste. Marie.
- The term Ojibwa eventually represented groups that lived in the upper Great Lakes region.
- The Ojibwa homeland was believed to have run along the northern shores of Lakes Huron and Superior, and its center was the major fishery at the rapids of Sault Ste. Marie.

“Native People: Eastern Hunters”
Source:
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Slide 4 –

The Ojibwa Move and Migrate

- Within time, Ojibwa groups moved to the southeast, into lands in Southern Ontario.
- Ojibwa groups also existed in what is now Wisconsin and Minnesota.
- Ojibwa groups moved north as well towards northern Ontario and Manitoba.
- Other Ojibwa groups migrated to the Plains, of southern Manitoba and Saskatchewan.

“Gathering Wild Rice”

All information taken from:

Slide 5 –

Ojibwa & Anishnabe

- “Many Ojibwa prefer to be known as Anishabed, a term meaning ‘first people’.”
- The term Anishinabeg (or Anishnabe) and Ojibwa today often include Odawa, Algonquin.
- The concept of an Anishnabe Nation links speakers of the Ojibwa language.

Ojibwa Migration Map

Source:

All other information taken from:
If any citation information cannot be properly reviewed using the PowerPoint Slides provided, they are listed below:


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December 3 2014.
http://www.lmp.ucla.edu/Profile.aspx?LangID=197&menu=004

“Ojibwe.” Michigan State University: Department of Geography, accessed December 3 2014,
http://web2.geo.msu.edu/geogmich/ojibwe.html
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BLM 1.5 Ojibwe Clans Handout

**Ojibwe Clans**

Use the handout to fill in the given definition for each clan symbol and list an example of how the clan symbol can be associated with a modern figure. The figure that you choose can be someone who is well known, or someone whom you know on a personal basis. Please provide an explanation as to how the symbol may represent the chosen person.

**Crane Clan**
Definition →
Figure →

**Loon Clan**
Definition →
Figure →

**Fish Clan**
Definition →
Figure →

**Deer Clan**
Definition →
Figure →

**Marten Clan**
Definition →
Figure →

**Bear Clan**
Definition →
Figure →

**Eagle Clan**
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Definition ➔

Figure ➔
The Seven Grandfathers’ Teachings

The Anishnabe Nation has existed in the land that is now Canada long before the arrival of any European peoples. Their cultural beliefs continue to relate to the ways in which many people choose to live and interact with others today. Although many people are unaware that their morals and philosophies can be associated with the teachings of the Seven Grandfathers, your task is to create an informational pamphlet in which explains how the teachings are relevant to today’s society.

In your informational pamphlet you must include:

- A description as to why their teachings are important in today’s society.
- An explanation of how each of the seven teaching can help people improve their lives and the relationship with the living beings around them.
- Symbols that represent each of the seven teachings.
- 3 paragraphs to establish the notion that the Anishnabe cultural beliefs will improve our society today. For this section, please provide one example for each paragraph that explains a specific aspect of society in which will be improved through an understanding of the Seven Grandfathers’ Teachings (an aspect of society can include: fans watching games at a sporting event, customers interacting with waiters at a restaurant, teachers interacting with students, the effect of video games on children, etc.)

The Seven Grandfathers’ Teachings are listed below:

**Love** (Zaagidwin): To care for and help one another

**Respect** (Mnaadenendmowin): To take care of all things the Creator has given on Mother Earth (Kiing)

**Wisdom** (Nbwaakaawin): To seek and share knowledge

**Bravery** (Aakdehewin): To be ready to face all the things that are hard to do

**Honesty** (Gwekwaadziwin): To speak right of things – to not lie, cheat, or deceive

**Humility** (Dbaadendizwin): To know that each of us is a part of creation and that all people are equal

**Truth** (Debwewin): To recognize the work of the Creator in all things
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BLM 2.1

2.1 “Kinder Morgan protests could hurt economy: Michael Burt,”


BLM 2.2

2.2 “Royal Proclamation, 1763,” First Nations Study Program at University of British Columbia, 2009.

Accessed December 3 2014.

http://indigenousfoundations.arts.ubc.ca/home/government-policy/royal-proclamation-1763.html

The following quote is taken from the Royal Proclamation of 1763 which was found on the website above:

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

PSD 2.3 PowerPoint Presentation

Slide 1 -

Treaties: Royal Proclamation, 1763
What is a Treaty?

- The OED defines a treaty as:
  “A contract between two or more states, relating to peace, truce, alliance, commerce, or other international relation; also, the document embodying such contract, in modern usage formally signed by plenipotentiaries appointed by the government of each state.”

- In other words, a treaty is an agreement between two or more groups two follow a set of rules and other various arrangements.

---

Exploring the Big Six Historical Thinking Concepts

Slide 3

Royal Proclamation continued...

http://www.youtube.com/watch?v=ZPxfRMt2jY → play video to 3:30.

http://www.youtube.com/watch?v=ZPxfRMt2jY

Slide 4 –

What events influenced the creation of the Royal Proclamation?

"The Royal Proclamation of 1763 was issued by King George III to establish a basis of government administration in the North American territories formally ceded by France to Britain in the Treaty of Paris, 1763, following the Seven Years War."¹


Source:
What is the Royal Proclamation?

- The Royal Proclamation is a document that set out guidelines for European settlement of Aboriginal territories in what is now North America.
- Ownership over North America is issued to King George.
- But, the Royal Proclamation states that Aboriginal title has existed and continues to exist, and that all land would be considered Aboriginal land.
- The Royal Proclamation states that only the Crown can buy land from First Nations.

Note: all information provided was taken from:


Royal Proclamation and Aboriginal Peoples

- The Royal Proclamation was an important first step toward the recognition of existing Aboriginal rights and title, including the right to self-determination.
- The Royal Proclamation set a foundation for the process of establishing treaties.
- However, the Royal Proclamation was designed and written by British colonists without Aboriginal input, and clearly establishes a monopoly over Aboriginal lands by the British Crown.

Note: all information provided was taken from:

Royal Proclamation continued...

http://www.youtube.com/watch?v=ZPFMrMTU2jY → play video to 3:30

Bob Joseph, “The Royal Proclamation of 1763 and First Nations,” Youtube, last modified September 29, 2013,
http://www.youtube.com/watch?v=ZPFMrMTU2jY

Bibliography

http://www.oecd.com/view/Entry/20639/1?key=He2ukv&result=2&is
Advanced fos (accessed December 03, 2014).

“Royal Proclamation, 1763,” First Nations Study Program at University of
http://indigenousfoundations.arts.ubc.ca/home/government-
policy/royal-proclamation-1763.html

Bob Joseph, “The Royal Proclamation of 1763 and First Nations,” Youtube, last modified September 29, 2013,
http://www.youtube.com/watch?v=ZPFMrMTU2jY

Article published February 7, 2006.
Exploring the Big Six Historical Thinking Concepts

If any citation information cannot be properly reviewed using the PowerPoint Slides provided, they are listed below:


http://www.oed.com/view/Entry/205395?rskey=HeZUkv&result=2&isAdvanced=false

(accessed December 03, 2014).


http://indigenousfoundations.arts.ubc.ca/home/government-policy/royal-proclamation1763.html


http://www.youtube.com/watch?v=ZPXfRMTu2jY


PSD 2.4 – CBC Kinder Morgan Pipeline Article, Number One


PSD 2.5 – CBC Kinder Morgan Pipeline Article, Number Two
Meissner, Dirk, “Kinder Morgan's Trans Mountain expansion opposed by island First Nation,”

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PSD 2.6 The Royal Proclamation of 1763 Handout

The Royal Proclamation of 1763

1) What is the Royal Proclamation?

2) Who does the Royal Proclamation effect?

3) What are three features from Royal Proclamation that are important to the Aboriginal Peoples?

4) In the video, Bob Joseph explains that people of ask, “Didn’t we conquer [the Aboriginal People]?” Do you think that the treaty was used to conquer the Aboriginal Peoples?
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PSD 2.7 The Royal Proclamation and Current Events Handout
Name: _______________________

The Royal Proclamation and Current Events

What is the title of the Article? ____________________________________________

Who is the author and when was it published? _______________________________

Using full sentences, create a 150 word journal entry that addresses the following questions:

1) The Royal Proclamation States:

“And whereas it is just and reasonable, and essential to our Interest, and the Security of our Colonies, that the several Nations or Tribes of Indians with whom We are connected, and who live under our Protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories as, not having been ceded to or purchased by Us, are reserved to them, or any of them, as their Hunting Grounds”¹

Do you think that the government continues to respect this feature of the Royal Proclamation today? Use evidence from the article to support your claims.

2) Are the First Nations people are right to believe that the government should respect their way of life by respecting the land?

3) If the pipeline construction is proven to be economically beneficial, do you believe that it should be constructed? Why or why not?

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PSD 3.1 Primary Source Article, Number One

http://eco.canadiana.ca/view/oocihm.30530/3?r=0&s=1

PSD 3.2 – Primary Source Article, Number Two

PSD 3.3 – Residential School Survivor Website

http://wherearethechildren.ca/en/stories/

BLM 3.4 – Christmas Time at a Residential School, video

Exploring the Big Six Historical Thinking Concepts

BLM 3.5 Historical Evidence Checklist Handout

**Historical Evidence Checklist**

Consider the following questions when analysing any text that may be used as evidence to establish, or support an argument. Remember, not all of the questions will apply to the primary secondary source that you are analyzing; the questions are provided to assist you in interpreting a piece of evidence.

1. Identify the Source:
   Who created the source?
   What information is known about this person or group of people?
   When was the source produced?
   Where was the source produced?

2. Contextualize the Source:
   What do you know about the social and historical context for the source? Why did the person who created the source do so?

3. Explore the Source Further:
   What factual information is conveyed in this source?
   What opinions are found in this source?
   What messages are implied, intentionally and unintentionally, in the source?
   What is surprising or interesting about the source?
   What do I not understand in this source?

4. Analyze and Evaluate the Source:
   How does the creator of the source convey information and make his/her point?
   How is the world described in the source different from my world? How might others at the time have reacted to this source?
BLM 3.6 Questions to Consider for Schultz’s Indian affairs in the North West Territories

Questions to Consider for Schultz’s Indian affairs in the North West Territories

1. Who was the author of this article?

2. When was the article written?

3. Why is this article an example of primary evidence?

4. Who is the intended audience of the article?

5. Dr. Schultz advises the government to sign a treaty with the natives. Using two quotes to support your answer, what is his reasoning to want to sign a treaty and how does his explanation establish the notion that the First Nation peoples were expected to abandon their traditional beliefs?

6. Using three separate quotes to support your answer, explain how Schultz used the term, civilize, and civilization, to establish the natives as a group of people that could not survive on the land.

7. Using three quotes, how can this article be used as evidence to establish the notion that the First Nation cultures and beliefs were disrespected by Canadian Members of Politics towards the end of the 19th Century?
Questions to Consider for Bryce’s *The Story of a National Crime*

1. Who was the author of this article?
2. When was the article written?
3. Why is this article an example of primary evidence?
4. Who is the intended audience of the article?
5. Using three quotes, explain how the article can be used as evidence to establish the notion that the residential schools diminished the population and culture of the First Nations people.
6. Explain how Peter Bryce used evidence in his own article to show “how little the Minister cared for the solution of the tuberculosis problem” (Bryce, 8). How can this information further illustrate the fact that the treatment towards the first nation people diminished their population?
7. Using three quotes to support your answer, what is the “National Crime” of which Bryce is referring to? How can this discussion of a “National Crime” be used as evidence to establish the negative impact that residential schools had on First Nation peoples, their culture and Canada as a whole?
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BLM 3.8 List of Residential School Survivor Interviews

Residential School Survivors (In No Particular Order)

1. Carol Dawson
2. Velma Page
3. Rev. Mary Battaja
4. Lorna Rope
5. Lucille Mattess
6. Basil Ambers
7. Mabel Harry Fontaine
8. Grant Severight
9. Walter West
10. Elsie Paul
11. Joseph Desjarlais
12. Melvin Jack
13. Aggie George
14. Dennis George Greene
15. Rita Watcheston
16. Ed Bitternose
17. Eunice Gray
18. William McLean
19. Beverly Albrecht
20. Harry McGillivray
21. Charles Scribe
22. Roy Nooski
23. Robert Tomah
24. Dillian Stonechild
25. Samuel Ross
26. Arthur Fourstar
27. Richard Kistabish
28. George Francis
29. Verna Miller
30. Percy Ballantyne
31. Blanche Hill-Easton
32. Brenda Bignell Arnalt
33. Riley Burns
34. Patricia Lewis
35. Shirley Flowers
36. Nazaire Azarie Bird
37. Roy Dick
38. Julia Marks
39. Jennefer Wood
40. David Striped Wolf
41. Viola Papequash
42. Johnny Brass
43. William George Lathlin
44. Mary Ceasar
45. Alfred Solonas
46. Darlene Laforme
47. James Leon Sheldon
48. Cecil Ketlo

http://wherethearethechildren.ca/en/stories/
Exploring the Big Six Historical Thinking Concepts

BLM 3.9 Residential School Survivor Questionnaire and Journal Entry Activity

Residential School Survivor Questionnaire and Journal Entry Activity

When watching the interview with the residential school survivor of your choosing, please answer the following questions in point form. These questions will inform you on how to properly answer the journal entry questions provided below:

1. Who is being interviewed?
2. Were they a student at a residential school?
3. What school did they attend?
4. How long was the person at the residential school?
5. How do the interviewees reflect on their life once they were sent to the residential school?
6. How do the interviewees explain the loss that they faced once in the residential school? What family members were they able to stay in contact with?
7. Was the interviewee supported by any family members or friends once at the residential school?
8. How does the interviewee describe a typical day at their school? Was the interviewee able to make any relationships with other people? If so, how did the relations unfold and how do they reflect their experience while at the residential school? If not, how did this inability to interact with others reflect the government’s treatment towards First Nations peoples and their culture?
9. What, if any, education did the interviewee receive at school? How does the education they received reflect the experiences they had at the residential school?
10. How did the interviewee’s experiences at the residential school impact the ways in which they interacted with other people?
11. How did the interviewee’s experiences at the residential school impact the ways in which they perceived their ancestor’s culture?
12. How did the interviewee’s experiences at the residential school impact the ways in which they perceived Canadian society?
13. Did the interviewee’s experiences at the residential school affect the ways in which they lived once outside the school? If so, how? If not, why not?
14. How do the experiences from residential school continue to affect the interviewee today?

Journal Entry Expectations

Using the information that you have gathered from the video, create a journal entry with no less than 200 words.

In the journal entry, you must:

- Establish the ways in which Residential Schools dismantled First Nations communities and how the effects are still experienced by those who attended the school, as well as how the effects are still experienced by their loved ones.
- Work to explain how a First Nations person lost their sense of family, culture, and faith in the nation as a result of their experiences.

The information that you provide must be taken directly from the interview. Please use full sentences and check for proper spelling, grammar and sentence structure.
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Primary Source Documents

PSD 4.1

PSD 4.2
http://umanitoba.ca/libraries/units/archives/exhibits/nwrebellion/index.html

PSD 4.3

https://www.youtube.com/watch?v=wCVDuvvNpHk

or through

http://www.cbc.ca/history/EPISODESUM2LE.html
Louis Riel: A Canadian Hero

Louis Riel should be remembered as nothing but a hero. He fought for the rights of the Metis people who continuously were mistreated and victimized by the Canadian Government. He gave a voice to those who were unheard. He fought tirelessly to preserve the land and the culture of the Metis people. He protected the land that rightfully belonged to the people who had lived on it for generations from the selfish grips of the Canadian government.

Louis Riel was more concerned with the rights of the citizens of the Red River settlement than with the differences such as language that divided the settlement. He wanted a united Red River provisional government to stand up to the Canadian Government led by John A Macdonald who had not interest in providing rights to the Metis people.

Even though it was Riel who ordered the execution of Thomas Scott he is not a murderer. He was not the one who pulled the trigger. Riel felt justified in his choice to execute Scott because he had threatened Riel and taunted the Metis. This was a time of war in the mind of Riel and the execution of Scott was justifiable given the circumstances.

Even after Riel was forced into exile after the death of Scott he was still elected by the Manitoban people three times to represent them in the house of Commons. His people had great faith in him he was dedicated to his people and looking after their rights.

Riel was also a devote Catholic. He was dedicated fully to God and strived to be a moral and good person. Riel also suffered from a debilitating mental illness that led him to make decisions and take actions that could be called unreasonable. He was man who tried to be so good but was clouded by the darkness of mental illness. Louis Riel should never have been hanged because he was not a well man and did not deserve to die for that.

The provisional Government formed by Louis Riel was responsible for negotiating the terms of Manitoba’s entering Into Confederation. He should be considered as one of the creators of this great country. Not a criminal as he was treated.
Exploring the Big Six Historical Thinking Concepts

Louis Riel was a Traitor

Louis Riel was a traitor. He betrayed Canada which was his and his family’s home. There are many reasons why he should be considered a traitor but first and foremost he led an uprising against Canada. He had no authority to try and overthrow the Canadian government and if he had try this anywhere other than Canada he would have been executed much sooner than he was, and he had the nerve to lead uprisings twice! He committed acts of war and his actions led to deaths during the Red River Rebellion and the North-West Rebellion.

Louis Riel is also a traitor because he murdered Thomas Scott. Thomas Scott may have been a pain in the neck and tried to tick people off but that is not a good enough reason to murder someone. He had no authority to order the death of a man, he was not a judge or even a government official who had control over the fate of Scott.

After he forcefully took over Fort Gary during the Red River Rebellion and murdered Thomas Scott he fled to the United States to avoid being arrested by the Canadian Government. He knew that he had done something wrong and he ran away like a coward until he decided to come back to Canada to try and take over government land a second time during the North West Rebellion. He was also unsuccessful there. Louis Riel deserved to be hanged because he committed high treason against the Canadian Government and ordered the murder of a man. He should be remembered as a man who lived with the blood of another man on his hands.


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Exploring the Big Six Historical Thinking Concepts

BLM 4.3

Perspective on Louis Riel

Evidence for Hero       Evidence for Traitor

Created using Worksheetworks.com
Exploring the Big Six Historical Thinking Concepts

Additional Resources:

Rethinking Riel

Louis Riel Heritage Minute https://www.historicacanada.ca/content/heritage-minutes/louis-riel?

Library and Archives of Canada on Louis Riel
http://www.collectionscanada.gc.ca/confederation/023001-4000.61-e.html
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PSD/BLM 5.1
Exploring the Big Six Historical Thinking Concepts

5.1

Name: __________________________ Date: _____________

Treaty # 9 Web-Quest

1) Access the Ontario Archives Page through the following link:

2) This page is titled “Peoples and Events Shaping Treaty 9”. This could also read - Actors and Causes

3) Looking at this page who do you feel the actors are so far? List them below. Give 1 reason why you think each person or group is an actor. (Leave Room at the bottom, there may be more actors to add later on.)
   -
   -
   -
   -
   -
   -
   -
   -
   -
   -

4) Create a timeline of Treaty Number 9 using the space below. Events will be added to this throughout the exploration. It is at your discretion when the timeline should start and end. Use your critical thinking skills. (Hint. Should it start in 1670 when contact was occurring due to the fur trade? Or could it begin prior to this? The end of the timeline could be current time if you wanted)
5) List 3 potential causes that in 1890 “the Dominion government began consultations with Ontario concerning a potential treaty agreement with the Aboriginal inhabitants of the region.”

i) 
ii) 
iii) 

Which reason do you think had the most influence? Why? (You can also argue that it was combination of reasons as long as you provide the why).

6) Explore the images on this page, which is your favourite, why?

7) At the bottom of the page Find and Click the “Next ” Link. OR follow the link below: http://www.archives.gov.on.ca/en/explore/online/james_bay_treaty/expedition_1905.aspx

8) The page is titled “The Treaty No.9 Expedition of 1905-1906” First explore the page and read the information carefully. Second, add any more actors you have discovered on this page. Third, add any more dates to your timeline that you wish too.

9) Examine the “[Map showing Indian treaties in Ontario]”. What are some things you notice about map? What are the dates of most other treaties? How does these dates relate to Treaty No. 9? Could they have influenced how the No. 9 treaty was negotiated? Provide some thoughts below; 

Who interpreted the terms of Treaty No. 9? Does this make them an important actor? Do you think all parties involved knew what the treaty would mean into the future?
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11) At the bottom of the page Find and Click the “Next” Link. OR follow the link below: http://www.archives.gov.on.ca/en/explore/online/james_bay_treaty/relationship.aspx

12) The Page will be titled “Developing the Treaty Relationship, 1905-2005.” Use this page to answer the following questions.

13) What were some of the consequences of the treaty? (Or what started happening following the treaty?)

14) Look at the original copy of the treaty:
At the bottom of the page Find and Click the “Next” Link. OR follow the link below: http://www.archives.gov.on.ca/en/explore/online/james_bay_treaty/treaty.aspx

You may also view a text copy of the Treaty at the following link: http://www.aadnc-aandc.gc.ca/eng/1100100028863/1100100028864

What strikes you as interesting about the original document?
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15) Access the following news link:  

The community described is within the Treaty No 9 area. After the treaty as stated on Archives Ontario “the population gradually moved into centralized communities (Reserves)”. Could Treaty No. 9 be the first cause in some of these problems decades later? Or do you think there are to many other causes and actors between this time?

Reflect below:

Hand in at the end of class.
PSD/BLM 6.1

From:

PSD/BLM 6.2

<table>
<thead>
<tr>
<th>Date</th>
<th>Aboriginal Views</th>
<th>Non-Aboriginal Views</th>
</tr>
</thead>
</table>
| 19121916   | “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)                                                                                                     | “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)                                                                                                                                                                                                                                                       |
| 19121916   | “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, Kwawkewlth, p.139)                                                                                                                                                                                                     | 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)                                                                                                                                                                                                                                                                         |
### Exploring the Big Six Historical Thinking Concepts

<table>
<thead>
<tr>
<th>1920s (2)</th>
<th>“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)</th>
</tr>
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<td></td>
<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-August 19, 1922)</td>
</tr>
<tr>
<td></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>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Aboriginal Views</th>
<th>Non-Aboriginal Views</th>
</tr>
</thead>
<tbody>
<tr>
<td>1970s (3)</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>
</tr>
<tr>
<td>---</td>
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<tr>
<td></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>
</tr>
</tbody>
</table>
## Exploring the Big Six Historical Thinking Concepts

<table>
<thead>
<tr>
<th>Today (4)</th>
<th>Aboriginal Views</th>
<th>Non-Aboriginal Views</th>
</tr>
</thead>
<tbody>
<tr>
<td></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-togovernment 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>
<td></td>
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<td></td>
<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>
<td></td>
</tr>
<tr>
<td></td>
<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>
<td></td>
</tr>
</tbody>
</table>

From: Seixas and Kreig, Aboriginal Rights and Title in British Columbia.  
[http://historicalthinking.ca/lesson/684](http://historicalthinking.ca/lesson/684)
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 the Theme Timeline of “Our Homes Are Bleeding” website.

<table>
<thead>
<tr>
<th>Time Period</th>
<th>Aboriginal Views</th>
<th>Non-Aboriginal Views</th>
</tr>
</thead>
<tbody>
<tr>
<td>1912-1916</td>
<td></td>
<td></td>
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<tr>
<td>1920s</td>
<td></td>
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</tbody>
</table>
### Exploring the Big Six Historical Thinking Concepts

<table>
<thead>
<tr>
<th>Aboriginal Views</th>
<th>Non-Aboriginal Views</th>
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</thead>
<tbody>
<tr>
<td>1960-1970</td>
<td></td>
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Construction of BC portion of the CPR begins; contributes to increased immigration

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

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

British Columbia Act. New Caledonia becomes Colony of British Columbia

Legislative Assembly of asks England for funds to extinguish aboriginal title; denied

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

Department of Indian Affairs created

BC enters Confederation

Exploring the Big Six Historical Thinking Concepts

6.2 Timeline Handout

http://historicalthinking.ca/lesson/684

Royal Proclamation of King George III recognizes aboriginal title and rights to land

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

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

1851 1861 1871 1880 1906

1763 1858 1867 1876 1890

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

Colonial proclamation states that all land is vested in the crown

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

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

Joint Indian Reserve Commission is established

Nisga’a establish a Land Committee

Trudeau
**Exploring the Big Six Historical Thinking Concepts**

*White Paper* asserts that aboriginal title does not exist.


**6.3 Exit Question**

Handout

**Minute Card**

| 1912-1916 | 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 |
| 1914 BC Chiefs reject extinquishment clauses recommended by Dominion |
| 1916 McKenna-McBride Commission Final Report is published |
| **Mckenna-McBride Royal Commission is established** |
| **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)** |
| **Nisga’a Treaty ratified by BC Legislature** |

Thinking about today’s class, answer each question in 1 sentence or less.
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What was the most important thing you learned today?

What was the most confusing topic today?

What important question remains unanswered?
Don’t use ABC books that have “I is for Indian” or “E is for Eskimo.”

Don’t use counting books that count “Indians.”

Don’t use story books that show non-Native children “playing Indian.”

Don’t use picture books by non-Native authors that show animals dressed as “Indians.”

Don’t use story books with characters like “Indian Two Feet” or “Little Chief.”

Do avoid arts and crafts and activities that trivialize Native dress, dance, or ceremony.
• *Don’t* use books that show Native people as savages, primitive craftspeople, or simple tribal people, now extinct.

• *Don’t* have children dress up as “Indians,” with paper-bag “costumes” or paper-feather “headdresses.”

• *Don’t* sing “Ten Little Indians.”

• *Don’t* let children do “war whoops.”

• *Don’t* let children play with artifacts borrowed from a library or museum.

• *Don’t* have them make “Indian crafts” unless you know authentic methods and have authentic materials.
• Do make sure you know the history of Native peoples, past and present, before you attempt to teach it.

• Do present Native peoples as separate from each other, with unique cultures, languages, spiritual beliefs, and dress.

• Don’t teach “Indians” only at Thanksgiving

• Do teach Native history as a regular part of American history.

• Do use materials which put history in perspective.

• Don’t use materials which manipulate words like “victory”, “conquest”, or “massacre” to distort history.
• *Don’t* use materials which present as heroes only those Native people who aided Europeans.

• *Do* use materials which present Native heroes who fought to defend their own people.

• *Do* discuss the relationship between Native peoples and the colonist and what went wrong with it.

• *Don’t* speak as though “the Indians” were here only for the benefit of the colonists.

• *Don’t* make charts about “gifts the Indians gave us.”

• *Don’t* use materials that stress the superiority of European ways, and the inevitability of European conquest.
• *Do* use materials which show respect for, and understanding of, the sophistication and complexities of Native societies.

• *Do* use materials which show the continuity of Native societies, with traditional values and spiritual beliefs connected to the present.

• *Don’t* refer to Native spirituality as “superstition.”

• *Don’t* make up Indian “legends” or “ceremonies.”

• *Don’t* encourage children to do “Indian givers”, “wild Indians”, “blanket Indians”, or “wagon burners.”

• *Do* portray Native societies as coexisting with nature in a delicate balance.
• *Don’t* portray Native peoples as “the first ecologist.”

• *Do* use primary source material—speeches, songs, poems, writings—that show the linguistic skill of peoples who come from an oral tradition.

• *Don’t* use books in which “Indian” characters speak in either “early jawbreaker” or in the oratorical style of the “noble savage.”

• *Do* use materials which show Native women, Elders, and children as integral and important to Native societies.

• *Don’t* use books which portray Native women and Elders as subservient to warriors.
• *Do* talk about the lives of Native peoples in the present
• *Do* read and discuss good poetry, suitable for young people, by contemporary Native writers.
• *Do* invite Native community members to the classroom.
• *Do* offer them an honorarium. Treat them as teachers, not as entertainers.
• *Don’t* assume that every Native person knows everything there is to know about every Native Nation
• **Do** present Native peoples as appropriate role models with whom a Native child can identify.

• **Don’t** single out Native Children, ask them to describe their families’ traditions, or their people’s cultures.

• **Don’t** assume that you have no Native children in your class

• **Don’t** do or say anything that would embarrass a Native Child.

• **Do** look for books and materials written and illustrated by Native people.
Aboriginal Approach to Learning

Acting on it
DOING

PHYSICAL

INTUITIVE

MENTAL

EMOTIONAL
RELATIONAL

FEELING

Relating to it

Seeing it
VISIONING

Knowing it
UNDERSTANDING

mind body spirit
FAIRNESS AND EQUITY

"First Nations children should have equitable access to a level and quality of services comparable with those provided to other children."
- Auditor General of Canada (May 2008)

Challenges & Opportunities

- A significant education gap exists between First Nations and the Canadian population:
  - In 2006, 6% of First Nations had a university degree compared to 19% of non-First Nations
  - 50% of First Nations over 25 living on-reserve have not completed high-school

- Closing the education gap between Aboriginal and non-Aboriginal peoples would add $71 billion to Canada’s GDP by 2017.

- By 2017 Canada will face a labour shortage as baby-boomers retire - Statistics Canada

- Empowered with the necessary skills and education, First Nations can help to fill this labour gap as our population is increasing rapidly, with 50% being under the age of 25.

First Nations want to contribute to and jointly share in the economic prosperity of this country!

BUT, to achieve this goal...

Our children need safe and healthy schools to LEARN!

- In 2010, 48 new schools are needed in First Nations communities nationally, and an additional 29 schools are in need of expansion and major renovations - Indian Affairs Canada’s Capital Infrastructure List

- Health concerns in First Nations schools include: overcrowding, extreme mold, high carbon dioxide levels, sewage fumes in school, frozen pipes, unheated portables, students suffering from cold & frost bite, & schools being abandoned despite a lack of alternative infrastructure.

Some children in Canada are receiving a lower standard of education than others. Why?

- This child’s education tuition is funded between $2000 to $3,000 less than another child in a nearby provincial school.

- The Federal government provides this child’s school with $0 in funding for computers, software and teacher training (yes zero this is not a typo).

- 88% of children do not have access to early childhood programming in some parts of Canada.

- 3000 qualified high school graduates are denied access to post-secondary education every year due to a lack of funding, contrary to funding myths.

This is the reality for far too many children across Canada!

WHY?
Every child has the right to:

- an education (Art 28)
  - That will allow them to reach their fullest potential in a manner consistent with the development of respect for the child’s parents, his/her own cultural identity, language and values (Art 29)
- assistance for disabled children to ensure a quality education, employment training, and opportunities conducive to achieving the fullest possible individual, cultural and spiritual development (Art 23)
- A higher education accessible to all on the basis of capacity, which the State shall support by every appropriate means (Art 28)


**First Nations Successes**

Through advocacy, administration, political pressure, and autonomous entrepreneurial work First Nations have achieved the following successes in support of First Nations education:

- Ø First Nations elementary and secondary schools in 1972 to over 500 schools in 2010
- First Nations schools educate over 71,000 students per year, that amounts to 80% of all First Nations students attending school.
- Development of a limited number of early childhood education programs in First Nations communities
- Approximately 33,000 First Nations students enrolled in post-secondary institutions compared to 3 in the early 1960s.
- Over 4000 First Nations post-secondary graduates annually
- Over 80% of First Nations youth value the ability to speak their language
- Over 40 First Nations controlled post-secondary institutions across Canada, with over 10,000 students

It has been a long struggle to achieve this much, imagine what would be possible with Canada’s collaboration and cooperation.

Upon walking into the Minister of Indian Affairs’ office, First Nations youth leader, Shannen Koostachin stated, “one day I dream that my brothers and sisters can go to school as nice as this.”

Sadly, Shannen died in a tragic car accident on May 31, 2010 before her dream could be realized for her community of Attawapiskat First Nation.

**Comparing Apples to Oranges**

- The Federal government asserts that First Nations students receive about the same amount of funding per student (approx $10,000 each in 2010) as non-First Nations students (approx $10,262 each in 2006).
  - *This statement is misleading because:*
    - It compares 2006 figures to 2010 figures without taking account of:
      - inflation or indexing
      - demographic growth
      - Cost factors specific to First Nations schools and remote/northern locations
    - This calculation includes First Nations students attending provincial and First Nation schools, BUT provincial schools receive between 25% to 50% more funding per student than First Nations schools

For more information on why the Federal governments information and funding figures are inaccurate please visit: www.afn.ca

**Education Instead of Incarceration**

The over-representation of Aboriginal peoples in the criminal justice system is a “staggering injustice” - Supreme Court of Canada, *R v Gladue* (1999)

- The incarceration rate of Aboriginal people in Canada = 1024 per 100,000 prisoners;
  - the incarceration rate for non-Aboriginal people is 8x lower at 117 per 100,000
- Provincial/Territorial custody costs $84,225 per year per inmate and Federal custody costs $147,467 per year per inmate
- To incarceration a woman in a federal prison costs up to $175,000 to $250,000 per year
  - COMPARATIVELY it costs about $80,498 for a 4-year post-secondary degree
  - The new crime bill will continue to warehouse Aboriginal peoples and perpetuate “staggering injustices”

Parliamentarian must explore cost-benefit analyses before spending taxpayer dollars. Investing in incarceration over education doesn’t benefit First Nations or taxpayers.
## Figure 1.4: Holistic Lifelong Learning Measurement Framework

<table>
<thead>
<tr>
<th>Sources and Domains of Knowledge</th>
<th>Domain</th>
<th>Indicator*</th>
<th>Measure*</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>World of People</strong></td>
<td>Self</td>
<td>(Insufficient data available)</td>
<td>Insufficient data available</td>
</tr>
<tr>
<td></td>
<td>Family</td>
<td>Family support</td>
<td>Strength of ties with family members</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Family involvement</td>
<td>Importance of parental engagement in school</td>
</tr>
<tr>
<td></td>
<td>Elders</td>
<td>Exposure to Elders</td>
<td>Amount of time spent with Elders</td>
</tr>
<tr>
<td></td>
<td>Community</td>
<td>Community support</td>
<td>Degree of support from others in the community</td>
</tr>
<tr>
<td><strong>Land</strong></td>
<td>Natural history</td>
<td>(Insufficient data available)</td>
<td>Insufficient data available</td>
</tr>
<tr>
<td></td>
<td>Traditional skills</td>
<td>Use of traditional skills</td>
<td>Participation in traditional hunting, fishing or trapping</td>
</tr>
<tr>
<td></td>
<td>Land use</td>
<td>(Insufficient data available)</td>
<td>Insufficient data available</td>
</tr>
<tr>
<td><strong>Languages, Traditions and Cultures</strong></td>
<td>Languages</td>
<td>Language vitality</td>
<td>Sources of support for children learning their Aboriginal language</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Use of Aboriginal language</td>
<td>Degree of Aboriginal language use at home</td>
</tr>
<tr>
<td></td>
<td>Traditions and ceremonies</td>
<td>Participation in cultural ceremonies</td>
<td>Participation of children in traditional cultural activities</td>
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<tr>
<td></td>
<td>Culture</td>
<td>Cultural vitality</td>
<td>Availability of support for children to learn their culture and history</td>
</tr>
<tr>
<td><strong>Spirituality</strong></td>
<td>Spiritual development</td>
<td>Practice of spiritual teachings</td>
<td>How Métis maintain their spiritual well-being</td>
</tr>
</tbody>
</table>

Note:
* The indicators and measures identified in the Holistic Lifelong Learning Measurement Framework represent the most current information available to measure Aboriginal learning in Canada.

State of Aboriginal Learning in Canada: A holistic approach to measuring success