

Truth and Reconciliation Commission Curriculum

Treaty 5 and Treaty 9



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COMMUNITY OVERVIEW

Deer Lake First Nation



Deer Lake is an Oji-Cree First Nation community located about 180 km north of Red Lake, Ontario at the coordinates of 52°38'N 94°05'W. The area of the reserve land is 17.85 km². Deer Lake is accessible year-round by air, and in the winter you can drive in on the ice road from Red Lake, which also connects to Sandy Lake and North Spirit Lake. The ice road is only open during the coldest months of the year.

The people of Deer Lake are closely related to the people of Sandy Lake, North Spirit Lake and Keewaywin. They speak an Oji-Cree dialect that is a combination of Beren's River Ojibway (as spoken in Pikangikum and Poplar Hill) and Severn Cree (Oji-Cree).

Before the coming of the Europeans, people in northwestern Ontario lived in small family groups called clans or doodems. The people were referred to by their traditional names and only later were given last names (surnames) by the white traders. The Sucker Clan became the Fiddlers and Quills, the Pelican Clan became the Meekis family, some Caribou and Sturgeon Clan became the Raes while other Sturgeons became Mamakeesics. The Crane Clan became the Kakegamics or Kakepetums. Families/Clans moved around with the seasons to find the best fishing and hunting areas. The clans traded furs at HBC trading posts but they remained very isolated up until the early 1900's, when, in 1906, North-West Mounted Police officers arrived to arrest Jack Fiddler and his brother Joseph for killing a windigo (an evil spirit that possesses a person during times of famine).

In 1910, Robert Fiddler signed Treaty 5 at Deer Lake (then known as Caribou Lake). Some people moved to the Sandy Lake area for better farming land. Others went back to North Spirit Lake and some stayed at Deer Lake. A reserve was established at Sandy Lake in 1929. In 1985, Deer Lake split from Sandy Lake and the Deer Lake First Nation was established.



North Spirit Lake First Nation



North Spirit Lake is an Oji-Cree First Nation community located about 170 km north-east of Red Lake, Ontario at the coordinates of 52°29'N 93°02'W. The area of the reserve land is 19.50 km². North Spirit Lake is accessible year-round by air, and in the winter you can drive in on the ice road from Red Lake, which also connects to Sandy Lake and Deer Lake. The ice road is only open during the coldest months of the year.

The people of North Spirit Lake are closely related to the people of Sandy Lake, Deer Lake and Keewaywin. They speak an Oji-Cree dialect that is a combination of Beren's River Ojibway (as spoken in Pikangikum and Poplar Hill) and Severn Cree (Oji-Cree).

North Spirit Lake was traditionally known as Memekwesoo Sakahekan or Cliff Dweller Lake. This was a gathering place for people in the surrounding area. People lived in small groupings called clans or doodems. Families/Clans moved with the seasons to hunt, trap and fish. When the Hudson Bay Company (HBC) built trading posts, the people of North Spirit Lake travelled great distances to trade their furs for European goods.

The people of North Spirit Lake, along with Sandy Lake, Deer Lake and Keewaywin were one of the last groups in Ontario to come into contact with Europeans and the Canadian government.

In 1910, Robert Fiddler, along with representatives from each clan, signed Treaty 5 at Deer Lake (then known as Caribou Lake). Some people moved to the Sandy Lake area for better farming land. Others went to back to North Spirit Lake and some stayed at Deer Lake. A reserve was established at Sandy Lake in 1929. In 1985, North Spirit Lake split from Sandy Lake and North Spirit Lake First Nation was established.



Keewaywin First Nation



Keewaywin is an Oji-Cree First Nation community located about 225 km northeast of Red Lake, Ontario at the coordinates of 52°59'N 92°48'W. The area of the reserve land is about 190 km². Keewaywin is located on the south shore of Sandy Lake and is accessible year-round by air. In the winter you can drive in on the ice road from Pickle Lake. The ice road is only open during the coldest months of the year.

The people of Keewaywin are closely related to the people of Sandy Lake, Deer Lake and Keewaywin. They speak an Oji-Cree dialect that is a combination of Beren's River Ojibway (as spoken in Pikangikum and Poplar Hill) and Severn Cree (Oji-Cree).

The word "Keewaywin" means 'going home' or 'going back' in Oji-Cree.

The people of Keewaywin, along with Sandy Lake, Deer Lake and North Spirit Lake were one of the last groups in Ontario to come into contact with Europeans and the Canadian government.

In 1910, Robert Fiddler, along with representatives from each clan, signed Treaty 5 at Deer Lake (then known as Caribou Lake). Some people moved to the Sandy Lake area for better farming land. Others went to back to Keewawyin and some sta

A reserve was established at Sandy Lake in 1929. In 1985, Keewaywin split from Sandy Lake and the Keewaywin First Nation was established. The people of Keewaywin originally were Deer Lake band members. Keewaywin received full reserve status in 1997. During the summer of 1986, some families started moving to the current site, by Niska Lake. By the early 1990's many homes and a school were built at Keewaywin.



Poplar Hill First Nation



Poplar Hill is an Ojibway community located about 120 km north of Red Lake, Ontario at the coordinates of 52°06'N 94°18'W. The area of the reserve land is 7 km². Poplar Hill is accessible year-round by air, and in the winter you can drive in on the ice road from Red Lake. The ice road is only open during the coldest months of the year.

Poplar Hill residents were originally part of Pikangikum First Nation, until, in 1978, they separated and achieved full band status. Poplar Hill still maintains strong ties to Pikangikum and Little Grand Rapids, Manitoba.

The people of Poplar Hill (and Pikangikum) speak Beren's River Ojibway. The people and even the children of Poplar Hill are still very fluent in their language.

Poplar Hill was the site of the Mennonite-run Poplar Hill Development School which was a residential school. It opened in 1962 and at first had facilities for 30 students. By 1977, it had expanded to house 55 students. The school was forced to close 1989, when the government stopped funding it due to its continued use and support of corporal punishment (hitting and strapping) on students.

When Treaty 5 was signed in Little Grand Rapids, Manitoba, there were many people at the signing from Pikangikum (and Poplar Hill). The government thought that they were all part of the Little Grand Rapids band. After signing the treaty, the people of Pikangikum returned to their home territory. In 1888, a reserve was surveyed for the people of Pikangikum, but they were still considered to be part of the Little Grand Rapids band. The chief of Beren's River Band was also the chief for the Pikangikum band. It wasn't until 1926, that a chief was allowed to be elected at Pikangikum.



Fort Severn First Nation



Fort Severn is a Cree First Nation community located on the coast of Hudson Bay. Fort Severn is the most northern community in Ontario. The coordinates for Fort Severn are 55°59'N 87°38'W. The area of the reserve land is 44 km². Fort Severn is accessible year-round by air, and in the winter by ice road, called the Wapusk Trail, which also connects with Peawanuck to the east and Shamattawa, Manitoba to the west. The ice road is only open during the coldest months of the year. It is 752 kilometers long and according to the Guinness Book of World Records, it is the longest ice road in the world.

The languages spoken in Fort Severn are Swampy Cree (Wasaho Ininiwimowin) and English. Fort Severn's traditional name is Wasaho, which is a word to describe the bend in the Severn River where the community is located.

Fort Severn has a subarctic tundra landscape and is situated at the edge of the tree line. Polar bears are often seen in the area, especially in the summer months. Beluga whales, seals and arctic fox are seen as well as caribou, moose, wolves, foxes, beavers and otters. From the rivers and local lakes, there are trout, white fish, pike and walleye. Birds include geese, ducks, eagles, hawks, owls and different coastal birds.

One of the earliest Hudson Bay Company's fur trading post was built at Fort Severn, in 1689. Fort Severn members participated in the fur trade and watched as bands west and south of them were taken into Treaty with the government of Canada. Treaty 5, to the west was signed in 1875-76, with adhesions in 1909-10. Treaty 9 was signed in 1905-06. It wasn't until 1929-30, that the people in the most northern communities such as Big Trout Lake, Winisk and Fort Severn were brought into Treaty 9.



THE TREATIES

The Treaties

What is a treaty?

Treaty is a formal agreement between two parties (groups of people). Before Canada became a country, Britain made treaties with different First Nations. These were called Peace and Friendship treaties. These initial treaties were important to help stop fighting between settlers and First Nations, as well as establish trade. Next came treaties that began to open up areas of land for settlement, farming and mining.

After Confederation in 1867, the Dominion of Canada was ready to expand into what was called the North-West Territories (all land west and north of Ontario). These are called the Post-Confederation Treaties or the Numbered Treaties.

The Numbered Treaties

Some of the numbered treaties were signed at one location, with the people coming to that location to sign. Others were signed in the different areas, as the commissioners made their way around the country.

Treaty 1 was signed on August 3, 1871 at **Lower Fort Garry**.

Treaty 2 was signed on August 21, 1871 at the **Manitoba House Post**.

Treaty 3 was finished signing on October 3, 1873 near **Lake of the Woods**. This is also called the North-west Angle Treaty.

Treaty 4 was finished signing on September 14, 1875 at the **Qu'Appelle Lakes**.

Treaty 5 – 11 were signed throughout the next several years up to 1921.

Why did Canada want to make treaties with the First Nations?

Canada (or the Crown) wanted to make treaties for several reasons.

1. They wanted access to the lands and resources of western and northern Canada. Prime Minister John A. MacDonald had a National Policy in which he envisioned western Canada as an agricultural region, full of white European immigrants. He spent considerable effort and money advertising for white immigrant farmers to come to Canada and get free farm land.

2. To accomplish the settling of the west, MacDonald wanted to build a coast-to-coast railroad. The proposed railroad went right through many First Nations' traditional territories.
3. The government was afraid that the Americans would try to take over the western lands if they weren't settled by white people.
4. They wanted to avoid the Indian Wars that were happening in the American mid-west and west, as white settlers moved farther into First Nations' territories.



Why did First Nations want to make treaty with the Canadian government?

In northern parts of the country, the fur trade had been going on for about 100 years, since Europeans first arrived. In many areas, fur-bearing animals, especially the beaver, were almost wiped out. Because of this and some very severe winters, the people of the northern forest were starving, and they were hearing about the promises that the government was making in other areas to other First Nations. They were also seeing more and more prospectors coming into their lands, so First Nations realized that they needed to have some land set aside for themselves that exploration companies couldn't exploit.

What is a Treaty Adhesion?

During the years treaties were being signed, government officials (commissioners) would travel around the designated areas, following the waterways and stopping where there were First Nations gathered. This travel always took place during the summer, so often there would be groups of people gathered in certain locations. This was the custom for First Nation people who spent their winters trapping in their small family groups. Summer was a time that they would travel to gathering places to visit friends and extended family. Often treaty signing would take place at these times, but there was always individuals or groups of people who were not able to be present at the signing. Sometimes the commissioners would run into other people during their travels and signing would take place wherever they met up. When the fall brought bad weather and the waterways froze over, the commissioners would leave and attempt to come back the next summer to find and register people that they missed.

TREATY 5



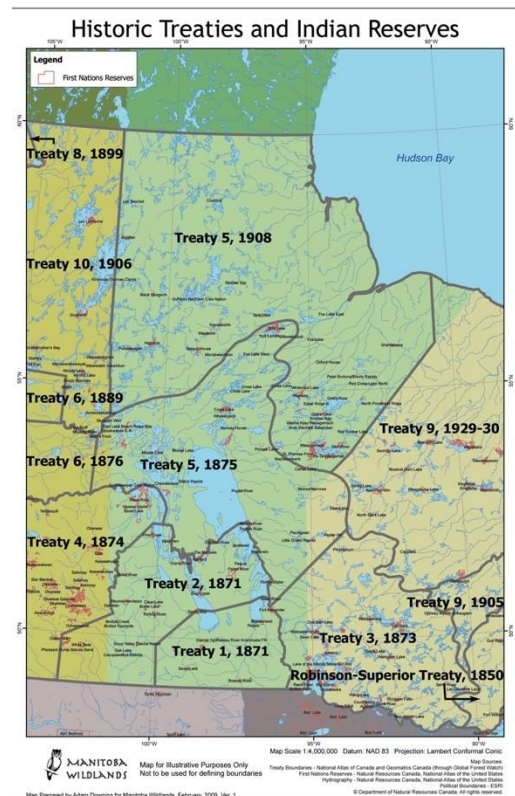
Treaty 5

Treaty 5, also known as the Winnipeg Treaty, was signed during the summer months of 1875-76. Canada had been a country since 1867 and this treaty would be the fifth of the numbered treaties.

The Ojibway and Swampy Cree people living around Lake Winnipeg had heard of the signing of the treaties in southern Manitoba and Saskatchewan and asked the government if they could sign a treaty as well. Initially the government was hesitant to sign another treaty because they had already seized the lands that they wanted to use for settlement and transportation routes. The area around Lake Winnipeg wasn't good farming land and therefore not as attractive to European settlers. Alexander Morris, the Lt. Governor of Manitoba, convinced the federal government that a new treaty would be a good idea, with it they would gain access to all the lands around Lake Winnipeg, the natural resources being discovered, and open it up for settlement and transportation routes. The government agreed that they would make treaty with the people around Lake Winnipeg and no farther north, except for Norway House. Norway House had made a special request to the government to sign a treaty so that they could move their band to a more southern location in order to learn to farm, so that they wouldn't have to rely on the fur trade to survive.

We know that the government's reasons for signing treaties were based on its desire for more land and wealth, but what were the reasons for the Ojibway and Cree people for wanting to sign a treaty? For some, they wanted economic assistance. Since the boom of the fur trade, the people in the northern forest had become dependent on receiving income (in the form of trade goods) from the furs they trapped each winter. Unfortunately, the animals, in particular the beaver, became over-trapped and harder to find. By 1875, some bands in the northern regions were close to starvation and this gets even worse in the coming years.

Land surveyors for the government and private development companies were starting to show up in the areas around Lake Winnipeg. The people thought that a treaty might be able to protect them from unwanted developers and settlers.



Treaty 5 Text

... **AND WHEREAS** the said Commissioners have proceeded to negotiate a treaty with the said Indians, and the same has been finally agreed upon and concluded as follows, that is to say:

The Saulteaux and Swampy Cree Tribes of Indians and all other the Indians inhabiting the district hereinafter described and defined, **do hereby cede, release, surrender and yield up to the Government of the Dominion of Canada, for Her Majesty the Queen and Her successors forever, all their rights, titles and privileges whatsoever to the lands included within the following limits...**

And also, **all their rights, titles and privileges whatsoever to all other lands wherever situated in the North-west Territories or in any other Province or portion of Her Majesty's dominions situated and being within the Dominion of Canada;**

The tract comprised within the lines above described, embracing an area of **one hundred thousand square miles**, be the same more or less;

To have and to hold the same to Her Majesty the Queen, and Her successors forever;

And Her Majesty the Queen hereby agrees and undertakes **to lay aside reserves for farming lands**, due respect being had to lands at present cultivated by the said Indians, and other reserves for the benefit of the said Indians, to be administered and dealt with for them by Her Majesty's Government of the Dominion of Canada, provided all such reserves shall not exceed in all **one hundred and sixty acres for each family of five**, or in that proportion for larger or smaller families-in manner following, that is to say:

And with a view to show the satisfaction of Her Majesty with the **behaviour and good conduct of Her Indians**, She hereby, through Her Commissioners, makes them a **present of five dollars for each man, woman and child** belonging to the bands here represented, in extinguishment of all claims heretofore preferred.

And further, Her Majesty agrees to **maintain schools for instruction in such reserves** hereby made as to Her Government of the Dominion of Canada may seem advisable, whenever the Indians of the reserve shall desire it.

Her Majesty further agrees with Her said Indians, that within the boundary of Indian reserves, until otherwise determined by Her Government of the Dominion of Canada, **no intoxicating liquor shall be allowed to be introduced or sold**, and all laws now in force, or hereafter to be enacted, to preserve Her Indian subjects inhabiting the reserves, or living elsewhere within Her North-west Territories, from the evil influence of the use of intoxicating liquors, shall be strictly enforced.

Her Majesty further agrees with Her said Indians, that they, the said Indians, shall have right to **pursue their avocations of hunting and fishing throughout the tract surrendered as hereinbefore described**, subject to such regulations as may from time to time be made by Her

Government of Her Dominion of Canada, and saving and excepting such tracts as may from time to time be required or taken up for settlement, mining, lumbering or other purposes, by Her said Government of the Dominion of Canada, or by any of the subjects thereof duly authorized therefor by the said Government.

It is further agreed between Her Majesty and Her said Indians that **such sections of the reserves above indicated as may at any time be required for public works or buildings, of what nature soever, may be appropriated for that purpose by Her Majesty's Government of the Dominion of Canada, due compensation being made for the value of any improvements thereon.**

And further, that Her Majesty's Commissioners shall, as soon as possible after the execution of this treaty, cause to **be taken an accurate census of all the Indians inhabiting the tract above described, distributing them in families, and shall in every year ensuing the date hereof**, at some period in each year to be duly notified to the Indians, and at a place or places to be appointed for that purpose within the territory ceded, **pay to each Indian person the sum of five dollars per head yearly.**

It is further agreed between Her Majesty and the said Indians that the **sum of five hundred dollars per annum shall be yearly and every year expended by Her Majesty in the purchase of ammunition, and twine for nets, for the use of the said Indians**, in manner following, that is to say: in the reasonable discretion as regards the distribution thereof among the Indians inhabiting the several reserves or otherwise included therein of Her Majesty's Indian Agent have the supervision of this treaty.

It is further agreed between Her Majesty and the said Indians that the following articles shall be supplied to any band of the said Indians who are now cultivating the soil, or who shall hereafter commence to cultivate the land, that is to say: **Two hoes for every family actually cultivating; also one spade per family as aforesaid; one plough for every ten families as aforesaid; five harrows for every twenty families as aforesaid; one scythe for every family as aforesaid, and also one axe; and also one cross-cut saw, one hand-saw, one pit-saw, the necessary files, one grindstone, and one auger for each band; and also for each Chief, for the use of his band, one chest of ordinary carpenter's tools; also for each band enough of wheat, barley, potatoes and oats to plant the land actually broken up for cultivation by such band; also for each band one yoke of oxen, one bull and four cows** all the aforesaid articles to be given once for all for the encouragement of the practice of agriculture among the Indians.

It is further agreed between Her Majesty and the said Indians that **each Chief** duly recognized as such shall receive an **annual salary of twenty-five dollars per annum**, and each **subordinate officer, not exceeding three for each band, shall receive fifteen dollars per annum**; and each such Chief and subordinate officer as aforesaid shall also receive, **once every three years, a suitable suit of clothing**; and each Chief shall receive, in recognition of the closing of the treaty, **a suitable flag and medal.**

And the undersigned Chiefs, on their own behalf and on behalf of all other Indians inhabiting the tract within ceded, do hereby solemnly promise and engage to strictly observe this treaty, and also to conduct and behave themselves as good and loyal subjects of Her Majesty the Queen.

They promise and engage that they will, in all respects, obey and abide by the law, and they will maintain peace and good order between each other, and also between themselves and other Tribes of Indians, and between themselves and others of Her Majesty's subjects, whether Indians or whites, now inhabiting or hereafter to inhabit any part of the said ceded tracts, and that they will not molest the person or property of any inhabitant of such ceded tracts, or the property of Her Majesty the Queen, or interfere with or trouble any person passing or travelling through the said tracts, or any part thereof; and that they will aid and assist the officers of Her Majesty in bringing to justice and punishment any Indian offending against the stipulations of this treaty, or infringing the laws in force in the country so ceded.



Silver medallions were given out for Treaties 1-7. The actual treaty number was added at the time of the treaty. The people who signed the Treaty 5 Adhesions were not given the medallions.

Treaty 5 and the Clans

Treaty 5 was signed by the Ojibway communities around Lake Winnipeg but this didn't include any communities farther north or east of that area, except Norway House. It would be over 30 years before more communities were included in Treaty 5. To understand how the communities of Deer Lake, Sandy Lake, Keewaywin and North Spirit Lake came to be included in the treaty, we need to know some history of the people and the times.

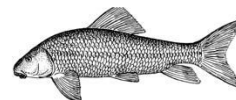
The Clans

Before the intrusion of Europeans in the forests of northwestern Ontario and Manitoba, people didn't use last names, as we do today. Everyone was part of a clan named after a particular animal. The clan system determined family, alliances and who you could marry. People lived in small groups and moved around to places where hunting and fishing were best in different seasons. During the 1700's, Hudson's Bay Company had established trading posts at Big Trout Lake and Island Lake. The Deer Lake area was not accessible to white traders and only First Nation men who took furs to the trading posts had any contact with white people. Those posts were closed during the 1800's when the beaver was over-trapped in the area. It wasn't until the Hudson's Bay Company returned in the late 1800's, that last names were given to the clan members. These names were used to record trade transactions and would be later used in the signing of the treaty.

During the time before the signing of Treaty 5, there were five clans living in and around the areas of Sandy Lake, Deer Lake, Keewaywin and North Spirit Lake. These were the **Sucker** clan, **Pelican** clan, **Sturgeon** clan, **Caribou** clan and **Crane** clan.

Sucker Clan

The Sucker clan was the largest and most well-known to the European traders, trappers and agents who started the first trading posts in the area. Porcupine Standing Sideways (father of Jack Fiddler) was one of the first leaders to be named in the logs of the trading posts, even before 1823. He was a powerful leader and shaman of the Sucker clan. Porcupine died when he was 120 years old. His son, Jack Fiddler, became the leader of the Sucker clan. Today the Sucker clan goes by the last names of **Fiddler**, **Goodman** and **Harper**.



Pelican Clan

The Pelican clan was named for the white pelican that arrived in the lakes during the summer months. Members of the Pelican clan today go by the last name **Meekis**. The first recorded leader of the Pelican clan was a man named "Shell". The Pelican clan were allies with the Sucker clan.



Sturgeon Clan

The Sturgeon clan is named for the sturgeon which is the largest fish in the area's lakes and rivers. The sturgeon can be up to six feet long and will feed a family for many days. The Sturgeon clan traditionally lived between Fingers Lake and Island Lake. Today, they have the last name of **Mamakeesic**.



Caribou Clan

The Caribou clan is named for the woodland caribou that roams the northern forest. They traditionally lived in the area of North Spirit Lake, which was called Cliff Dweller Lake. The Caribou clan today goes by the last names of **Linklater** and **Rae**.



Crane Clan

The Crane clan is named for the crane which is the largest flying creature in the forest. The Crane clan lived in the area of North Spirit Lake and the east end of Sandy Lake. The earliest known leader of the Cranes was recorded in the 1700's as 'The Little Crane'. The Cranes today go by the last names of **Kakegamic** and **Kakepetum**.



The Sucker Clan and Robert Fiddler

When Porcupine Standing Sideways died in 1891, his son, Jack Fiddler, took over the leadership of the Sucker clan. Jack was well known throughout the forests and at the trading posts in the area. In the spring of 1907, Jack Fiddler and his brother Joseph were arrested for the murder of a woman, thought to be a "windigo". His son, Robert Fiddler, was elected as Chief of the Sucker clan.

The Sucker clan and the other clans of the northern forests had heard about other treaties being signed after Treaty 5 was signed around Lake Winnipeg. Treaty 9 was signed at Osaburgh House in 1905. The years since the signing of Treaty 5 had been very difficult times for the people of the forest. There were several years of very harsh, bitterly cold winters where some people starved to death. Because of the over-trapping of beaver and other fur-bearing animals, there was very little game to hunt for their food.



Robert Fiddler had been visiting the chief (Jacob Berens) at Berens River, which was under Treaty 5. He went there to learn about how to deal with the white man and how to be a good chief. (P.125) He was trying to decide whether a treaty would be a good thing for his people.

In 1907, the federal government started a second phase of treaty negotiations with the bands living in northern Manitoba. This continued through 1908 and in 1909, the government officials were scheduled to include Oxford House, God's Lake and Island Lake bands. Before the signing of the treaty, different groups of people had moved to Island Lake, so this was where the people went to be included in the treaty.

On August 1909, there were many people attending the meeting for the signing of the treaty, including the Fiddler, Mamakeesic, Goodman, Meekis, Rae, Mooniyas, Flett families. Even the Kakagamicks, Kakapetums from North Spirit Lake came to Island Lake. After the signing of the treaty, some people chose to reside at Island Lake.

Robert Fiddler and James Meekis were not happy with the treaty and the way it was signed at Island Lake. Many of the people who arrived there were very sick with influenza. The Indian Agent, John Semmens wrote "accompanying the illness is a condition of poverty and destitution, which is impossible to describe."

From the book "Killing the Shamen" we learn about what happened on that day. *"On the day of the Treaty, all of the sick and starving people rise in the hope that treaty will make their lives better in the forest. 'All the Island Lake people and the Sandy Lake people rose to their feet as one and declared for Treaty.' Not all the hunters rise. 'Nine men heads of families,' hailing from Caribou Lake (Deer Lake) refuse to accept Treaty at this point. Remaining seated in the crowd are Robert Fiddler, Adam Fiddler, Joseph Linklater, James Meekis, William Meekis, Charles Goodman, Henry Linklater, Kakagamick and Kakapetum of the Bay River (Severn River) district."* P.129

Robert Fiddler was well-known throughout the area as a strong leader of his people but the Hudson Bay post manager did not like him and seemed to influence other people's opinions of Robert Fiddler. The Methodist missionary who lived at Island Lake had this to say about him:

"... my experience with the chief of the Sucker Band of Sandy Lake or the Fiddler tribe as better known on account of their blood thirsty cold blood murders of a couple of years ago, they have been the terror of the other Bands of Indians and also the HBC's post manager was simply at their mercy last year. When they changed the manager, a man who came down with us take charge, an able bodied, fear nothing and he certainly had it in for the Chief and did not have a good word to say for him but pointed him out to me as the man who hanging was too good for." p.122

Even though John Semmens tried to convince these men to sign the treaty that day, they refused to sign away from their ancestral grounds. So, the following summer of 1910, John Semmens and other government officials travelled to Caribou Lake (Deer Lake).

Again, from the book, “Killing the Shamen” we learn what happened that day.

“At 1:00 by a time piece, John Semmens, through an interpreter, speaks to the Sucker people. ‘Not a single person speaks English, among the clan folk.’ Then Semmens explains to the Sucker people, ‘precisely as if they were children’ that he gives greetings and goodwill from the King, who wishes them well. The King wants to see them, ‘improve their position.’

Explaining the treaty ‘in simple language’ Semmens says that ‘they would give up’ their right to the land. In exchange, they would be paid five dollars a head per annum as long as the sun shone. The King would give them a reserve which would become their property. At treaty time each year, the King would give them all a free meal and leave a supply of bacon, flour and tea with the Chief for destitute members of the band. Each year, the King is to give a quantity of fishing tackle, powder and shot. A school for their children will be maintained. The clans will be supplied with carpenter’s tools. Upon taking agriculture, seed and implements, oxen and cows would be given to them. The ‘Chief’ will receive a salary of twenty-five dollars a year. All this is said to the clansmen who sit on the ground listening. The women and children sit a distance away.” p.129

Semmens then asked those willing to go into treaty to stand up and slowly all the people stood up. There were twelve men, twenty-six women, thirty-six boys and twenty-one girls present. The whole process took only one hour to complete the signing. Without truly understanding what they had just agreed to, the people had given up 12,000 square miles of their land for \$970.

After the signing of **Treaty 5** in Caribou Lake (Deer Lake), the different clans returned to their own grounds. At Deer Lake, James Meekis Big Trap was chosen as a counsellor. In Sandy Lake, Peter Kakekagamick was chosen as a leader, with Elizah Kakekagmaick as the counsellor. At North Spirit Lake, Joseph Linklater was chosen as leader with Adam Rae as his counsellor. All of the men were sub-chiefs to Robert Fiddler.

Treaty 5 Adhesion - 1910

Deer Lake, Keewaywin, North Spirit Lake

Treaty 5 was originally signed during the summer months of 1875-76 and was known as the Winnipeg Treaty. This treaty was signed by the First Nations that lived all around Lake Winnipeg. It wasn't until 1909, that the Treaty 5 adhesion began to be signed by several First Nation groups that lived north and east of Lake Winnipeg. It was this adhesion that Robert Fiddler of Deer Lake signed in 1910, along with men from Keewaywin, Sandy Lake and North Spirit Lake.

Terms of Treaty 5

Alexander Morris and James McKay (a member of the Executive Council of Manitoba) were chosen to make the trip to Lake Winnipeg to start the treaty signing process. Unlike most of the pre-Confederation treaties, the terms of the numbered treaties were mostly decided before the journey even began, so there wasn't any real negotiating to be done. It was more a matter of convincing the people to agree to the terms.

Treaty 5 Adhesion Text – 1910

...WE, the undersigned Chiefs and Headmen, on behalf of ourselves and the other members of the Deer Lake, Fort York and Fort Churchill Bands of Indians, having had communication of the Treaty with certain Bands of Saulteaux and Swampy Cree Indians, known as Treaty No. 5, hereby in consideration of the provisions of the said Treaty being extended to us, it being understood and agreed that the said provisions shall not be retroactive, transfer, surrender and relinquish to His Majesty the King, his heirs and successors, to and for the use of the Government of Canada, all our right, title and privileges whatsoever, which we have or enjoy in the territory described in the said Treaty, and every part thereof, to have and to hold to the use of His Majesty the King, and his heirs and successors forever.

And we also, hereby transfer, surrender and relinquish to His Majesty the King, His heirs and successors, to and for the use of the Government of the Dominion of Canada, all our right, title and interest whatsoever which we and the said Bands which we represent hold and enjoy, or have held and enjoyed, of, in and to the territory within the following limits... and containing approximately an area of one hundred and thirty-three thousand four hundred (133,400) square miles.

And also, all our right, title and interest whatsoever to all other lands wherever situated, whether within the limits of any other treaty heretofore made, or hereafter to be made with the Indians, and whether the said lands are situated in the North West Territories or elsewhere in His Majesty's Dominions, to have and to hold the same unto and for the use of His Majesty the King, His heirs and successors forever.

And we hereby agree to accept the several benefits, payments and reserves promised to and accepted by the Indians adhering to the said Treaty No. 5. And we solemnly engage to abide by, carry out and fulfill all the stipulations, obligations and conditions therein contained on the part of the Chiefs and Indians therein named to be observed and performed, and we agree in all things to conform to the articles of the said Treaty, as if we ourselves and the Bands which we represent had been originally contracting parties thereto and had attached our signatures to the said Treaty.

And His Majesty hereby agrees to set apart Reserves of land of a like proportionate area to those mentioned in the original Treaty No. 5.

And His Majesty further hereby agrees to provide a grant proportionate to that mentioned in the original Treaty to be yearly and every year expended by His Majesty in the purchase of ammunition and twine for nets for the use of the said Indians; and to further increase this annual grant in lieu of other supplies provided by the said Treaty when this action is shown to be in the interests of the Indians.

And His Majesty further agrees to pay to each Indian a gratuity of Five Dollars in cash, once for all, in addition to the Five Dollars annuity promised by the Treaty in order to show the satisfaction of His Majesty with the behaviour and good conduct of his Indians and in extinguishment of all their past claims.

IN WITNESS WHEREOF, His Majesty's Special Commissioner and the Chiefs and Councillors of the Bands hereby giving their adhesion to the said Treaty have hereunto subscribed and set their hands at Deer's Lake East this ninth day of June in the year of our Lord one thousand nine hundred and ten.

Signed by the parties hereto in the presence of the undersigned witnesses, the same having been first explained to the Indians by [L.S.] ROBERT FIDDLER, Chief of Deer's Lake East. his x
mark

Choosing a Reserve

Although the assignment of a reserve was part of the signed treaty, this didn't happen for many years later. After the signing, people went back to where they had lived prior to that time and continued on.

A part of the provision of the treaty was that the government would supply seed and farming tools so that the people could take up an agricultural way of life. The problem was that Deer Lake was too rocky to be used for agriculture. So Robert Fiddler and some others went up to look over the land around Sandy Lake. They saw that the land was more fertile and suitable for agriculture. For the next two summers, Robert Fiddler took seeds to Sandy Lake, planted them and grew successful gardens there.

On their travels during this time, the Sucker clan members started to run into prospectors in their lands. It became very important that they choose their reserve land before the prospectors claimed it. The treaty commissioners flew into Sandy Lake in 1929 and the new reserve was mapped out. It was to be 17 square miles of ground between Sandy and Finger Lakes. It was another sixteen years (1945) until the selected area became an official reserve, because the province of Ontario was trying to make sure that the land selected had no economic resources on it. Most of the people moved to Sandy Lake, with only the Meekis families of the Pelican clan, Raes of the Sturgeon clan and Thompson Quill, a Sucker clan member staying at Deer Lake. Soon after the HBC at Deer Lake closed and the treaty day was held in Sandy Lake.

The Communities Separate

In 1977, the communities of Sandy Lake, Deer Lake and North Spirit Lake divided into three separate bands. In 1985, Deer lake and North Spirit Lake are granted approval for reserve lands. Then some families from Sandy Lake relocated to their traditional lands and are recognized as the Keewaywin Band. Keewaywin received reserve status in 1991.



Deer Lake



North Spirit Lake



Keewaywin



Sandy Lake

TREATY 9



Treaty 9 Text

...**And, whereas**, the said Indians have been notified and informed by His Majesty's said commission that it is His desire to open for settlement, immigration, trade, travel, mining, lumbering, and such other purposes as to His Majesty may seem meet, a tract of country, bounded and described as hereinafter mentioned, and to obtain the consent thereto of His Indian subjects inhabiting the said tract, and to make a treaty and arrange with them, so that there may be peace and good-will between them and His Majesty's other subjects, and that His Indian people may know and be assured of what allowances they are to count upon and receive from His Majesty's bounty and benevolence.

And whereas, the Indians of the said tract, duly convened in council at the respective points named hereunder, and being requested by His Majesty's commissioners to name certain chiefs and headmen who should be authorized on their behalf to conduct such negotiations and sign any treaty to be found thereon, and to become responsible to His Majesty for the faithful performance by their respective bands of such obligations as shall be assumed by them, the said Indians have therefore acknowledged for that purpose the several chiefs and headmen who have subscribed hereto.

And whereas, the said commissioners have proceeded to negotiate a treaty with the Ojibway, Cree and other Indians, inhabiting the district hereinafter defined and described, and the same has been agreed upon, and concluded by the respective bands at the dates mentioned hereunder, the said Indians do hereby cede, release, surrender and yield up to the government of the Dominion of Canada, for His Majesty the King and His successors for ever, all their rights titles and privileges whatsoever, to the lands included within the following limits, that is to say: That portion or tract of land lying and being in the province of Ontario, bounded on the south by the height of land and the northern boundaries of the territory ceded by the Robinson-Superior Treaty of 1850, and the Robinson-Huron Treaty of 1850, and bounded on the east and north by the boundaries of the said province of Ontario as defined by law, and on the west by a part of the eastern boundary of the territory ceded by the Northwest Angle Treaty No. 3; the said land containing an area of ninety thousand square miles, more or less.

And also, the said Indian rights, titles and privileges whatsoever to all other lands wherever situated in Ontario, Quebec, Manitoba, the District of Keewatin, or in any other portion of the Dominion of Canada.

To have and to hold the same to His Majesty the King and His successors for ever.

And His Majesty the King hereby agrees with the said Indians that they shall have the right to pursue their usual vocations of hunting, trapping and fishing throughout the tract surrendered as heretofore described, subject to such regulations as may from time to time be made by the government of the country, acting under the authority of His Majesty, and saving and excepting such tracts as may be required or taken up from time to time for settlement, mining, lumbering, trading or other purposes.

And His Majesty the King hereby agrees and undertakes to lay aside reserves for each band, the same not to exceed in all one square mile for each family of five, or in that proportion for larger and smaller families; and the location of the said reserves having been arranged between His Majesty's commissioners and the chiefs and headmen, as described in the schedule of reserves hereto attached, the boundaries thereof to be hereafter surveyed and defined, the said reserves when confirmed shall be held and administered by His Majesty for the benefit of the Indians free of all claims, liens, or trusts by Ontario.

Provided, however, that His Majesty reserves the right to deal with any settlers within the bounds of any lands reserved for any band as He may see fit; and also that the aforesaid reserves of land, or any interest therein, may be sold or otherwise disposed of by His Majesty's government for the use and benefit of the said Indians entitled thereto, with their consent first had and obtained; but in no wise shall the said Indians, or any of them, be entitled to sell or otherwise alienate any of the lands allotted to them as reserves.

It is further agreed between His said Majesty and His Indian subjects that such portions of the reserves and lands above indicated as may at any time be required for public works, buildings, railways, or roads of whatsoever nature may be appropriated for that purpose by His Majesty's government of the Dominion of Canada, due compensation being made to the Indians for the value of improvements thereon, and an equivalent in land, money or other consideration for the area of the reserve so appropriated.

And with a view to show the satisfaction of His Majesty with the behaviour and good conduct of His Indians, and in extinguishment of all their past claims, He hereby, through His commissioners, agrees to make each Indian a present of eight dollars in cash.

His Majesty also agrees that next year, and annually afterwards for ever, He will cause to be paid to the said Indians in cash, at suitable places and dates, of which the said Indians shall be duly notified, four dollars, the same, unless there be some exceptional reason, to be paid only to the heads of families for those belonging thereto.

Further, His Majesty agrees that each chief, after signing the treaty, shall receive a suitable flag and a copy of this treaty to be for the use of his band.

Further, His Majesty agrees to pay such salaries of teachers to instruct the children of said Indians, and also to provide such school buildings and educational equipment as may seem advisable to His Majesty's government of Canada.

And the undersigned Ojibway, Cree and other chiefs and headmen, on their own behalf and on behalf of all the Indians whom they represent, do hereby solemnly promise and engage to strictly observe this treaty, and also to conduct and behave themselves as good and loyal subjects of His Majesty the King.

They promise and engage that they will, in all respects, obey and abide by the law; that they will maintain peace between each other and between themselves and other tribes of Indians, and between themselves and others of His Majesty's subjects, whether Indians, half-breeds or whites,

this year inhabiting and hereafter to inhabit any part of the said ceded territory; and that they will not molest the person or property of any inhabitant of such ceded tract, or of any other district or country, or interfere with or trouble any person passing or travelling through the said tract, or any part thereof, and that they will assist the officers of His Majesty in bringing to justice and punishment any Indian offending against the stipulations of this treaty, or infringing the law in force in the country so ceded.

And it is further understood that this treaty is made and entered into subject to an agreement dated the third day of July, nineteen hundred and five, between the Dominion of Canada and Province of Ontario, which is hereto attached.

In witness whereof, His Majesty's said commissioners and the said chiefs and headmen have hereunto set their hands at the places and times set forth in the year herein first above written.

Treaty 9 Adhesion Text 1929-1930

... **WHEREAS** His Most Gracious Majesty George V, by the Grace of God of Great Britain, Ireland and the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India, has been pleased to extend the provisions of the Treaty known as The James Bay Treaty or Treaty Number Nine, of which a true copy is hereto annexed, to the Indians inhabiting the hereinafter described territory adjacent to the territory described in the said Treaty, in consideration of the said Indians agreeing to surrender and yield up to His Majesty all their rights, titles and privileges to the hereinafter described territory.

AND WHEREAS we, the Ojibeway, Cree and all other Indians inhabiting the hereinafter described Territory, having had communication of the foregoing Treaty and of the intention of His Most Gracious Majesty to extend its provisions to us, through His Majesty's Commissioners, Walter Charles Cain, B.A., of the City of Toronto, and Herbert Nathaniel Awrey, of the City of Ottawa, have agreed to surrender and yield up to His Majesty all our rights, titles and privileges to the said territory.

NOW THEREFORE we, the said Ojibeway, Cree and other Indian inhabitants, in consideration of the provisions of the said foregoing Treaty being extended to us, do hereby cede, release, surrender and yield up to the Government of the Dominion of Canada for His Majesty the King and His Successors forever, all our rights, titles and privileges whatsoever in all that tract of land, and land covered by water in the Province of Ontario, comprising part of the District of Kenora (Patricia Portion) containing one hundred and twenty-eight thousand three hundred and twenty square miles, more or less, being bounded on the South by the Northerly limit of Treaty Number Nine; on the West by Easterly limits of Treaties Numbers Three and Five, and the boundary between the Provinces of Ontario and Manitoba; on the North by the waters of Hudson Bay, and on the East by the waters of James Bay and including all islands, islets and rocks, waters and land covered by water within the said limits, and also all the said Indian rights, titles and

privileges whatsoever to all other lands and lands covered by water, wherever situated in the Dominion of Canada.

TO HAVE AND TO HOLD the same to His Majesty the King and His Successors forever.

AND we, the said Ojibway, Cree and other Indian inhabitants, represented herein by our Chiefs and Councillors presented as such by the Bands, do hereby agree to accept the several provisions, payments and other benefits, as stated in the said Treaty, and solemnly promise and engage to abide by, carry out and fulfil all the stipulations, obligations and conditions therein on the part of the said Chiefs and Indians therein named, to be observed and performed, and in all things to conform to the articles of the said Treaty as if we ourselves had been originally contracting parties thereto.

AND HIS MAJESTY through His said Commissioners agrees and undertakes to set aside reserves for each band as provided by the said aforementioned Treaty, at such places or locations as may be arranged between the said Commissioners and the Chiefs and headmen of each Band.

IN WITNESSES WHEREOF, His Majesty's said Commissioners and the said Chiefs and headmen have hereunto subscribed their names at the places and times hereinafter set forth.

SIGNED at Trout Lake, on the Fifth day of July, 1929, by His Majesty's Commissioners and the Chief and headmen in the presence of the undersigned witnesses after having been first interpreted and explained.

Walter Charles Cain, Commissioner
Herbert Nathaniel Awrey, Commissioner
Samson Beardy - Signed in syllabic
George Winnapetonge - Signed in syllabic
Jeremiah Sainnawap - Signed in syllabic
Isaac Barkman
Jack McKay - Signed in syllabic
Jacob Frog - Signed in syllabic

SIGNED at Windigo River on the Eighteenth day of July, 1930, by His Majesty's Commissioners and the Chief and headmen in the presence of the undersigned witnesses after having been first interpreted and explained.

Walter Charles Cain, Commissioner
Herbert Nathaniel Awrey, Commissioner
Apin Kakepeness - Signed in syllabic
Samuel Sawanis - Signed in syllabic
John Quequish - Signed in syllabic
Patrick Kakekayash - Signed in syllabic
Senia Sakchekapow - Signed in syllabic

SIGNED at Fort Severn on the Twenty-fifth day of July, 1930, by His Majesty's Commissioners and the Chief and headmen in the presence of the undersigned witnesses after having been first interpreted and explained.

Walter Charles Cain, Commissioner
Herbert Nathaniel Awrey, Commissioner
George Bluecoat - Signed in syllabic
Munzie Albany - Signed in syllabic
Saul Crow - Signed in syllabic

SIGNED at Winisk on the Twenty-eighth day of July, 1930, by His Majesty's Commissioners and the Chief and headmen in the presence of the undersigned witnesses after having been first interpreted and explained.

Walter Charles Cain, Commissioner
Herbert Nathaniel Awrey, Commissioner
Xavier Patrick - Signed in syllabic
John Bird - Signed in syllabic
David Sutherland - Signed in syllabic

Treaty 9 - Fort Severn



Treaty 9 and Adhesions 1929-1930

Treaty 9 had a very specific purpose that was stated in the text. It was to open up the northern Ontario lands “for settlement, immigration, trade, travel, mining, lumbering and other such purposes.”

The First Nation signatories were required to “cede, release, surrender and yield up ... their rights, titles and privileges” to lands and resources within the area of the treaty.

Treaty 9 was signed during the summers of 1905 and 1906. Unlike Treaties 1-7, the terms were not negotiated with the Cree and Ojibway people. The federal government and province of Ontario set the treaty terms before the travel even began. The first trip in the summer of 1905 included the communities of Osnaburgh, Fort Hope, Marten Falls, English River, Fort Albany, Moose Factory and New Post. The second trip, in the summer of 1906, included the communities of Abitibi, Matachewan, Mattagami, Flying Post, Chapleau (Ojibway), Chapleau (Cree), New Brunswick House and Long Lake.

The government of Canada had no intention or desire to continue the treaty making any further north. In 1915, James Stoney wrote a letter to the government, representing the Hudson Bay communities of Winisk and Fort Severn, asking to be included in Treaty 9.

“We would like to join in a treaty as the other Indians at York Factory on the west of us or Albany, Fort Hope, Osnaburgh, Attawapiskat on the south of us. We have never been asked to get into any of these Treaties. We are practically surrounded by these Indians who get help from the Government and our hunting grounds in this cold climate are very poor and we would be very pleased to be able to join in any of these Treaties. Now that the Hudson’s Bay Company is being approached by railways and white men are coming into this northern country we will be driven from our land.”

Other northern communities also wrote to the government asking for help and relief from the high food price, poor fur hunts and limiting game regulations. Duncan Campbell Scott, one of the original treaty commissioners, became the deputy superintendent-general of Indian Affairs in 1913. By 1929, they had identified the different First Nations groups living in the far northern parts of Ontario. This area was called the District of Patricia.

The treaty commissioners no longer needed to travel by boats and canoes to reach the communities. Instead they used float airplanes to get where they wanted to go.

In the summer of 1929, the commissioners traveled to Trout Lake, where the terms of Treaty 9 were explained to the people. The treaty was signed and witnessed, and cash payments and other items were distributed. The reserve locations for Big Trout Lake, Sachigo Lake and Wunnumin Lake were determined.

In July 1930, the commissioners flew to Windigo River at Nikip, where the treaty was signed and the reserve for North Caribou Lake (Weagamow) was determined.

The final trip was to the Hudson Bay coast to the communities of Winisk and Fort Severn.

Fort Severn



Unlike other treaties, the commissioners of Treaty 9, didn't allow the First Nations people to choose the location of their reserves. Treaty 9 was greatly influenced by the province of Ontario, who put four conditions on the treaty process.

One of the three treaty commissioners was to be a provincial appointee.

Instead of allowing the Indigenous peoples to select their own reserves, those sites were to be determined by the three commissioners.

Annuity payments and related treaty costs were the responsibility of the Dominion.

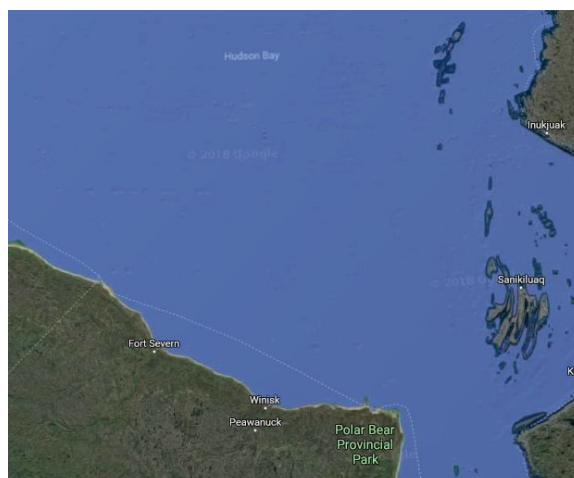
No site suitable for the development of water power exceeding 500 horsepower was to be included within the boundaries of any reserve.

The location of the reserve for Fort Severn was laid out in the Treaty Text.

“Fort Severn. At the mouth of the Beaverstone river, where it joins the Severn River, 1½ miles frontage on each side of the Beaverstone river and back 5 miles more or less from the mouth, the said river being shown on map No. 20a, issued in 1926 by the Province of Ontario, as "Beaverstone", although called "Castorum" by the Hudson's Bay Company and "We-ke-mow" by the Indians, containing 15 square miles more or less.”

The original reserve site was located about 150 km down the river from where it now is located, at the junction of the Severn and Sachigo rivers, in a place known as Rocksands.

In 1973, the reserve was relocated to its present location near the mouth of the Severn river on Hudson Bay, for more direct access to shipping. The new location received full reserve status in 1980.



Keewaytinook Okimakanak

Keewaytinook Okimakanak, (means Northern Chiefs in Oji-Cree) serves Deer Lake, Keewaywin, McDowell Lake, North Spirit Lake, Poplar Hill and Fort Severn First Nations.

Keewaytinook Okimakanak or KO provides services such as health, education, economic development, employment assistance, legal, public works, finance, administration and computer communications.



Topics for Truth and Reconciliation Curriculum

1. Missionaries and the Church impact

Christian missionaries were among the first European settlers arriving in what was known as New France in the 17th century. “The prime object” of missionaries “was to convert Indigenous people.” Missionaries tried to control and change the lives and beliefs of First Nation people using religion to accomplish this.

While a number of First Nation people came to believe some form of Christianity, by force or their own choice, other First Nation people spent great efforts to maintain their traditional beliefs, culture, and language - and still do to this day.

Eventually churches also took on the role of “educating” Indigenous people through what came to be known as Indian Residential Schools. These were funded by the Canadian Government’s Department of Indian Affairs and operated by Christian churches and intended to forcibly remove First Nation children from their homes, erase their culture, language, and identity and impose a European-Canadian identity.

From the arrival of missionaries in the 17th century to the creation of residential schools, missionaries and the church have had a deep and far-reaching impact on First Nation lives and communities. While some speak of the positive effects of the arrival of the church, the reality is missionaries and the church have left countless First Nation people physically, mentally, emotionally, and spiritually damaged by their experiences.

Resources:

https://en.wikipedia.org/wiki/Timeline_of_Christian_missions

[Aboriginal Residential Schools Before Confederation: The Early Experience](#)

<https://www.thecanadianencyclopedia.ca/en/article/missionaries-in-the-17th-century-emc>

[An apology to the First Nations of Canada by the Oblate Conference of Canada](#)

[Stolen Lives: The Indigenous Peoples of Canada and the Indian Residential Schools: The Role of Churches](#)

<https://www.thecanadianencyclopedia.ca/en/article/missions-and-missionaries>

2. **Treaties, including modern treaties (land claims)**

Treaties are agreements between two or more groups of people, with each side responsible for its obligations to the treaty. Neighbouring First Nations engaged in treaty-making that formalized and defined relationships, and trade networks. These nation to nation agreements took place long before Europeans arrived. After the arrival of Europeans, First Nations began to make treaties with settlers and representatives of European monarchs.

Many of the first treaties were seen as alliances of peace and friendship. Long-standing agreements between First Nations and Europeans that are still recognized by law today go as far back as the 18th century. Treaties between First Nations and the British Crown, from pre-confederation treaties, to today's modern treaties and land claims, are documented representations of First Nation rights to their land and way of life, and the obligations all sides are responsible for. Many of these treaties are agreed upon in perpetuity.

Today, historical and modern treaties are recognized as binding legal agreements by Canadian and international law that respect the status of First Nations and their inherent rights to the land, and to peace and prosperity. The aim of many modern treaties and land claims is to legally recognize those First Nation, Inuit, and people making claim as the original inhabitants of that land, with inherent rights to self-government and self-determination on the land.

Resources:

[Professor Hayden King on Treaties](#)

<https://business.financialpost.com/legal-post/ontario-slowly-closing-in-on-the-largest-land-claims-settlement-in-canadian-history>

<http://trc.journalism.ryerson.ca/land-acknowledgement/>

[We Are All Treaty People - Full Book \(Video\)](#)

<https://www.thecanadianencyclopedia.ca/en/article/aboriginal-treaties>

[Treaties in Canada: Education Guide](#)

[Specific Claims Settlements - Interactive Map](#)

https://www.huffingtonpost.ca/lynn-gehl/indigenous-land-claims-process_b_16368974.html

<https://www.thecanadianencyclopedia.ca/en/article/comprehensive-land-claims-modern-treaties>

3. **Legislation and Policies (e.g. Indian Act - and the amendments)**

The *Indian Act* is among the most contentious pieces of legislation in First Nation-Canadian Government relations. First passed by the Canadian Parliament in 1876, the *Indian Act* brought together legislation passed by British colonies prior to the creation of Canada, with the explicitly intentions to assimilate and “civilize” First Nation people. Giving itself “exclusive authority”, the Canadian federal government has gone on to govern “Indians and Lands Reserved for Indians” according to the *Indian Act* to this day.

Prior to the *Indian Act*, it was the *Royal Proclamation of 1763* made by King George III that asserted control of First Nation people living on land that would come to be known as Canada. The *Royal Proclamation* did also lay the groundwork for what would become the treaty-making process in Canada, as well as reserve all land west of the Appalachian Mountains as “Indian Reserve”, which was land “protected” by King George III for sole use by First Nation people who already inhabited it. However, provisions did allow for King George III to purchase lands from First Nations.

While historic treaties between First Nations and the Crown were traditionally predicated on peace and friendship, the *Indian Act* has had long-lasting and troubling impacts that continue to this day. Contrary to nation-to-nation negotiations, the *Indian Act* has been unilaterally imposed on First Nation, Inuit, and people.

The *Indian Act* legally defines who is a “registered Indian”, what “band” they are a member of, and how the system of “Indian reserves” will operate. Essentially, it defines who a First Nation, Inuit, and person is and how they will live.

Specifically, the *Indian Act* contains policies and amendments that discriminated based on gender, banned cultural and religious ceremony, created the Indian Residential School System and forced by law all First Nation children to attend, restricted access to Canadian courts and the right to vote. The *Act* also lays out the ways healthcare and education will be provided to First Nation, Inuit, and people, among many other policies.

While very early settler and colonial pre-confederation policy recognized First Nations as sovereign nations unto themselves, post-confederation initiated a time of assimilation, discrimination, and control over First Nations and First Nation people. This, however, has not led to the disappearance of First Nation people.

In fact, it can be argued that while generations of oppression by the Canadian government has had many deep and long-lasting negative impacts, it has also emboldened many First Nation people to resist by carrying on tradition and culture and language and history from generation to generation. This has gradually led to a shift in federal government policies from a model of assimilation, to goals of First Nation self-determination and self-government, starting in the late 20th century and continuing to this day.

Resources:

<https://www.thecanadianencyclopedia.ca/article/royal-proclamation-of-1763>

https://indigenousfoundations.arts.ubc.ca/the_indian_act/

<https://www.cbc.ca/news/indigenous/21-things-you-may-not-know-about-the-indian-act-1.3533613>

<https://www.ictinc.ca/blog/21-things-you-may-not-have-known-about-the-indian-act->

<http://publications.gc.ca/Collection-R/LoPBdP/BP/bp175-e.htm>

<https://www.thecanadianencyclopedia.ca/en/article/aboriginal-people-government-policy>

<http://caid.ca/Dpolicies.html>

https://en.wikipedia.org/wiki/Indian_Act

4. **Indian Residential School System**

The Indian Residential School system was created from the incorrect assumptions of Europeans that their way of life and religions were superior to the way of life and beliefs of First Nation people. Beginning in the 1880s and continuing to operate until the final school closed in 1996, the Indian Residential School system forcibly removed and isolated over 150,000 First Nation children from their homes and families. Residential Schools all had the explicit goals of destroying First Nation culture, erasing First Nation languages, and removing family and community life, all to assimilate First Nation children into European settler culture and society. However, despite being a school in name, the formal education was poor and much of the children's time was spent cleaning and maintaining the facilities. The education that did occur was accomplished by threat, violence, and humiliation.

“Abuse at the schools was widespread: emotional and psychological abuse was constant, physical abuse was meted out as punishment, and sexual abuse was also common. Survivors recall being beaten and strapped; some students were shackled to their beds; some had needles shoved in their tongues for speaking their native languages.⁴ These abuses, along with overcrowding, poor sanitation, and severely inadequate food and health care, resulted in a shockingly high death toll.” [Indigenous Foundations](#)

Indian Residential Schools were set up across Canada, funded by the Canadian Government, and administered by the Anglican, Presbyterian, United, and Roman Catholic churches. In 1920, the *Indian Act* legislated that every Indian child was required to attend Residential School, and it was illegal to attend any other educational institution.

While the government and churches initially set out to “kill the indian in the child”, by the 1950s it was becoming clear that this form of assimilation - considered to be cultural

genocide - was not working, as First Nation children and families were resisting, First Nation culture and society was surviving. By the 1990s, government and churches were acknowledging the intentions of the Residential School system and that they had not worked as planned.

“Some former students have fond memories of their time at residential schools, and certainly some of the priests and nuns who ran the schools treated the students as best they could given the circumstances. But even these “good” experiences occurred within a system aimed at destroying Aboriginal cultures and assimilating Aboriginal students.” - [Indigenous Foundations](#)

Research by the Truth and Reconciliation Commission revealed that at least 3,201 students died while attending Residential School. However, that is not the final number, as school and government records were both poorly kept and maintained. Justice Murray Sinclair said he believes the number to be closer to 6,000 children dying while forced to attend residential school - this was primarily due to disease and lack of care.

Officially, the final residential school closed in 1996. In 2008, the Canadian Government finally issued an official apology to First Nation, Inuit, and children and families. A number of churches eventually issued apologies as well. However, the trauma and legacy of Indian Residential Schools remains and continues to affect former students and their families.

Resources:

<http://nctr.ca/reports.php>

<https://education.nctr.ca/>

<https://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280>

https://indigenousfoundations.arts.ubc.ca/the_residential_school_system/

<https://www.thecanadianencyclopedia.ca/en/article/residential-schools>

5. The IRS Legacy (e.g., Residential School Syndrome, government and church apologies, relocation, disc numbers, 60's Scoop, Healing Circles, TRC, Child Welfare System - foster care, intergenerational trauma, MMIW)

The last Indian Residential School closed in 1996, but the legacy, impacts, and effects of the residential school system continue to live on through the survivors, their families, and communities. The trauma residential school students and their families experienced - forced removal from family, physical, sexual, emotional abuse, subpar education, malnourishment, poor healthcare, shame and ridicule and cultural genocide - does not end with the students who were victimized. These traumas carry on through the parenting, education, healthcare, and abuse of the next generations, referred to as *Intergenerational Trauma*. Survivors are often the victims of a

type of post traumatic stress long after attending residential - known as *Residential School Syndrome*.

Of particular note amid the residential school era is the emergence of the First Nations child welfare system, which disproportionately apprehended First Nation children, entering them into the foster care system to eventually be raised by non-Indigenous families. This came to be known as the 60s Scoop, but stretched well into the 1980s, primarily based on prejudiced and racist views of First Nations parenting or because of ineffective parenting as a direct result of the lack of care and proper family upbringing residential school students received being taken from family and kept in residential schools. The 60s Scoop effectively continued the attempted forced assimilation of First Nation children, which began with the residential school system. Like residential school, the 60s Scoop saw children lose their names, homes, families, identities, language and culture. Some say the practice of removing First Nation children from their families and putting them in foster care is seeing a resurgence in Canada, something they are calling the Millennium Scoop.

Former residential school students and survivors were also predisposed to addictions, encounters with the law and incarceration, lack of job opportunities, and mental health issues.

“The closing of the schools did not bring the residential school story to an end. Their legacy continues to this day. It is reflected in the significant disparities in education, income, and health between Aboriginal people and other Canadians—disparities that condemn many Aboriginal people to shorter, poorer, and more troubled lives. The legacy is also reflected in the intense racism and the systemic discrimination Aboriginal people regularly experience in this country. More than a century of cultural genocide has left most Aboriginal languages on the verge of extinction. The disproportionate apprehension of Aboriginal children by child-welfare agencies and the disproportionate imprisonment and victimization of Aboriginal people are all part of the legacy of the way that Aboriginal children were treated in residential schools.” [What We Have Learned - Residential Schools Legacy - Truth And Reconciliation Commission](#)

This does not mean that every child who was forced to attend residential schools had their life destroyed forever. Many former students and survivors have gone on to heal, through many means, including traditional healing methods, such as healing circles, prayer, and ceremony. Others have found new meaning in life, or have gone on to help others heal. Many former students and survivors have simply found peace. Each individual is different and if they so choose they may decide to share their experience and thoughts. If they do it is important to listen and show respect.

Perhaps the most promising legacy of the Indian Residential School system is the Truth and Reconciliation Commission (TRC) - particularly its reporting and the 94 Calls to Action. The TRC was initially organized by the parties of the Indian Residential

Schools Settlement Agreement - an agreement that will see the Canadian Government pay a \$2 Billion compensation package to about 86,000 former students, the result of the largest class-action lawsuit in Canadian history. The TRC gathered thousands of first hand accounts and stories from residential school survivors, and from years of research, published reports officially documenting the truth about residential schools and the impacts they had. From those reports, 94 Calls to Action were put to the Canadian public and its institutions. The calls to action are meant to “redress the legacy of residential schools and advance the process of Canadian reconciliation”.

While the TRC focused specifically on the history, effects, and impacts of the Residential School system on First Nation people and communities, true reconciliation includes truth and healing and eventual reconciliation with regard to all the harms and violence and oppression imposed on First Nation, Inuit, and people during the entire history of colonization to the present day.

Further readings on the legacy and impact of residential schools in Canada are listed below:

[What We Have Learned - Truth And Reconciliation Commission](#)

[Apologies Residential School Survivors from Churches](#)

<http://wherearethechildren.ca/en/>

<https://www.facinghistory.org/stolen-lives-indigenous-peoples-canada-and-indian-residential-schools/chapter-3/role-churches>

<https://www.cbc.ca/radio/thecurrent/a-special-edition-of-the-current-for-january-25-2018-1.4503172/the-millennium-scoop-indigenous-youth-say-care-system-repeats-horrors-of-the-past-1.4503179>

6. Worldviews/perspectives (Ways of knowing/ways of doing/ways of learning/way of life)

A worldview is best described as the ways in which you see and understand and experience the world. To be aware of this and to understand your own worldview can help you better relate and understand others, which can lead to more peaceful and more valued encounters. Being aware can also help you become more confident and compassionate. Your worldview is made up of everything from deeply ingrained beliefs to newly learned ideas and experiences from your past, present, and future.

A lot of value can be placed on self-awareness and personal understanding. This includes taking time to understand how you learn, how you do act or behave by yourself and around others, how you know what you know and how your reality fits. Being aware of these, practicing to improve them, are ways of bettering yourself, your all around well being. While all of this

make up your worldview and your way of life, it is important to keep in mind, all of this applies to every other individual out there.

In many traditional First Nations, Inuit, and communities, storytelling in their own language was the most widely used and effective way of teaching all members of the community. These stories served as teachings about cultural beliefs, values, customs, rituals, history, practices, relationships, and ways of life.

“(L)anguage is necessary to define and maintain a world view. For this reason, some First Nation elders to this day will say that knowing or learning the native language is basic to any deep understanding of a First Nation way of life, to being a First Nation person. For them, a First Nation world is quite simply not possible without its own language. For them, the impact of residential school silencing their language is equivalent to a residential school silencing their world.” Assembly of First Nations’ study on the impact of Residential Schools, P. 107, [What We Have Learned - Residential Schools Legacy - Truth And Reconciliation Commission](#)

Resources:

https://en.wikipedia.org/wiki/World_view

<http://www.thrivemovement.com/what-worldview-and-why-it-important>

<https://www.oise.utoronto.ca/abed101/indigenous-worldviews/>

<https://www.coursera.org/lecture/indigenous-canada/indigenous-worldviews-xQwnm>

7. Relationship to the Land

Many First Nation people have a deep spiritual, emotional, physical, and mental connection to the land. Their well-being, their stories, their way of life and means of survival all emanate from the land. Each individual, community, and nation will have their own interpretation of what the land means to them, what it provides them, and what they give back in return. While it is important to recognize these are generalizations, many First Nation communities still gather and hunt and fish and use the land for what it provides. Some also present gifts back in return or act as stewards of the land. Other First Nation communities may have lost traditions along the way and could appear as though they have less of a connection to the land. This could be by choice or an impact of colonialism.

Oral histories and traditions reveal deep and spiritual connection to the land, especially prior to European contact. However, post European contact, First Nation people have seen their relationships with the land evolve. Many felt as though they lost their connections to the land following residential school, the 60s Scoop, and other methods of colonization.

However, there is a resurgence underway. With the Canadian government, and commercial industry continually taking more land and putting more pressures on that land, many

First Nation communities and people have felt that need to reconnect with the land and become stewards and protectors once again.

AFN POLICY FORUM: AFFIRMING FIRST NATIONS RIGHTS, TITLE AND JURISDICTION

<https://www.cbc.ca/news/indigenous/indigenous-rights-framework-bennett-1.4819510>

<http://www.afn.ca/honoring-earth/>

<https://www.coursera.org/lecture/indigenous-canada/indigenous-relationship-to-the-land-part-1-e-cibF>

https://indigenousfoundations.arts.ubc.ca/land__rights/

8. **Colonialism/Colonization**

Colonization is the act of a central power, such as a nation or state, appropriating and then controlling territory and its original inhabitants for the colonizing state's own use. Colonialism is the colonizing state's policies and practices that enable it to colonize new territories - practices such as: large-scale immigration, exploitation of Indigenous populations and resources, and specific legislation, such as the *Indian Act*.

Colonization has been occurring since the times of ancient Greece and the Roman Empire, both using a central power to inhabit and dominate the surrounding lands and people. Colonization in a more modern sense is represented by the appropriation of lands long-since occupied by generations of Indigenous people by Western European nations. Canada is an ongoing example of the attempted colonization of First Nations people.

Loss of land, language, culture, and control over their own lives and destinies, are all a result of colonization by settlers. Colonization has had disastrous effects on First Nation people and their communities. For more information on the effects of colonialism in Canada explore the following sources:

<https://www.cbc.ca/news/indigenous/canada-un-indigenous-rights-questions-1.3578074>

<https://www.umanitoba.ca/cm/vol23/no30/impact.html>

<http://www.heretohelp.bc.ca/visions/indigenous-people-vol11/why-aboriginal-peoples-cant-just-get-over-it>

http://manitobawildlands.org/pdfs/TonyOliver-BriefHistory_2010.pdf

9. Arts

Art, at its most basic could be considered the expression of human creative skill and imagination. With modern-day historical discoveries of earlier and earlier “first documented” art created by a human, it’s safe to say humans have been creating art for a large portion of our existence. Art will continue to be created, it will change and evolve and be interpreted in different ways for the rest of our existence. Art is most often thought of as a visual medium, something someone has created which others can see and therefore admire or not. However, art is not limited to the visual. Art can also be auditory, or performance, or a combination of many forms. Human expression is at the essence of art and art is an essential part of humanity.

To explore the arts further you can speak to members of your own community about who creates art locally. You can also check with community boards and groups about whether artists live in the community or are visiting. Practicing art yourself is one way to understand art on a deeper level. Keep in mind, creating art is not always about the immediate opinion of others. It can be about the experience of expressing yourself that is important. However, for some, validation from others that their artistic creations are of value and quality is the most important part of art.

Art can be explored deeply and through time and practice and a lot of energy, and art can be a pass-time or for fun. Try to experience many forms of art and if you desire to create art yourself, go for it - be creative and use your imagination.

Resources:

https://en.wikipedia.org/wiki/Art#Forms,_genres,_media,_and_styles

<https://www.futureofeverything.io/future-art/>

<http://mentalfloss.com/article/57501/27-responses-question-what-art>

https://philosophynow.org/issues/108/What_is_Art_and_or_What_is_Beauty

<https://www.artistsincanada.com/artists/aboriginal-9/>

<https://www.cbcmusic.ca/posts/20109/5-indigenous-artists-you-need-to-know-in-2018>

<http://www.alexjanvier.com/aa1.html>

<https://www.gallery.ca/collection/collecting-areas/indigenous-art/aboriginal-art>

<https://ago.ca/collection/indigenous>

10. Languages

Depending on how you classify languages and dialects, there are around 70 distinct Indigenous languages spoken in Canada. Of course, Canada is known more commonly as a bilingual country of English and French speakers. However, the oldest, most complex, and

geographically diverse languages are from First Nation, Inuit, and communities spoken from coast to coast to coast - many still spoken today.

Indigenous languages in Canada can be classified into 10 separate language families: Algonquin (which includes Cree and Ojibway dialects), Dene, Inuit, Haida, Iroquoian, Kootenai, Salishan, Siouan, Tsimshianic, and Wakashan. Each of the families contain several distinct languages. “Words in many of the Indigenous languages are typically complex, often expressing in a word what is contained in a sentence in languages like English and French. Such languages are often called polysynthetic, with words composed of a string of meaningful parts.”

In Canada as a whole, Statistics Canada reports that in 2016 over 215 distinct languages were spoken in Canada. And while Indigenous people make up 4.9 per cent of the population of Canada, or 1,673,780 people, they speak the broadest variety of languages, with 228,000 people reporting speaking at least one Indigenous language at home in 2016.

Resources:

<https://www.cbc.ca/news/politics/census-wednesday-language-1.4231213>

<https://www.thecanadianencyclopedia.ca/en/article/aboriginal-people-languages>

<https://www12.statcan.gc.ca/census-recensement/2011/as-sa/98-314-x/98-314-x2011001-eng.cfm>

https://en.wikipedia.org/wiki/Languages_of_Canada

<https://www.youtube.com/watch?v=q4lYQvDiH2o>

<https://www.youtube.com/watch?v=YCwuJzwVLik>

11. Worldview/Ideologies

Ideology can be tied very closely with worldview, in the sense that it is a set of beliefs and values that both an individual or group hold closely, which guide them in thought, action, and deed, if followed closely. Ideologies can be formed by an individual, or can be previously communicated and subsequently followed by adherents and believers of the ideology. The most common ideologies are political in nature and work to account for, control, and guide individuals and groups. Other common ideologies are of a religious nature and concern themselves with control of thought and behaviour in many ways. Both political and religious ideologies often work under the guise of a resulting better society or group life.

12. Diversity

Diversity is differences between people and groups based on certain broad and specific descriptors, such as age, sex, ethnicity, religion, place of birth, language, socio-economic status,

sexual orientation, and many more. Diversity, in relation to people, can also be based on worldviews, perspectives, tolerance, thought/ideas, backgrounds, education, and experience. While many view diversity in Canada through the lens of multiculturalism, seeing many people of many different races and cultural backgrounds. When we look deeper at our fellow humans, we see that an intersection of various diversity measures provides a truer understanding of a diverse country.

Diversity is often seen in Canada as a strength. Among a community, or within an organization, having homogenous members will stifle growth and affect abilities to adapt to change. A lack of diversity of ideas can have dire consequences in high level decision-making, as was demonstrated by the United States' most recent war in Iraq - stronger differences of opinion perhaps could have kept that war from occurring, saving hundreds of thousands of lives.

Diversity as government or institutional policy can also pose problems. Unfair selection processes, favouritism, distrust are just some of the potential consequences of legislating diversity.

Understanding what diversity is and how its impacts can vary is crucial to being able to function within a society that values and allows for diversity, such as Canada.

<https://www.theglobeandmail.com/business/careers/leadership/article-what-does-diversity-mean-to-you/>

https://sph.unc.edu/files/2013/07/define_diversity.pdf

13. **Well-Being**

Well-being is defined differently across countries and cultures around the world. However, well-being is most often associated with holistic health (physical, mental, emotional, social, spiritual), as well as happiness, purpose, healthy relationships, awareness, self-worth and many more. Dr. Stephen Joseph created a [14-point list of determinants of well-being](#). Holistic health is also prioritized as a part of well-being among different First Nations communities.

Well-being is seen as a way of [maintaining cultural strength](#) and a positive feeling of self-worth. [The Culture of Well-Being: Guide to Mental Health Resources for First Nations, Inuit, and Metis living in Winnipeg](#) describes well-being as “Feeling a sense of control over one’s life, feeling able to make decisions, coping with life’s challenges and participating in life in meaningful ways because there is balance in the social, physical, spiritual, economic and mental aspects of life. When people of any cultural background are feeling mentally healthy, they can feel good about themselves most of the time. Traditionally, Aboriginal cultural view of mental health and well being is a balance of the body, mind, emotions and spirit which is maintained through good relationships within oneself, with others, within the community and Creation.”

However, there are many factors, internal and external, including historical trauma, abuse, child maltreatment, accidents, mental illness, unhealthy relationships, substance abuse, or even lacking certain needs, such as housing, food, relationships, and so on, that can negatively affect well-being. First Nation communities and individuals should be aware of their own well-being and how very-real and very-harmful historic and current social and cultural situations can be.

Being aware of potentially harmful internal and external factors is a big step in finding well-being for yourself. If you are struggling or have questions about your own personal well-being it is often the most beneficial to share that with someone you trust. It can also be helpful to speak to nurses, doctors, counsellors, Elders, community leaders, if appropriate, and parents or guardians. Another route to seeking out guidance or help in many First Nation communities is through [storytelling](#), which is a foundation for holistic learning, relationship building, experiential learning and well-being.

There is much to be explored about well-being, both personal and community-wide. And it is very important to keep in mind, when it comes to health, everyone is different and has their own story and experience of well-being and healthy living, and we all deserve quality health care and a personal sense of well-being.

Resources:

www.wrha.mb.ca/aboriginalhealth/services/files/MentalHealthGuide.pdf

<https://www.utm.utoronto.ca/health/health-promotion/mental-health/5-ways-wellbeing>

<https://www.psychologytoday.com/ca/blog/what-doesnt-kill-us/201708/what-exactly-is-well-being>

<https://www.sfnha.com/health-services/approaches-community-wellbeing>

<https://www.cdc.gov/hrqol/wellbeing.htm>

14. Cultural Appropriation

Cultural appropriation is the copying of cultural elements of a minority culture by a dominant culture, and these elements are often used in ways not congruent with tradition or the original intent the elements. Cultural appropriation is tied closely with colonialism in that pieces, tangible or not, are taken and used for the benefit and often times profit of the dominant culture, without proper acknowledgement or permission or shared profits.

One of the key concepts within cultural appropriation is that the person taking from another culture is able to “experience” and benefit from the minority culture, without having to endure the harms and negative effects of having to live everyday with the threat of discrimination and wrongdoing by the dominant culture.

The notion of cultural appropriation has also been criticized. Some contend that the idea of cultural appropriation is at times misapplied to many shared aspects between cultures, such as cooking and eating foods from another culture. This, however, remains an ongoing debate.

What do you think about cultural appropriation? For more insights, explore the following resources:

<https://apihtawikosisan.com/2012/01/the-dos-donts-maybes-i-dont-knows-of-cultural-appropriation/>

<https://jezebel.com/what-can-we-learn-from-canadas-appropriation-prize-lite-1795175192>

<https://thewalrus.ca/on-cultural-appropriation-canadians-are-hypocrites/>

<https://www.macleans.ca/opinion/how-some-people-are-missing-the-point-on-cultural-appropriation/>

<http://www.theweek.co.uk/cultural-appropriation>

<https://www.cbc.ca/news/indigenous/cultural-appropriation-prize-1.4118940>

<http://apihtawikosisan.com/hall-of-shame/an-open-letter-to-non-natives-in-headaddresses/>

<https://www.buzzfeed.com/jaydonono/canada-we-need-to-talk-about-indigenous-cultural>

https://www.huffingtonpost.ca/danielle-s-mclaughlin/teaching-indigenous-culture_b_16753918.html

15. Stereotypes/Misconceptions

A stereotype is a widely held but fixed and oversimplified image or idea of a particular type of person or thing. A misconception is a view or opinion that is incorrect because it is based on faulty thinking or understanding. First Nation people have unwittingly been the subject of misconceptions and stereotypes that [“have serious consequences and are often at the root of racism and discrimination that Indigenous peoples continue to experience today.”](#) While old stereotypes played out in movies and on TV, such as the “noble savage”, have become less popular in entertainment media, more harmful stereotypes about alcohol abuse, corruption, and socio-economics endure in many segments of our society, such as government and media - as well as the opinions of many Canadians. Applied to daily life, these stereotypes and misconceptions not only harm relationships and social acceptance, they create danger and potential violence for the First Nation people they are misrepresenting.

However, there are attempts being made to improve the situation for people harmed by stereotypes and misconceptions about their culture, history, communities, economics, and day to day life. Through education and awareness people are becoming less naive, less ignorant about First Nation people and history. Correct information is constantly being shared by organizations,

educational institutions, and Indigenous communities, and at times these are being shared widely by popular media.

Articles such as [Dispelling The Myths About Indigenous Peoples](#), and this [one](#), take common misconceptions and break them down and clarify the reality. Others, like Chelsea Vowel, have written articles, like this one for the [University of Alberta](#) exposing common myths about Indigenous people in Canada, and her book, [Indigenous Writes: A Guide to First Nations, and Inuit Issues In Canada](#). And then there is this [video](#) from Wab Kinew at the CBC. He tells us five things we need to stop saying about Indigenous people. While many, including those mentioned above, are challenging and changing misconceptions and stereotypes, there is still much work to be done to understand the history of and continue to dispel stereotypes and misconceptions about Indigenous and First Nation people in Canada.

Resources:

<http://circlesforreconciliation.ca/2016/12/06/gathering-theme-dispelling-the-myths-about-indigenous-people/>

<https://www.cbc.ca/firsthand/blog/5-things-we-need-to-stop-saying-about-aboriginal-people>

[Dispelling Common Myths About Indigenous Peoples](#)

<https://www.ualberta.ca/newtrail/spring-2017/features-dept/exposing-five-myths>

<http://www.portageandmainpress.com/product/indigenous-writes/>

https://www.thestar.com/opinion/editorialopinion/2012/06/21/most_canadians_harbour_myths_about_aboriginal_people.html

https://en.wikipedia.org/wiki/Stereotypes_of_indigenous_peoples_of_Canada_and_the_United_States

16. Oral Traditions/Oral History

Oral tradition, also referred to as oral history and oral narratives, is the act of transmitting stories, lessons, and knowledge from person to person, generation to generation, in order to maintain historical records, identities, language, and culture. Groups from every corner of Earth have been using oral tradition throughout human history, ensuring not only the progression of those particular groups, but playing a role in the advancement of all humanity - from means of survival, to societal structure, and complex trade networks. First Nation people have relied on their own oral tradition and history since time immemorial, and long-since Europeans arrived on what is now known as North America.

Through speaking and performance, using different storytelling methods depending on the information or knowledge being shared, oral tradition has been vital to First Nation people and foundational to the creation stories of many First Nations. In modern times, narratives and

histories provided orally have begun to be upheld in Canadian courts, receiving the same weight as would written documentation of traditional land claims.

More recently, oral history has also been considered the act of interviewing and recording the stories of people speaking about the past - witnesses, knowledge keepers, leaders. There are many principles and best practices when it comes to properly and respectfully recording oral history. It is important to keep in mind that context and meaning can be lost through recordings. Furthermore, written transcriptions should never be considered oral history. Too much is lost through the addition of subjective punctuation and by the restrictions of writing. Oral traditions are at their best when listened to as they are spoken.

While it is oversimplifying to deem oral tradition as simply oppositional to written history - in fact, they work best when complimenting each other - throughout Western history more weight has been given to written history over the oral tradition of First Nation in Canada and Indigenous cultures around the world. However, this characterization is evolving. While First Nations have always understood the value of oral history, Western-European societies are only now beginning to better appreciate its significance. What do you foresee as the future of oral tradition in First Nations culture and around the world? For further readings and resources check out the following:

“The most important qualities of our culture are our language and our stories. In oral traditions such as ours, telling stories is how we pass on the history and the teachings of our ancestors. Without these stories, we would have to rely on other people for guidance and information about our past. Teachings in the form of stories are an integral part of our identity as a people and as a nation. If we lose these stories, we will do a disservice to our ancestors – those who gave us the responsibility to keep our culture alive.” ([Hanna & Henry, Our Telling: Interior Salish stories of the Nlha7kapmx people, 1995, p. 201](#))

[APTN Future History: Celebrating the reclamation and revitalization of Indigenous knowledge \(TV show\)](#)

https://indigenousfoundations.arts.ubc.ca/oral_traditions/

<https://www.cbc.ca/news/technology/science-first-nations-oral-tradition-converging-1.3853799>

<http://www.oralhistory.org/about/principles-and-practices-revised-2009/>

Learning Opportunities

This curriculum portion of this document is intended to spark student and educator interest and creativity. The Learning Opportunities provide a guide to build an inquiry in the classroom that is rooted in student interest.

Student led inquiry has a large impact contributes to student engagement. This document supports educators to inspire students in the KO communities to learn more about themselves, their families and their communities, to think critically and to think deeply about their relationships to the culture, language and the land. We strive to continue to build a strong sense of identity in our students, so that we can have a positive impact on their health and wellbeing.

As educators, it is imperative that we acknowledge that there is a great amount of history and knowledge held in our communities. We must bring that knowledge and those histories into our schools, while enabling students to lead their learning.

As an educator, you *know* the students in your classroom. This curriculum provides a starting point and framework for engaging students but it is ultimately up to you to connect it with your students' interests and experiences. For example:

- Students may find specific aspects of the learning more interesting and may decide to further investigate, providing opportunities to differentiate the learning in the classroom.
- For instance, when learning about the different ways that communities honour loved ones who have passed away, some students may become interested in the opportunities that hockey provides the community and develop a community strategy to get more children involved in hockey.
- Some students may wonder who is the friend that Ruben Quill of Poplar Hill makes reference to on his jersey, they may organize statistics that compare the death rates among youth in all of Canada, compared to the death rates among Indigenous youth and brainstorm solutions that they communicate to their local band office or the Assembly of First Nations.
- Some students may be simply be interested in learning about or playing hockey.

When students are working on projects that are initiated by them, where they are working as a team to accomplish learning that is relevant to who they are, students will be more engaged in their learning.

Reach out to the knowledge keepers in the community. If students become excited to further their understanding of snare lines or harnessing a dog team, find community members who can share that knowledge.

Building relationships with students, families, and community is key to student success. In education, positive relationships are built on trust, listening, and shared knowledge.

Inquiry-based learning is a journey, let the students direct the path you take, you'll be amazed where they will lead the learning.

Learning Opportunities

Lesson 1 - We are Treaty Peoples

Topic: Treaties

Learning Goals:

Curriculum Connections (pg. 7 of the Ontario Social Studies Curriculum, 2018):

1. To develop an understanding of responsible citizenship;
2. To develop an understanding of the diversity within local, national, and global communities, both past and present;
3. To develop an understanding of interrelationships within and between the natural environment and human communities;
4. To develop the knowledge, understanding, and skills that lay the foundation for future studies in geography, history, economics, law, and politics;
5. To develop the personal attributes that foster curiosity and the skills that enable them to investigate developments, events, and issues;
6. To develop an understanding of past societies, developments, and events that enables them to interpret and analyse historical, as well as current, issues;
7. To develop spatial skills through the use of spatial technologies and the interpretation, analysis, and construction of various types of maps, globes, and graphs.

Global Competencies:

1. Critical thinking and problem solving;
2. Innovation, creativity, and entrepreneurship;
3. Collaboration;
4. Communication.

Formulate Questions:

Watch the video Canadian Heritage Minute: Naskumituwin (Treaty)

<https://www.youtube.com/watch?v=mVVD9yYCKiI>

Guiding Questions:

- If you had the opportunity to draft a Treaty with the Canadian Government today, what would you include in the Treaty? What needs would you include? What wants would you include? What matters to you, to your family, to your community?
- How does the Treaty that you created compare to the treaty signed in your community?

If the community is a member of Treaty 5:

Watch the video: Treaty 5 Sandy Lake: <https://www.youtube.com/watch?v=UIydgIyJkuo>

<p>If the community is a member of Treaty 9: Watch the video: Trick or Treaty: https://www.nfb.ca/film/trick_or_treaty/ (Begin at time 20:00 to 24:00)</p>	
Gather and Organize	If students question topics of...
History of Treaties	<p>Draw a timeline that begins with life in the past, include first contact, historical events in the community, Treaty negotiations and current times. Use different colours along your timeline to signify different feelings that arise as you learn about the historical events.</p> <p>What conclusions can draw from the timeline?</p> <p>What do you think was the intent of the Treaty? What is the impact of the Treaty?</p>
Geography of Treaties	<p>What bodies of water, river systems are included in the Treaty of your community? What forests? What lands?</p> <p>What land is not included? Why and/or why not?</p> <p>Create a map of your community using Google Maps, or local maps. Add the areas where companies are extracting land resources to you map. What conclusions can you draw from the map?</p> <p>At home, discuss the history of where your family set up camp, consider each season in your discussion. Draw a map of important places for your family. How does this relate to the land defined by the Treaty?</p>
Treaties Today	<p>How is your family connected to the municipal government, provincial government, federal government today based on the Treaty?</p> <p>Watch the video: Bentley Cheechoo on Treaty's Impact on his Family (https://youtu.be/NUleWoTjRSg)</p> <p>Draw a Mind Map to show the different relationships.</p>
<p>Evaluate and Draw Conclusions</p> <p>If you could have a conversation with the people who signed the Treaty, what would you ask them? Some example questions that students can use: What were they hoping for the community? How did they feel? Why did they sign? What was their vision?</p>	
<p>Comunicate</p> <p>Create a presentation (song, drama, slideshow, brochure, rant, etc.) to share your learning, your ideas and your future questions</p>	

Lesson 2 - North Spirit Lake

<http://www.honouringourstories.ca/north-spirit-lake/>

Topic: Traditional Practices / Living Off the Land	
Learning Goals: Curriculum Connections (pg. 7 of the Ontario Social Studies Curriculum, 2018): <ol style="list-style-type: none"> 1. To develop an understanding of interrelationships within and between the natural environment and human communities; 2. To develop the knowledge, understanding, and skills that lay the foundation for future studies in geography, history, economics, law, and politics; 3. To develop the personal attributes that foster curiosity and the skills that enable them to investigate developments, events, and issues; 4. To develop an understanding of past societies, developments, and events that enables them to interpret and analyse historical, as well as current, issues; 5. To understand the experiences of and empathizing with people in past societies; 6. To be responsible stewards of the Earth by developing an appreciation and respect for both natural and human environments and communities. Global Competencies <ol style="list-style-type: none"> 1. Critical thinking and problem solving; 2. Innovation, creativity, and entrepreneurship; 3. Learning to learn/self-awareness and self-direction; 4. Collaboration; 5. Global citizenship and sustainability. 	
Formulate Questions: Watch the video Rabbit Snaring: A Lesson with Arnold Thompson Guiding Questions: <ul style="list-style-type: none"> • What can you infer from Arnold Thompson’s comment “everybody, not everybody, a lot of people were really supportive” ? • If you asked Arnold Thompson why he began trapping rabbits only four years ago, what might you think would be his response? • Arnold Thompson talks about learning information about where to set traps “...they were telling me to come check out this spot before...”, who would have this information in your community? 	
Gather and Organize	If students question topics of...
Residential Schools	Visit virtualmuseum.ca and have the students search “Deer Lake”. Provide students the time and space to look at the pictures available

	<p>on the website.</p> <p>What information can be gained from the pictures?</p> <p>Do these pictures provide answers or more questions?</p> <p>Are the pictures primary or secondary sources of information?</p> <p>Who is taking the photos? Why? Whose perspective is missing?</p>
Colonization / Relationships	<p>Prior to the signing of the Treaties, how did people learn? Who were their teachers?</p> <p>How do we learn today? Who are our teachers?</p>
Relationship to the Land	<p>Prior to Treaty 5 and Treaty 9 what area did families use for trapping and snaring?</p>
<p>Evaluate and Draw Conclusions</p> <p>Learn how to snare a rabbit - if students can't get in a community member, you could use YouTube.</p> <p>Learn to snare a rabbit from YouTube or from books (how we learn post-Treaties) and from a community member (how one learned prior to Treaties). Compare and contrast the different learning methods. Which method will provide you the knowledge required to snare a rabbit in the community? Why?</p>	
<p>Communicate</p> <p>What other skills do you think should be taught in school and who should teach that skill?</p>	

Lesson 3 - Poplar Hill

<http://www.honouringourstories.ca/poplar-hill/>

Topic: Ways of Remembering Loved Ones Who Have Passed Away	
<p>Learning Goals: Curriculum Connections (pg. 7 of the Ontario Social Studies Curriculum, 2018)</p> <ol style="list-style-type: none"> 1. To developing an understanding of the diversity within local, national, and global communities, both past and present; 2. To develop an understanding of interrelationships within and between the natural environment and human communities; 3. To develop the personal attributes that foster curiosity and the skills that enable them to investigate developments, events, and issues; 4. To develop an understanding of past societies, developments, and events that enables them to interpret and analyse historical, as well as current, issues; 5. To understand the experiences of and empathizing with people in past societies; 6. To be responsible stewards of the Earth by developing an appreciation and respect for both natural and human environments and communities. <p>Global Competencies</p> <ol style="list-style-type: none"> 1. Learning to learn/self-awareness and self-direction; 2. Collaboration; 3. Communication. 	
<p>Formulate Questions: Watch the video Love of the Game: Rueben Quill Talks about Hockey in Poplar Hill</p> <p>Guiding Questions:</p> <ul style="list-style-type: none"> • Rueben Quill says “(Hockey)...takes the pain away, brings joy to our faces, brings us closer...” and he signals to remembering his friend who wore number 91. How does hockey help Rueben grieve and heal? • Have you had anyone important in your life pass away? What do you do to keep them in your memory? • Rueben states “Kept at it, kept going.” What does he mean? What do you think Rueben wants for the younger players? Why? 	
Gather and Organize	If students question topics of...
Different Methods of Remembering Loved Ones	How do different communities remember loved ones? What is similar and what is different between communities? Why? Are there traditional ways that people remember those who have passed away?

Colonization / Relationships	Has colonization had an effect on how communities grieve? Do you think there is more grieving in communities now than before treaties were signed? Why or why not?
Evaluate and Draw Conclusions When our minds, bodies, hearts and spirits are full, we are balanced and living in a state of wellness. Are you balanced? Is one quadrant more full than the others? Is one quadrant depleted? Why? What can you do in your community to reach a balance? Who can help you reach a balance?	
Communicate Make a poster to show what you need in order to be in a state of wellness.	

Lesson 4 - Fort Severn

<http://www.honouringourstories.ca/fort-severn/>

Topic: Traditional Practices / Relationships with Elders	
Learning Goals: Curriculum Connections (pg. 7 of the Ontario Social Studies Curriculum, 2018) <ol style="list-style-type: none"> 1. To develop an understanding of interrelationships within and between the natural environment and human communities; 2. To develop the personal attributes that foster curiosity and the skills that enable them to investigate developments, events, and issues; 3. To develop an understanding of past societies, developments, and events that enables them to interpret and analyse historical, as well as current, issues; 4. To understand the experiences of and empathizing with people in past societies; 5. To be responsible stewards of the Earth by developing an appreciation and respect for both natural and human environments and communities. Global Competencies <ol style="list-style-type: none"> 1. Critical thinking and problem solving; 2. Innovation, creativity, and entrepreneurship; 3. Learning to learn/self-awareness and self-direction; 4. Communication. 	
Formulate Questions: Watch the video: Fort Severn - Making Moccasins: A Lesson with Jolene Stoney and Mrs. Edna I Thomas Guiding Questions: <ul style="list-style-type: none"> • What is the relationship between Jolene Stoney and Mrs. Thomas? • Why is it important to Jolene Stoney to learn to bead? • Who does Jolene mention she learns from within her community? Who do you learn from within your community? Why might some people within the community not have learned traditional ways? 	
Gather and Organize	If students question topics of...
Speaking the Language	Jolene Stoney is able to speak with Mrs. Thomas in the language. How often do you hear the language in your community? What do you think is the average age of people in your community who speak the language? Why? What about our history has caused the loss of the language? Look at the Age Pyramid of Aboriginal Population (2011 Census Data)

	https://www.aadnc-aandc.gc.ca/eng/1370438978311/1370439050610 What arguments can you make about the strength of Native Language speakers in 5 years? In ten years? In 50 years? Do you feel that this is an important issue in First Nation communities?
Colonization / Relationships	Jolene Stoney and Mrs. Thomas have a very special relationship. What do you think makes their relationship special? Who in your community can / could you develop a similar relationship with? Why is it important for us to have people like Mrs. Thomas in our lives?
Evaluate and Draw Conclusions Chelsea Vowel (Author of Indigenous Writes) argues that Indigenous languages should be taught alongside French and English throughout Canada (https://www.macleans.ca/society/why-indigenous-languages-should-be-taught-alongside-french-and-english/). Do you agree that all students both on and off reserve should be learning Indigenous languages? Look at a map of Ontario. How would you map which languages are taught across Ontario?	
Communicate Write an honest journal entry where you reflect on your feelings of learning the language and the future of the language in your community. What do you think would support an increase in Native language speakers? How does your ability to speak the language affect your relationships with community members?	

Lesson 5 - Canadian Apologies

Topic: Residential School Apologies	
<p>Learning Goals: Curriculum Connections (pg. 7 of the Ontario Social Studies Curriculum, 2018)</p> <ol style="list-style-type: none"> 1. To develop an understanding of responsible citizenship; 2. To develop an understanding of interrelationships within and between the natural environment and human communities; 3. To develop the knowledge, understanding, and skills that lay the foundation for future studies in geography, history, economics, law, and politics; 4. To develop the personal attributes that foster curiosity and the skills that enable them to investigate developments, events, and issues; 5. To develop an understanding of past societies, developments, and events that enables them to interpret and analyse historical, as well as current, issues. <p>Global Competencies</p> <ol style="list-style-type: none"> 1. Critical thinking and problem solving; 2. Learning to learn/self-awareness and self-direction; 3. Collaboration; 4. Communication; 5. Global citizenship and sustainability. 	
<p>Formulate Questions: Watch the video: Residential School Apology - https://www.youtube.com/watch?v=-ryC74bbrEE</p> <p>Guiding Questions:</p> <ul style="list-style-type: none"> • What are your initial feelings after watching the video? <p>Watch the video: Agenda - Murray Sinclair - https://www.youtube.com/watch?v=TcyYx-Zzbto</p> <p>Guiding Questions:</p> <ul style="list-style-type: none"> • How does Justice Murray Sinclair confirm or change your initial feelings of the Canadian Government's Residential School Apology? <p>Watch the video: A Sorry State - https://tvo.org/video/documentaries/a-sorry-state (0:00 - 4:23)</p> <p>Guiding Questions:</p> <ul style="list-style-type: none"> • Why do you think the director connects the apology of his children to the apologies given by the Canadian Government? • What do you think gives an apology? • Did / Does the residential school apology have meaning? 	
Gather and Organize	If students question topics of...

Relationship Between Indigenous Peoples and the Canadian Government	<p>What were past relationships between the government and Indigenous Peoples?</p> <p>What are current relationships between the government and Indigenous Peoples?</p> <p>Has the relationship changed over time? Why?</p>
Other Apologies	<p>Search “Apologies to Indigenous Peoples in Canada” on the internet. How many different apologies do you find? Is this enough? Do you feel that they sincere?</p>
Impact Today	<p>How have apologies by government official impacted you, your family, and your community?</p>
<p>Evaluate and Draw Conclusions</p> <p>The Truth and Reconciliation Commision was formed around the apology to Residential School Survivors. Do you think the Calls to Action are being observed by Canadians? Why or why not?</p>	
<p>Comunicate</p> <p>Are there residential school survivors in your family? In your community? Are they open about their experiences? Why or why not?</p>	

Lesson 6 - Fort Severn

<http://www.honouringourstories.ca/fort-severn/>

Topic: Traditional Practices / Ways of Learning	
<p>Learning Goals: Curriculum Connections (pg. 7 of the Ontario Social Studies Curriculum, 2018)</p> <ol style="list-style-type: none"> 1. To develop an understanding of interrelationships within and between the natural environment and human communities; 2. To develop the personal attributes that foster curiosity and the skills that enable them to investigate developments, events, and issues; 3. To develop an understanding of past societies, developments, and events that enables them to interpret and analyse historical, as well as current, issues; 4. To understand the experiences of and empathizing with people in past societies; 5. To be responsible stewards of the Earth by developing an appreciation and respect for both natural and human environments and communities. <p>Global Competencies</p> <ol style="list-style-type: none"> 1. Critical thinking and problem solving; 2. Learning to learn/self-awareness and self-direction; 3. Collaboration; 4. Communication. 	
<p>Formulate Questions: Watch the video: Fort Severn - Childhood Stories: Runaway Dog Team told by Betty Bluecoat</p> <p>Guiding Questions:</p> <ul style="list-style-type: none"> • How did Betty Bluecoat learn to harness the dog team? • Were she and her sister successful the first time they tried? Why do you think their father let them harness the dogs by themselves the first time? Is this an important way to learn? Is this still a way that we learn at home, at school, and in the community? • Even though her first experience harnessing the dogs wasn't successful, how do you think Betty Bluecoat feels about her memory? Why? 	
Gather and Organize	If students question topics of...
Colonization / Treaties	What do you think was the relationship between First Nation Peoples and dogs prior to the signing of Treaties? How did Treaties change this relationship?

Reclaiming Past Traditions	<p>Dog attacks on Reservations have been the topic of a lot of media articles.</p> <p>Read about why Phoebe Sutherland of Moose Factory First Nation feels that the relationships between dogs and First Nations Peoples has changed. She is currently making a documentary called ‘Rez Dog Team’</p> <p>(https://www.cbc.ca/news/canada/sudbury/rez-dogs-documentary-1.3312229).</p>
<p>Evaluate and Draw Conclusions</p> <p>How do you feel about dogs in the community? How does your family feel? How does the band office feel?</p>	
<p>Communicate</p> <p>Write an editorial response to an article written about dog attacks on reserve that provides readers a historical account of dogs on Reservations.</p>	

Lesson 7 - Language Diversity

Topic: Language Diversity

Learning Goals:

Curriculum Connections (pg. 7 of the Ontario Social Studies Curriculum, 2018)

1. To develop an understanding of the diversity within local, national, and global communities, both past and present;
2. To develop an understanding of interrelationships within and between the natural environment and human communities;
3. To develop the personal attributes that foster curiosity and the skills that enable them to investigate developments, events, and issues;
4. To develop an understanding of past societies, developments, and events that enables them to interpret and analyse historical, as well as current, issues;
5. To analyse how people from diverse groups have interacted and how they have changed over time;
6. To develop spatial skills through the use of spatial technologies and the interpretation, analysis, and construction of various types of maps, globes, and graphs.

Global Competencies

1. Critical thinking and problem solving;
2. Learning to learn/self-awareness and self-direction;
3. Collaboration;
4. Communication;
5. Global citizenship and sustainability.

Formulate Questions:

Download the App: Kobe Learn Oji-Cree

<https://itunes.apple.com/ca/app/kobe-learn-oji-cree/id1436658945?mt=8>

Ask your Native Language teacher for an App or website that you can use for Cree and Ojibwe translations.

Guiding Questions:

- Choose a word to compare in all three languages. Are there similarities?

Look at the following maps of Indigenous Languages:

<https://goo.gl/images/Tfj3oR>

<https://goo.gl/images/8eVb8w>

<https://goo.gl/images/hwnw39>

Guiding Questions:

- What are the similarities between the maps? What are the differences between the maps?

- Which map do you think best demonstrates your knowledge of Indigenous Languages? Why?

Evaluate and Draw Conclusions

Draw a map of your community. The map defines areas where Ojibway, Cree, and/or Oji-Cree is spoken and/or written. What questions do you have after creating the map? How do you think the map of your community would compare to other communities?

Communicate

Share your map with another community and challenge that community to increase the areas where the language is spoken and/or written. How will you work towards increasing these language areas?

Lesson 8 - Governance and Leadership

Topic: Indian Act	
<p>Learning Goals: Curriculum Connections (pg. 7 of the Ontario Social Studies Curriculum, 2018)</p> <ol style="list-style-type: none"> 1. To develop an understanding of responsible citizenship; 2. To developing an understanding of the diversity within local, national, and global communities, both past and present; 3. To develop the knowledge, understanding, and skills that lay the foundation for future studies in geography, history, economics, law, and politics; 4. To develop the personal attributes that foster curiosity and the skills that enable them to investigate developments, events, and issues; 5. To develop an understanding of past societies, developments, and events that enables them to interpret and analyse historical, as well as current, issues. <p>Global Competencies</p> <ol style="list-style-type: none"> 1. Critical thinking and problem solving; 2. Innovation, creativity, and entrepreneurship; 3. Learning to learn/self-awareness and self-direction; 4. Collaboration; 5. Communication; 6. Global citizenship and sustainability. 	
<p>Formulate Questions: Guiding Questions:</p> <ul style="list-style-type: none"> • What do you already know about the Indian Act? • What questions do you continue to have regarding the Indian Act? <p>Choose one of the following resources based on your classroom dynamics:</p> <p>https://tvo.org/video/programs/the-agenda-with-steve-paikin/the-indian-act-explained https://www.nwac.ca/wp-content/uploads/2018/04/The-Indian-Act-Said-WHAT-pdf-1.pdf https://www.ictinc.ca/blog/21-things-you-may-not-have-known-about-the-indian-act-</p> <p>Guiding Questions:</p> <ul style="list-style-type: none"> • What surprised you after reading or watching the resources? • What had you not realized was part of the Indian Act? 	
Gather and Organize	If students question topics of...
Colonization / Relationships	Why was the Indian Act created? What was the intent of the Indian Act? Has the impact of the Indian Act been different or similar to the

	intent of the Indian Act?
Leadership	<p>The Indian Act imposed an electoral system on reserves. How were leaders in your community chosen prior to the Indian Act? Which system do you think was more positive for the community?</p> <p>A poor leader thinks only about themselves whereas a great leader thinks about everyone for which they serve. Has the Indian Act affected the type of leaders in communities?</p>
Clan System	<p>What are / were the clans in your community? How were the clans a political system? What was the role and responsibility of each clan?</p>
Evaluate and Draw Conclusions Who are the leaders in your community? What are their roles? What is the Nishnawbe-Aski Nation? What is Keewaytinook Okimakanak?	
Communicate New bills have been written in order to make some changes to the Indian Act that have been deemed a violation of the rights of Indigenous Peoples in Canada. Compare the Rights of Indigenous Peoples (http://files.unicef.org/policyanalysis/rights/files/HRBAP_UN_Rights_Indig_Peoples.pdf) to the parts of the Indian Act. What future changes need to be made? Write a letter to a leader in your community to argue for such a change.	

Lesson 9 - Seven Grandfather Teachings

Topic: Seven Grandfather Teachings	
<p>Learning Goals: Curriculum Connections (pg. 7 of the Ontario Social Studies Curriculum, 2018)</p> <ol style="list-style-type: none"> 1. To develop an understanding of interrelationships within and between the natural environment and human communities; 2. To develop the personal attributes that foster curiosity and the skills that enable them to investigate developments, events, and issues; 3. To develop an understanding of past societies, developments, and events that enables them to interpret and analyse historical, as well as current, issues. <p>Global Competencies</p> <ol style="list-style-type: none"> 1. Critical thinking and problem solving; 2. Innovation, creativity, and entrepreneurship; 3. Learning to learn/self-awareness and self-direction; 4. Collaboration; 5. Communication; 6. Global citizenship and sustainability. 	
<p>Formulate Questions: Watch the video: Seven Grandfather Teachings, 7/8 Students at First Nations School Read the following descriptions of the Seven Grandfather teachings (or use materials from your community) https://unitingthreefiresagainstviolence.org/services/the-seven-grandfather-teachings/</p> <p>Guiding Questions:</p> <ul style="list-style-type: none"> • Which of the Grandfather Teachings do you best exemplify? • Which of the Grandfather Teachings do you continue to work on? 	
Gather and Organize	If students question topics of...
Watching Young Agents of Change	Choose a video from the website http://nwejinan.com/videos/ . How does the video and the song represent the Seven Grandfather Teachings?
<p>Evaluate and Draw Conclusions What do you think would happen if all of Canada followed the Seven Grandfather Teachings? How would this affect the relationships between Indigenous and Non-Indigenous people?</p>	
<p>Communicate Write a song or a poem about the Seven Grandfather Teachings and what they mean to you</p>	

and the path you walk.

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Meegwetch!