

THE INDIAN ACT OF 1876 WAS NOT PART OF TREATY

Teaching Treaties in the Classroom A TREATY RESOURCE GUIDE FOR GRADE 4



August 2008
The Office of the Treaty Commissioner

in partnership with



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Affairs Canada

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et du Nord Canada



Ministry of
Education

FIELD TEST DRAFT

**The Indian Act of 1876 Was Not Part of Treaty:
Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 4**

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The Office of the Treaty Commissioner would like to acknowledge and thank Saskatchewan artist, Kevin PeeAce, for his artwork, *The Gathering*, found on the cover page. Kevin is a Saulteaux artist from Yellowquill First Nation, currently residing in Saskatoon. For more information about Kevin or his artwork please visit www.kevinpeeace.com.

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PREFACE

Welcome to the *The Indian Act of 1876 Was Not Part of Treaty: Teaching Treaties in the Classroom: A Treaty Resource Guide for Grade 4*. This resource guide is one component of the Teaching Treaties in the Classroom Treaty Resource Kit – Saskatchewan’s and Canada’s first comprehensive treaty resource designed specifically for classroom teaching.

This *Treaty Resource Guide for Grade 4* and the kit are provided by the Office of the Treaty Commissioner (OTC) with the support of our partners: the Federation of Saskatchewan Indian Nations, the Government of Canada and the Government of Saskatchewan.

The Treaty Resource Kit is about taking solid action to build a better future for Saskatchewan. A critical component of the kit is this teacher’s guide – *Teaching Treaties in the Classroom: A Treaty Resource Guide for Grade 4*.

The *Treaty Resource Guide for Grade 4* is designed for teachers. It provides the basic information about treaties, First Nations peoples and the history of what is now known as Saskatchewan for teachers to use as part of their classroom curriculum. The *Resource Guide* also provides suggested activities to support teachers in the development of their lessons as well as other resource recommendations.

A brief summary of the themes and topics for Kindergarten to Grade 6 is also provided. Teachers may find this helpful in understanding how what they are teaching fits with other grades. It also gives each teacher a quick overview of what they might cover during the year.

The Office of the Treaty Commissioner intends to continue to support teacher and school use of this guide and kit by developing and providing additional resources in the future.

The *Treaty Resource Guide for Grade 4* and the Treaty Resource Kit are designed to help teachers and students learn about the treaty relationship as their first step toward understanding the role of treaties in our history, our society and our future. Our greatest hope is that this enhances the ability of our education system to build understanding and social harmony between First Nations and other communities and individuals.



Honourable Bill McKnight, P. C.
Treaty Commissioner

ACKNOWLEDGEMENTS

The Indian Act of 1876 Was Not Part of Treaty: Teaching Treaties in the Classroom: A Treaty Resource Guide for Grade 4 is made possible through the Office of the Treaty Commissioner in partnership with and the generous support of the Federation of Saskatchewan Indian Nations, Indian and Northern Affairs Canada, Saskatchewan Ministry of Education, the Office of the Treaty Commissioner Education Steering Committee and the Treaty Learning Network of Elders and Teachers.

The *Treaty Resource Guide for Grade 4* development work began in 2005 and the first rough draft was made available to the Gathering of the Treaty Learning Network of Elders and Teachers in March 2006. During that gathering, participants provided feedback on the material, which was then redrafted by Iron Alliance Consultants – Greg and Brenda Stevenson, through joint efforts of the Federation of Saskatchewan Indian Nations and the Office of the Treaty Commissioner, as well as others. Another draft was prepared by September 2006 and a second draft was completed in March 2007.

In the fall of 2007, the Office of the Treaty Commissioner contracted with Susan Beaudin, Circle of Learning Consulting to revise the material and coordinate its piloting with teachers at each grade. A development committee oversaw this effort: Val Harper, Saskatoon Tribal Council; Gladys Christiansen, Federation of Saskatchewan Indian Nations; Cort Dogniez, Saskatoon Public Schools; Angela Pinay, Greater Saskatoon Catholic Schools; Joanna Landry, Regina Catholic Schools; Brenda Green, Ministry of Education; Sarah Longman, Regina Public School Division; and Ken Horsman, Office of the Treaty Commissioner.

A Regina-based and Saskatoon-based pilot process was established. The following Elders were approached and agreed to guide the development process: in Regina – Nakota Elders Phyllis Thomson and Wilma Kennedy; and Cree Elders Mike Pinay and Ray Lavallee; in Saskatoon – Cree Elders Alma Kytwayhat and Gladys Wapass-Greyeyes; Dene Elder Ermaline Tousaint; and Saulteaux Elders Maggie Poochay and Dr. Danny Musqua.

The following teachers piloted the material:

Kindergarten – Amanda Norton, Chief Paskwa Education Centre, File Hills Qu'Appelle Tribal Council; Jean Currie, Lakeridge School, Saskatoon Public Schools.

Grade 1 – Jenny Adair, St. Dominic Savio, Regina Catholic Schools; Sandi Harper, Pleasant Hill School, Saskatoon Public Schools; Shaunna Currie, Chief Mistawasis School, Saskatoon Tribal Council.

Grade 2 – Donna Autet, Chief Mistawasis School, Saskatoon Tribal Council; Jeannine Pelletier-Banin, St. Augustine Community School, Regina Catholic Schools; Nicole Gursky, Bishop Pocock School, Greater Saskatoon Catholic Schools.

Grade 3 – Bev Buchan, St. Augustine Community School, Regina Catholic Schools; Leah Missens, Chief Paskwa Education Centre, File Hills Qu'Appelle Tribal Council; Maureen Gawley, Lakeridge School, Saskatoon Public Schools.

Grade 4 – Darlene Bolen-Sliva, St. Dominic Savio, Regina Catholic Schools; Dorothy Johnstone, Chief Mistawasis School, Saskatoon Tribal Council; Lynn Fraser, Caroline Robins School, Saskatoon Public Schools; Paula Klein, Cardinal Leger(French), Greater Saskatoon Catholic Schools.

Grade 5 – David Laroque, St. Mary Community School, Greater Saskatoon Catholic Schools; Linda Johnston, Chief Mistawasis School, Saskatoon Tribal Council; Wendy Gervais, St. Angela Merici, Regina Catholic Schools.

Grade 6 – Delphine Severight, Chief Paskwa Education Centre, File Hills Qu'Appelle Tribal Council; Leslie Sichelto, Queen Elizabeth School, Saskatoon Public Schools; Rod Figueroa, St. Michael Community School, Greater Saskatoon Catholic Schools.

A Detailed Unit Plan for each of Grades 4, 5 and 6 was developed by Susan Beaudin, Wendy Gervais and Joanna Landry during a special writing session in Spring 2008.

We extend a special thanks to the students who participated in the pilot classes; their input enabled us to develop student-centered material.

This cooperative work would not have been possible were it not for the support and prayers of many who saw the value of this work.

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OVERVIEW

This Grade 4 resource guide is part of the K – 6 *Teaching Treaties in the Classroom* resource material. A resource guide has been prepared for each grade from Kindergarten to Grade 6. Each is a self-contained guide designed to provide teachers with the material they need to teach about treaties. It also contains basic information from which teachers can develop their own materials and teaching approaches.

Each resource guide provides a summary of the Kindergarten to Grade 6 **themes and topics**, which can be found on the next page. These are presented as an overview of teaching suggestions for each grade level. With this information, teachers should be able to avoid duplication, ensure their teaching builds on what has been taught in previous grades and lay the necessary foundation for the following grade's topics and themes.

To assist teachers in relating their treaty teaching to the provincial curriculum, excerpts from the provincial curriculum and a restatement of the key elements of the provincial Adaptive Dimension are included in each resource guide.

The remainder of the introductory material in each grade's resource guide contains:

- an **introduction**, which provides an overview of the topics and themes addressed in the guide
- a list of the **Treaty Essential Learnings** addressed in this guide
- **teacher and student resources** needed to conduct the activities as laid out in the guide
- a list of the **appendices**

Each grade level has four topics. Each topic contains:

- the concept(s) to be covered
- the learning objectives for the topic
- teacher information that provides the content for the topic
- activities for the teacher to use with students. Teachers are encouraged to develop their own activities to accommodate the various abilities of their students

Each resource guide includes a glossary, a number of appendices containing resource material, and a back cover pocket with posters and/or maps for use in the classroom. As an additional resource for teachers to consider, a Detailed Unit Plan is included in the Grade 4, 5 and 6 resource guides.

Kindergarten to Grade 6 TEACHING TREATIES IN THE CLASSROOM: THEMES & TOPICS

Themes	Kindergarten	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6
Major Theme	Since Time Immemorial	The Lifestyles of First Nations Peoples Before and After the Arrival of the Newcomers	The Numbered Treaties in Saskatchewan	The First Nations and the Newcomers Settle in What Is Now Known as Saskatchewan	The Indian Act of 1876 Was Not Part of Treaty	The First Nations Struggle To Be Recognized	Revival of the Treaty Relationship: Living in Harmony
Relationships	The Diversity of First Nations Peoples	First Contact Between First Nations Peoples and the Newcomers	The First Nations and the British Crown Make Treaties	First Nations Reserves and the Settlement of the Newcomers on the Land	The Indian Act of 1876	First Nations Peoples and Non-First Nations Society	First Nations, Federal and Provincial Governments Work Together
Traditional Teachings	The Circle of Life and the Sacred Number 4	Mother Earth	The Meaning of the Pipe in Treaty-making	The First Nations Agree to Share the Land	The First Nations' Traditional Teachings and Languages Are Suppressed	The First Nations Return to Their Languages and Cultural Teachings	The Restoration of First Nations Languages and Cultures
History	The First Nations Lived Here First: Pre-Contact Lifestyles	First Nations Peoples and the Buffalo	Reasons for Treaty	First Nations and Non-First Nations Peoples Benefit from Treaties	The First Nations' Traditional Lifestyles Change	The First Nations Struggle for Recognition as Nations	First Nations Peoples and Communities Work Toward Self-Sufficiency
Treaties	A Treaty is More Than a Promise	We Are All Treaty People	The Treaties in Saskatchewan: As Long as the Sun Shines	The Spirit and Intent of Treaties	Unfulfilled Treaty Promises	The Rebirth of Treaties in Saskatchewan	Treaties in Saskatchewan Are Recognized and Must Be Honoured and Implemented

MINISTRY OF EDUCATION CURRICULUM LINKS: FOUNDATIONAL OBJECTIVES

The following foundational objectives are from the Ministry of Education, Evergreen Curriculum Guides and Resources website: <http://www.sasked.gov.sk.ca/branches/curr/evergreen/index.shtml>.

1. Social Studies

Heritage

Knowledge Objectives

Students will know that:

- First Nations peoples have inhabited this region for many thousands of years.
- First Nations peoples developed language, traditions and technologies appropriate for their lifestyles.
- explorers, fur traders, and early immigrants came to this province for a variety of reasons and brought with them their own cultures.

Skills/Abilities Objectives

Students will:

- identify and describe past experiences, traditions, and technologies of Aboriginal peoples of Saskatchewan.
- use a variety of resources to access, organize, and present information.
- identify various changes that took place during this time period.

Attitudes/Values Objectives

Students will:

- value and appreciate the past experiences, cultures and traditions of Saskatchewan's peoples.

Interdependence

- needs, wants, technology, resources, industry, agriculture, economy.

Knowledge Objectives

Students will know that:

- people invent and discover technologies to meet needs and wants.
- Saskatchewan has a variety of resources.
- industry and agriculture depend on resources which should be used responsibly.
- Saskatchewan produces a variety of agricultural products.

Skills/Abilities Objectives

Students will:

- access, organize, and present information and opinions.
- make connections among resources, agriculture, industry, employment, economy, conservation and meeting needs.

Attitudes/Values Objectives

Students will:

- appreciate the changes caused by the introduction of new technologies.

Decision making

Knowledge Objectives

Students will know that:

- rules are made by groups and organizations and are enforced in various ways.
- laws are made by government and enforced by the justice system.
- rules and laws may change in response to changing needs and wants.
- change is an integral part of our lives.

Skills/Abilities Objectives

Students will:

- categorize rules and laws and link them with their purpose.
- identify and use various methods of decision making.
- identify decisions that resulted in change.

Attitudes/Values Objectives

Students will:

- value rules and laws as necessary components of society.

PRINCIPLES OF THE ADAPTIVE DIMENSION

The Adaptive Dimension refers to the concept of making adjustments in approved educational programs to accommodate diversity in student learning needs. It includes those practices the teacher undertakes to make curriculum, instruction, and the learning environment meaningful and appropriate for each student. www.sasked.gov.sk.ca/docs/policy/adapt/index.html

The Adaptive Dimension is designed for all students in all educational settings.

- The Adaptive Dimension is an important aspect of all approved regular, modified, transitional, and alternative educational programs and courses in the K-12 school system.

The Adaptive Dimension expects student diversity, as reflected in individual differences, to be a key consideration as teachers plan.

- It is acknowledged that students come to the classroom with significant differences in cultural backgrounds, aptitudes, interests, abilities, and achievement levels which must be accommodated through adaptations to curriculum content, instructional strategies, and the learning environment if all are to benefit equitably from the approved programs.

The Adaptive Dimension assumes that there is an interrelationship among the variables associated with adaptation.

- Adaptations to accommodate learning styles necessitate adjustments to instructional approaches and assessment practices.
- Adaptations to evaluation practices may be necessitated by changes to the amount, type, and time frame for students to explore the curriculum.
- Adaptations to curriculum, instruction, and assessment practices may require changes in resource requirements, support personnel requirements, and classroom organization.

The Adaptive Dimension requires the teacher to attend to the learner, the learning task, and the learning environment in optimizing learning opportunities for students.

- It is understood that adaptation takes into account the student's developmental level, the specific needs, the interests, and the learning styles of the learner, the demands of the particular learning task, the significant aspects of the learning environment, and the knowledge, skills, and abilities of the teacher.

The Adaptive Dimension places expectations upon the teacher and support personnel to assess, plan, and facilitate appropriate learning experiences for all students.

- Teachers are regarded as the professionals who have the authority and the responsibility to make adaptations to curriculum, instruction, and the learning environment to meet the needs of all students.
- It is expected that teachers' decisions regarding adaptations will be based on current knowledge and understanding of research-based educational theory and practice.

The Adaptive Dimension recognizes that students approach learning in multiple ways.

- Teachers know about differences in learning styles and regard adaptations designed to accommodate differences as an expected part of their teaching responsibilities.

The Adaptive Dimension recognizes the importance of careful collaborative preplanning for instruction.

- Preplanning, which may involve consultation with students, parents/guardians, and other professionals, is fundamental to structuring adaptations to maximize students' potential as independent learners.

The Adaptive Dimension requires that assessment practices align with the curricular and instructional adaptation provided for the student.

- Assessment practices must be adapted to be consistent with curricular and instructional adaptations.
- It is expected that teachers will be familiar with current research and the best practices for diagnosis of student needs, assessment of student learning, and evaluation of all aspects of student development.

INTRODUCTION TO GRADE 4

This unit focuses on the study of the *Indian Act* of 1876 which was developed and implemented by the newly formed Canadian government to assimilate and colonize First Nations peoples in Canada. The *Indian Act* was the government’s answer to carrying out its responsibility for First Nations peoples. The *British North America Act, 1867 (BNA, 1867)* created Canada and established federal and provincial responsibilities over all matters concerning the governance of Canada. In Section 91 (24) of the *BNA Act*, the federal government gained control over “Indians and Lands reserved for Indians.” It gives the federal government the mandate to make legislation for First Nations peoples and control over their lands.

The students will gain knowledge about the *BNA Act* of 1867, which formed Canada at a time when First Nations peoples were sovereign nations and had control over their lands in what is now known as Saskatchewan. Canada’s first prime minister, Sir John A. Macdonald, wanted to create a nation from the east coast to the west coast. To do this, he needed to access the land on the prairies for a railroad and for settlement in the West. The only way the British Crown (the Canadian government) could access these First Nations lands was through treaty agreements as set out in the *Royal Proclamation* of 1763. The British Crown and the Cree, Dene, Sauteaux and Nakota nations entered into treaties from 1874 to 1906 in what is now Saskatchewan. The Lakota and Dakota nations did not enter into treaty with the British Crown.

The students will realize that the federal government developed and implemented the *Indian Act* in 1876 without the knowledge of First Nations peoples. They will gain knowledge about the *Indian Act* of 1876, which was developed and implemented to carry out the role of administering “Indians and Indian lands” by the federal government. First Nations peoples did not know about the federal government’s plan to colonize and assimilate them. The *Indian Act* took control over every aspect of the daily lives of First Nations peoples. This was not part of the treaty agreements negotiated and signed by the British Crown and First Nations peoples. The Canadian government did not have the authority nor agreement from First Nations peoples to make “Indians, and lands reserved for Indians” the sole responsibility of the federal government when Canada was created. The *Indian Act* was NOT part of the agreements of the treaties made in Saskatchewan.

The students will learn that the treaties negotiated and signed in what is now

Saskatchewan between the British Crown and the Cree, Dene, Sauteaux and Nakota were made between sovereign nations. These nations had their own governments, laws, land base, worldviews, languages and cultures. First Nations peoples did not give up their nationhood when they made the treaty agreements. They were to continue to live as before within their respective nations. The British Crown promised that First Nations peoples would be able to live as they had for thousands of years. They would be able to keep their sovereignty, their languages, traditional teachings and spiritual ceremonies. Land would be set aside for their use where they would be protected and would be able to hunt, fish and trap as they had before the arrival of the newcomers.

THEMES

GRADE 4 TOPICS

Relationships:	The <i>Indian Act</i> of 1876
Traditional Teachings:	The First Nations' Traditional Teachings and Languages Are Suppressed
History:	The First Nations' Traditional Lifestyles Change
Treaties:	Unfulfilled Treaty Promises

TREATY ESSENTIAL LEARNINGS

1. First Nations peoples lived on the North American continent and had well-developed civilized societies with their own forms of commerce, governments, education, spirituality, technologies and economies for thousands of years prior to the arrival of the newcomers.
2. Treaty First Nations expected to retain responsibility for the transmission to future generations of their forms of social and cultural organization, their spiritual beliefs, and their skills and knowledge related to economic development for their communities. They expected to retain the authority and capacity to govern their own people according to their laws and systems of justice.
3. The treaty agreements made in Saskatchewan between the British Crown and the First Nations promised First Nations peoples that they would receive the physical survival of their nations, peaceful relations with the newcomers, and respect for their cultural and spiritual survival as distinct nations by the preservation of their distinctive traditions – as well as assistance in the transition to a new lifestyle.
4. The First Nations view the *Indian Act* as a repudiation of the treaty agreements. It is generally viewed as a paternalistic, colonial policy which exerts authority over First Nations peoples and negatively impacts the present relationship between the First Nations and non-First Nations peoples in Saskatchewan.
5. The Canadian government gradually weakened First Nations' government structures by developing and implementing discriminatory policies aimed at assimilating the First Nations peoples into the dominant Canadian society.
6. First Nations leaders continue to bring the issue of self-government to the forefront. The treaties stipulated that the First Nations would have jurisdiction over their own peoples, economies, lands and traditions.
7. There is consistent disparity from generation to generation between First Nations peoples and the majority of Canadian society with respect to economic, social and cultural rights and conditions.
8. The treaties promised the First Nations that they would be taken care of, with services and assistance to adjust to lifestyle changes.
9. Both the Crown and the First Nations promised to provide socio-economic stability and physical and cultural survival to their people, within a peaceful mutual relationship.
10. First Nations peoples agreed to share their land and the resources with the newcomers.
11. There is no expiration date on the treaties. The leaders who negotiated the treaties spoke about the "children yet unborn;" they wanted the agreements to reflect the changing realities for the generations to come.
12. The Canadian government and its assimilation policies gradually weakened the First Nations' government structures and brought about the suppression of their languages and cultures, including their traditional teachings and spiritual ceremonies.
13. The education of First Nations peoples is a right guaranteed by the treaties.
14. Saskatchewan people need to recognize and affirm that First Nations peoples agreed to share the land with the newcomers for treaty promises that included a new economy which would provide the First Nations with new ways of making a living while retaining their nationhood, languages, cultures and ways of living.
15. As a result of the treaties not being fully implemented, the First Nations are currently experiencing sub-standard lifestyles because of the lack of social and economic opportunities, inequalities and injustices.
16. Treaties are a bridge to the future. Understanding the treaties promotes social harmony. Building social harmony is achieved through respect, which is achieved through understanding, which is achieved through knowledge, which is achieved through education.

TEACHER RESOURCES

Books:

Kalman, Bobbie. *Native North American Wisdom and Gifts. A Bobbie Kalman Book.* Crabtree Publishing Company. 2006. ISBN 0-7787-0476-9.

Loyie, Lawrence. *As Long As The Rivers Flow. A Groundwood Book.* 2002. ISBN 0-88899-473-7

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

Saskatoon Tribal Council. *...And They told Us Their Stories.* Saskatoon Tribal Council. 1991. ISBN 0-9696342-0-X

Large Maps & Posters:

(found in the pocket at the back of this book)

“A Timeline of Events Leading to Treaties in Saskatchewan”

LIST OF APPENDICES

- A Benefits of Treaty — First Nations and the Newcomers
- B Concerns Arise Regarding the Implementation of Treaties Between the British Crown and First Nations Peoples
- C Canadian Government Policies Are Imposed on First Nations Peoples
- D The Pass and Permit Systems on Reserves
- E A Timeline of Events Leading to Treaties in Saskatchewan
- F Similarities and Differences in Office of the Treaty Commissioner (OTC) and Indian and Northern Affairs Canada (INAC) Timelines
- G The Indian Agent
- H Pass and Permit Systems
- I Pass and Permit Samples for Indian Agent Activity
- J As Long as the Rivers Flow — Chapter Questions
- K The *Indian Act* of 1876
- L Facts about the *Indian Act*
- M The Impact of the *Indian Act* on First Nations Peoples — Student Activity & Impact of the *Indian Act* on First Nations Peoples 1876 - Present
- N Mwâkwa Talks to the Loon — Questions
- O The *Royal Proclamation, 1763* and the *British North America Act, 1867*

TOPIC ONE: The *Indian Act* of 1876

CONCEPT

The federal government's *Indian Act* of 1876 was not part of Treaties 4, 5, 6, 8 and 10, agreements made between the British Crown and First Nations peoples in what is now known as Saskatchewan. The *Indian Act* was implemented to assimilate and civilize First Nations peoples. Canada is the only country in the world that has an act that is specifically made for a race of people. The *Indian Act* took complete control over First Nations peoples' lives and incrementally proceeded to suppress and oppress the languages and cultures of the Cree, Dene, Sauteaux, and Dakota, Lakota and Nakota First Nations in Saskatchewan. First Nations peoples maintain that the *Indian Act* was and continues to be a federal government initiative used to colonize and assimilate First Nations peoples into the dominant Canadian society. First Nations peoples were not consulted nor did they participate in the development of the *Indian Act*.

LEARNING OBJECTIVES

1. The students will become aware that the treaty promises made to First Nations peoples have not been honoured by the British Crown (now the Canadian government).
2. The students will gain awareness about the *Indian Act* and how it was used to colonize and assimilate First Nations peoples.
3. The students will recognize that the *Indian Act* of 1876 was not part of Saskatchewan Treaties 4, 5, 6, 8 and 10.
4. The students will identify components of the *Indian Act* that were introduced to gain control of the daily lives of First Nations peoples.

TEACHER INFORMATION

Treaties 4, 5, 6, 8 and 10 were negotiated and agreed to by the British Crown and the Cree, Dene, Sauteaux and Nakota First Nations between 1874 and 1906. All parties to the treaties were sovereign nations. These treaties followed the criteria outlined in the *Royal Proclamation* of 1763, which recognized the nationhood of First Nations in Canada. This nationhood was ignored in 1867 when Canada was formed under the *British North America Act*, in which the federal government became responsible for "Indians and Lands reserved for Indians." First Nations peoples became "wards of the government." This was enacted without the knowledge, participation or approval of First Nations peoples.

In 1876, the *Indian Act* was implemented by the new Canadian government. This

legislation marked the beginning of many years of hardship due to colonial legislative acts and policies meant to assimilate First Nations peoples. Duncan Campbell Scott's statement indicates the legislation's sole purpose was to eliminate First Nations peoples through assimilation and other colonial acts:

'I want to get rid of the Indian problem. . . Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian Department.'

Duncan Campbell Scott,
Deputy Superintendent-General of Indian Affairs. 1920.

Since 1876, the *Indian Act* and its process of assimilation has controlled the everyday life of First Nations peoples. This piece of legislation has caused many social, economic, spiritual and emotional problems that First Nations peoples continue to deal with both individually and collectively, and now affects the larger society of Saskatchewan as well. The *Indian Act* is still in effect and continues to control many aspects of the lives of First Nations individuals and communities.

The *Indian Act*: Policies for Assimilation

In 1867, the *British North America Act* transferred responsibility for "Indians and Lands Reserved for Indians" from the British Crown to the Dominion of Canada. Parliament spelled out the terms under which it would exercise this responsibility when it passed the first Canadian *Indian Act* in 1876. The *Indian Act* was designed to protect Indian people until they could be assimilated into mainstream Euro-Canadian society. In the interim, it made Indians wards of the state, with a legal status equivalent to that of children. They were denied such fundamental rights as the vote in federal elections and the right to dispose of their own property.

Restructuring almost every aspect of aboriginal life, the *Indian Act* legally defined who was and who was not an Indian. It determined who could and who could not live on reserves. Non-Indians were considered trespassers if they lived on reserves without the Indian agent's permission. The policy even applied to status women who married non-status men. They and their children were excluded from band membership, had no treaty rights and could only live on reserves if they had a license from the Indian agent.

A new political system of elected band chiefs and councils was also imposed by the *Indian Act*. This system was designed to replace traditional political structures with Euro-Canadian political institutions. Treaties stipulated that band chiefs and counselors receive European-style treaty suits. Despite this show of respect, the *Indian Act* allowed band councils limited authority. Indian agents could remove from office those chiefs whom they considered unsuitable and overrule band council decisions with which they disagreed. Some bands refused to hold elections and continued to honour traditional leaders. Others simply elected as chiefs traditional leaders already in power.

When Aboriginal people resisted the government's program of directed change, the *act* was amended to increase government powers and hasten assimilation goals. Some amendments targeted traditional spiritual practices. Others imposed a new system of education, a new political structure and new forms of family life. The *Indian Act* has been amended and revised many times since 1876. But it still remains in effect.”

“The *Indian Act* – Policies for Assimilation”
http://www.albertasource.ca/treaty7/treaty/featured_commission.html
(Accessed 22/05/08)

The *Indian Act* is a piece of legislation that consolidated earlier colonial acts dealing with the First Nations. It came into force in 1876. The primary goal of the act was to encourage assimilation. It was also supposed to protect the interests of First Nations peoples, most of who resided west of the province of Ontario. The act contains provisions that regulate membership, liquor prohibition, taxation, education and land use. The act provided for the uniform treatment of Indians everywhere in Canada. Parliament has the right to amend the *Indian Act* without the need to consult with the First Nations.

The Act defined who was and was not an Indian. The Act defined “Indians” as being men who belonged to a band that held lands or reserves in common, or for whom the federal government held funds in trust. People who were not declared an Indian were Indian women who married a non-Indian man, children born of non-Indian mothers whose father also had a non-Indian mother, Indians residing outside of Canada for over five years, Indians with a university degree and half-breed persons outside Manitoba who accepted scrip. Women bore the brunt of this legislation. Many First Nations women found themselves disconnected from their home communities and unable to return home.

The Act read that all status-Indians became wards of the federal government and were to be treated as minors without the full privileges of citizenship. Reserve land was placed in trust of the Crown, which stated that this land could not be mortgaged or seized for defaulted debts, nor could it be taxed. The reserve could only be sold with approval of a majority of the adult band members and only the Crown could purchase it.

Amendments have been made to the *Indian Act* throughout the life of the legislation. On 19 April 1884, Macdonald and his government amended the *Indian Act*, making it against the law to encourage or participate in the Potlatch ceremony. This prohibition in the *Indian Act* became known as the Potlatch Law. In 1895, the Government of Canada passed another amendment in the form of Section 114 of the *Indian Act*. This amendment banned any Indian festival, dance or other ceremony in which the giving away, paying or giving back money, goods or articles of any sort forms a part, or is a feature of, whether such a gift of money, goods or articles takes place before, at, or after the celebration.

A 1933 amendment gave the superintendent-general the power to enfranchise the First

Nations without their approval. Enfranchisement is the act of stripping the First Nations of their identity and status. It allowed the federal government to interfere in all aspects of First Nations lives.

In 1951, restrictions were lifted on the prohibition of ceremonies like the Potlatch and the Sundance. In this same year, sweeping legislative changes came into force for all status-Indians. Elected chiefs and councils would govern for a three-year term. Initially, only the adult males could vote in band elections. A register of all status-Indians was to be maintained and band lists were to be posted. These are only a few examples of changes that were made in 1951. Currently, the *Indian Act* stands in much the same form it took after its revisions in 1951.”

“Elder’s Voices - *Indian Act*”

http://www.abheritage.ca/eldersvoices/history/aboriginal_indian_act.html

(Accessed 22/05/08)

The Canadian government used the *Indian Act* to take care of its responsibility for the education of First Nations peoples instead of fulfilling the treaty agreement for a schoolhouse on First Nations’ reserves as soon as one was requested. The First Nations wanted to retain their languages and cultures as well as to learn about the newcomers. However, the treaty agreements regarding education were ignored and many other treaty agreements went unfulfilled. The assimilation of First Nations peoples was a main objective of the Canadian government.

The Relationship of Treaties to the *Indian Act*

There are striking differences between the *Indian Act* and the treaties. First, the *Indian Act* was not formulated by the bilateral, consensual process which had characterized the negotiations of the treaties. Second, the *Indian Act* sought to replace the traditional Indian political system by arbitrarily defining a process for the selection of chiefs and councils. And third, the *Indian Act* imposed upon Indian nations an artificial grouping called the “band,” and sought to define who was legally entitled to be called an “Indian” in Canada.

The *Indian Act* represented a shift in the way the Canadian government dealt with Indians. It was not designed to create or recognize existing rights, but, instead, essentially represented an attempt by a government bureaucracy to manage the lives of Indians and Indian communities. Thus, almost overnight, Indians went from being recognized as having independent political and territorial rights under the treaty process to being subject to the concept of unilateral parliamentary supremacy under the *Indian Act*. In Manitoba, federal legislation was not brought into force until May 1874, so it was not applicable in the province at the time of the negotiations of Treaties 1, 2 and 3. Arguably, therefore, its provisions were not an issue to resolve during the early stages of the treaty process. It was in force at the time of the later treaties. However, it is clear as well that its terms never really were applied or even explained to the more isolated bands included in those later negotiations until well after the treaties had been negotiated. Thus, Indian people were negotiating

treaties under the expectation that they would continue as before to govern their own affairs, while the Crown knew that it would be imposing a legislative regime to suppress traditional authority and transform the lives of Indian people in a way contrary to their wishes.”

“The Relationship of Treaties to the *Indian Act*”
<http://www.ajic.mb.ca/volumel/chapter5.html#aa45>
 (Accessed 22/05/08)

ACTIVITIES

- Review the benefits of treaty by discussing the handout **“Benefits of Treaty – First Nations and the Newcomers” (Appendix A)**. Then have the students read Unit 2, pages 59 – 62, “Did the Indian treaties turn out the way the negotiators expected?” from *Legacy: Indian Treaty Relationships* by Richard Price, and orally answer the questions on the student handout **“Concerns Arise Regarding the Implementation of the Treaties Between the British Crown and First Nations Peoples” (Appendix B)**. These pages will show that the First Nations experienced many hardships because the government was not honouring the treaty promises.
- The federal government implemented the *Indian Act* in 1876 to control the lives of First Nations peoples. The *Indian Act* was not part of the treaty agreements between the British Crown and the Cree, Dene, Saulteaux and Nakota nations in what is now Saskatchewan. Have students read Unit 3 – pages 64 – 67, “What did the government impose on the Indians?” in *Legacy: Indian Treaty Relationships* by Richard Price. Have them work in groups to answer the questions on the student handout **“Canadian Government Policies Are Imposed on First Nations Peoples.” (Appendix C)**.
- Have students read the stories told by First Nations peoples in Saskatchewan in *...And They Told Us Their Stories*, pages 20 – 38 “Passes and Permits,” published by the Saskatoon Tribal Council in 1991. Have students fill out the chart **“The Pass and Permit Systems on Reserves” (Appendix D)**. “Agriculture: The Relationship Between Aboriginal Farmers and Non-Aboriginal Farmers” is an excellent resource for this activity. This article can be found at:
<http://olc.spsd.sk.ca/de/saskatchewan100/researchpapers/Gabrial%20Dumont%20-%20%20SICC%20Papers/FNAgriculture.pdf> (Accessed 22/04/08)
- Display the timeline **“A Timeline of Events Leading up to Treaties in Saskatchewan” (Appendix E)**. Discuss the various events listed on the timeline. Have the students work in pairs to fill out the chart **“Similarities and Differences in the Office of the Treaty Commissioner (OTC) and INAC (Indian and Northern Affairs Canada) Timelines” (Appendix F)**. Ask the students to compare the dates and events on treaties from the INAC websites below. Print the pages with that have the dates from 1000 AD to the present.
 - “Dates in History before 1899” http://www.ainc-inac.gc.ca/ks/4010_e.html (Accessed 22/04/08)
 - “Dates in History 1900 – 1980” http://www.ainc-inac.gc.ca/ks/4020_e.html (Accessed 22/04/08)
 - “Dates in History after 1980” http://www.ainc-inac.gc.ca/ks/4030_e.html (Accessed 22/04/08)
- The powers of the Indian agent stationed on reserves were abused by most Indian agents. These appointed agents controlled every aspect of the daily lives of First Nations peoples. Read the information on the handout **“The Indian Agent” (Appendix G)** to the students. Discuss with the students how this would affect the lives of First Nations peoples.

6. Indian Agent Activity - Discuss with the students the information on the handout **“Pass and Permit Systems” (Appendix H)**. Set up a simulation of the pass and permit systems in your classroom. Divide the students into two groups (one group will be the newcomers and the other will be First Nations peoples living on a reserve). Make a line dividing the classroom into two spaces. Appoint someone to play the part of the Indian agent. Copy the **“Pass and Permit Samples for Indian Agent Activity” (Appendix I)**. Be sure that the Indian agent denies the requests many times before he approves the pass or permit. Arrange for some of the First Nations peoples to tell on others or to give gifts to the Indian agent so they can get approval the first time they request one.

For the passes, have students ask for permission to leave the classroom to use the washroom, get a drink, go to the gym, go for recess, etc... For permits, students will need to sell something that they made or brought to school so they could have food to eat at lunch. For example, bracelets, books, pictures, (something that would have value and can be used to sell). Again the Indian agent will have complete control over their ability to sell their goods.

Let the students know that for First Nations peoples long ago it would have been grain (wheat, oats, barley) and animals (cattle, horses, pigs). The First Nations also needed approval to kill an animal they owned so that the family would have something to eat. Many times this approval would not be given. This simulation can go on for one to four days. Inform the students that they are able to go back to their comforts and freedoms, but the First Nations did not have any other option but to live like this day after day until the pass system was stopped in the 1930s. Use of permits continued until the late 1960s.

TOPIC TWO: The First Nations' Traditional Teachings and Languages Are Suppressed

CONCEPT

After the treaties were agreed to between the British Crown and the Cree, Dene, Saulteaux and Nakota First Nations in what is now Saskatchewan, the government began to go back on its treaty promises by implementing the *Indian Act* in 1876. Instead of honouring the treaty promises, the Canadian government began to assimilate and integrate First Nations peoples into the dominant society. The government used industrial/residential schools to accomplish this goal. First Nations children were taken from their homes and were forbidden to use their languages and practise their cultural traditions, beliefs and values. They were forced to learn the English language and adopt English beliefs, values and worldview. The government worked with churches who wanted to “Christianize” First Nations peoples and their children. Education was part of the treaty agreements made to First Nations peoples; however, they were promised schools on their respective reserves as soon as they requested one. In the schools on the reserves, First Nations children were to learn in their languages and the curricula was to be about their cultures and worldviews. Industrial/residential schools had enormous negative impacts on First Nations children. The many social problems experienced at the time by First Nations peoples continue to devastate them and their communities to the present day.

LEARNING OBJECTIVES

1. The students will become aware of the residential school experiences of First Nations peoples.
2. The students will recognize the impact residential schools had and continue to have on the cultures and languages of First Nations peoples in Saskatchewan.
3. The students will become aware that First Nations parents did not want their children to attend these schools.
4. The students will realize that First Nations peoples and communities continue to deal with and heal from the many abuses experienced by First Nations peoples in residential schools.
5. The students will gain knowledge about the history of the First Nations' education in the province of Saskatchewan.

TEACHER INFORMATION

The treaty agreements made with the First Nations establish that the British Crown (now the Canadian government) has several responsibilities to the First Nations peoples,

the promise of quality educational experiences being one of them. The newcomers introduced their way of educating First Nations children as early as the fur trade. These schools were set up to teach First Nations peoples to read, write and do arithmetic in the English language so that they would be able to assist with the fur trade industry. It wasn't until the early 1970s that First Nations peoples were given some control over the education of their children on First Nations reserves. Prior to that, the First Nations were forced into an education system with the goal of "Christianizing" and "civilizing" First Nations peoples. Children as young as four years old up to age of 16 were forced to attend these schools. The outcomes of this system, however, were far from satisfactory.

The students who attended these schools never received quality education. Instead, they usually faced conflict and harshness from those in charge. Many First Nations parents and young children approached their schooling with caution. The schools characteristically supported the values and practices of the newcomers to the exclusion of First Nations values, creating problems for First Nations learners.

First Nations leaders and parents believe education is important for their children's success and the future success of their communities. Unfortunately, the colonial education system that was established for them promoted anything but success. It is in the best interest of the people of Saskatchewan that mainstream society recognizes and affirms the responsibility of the federal government to honour and fulfill the promises of education made to First Nations peoples in Treaty 4, 5, 6, 8 and 10 agreements.

In Saskatchewan, all children in school need to have the opportunity to receive quality educational experiences and be able to perform to their highest potential. Society must be made aware of the history of First Nations education so that First Nations and provincial schools provide the best possible education to First Nations peoples. The success of educating First Nations children is critical to the future of Saskatchewan.

The First Nations existence was threatened by the change in lifestyle and the shortage of traditional food sources. The First Nations knew they needed a new way of making a living. To do this they needed the knowledge and skills of the newcomers as well as their own traditional teachings. The First Nations leaders negotiated that their children and those unborn were to have an education that would assist them in becoming productive members of their nations. This education was to be decided on by First Nations peoples. First Nations leaders signed the treaties, which promised to provide an education for their people based on their languages and traditional teachings.

Currently, the First Nations' lifestyle and values have diminished due to socio-economic changes and the pressures of the assimilation policies governing them. The negative results of the colonial socio-economic policies are many, as witnessed in the socio-economic conditions on First Nations reserves and in urban towns and cities. The history of First Nations education has been difficult for First Nations peoples. They wanted to maintain their way of educating their children. Traditional First Nations education was lost in federal government policies and institutions.

Thousands of years before the newcomers arrived in the Americas, First Nations teachings served to educate young people in the essentials of life, and most communities maintained a traditional education system that was inherent to their cultural stability. When millions of First Nations peoples once populated North America, children were the major concern and infants received even greater care, and were valued as future leaders and members of their nations.

Children received guidance and affection through internal networks composed of families, clans and sub-societies, all linked within the community by common spiritual beliefs, economic needs and worldviews. Traditional educational knowledge and methods were practised for centuries in a system where parents, Elders and community members were all involved as teachers in the everyday life of children. Traditional teachings were passed on from generation to generation as oral traditions.

Sitting Bull lived at the end of the 19th century during the time when the great age of First Nations cultures came to a sorrowful end. Before he died, he spoke to his grandchildren about the future of First Nations peoples. One of his speeches is entitled, "You are Living in a New Path."

All of your folks are my relatives, because I am a Sioux, and so are they. I was glad to hear that the Black Robes [missionaries] had given you this school where you can learn to read, write and count the way the white people do. You are also being taught a new religion. You are shown how the white men work and make things. You are living in a new path.

When I was your age, things were entirely different. I had no teachers but my parents and relatives. They are dead and gone now, and I am left alone. It will be the same with you. Your parents are aging and will die some day, leaving you alone. So it is for you to make something of yourselves, and this can only be done while you are young.

In my early days, I was eager to learn and to do things, and therefore I learned quickly, and that made it easier for my teachers. Now I often pick up papers and books which have all kinds of pictures and marks

on them, but I cannot understand them as a white person does. They have a way of communicating by the use of written symbols and figures; but before they could do that, they had to have an understanding among themselves. You are learning that, and I was very much pleased to hear you reading.

In the future, your business dealings with the whites are going to be very hard, and it behooves you to learn well what you are taught here. But that is not all. We older people need you. In our dealings with the white men, we are just the same as blind men, because we do not understand them. We need you to help us understand what the white men are up to. My grandchildren, be good. Try and make a mark for yourselves. Learn all you can.

Vanderwerth, W.C., *Indian Oratory*,
Norman: University of Oklahoma Press, 1971. p. 223.

Sitting Bull, a wise and respected Elder, passed on a great message for First Nations peoples who understand the tremendous task of adjusting to the dominant society. This requires knowledge and skills which can only be learned through education.

The next attempts at educating First Nations children included industrial/residential schools. First Nations youth were educated by missionaries and their efforts focused on colonization methods that were to civilize and “Christianize” First Nations children. These schools would continue for many years. The missionaries believed that in order to properly teach children to behave in an educated fashion, they needed to be removed from their home and their parents. A major problem was the unfortunate deaths of many children in their care, which made parents unwilling to send their children to school. Another problem was the styles of teaching and learning which were different from what the children were used to in their traditional setting. European teaching methods were inflexible and unfamiliar, and resulted in the ultimate failure of these school systems.

Colonial educators did not recognize the cultural differences of the First Nations nor, therefore, did they recognize their traditional ways of learning. Decades of assimilative education methods resulted in failure. Sensitivity and appreciation of First Nations culture would have guaranteed success for both the newcomers, in their delivery of First Nations education, and the First Nations, who would have received a quality education in preparation for a resourceful transition into Canadian society.

ACTIVITIES

1. Read the story ***As Long As the Rivers Flow*** by Larry Loyie. Ask students to answer the chapter questions in the handout ***“As Long As The Rivers Flow - Chapter Questions”*** (Appendix J). This is a story about a boy who will be going to residential school in the fall. The school is far away from his home. The author, Lawrence Loyie, attended a residential school as a boy. He adds pictures of his family and residential school in the last section of the book. You can access the complete novel study from Regina Catholic Schools for this book. The traditional activities of Lawrence’s family show that they continue to carry out many of the activities First Nations peoples did in their daily lives in the past. Many First Nations families continue to hunt animals for food and pick berries in the summer today.
2. Play the video “Where are the Children?” <http://www.wherearethechildren.ca/en/impacts.html> (Accessed 24/05/08). Here you will also access information about residential schools. Ask the students how they would feel if they had to go to schools like these. Discuss the issues of loneliness, culture shock, fear, etc...
3. Print out the lesson and its teacher and student pages and decide the activities you will implement in your classroom from “Indian Boarding Schools: Civilizing the Native Spirit”:
<http://memory.loc.gov/ammem/ndlpedu/lessons/01/indian/teacher.html> (Accessed 25/05/08)
Your students will learn about residential schools (sometimes called boarding schools) and how to analyze photographs.
4. Find out how many First Nations residential schools were in Saskatchewan over the past 200 years. Draw a map and designate the locations of the schools, indicating which communities they were close to. “History of Indian Residential Schools” <http://www.afn.ca/residentialschools/history.html> (Accessed 24/05/08) to access a map of residential schools in Canada.
5. Read some of the information to the students found at the following sites:
 - “Residential Schools” http://www.albertasource.ca/treaty6/contemporary_life/residential_schools.html (Accessed 26/05/08)
 - “Missionary Activity”
http://www.albertasource.ca/treaty6/contemporary_life/missionary_activity.html (Accessed 26/05/08)
 - 1878-1898: Deculturation”
http://www.canadiana.org/citm/themes/aboriginals/aboriginals9_e.html (Accessed 26/05/08)
 - “The Treaties of Canada with the Indians of Manitoba and North West Territories” by Alexander Morris, one of the treaty commissioners who negotiated treaties with the First Nations in what is now known as Saskatchewan.
<http://www.canadiana.org/ECO/PageView/30387/0294> (Accessed 26/05/08)

TOPIC THREE: The First Nations' Traditional Lifestyles Change

CONCEPT

The lifestyles of First Nations peoples in Saskatchewan have changed considerably since they negotiated and agreed to Treaties 4, 5, 6, 8 and 10. First Nations peoples have had to settle on tracts of land called reserves, learn to farm the land, and contend with federal government assimilation policies which have devastated First Nations individuals and communities. Their languages, cultural ceremonies and traditional teachings have been suppressed. It has not been easy for First Nations peoples to survive since the time they agreed to share the land with the newcomers.

LEARNING OBJECTIVES

1. The students will gain knowledge about the restrictions put on First Nations peoples because of the *Indian Act*.
2. The students will learn that no matter what First Nations peoples wanted they had to obey the policies the federal government put in place to control their everyday lives.
3. The students will gain an understanding about First Nations traditional leadership in communities prior to European contact.
4. The students will become aware of the *Indian Act* that made membership decisions for First Nations communities.

TEACHER INFORMATION

The relationship between First Nations peoples and other Canadians has been full of misunderstandings and misconceptions. The treaty relationship made between the Cree, Dene, Saulteaux and Nakota nations and the British Crown (now the Canadian government) was ignored and replaced by the *Indian Act* in 1876. The colonization of First Nations peoples began and continues to this day. It will last as long as the *Indian Act* is used by the Canadian government in place of the treaty agreements. The *Royal Commission on Aboriginal Peoples* report discussed this relationship. It stated:

After some 500 years of a relationship that has swung from partnership to domination, from mutual respect and co-operation to paternalism and attempted assimilation, Canada must now work out fair and lasting terms of coexistence with Aboriginal peoples...

...A careful reading of history shows that Canada was founded on a series of bargains with Aboriginal peoples – bargains this country has never fully honoured. Treaties between Aboriginal

and non-Aboriginal governments were agreements to share the land. They were replaced by policies intended to:

- ...remove Aboriginal peoples from their homelands
- ...suppress Aboriginal nations and their governments
- ...undermine Aboriginal cultures
- ...stifle Aboriginal identity.

The third volume of our report, *Gathering Strength*, probes social conditions among Aboriginal peoples. The picture it presents is unacceptable in a country the United Nations rates as the best place in the world to live.

Aboriginal peoples' living standards have improved in the past 50 years — but they do not come close to those of non-Aboriginal peoples:

- o life expectancy is lower.
- o illness is more common.
- o human problems, from family violence to alcohol abuse, are also more common.
- o fewer children graduate from high school.
- o far fewer go to colleges and universities.
- o the homes of Aboriginal people are more often flimsy, leaky and overcrowded.
- o water and sanitation systems in Aboriginal communities are more often inadequate.
- o fewer Aboriginal people have jobs.
- o more spend time in jails and prisons.

Aboriginal people do not want pity or handouts. They want recognition that these problems are largely the result of loss of land and resources, destruction of their economies and social institutions, and denials of their nationhood.

They seek a range of remedies for these injustices but most of all, they seek control over their lives.

...Canadians know little about the peaceful and co-operative relationship that grew up between First Peoples and the first European visitors in the early years of contact. They know even less about how it changed, over the centuries, into something less honourable. We examine that history in some detail, for its ghosts haunt us still.

The ghosts take the form of dishonoured treaties, theft of Aboriginal lands, suppression of Aboriginal cultures, abduction of Aboriginal children, impoverishment and disempowerment of Aboriginal peoples.

The relationship between Aboriginal and non-Aboriginal peoples evolved through four stages:

- There was a time when Aboriginal and non-Aboriginal peoples lived on separate continents and knew nothing of one another.

- Following the years of first contact, fragile relations of peace, friendship and rough equality were given the force of law in treaties.
- Then power tilted toward non-Aboriginal people and governments. They moved Aboriginal peoples off much of their land and took steps to ‘civilize’ and teach them European ways.
- Finally, we reach the present stage—a time for critical review of our relationship, and a time for its renegotiation and renewal.

Policies of Domination and Assimilation

No Canadian acquainted with the policies of domination and assimilation wonders why Aboriginal peoples distrust the good intentions of non-Aboriginal people and their governments today.

- Colonial and Canadian governments established ‘reserves’ of land for Aboriginal peoples—usually of inadequate size and resources—with or without treaty agreements.
- In 1857, the Province of Canada passed an act to ‘Encourage the Gradual Civilization of the Indian Tribes.’ It provided the means for Indians ‘of good character’ (as determined by a board of non-Aboriginal examiners) to be declared, for all practical purposes, non-Indian. As non-Indians, they would be invited to join Canadian society, bringing a portion of tribal land with them. Only one man, Elias Hill, a Mohawk from Six Nations, is known to have accepted the invitation.

‘...Our Indian legislation generally rests on the principle that the Aborigines are to be kept in a condition of tutelage and treated as wards or children of the state...It is clearly our wisdom and our duty, through education and other means, to prepare him for a higher civilization by encouraging him to assume the privileges and responsibilities of full citizenship.’

Annual Report of the Department of the Interior (1876).

- Confederation, declared in 1867, was a new partnership between the English and French colonists to manage lands and resources north of the 49th parallel. It was negotiated without reference to Aboriginal nations, the first partners of both the French and the English. Indeed, newly elected Prime Minister John A. Macdonald announced that it would be his government’s goal to ‘do away with the tribal system and assimilate the Indian people in all respects with the inhabitants of the Dominion.’
- The *British North America Act*, 1867, young Canada’s new constitution, made ‘Indian and Lands reserved for Indian’ a subject for government regulation, like mines or roads. Parliament took on the job with vigour, passing laws to replace traditional Aboriginal governments with band councils with insignificant powers, taking control of valuable resources located on reserves, taking charge of reserve finances, imposing unfamiliar system of land tenure, and applying non-Aboriginal concepts of marriage and parenting.

These laws and others were codified in the *Indian Acts* of 1876, 1880, 1884 and later. The Department of the Interior (later, Indian Affairs) sent Indian agents to every region to see that the laws were obeyed.

- In 1884, the potlatch ceremony was outlawed. Participation was a criminal offence.
- In 1885, the Department of Indian Affairs instituted a pass system. Reserves were beginning to resemble prisons.
- In 1849, the first of what would become a network of residential schools for Aboriginal children opened in Alderville, Ontario. Church and government leaders had come to the conclusion that the problem (as they saw it) of Aboriginal independence and ‘savagery’ could be solved by taking children from their families at an early age and instilling the ways of the dominant society during eight or nine years of residential schooling far from home.

...The purpose of the treaties, in Aboriginal eyes, was to work out ways of sharing lands and resources with settlers, without any loss of their own independence. But the representatives of the Crown had come to see the treaties merely as a tool for clearing Aboriginal people off desirable land.

Policies of dominations and assimilation battered Aboriginal institutions, sometimes to the point of collapse. Poverty, ill health and social disorganization grew worse. Aboriginals struggled for survival as individuals, their nationhood erased from public mind and almost forgotten by themselves.

Resistance to assimilation grew weak, but it never died away. In the fourth stage of the relationship, it caught fire and began to grow into a political movement.

The fact is that when the settlers came, the Indians were here, organized in societies and occupying the land as their forefathers had done for centuries. This is what Indian title means...”

Supreme Court of Canada, *Calder v. Attorney General of British Columbia* (1973)

“Looking Forward, Looking Back: Highlights from the Report of the Royal Commission of Aboriginal Peoples.”

http://www.ainc-inac.gc.ca/ch/rcap/rpt/lk_e.html

(Accessed 26/05/08)

ACTIVITIES

1. The *Indian Act* determined who the members were for each First Nation. Many policies were implemented to make these decisions. The policies of Bill C31, the *Gradual Civilization Act*, the enfranchisement of First Nations peoples, caused many disruptions and divisions among First Nations families and communities. Read the information on the handout “**The Indian Act of 1876**” (Appendix K) and “**Facts about the Indian Act**” (Appendix L). Discuss what these points would mean to First Nations peoples. Ask the students to think about the impact on someone if he or she had to live with these restrictions all their lives. What would happen to a person? To a community? After the discussions, conduct the “**The Impact of the Indian Act on First Nations Peoples – Student Activity**” (Appendix M). As you are taking water out of the large container and putting it into another, read the impacts listed on “**Impact of the Indian Act on First Nations Peoples 1876 - Present**” (second part of Appendix M).

2. Implement the lesson “Learning about the *Indian Act*” found at: <http://www.mala.bc.ca/www/discover/educate/smithn/lessons/grade4/lcless01.htm> (Accessed 26/05/08)

3. Go to the following websites for information on how the First Nations had to adopt the electoral system of deciding on the leadership of their communities. This had profound effects on First Nations peoples as they had their own way of deciding on the leadership of their communities. First Nations traditional leadership was suppressed by colonial policies.
 - “The Bands of Treaty Six” at http://www.albertasource.ca/treaty6/contemporary_life/bands_of_treaty_6.html (Accessed 26/05/08) to find out how the *Indian Act* changed the way First Nations communities decided on leadership in the past and now under the *Indian Act*. Leaders in the past had to earn the respect of the people and were chosen through consensus which included the whole community.
 - “Indian Fall First Nations Leaders” at http://www.albertasource.ca/treaty6/making_of_treaty6/article_leaders.html (Accessed 26/05/08)
 - “Indian Fall: Desperate Times” http://www.albertasource.ca/treaty6/making_of_treaty6/article_desperate.html (Accessed 26/05/08)
 - “Indian Fall: Big Bear’s Band and the Northwest Resistance” http://www.albertasource.ca/treaty6/making_of_treaty6/article_big_bears_band.html
Ask the students to list the characteristics of both Big Bear and Poundmaker in their role as a First Nations traditional leader.

4. Have the students read pages 24 and 25 of *Native North American Wisdom and Gifts* by Bobbie Kalman and pages 4 and 5 in *Legacy: Treaty Indian Relationships* by Richard Price and study how the First Nations organized their governments. Ask the students how the Great Law of Peace governed the Haudenosaunee Confederacy. Ask them to compare this process with the process used today in our governments. Have students choose the government system they would like and have them write a paragraph stating why they made that choice.

TOPIC FOUR: Unfulfilled Treaty Promises

CONCEPT

Treaties 4, 5, 6, 8 and 10 were negotiated and signed between the Cree, Dene, Nakota and Saulteaux First Nations and the British Crown in what is now known as Saskatchewan. The Lakota and Dakota nations did not make treaty with the British Crown. The First Nations honoured their treaty promises to live in peace and friendship and to share the land with the newcomers. The British Crown, on the other hand, has not fulfilled its treaty promises. It created the *Indian Act* in 1876 to control the lives of First Nations peoples. This policy has far reaching impacts on the First Nations that will continue to hinder the treaty relationship envisioned by the ancestors of both parties as long as it treats First Nations peoples as wards of the government.

LEARNING OBJECTIVES

1. The students will gain knowledge about the Government of Canada's unfulfilled treaty promises to Saskatchewan First Nations peoples.
2. The students will learn that treaty-making is a very serious undertaking and that promises made must be honoured, otherwise the relationship will not be positive.
3. The students will become aware of the difficulties foreign languages and different worldviews can have on understanding the spirit and intent of treaties.

TEACHER INFORMATION

The treaty agreements made between the British Crown and First Nations in Saskatchewan have not been fulfilled by the Canadian government, nor has implementation of the treaty agreements occurred. This has caused problems in the relationship between the First Nations and the Canadian government.

Since the conclusion of the Numbered Treaties, the First Nations experienced a series of problems with the implementation of what they understood they had agreed to at treaty-making. The post-treaty era is complex and multi-faceted. Problems with implementation arose for a number of reasons and treaty implementation remains a complex issue today. Our purpose in this section is not to describe and analyze all problems arising in the post-treaty era but rather to acknowledge a number of significant factors which have influenced the development of First Nations communities and First Nations relations with the Government of Canada.

... In the recent past, a number of studies have focused on the effects government policies and legislation have on First Nations cultures, governments and way of life. For example, the Royal Commission on Aboriginal Peoples concluded that the present and historic relationship between Treaty First Nations and the Government of Canada is severely strained due in large part to the fact that the Government of Canada did not enact laws pertaining to treaty implementation after it concluded treaties with the First Nations. According to the Royal Commission:

In the absence of effective laws to implement treaties, the federal Indian administration fell back on the Indian Act. As time went on, basic treaty provisions such as annuities were provided for in the Indian Act to enable the federal government to deliver them. Although it does not recognize, affirm or otherwise acknowledge treaties, the Indian Act continues to be the only federal statute administering to Indians generally, including those with historical treaty agreements.

Before Confederation in 1867, the colonial government developed policies that guided its relations with First Nations peoples in Upper and Lower Canada. After the conclusion of the Numbered Treaties, the federal government relied on the existing Indian Department with all its pre-existing policies to deal with the First Nations. While Indian policies had developed in Eastern Canada before the Numbered Treaties were concluded, these policies later evolved and extended west to First Nations peoples in the Treaty 4, 5, 6, 8 and 10 territories.

The *Indian Act* played a dominant role in the lives of First Nations peoples and has had an impact upon the present relationship between the First Nations and the Government of Canada. Indian policy was designed with the objectives of protection, civilization and assimilation of First Nations peoples. Included in the *Indian Act* and subsequent amendments were considerable powers allocated to the Superintendent-General of Indian Affairs. The Department of Indian Affairs directed operations in the administration of local affairs in that local Indian agents exercised significant powers in the internal affairs of First Nations communities. Indian policies have evolved since the creation of a colonial Indian Department in 1755 and, after Confederation in 1867, policies specifically dealing with protection, civilization and assimilation were consolidated under the *Indian Act* in 1876. After 1876, the *Indian Act* was applied throughout the western Numbered Treaty regions.

... Assimilation policies towards First Nations peoples continued throughout the first half of the 20th century. One widely held notion that formed the basis for Indian policy in Western Canada was that of the “vanishing race.”

... It was believed that the First Nations way of life would not endure in a new society and the approach was to ensure that First Nations peoples assimilate into non-Aboriginal society.

... First Nations leaders expressed their frustration with these new policies and the lack of success in their new economic pursuits. While agriculture was presented as a new form of economic activity during treaty-making, the chiefs grew increasingly frustrated with economic interference from the Indian Department. Many reserves were simply not suitable for agriculture and chiefs and councillors found it difficult to acquire the necessary implements for farming.

Despite the problems encountered during the post-treaty era, First Nations leaders continued to advocate for treaty implementation. Many members of the First Nations communities continue to maintain ties to their traditional way of life. The political leadership of Treaty First Nation has evolved and survived along with the spiritual, cultural and social systems inherent within First Nations communities. In turn, policies of federal government have also evolved and changed over time.

“Statement of Treaty Issues: Treaties as a Bridge to the Future”
http://www.otc.ca/pdfs/OTC_STI.pdf 7 (Accessed 26/05/08)

The importance of developing a positive and proactive relationship between the Canadian government and the First Nations based on treaty implementation cannot be understated. The future of Saskatchewan depends on good relations between all citizens. Good relations continue to be hampered until the First Nations take their rightful place in accordance to the agreements made in Treaties 4, 5, 6, 8 and 10.

ACTIVITIES

1. Conduct the activity “Aliens Invade Earth Simulation” at: http://www.safewater.org/PDFS/OWS/OWS_SS_Aliens_Invade_Earth_R.pdf (Accessed 13/06/08) with your class. This activity will take a few days to complete. Students will understand the how treaty negotiations and agreements can be misunderstood when communication is hindered by different cultural worldviews and languages.
NOTE: Teachers may need to register at this site to access this activity. It is a teacher site and it is free to register.
2. Review the “Numbered Treaties” by going to this site to access student notes and a chart to fill out on these treaties http://www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr9/blms/9-4-3c.pdf (Accessed 26/05/08).
3. Land claims have arisen out of unfulfilled treaty promises in regard to treaty land entitlement (TLE) and specific claims.

Hand out “What are Indian Land Claims” found at: http://www.indianclaims.ca/pdf/facts_landclaims_2005.pdf (Accessed 26/05/08)

“The Facts: What is a Surrender Claim?”
http://www.indianclaims.ca/pdf/facts_surrender_2005.pdf (Accessed 26/05/08)

“What is a Treaty Land Entitlement Claim?”
http://www.indianclaims.ca/pdf/facts_TLE_2005.pdf (Accessed 26/05/08).

To read about a claims go to “Backgrounder” http://www.indianclaims.ca/media/roseaumediation_bkgder-en.asp (Accessed 26/05/08). This is a claim filed by the Anishinabe Ojibway First Nation Roseau River. This will give students an understanding of some outstanding land claims that have been unfulfilled since the treaties were made in the late 1800s.
4. Show the Office of the Treaty Commissioner (OTC) video ***A Solemn Undertaking: The Five Treaties of Saskatchewan*** and ask students to list the broken treaty promises mentioned in the video. Ask the students to write about these broken promises and how they have affected not only First Nations peoples but the people of Saskatchewan as well.
5. Have students read with you the Cree story ***Mwâkwa Talks to the Loon*** by Dale Auger. This story has the Cree language interwoven throughout the story. The students will have an opportunity to learn some Cree phrases and words that would have been used in stories long ago in the Cree villages. Hand out ***“Mwâkwa Talks to the Loon - Questions” (Appendix N)*** and have the students answer the questions. This story will give students some knowledge of First Nations beliefs and values which they were forced to suppress because of the federal government’s assimilation policy, the *Indian Act* of 1876.

NOTE: The Detailed Unit for Grade 4 provided below is intended for teachers who would like to go in depth in teaching about the *Indian Act* of 1876, a policy that was not part of the treaty agreements. This unit has four lessons with each lesson planned for you in detail. The materials and resources recommended are appropriate to this grade level.

DETAILED UNIT PLAN: GRADE 4

GRADE LEVEL:	4
MAJOR THEME:	The <i>Indian Act</i> of 1876 Was Not Part of Treaty
THEME:	Relationships
TOPIC:	The <i>Indian Act</i> of 1876

TREATY ESSENTIAL LEARNINGS

THE TREATY RELATIONSHIP

THE FIRST NATIONS AND THEIR WORLDVIEW

CONNECTIONS TO THE MINISTRY OF EDUCATION CURRICULA

ENGLISH LANGUAGE ARTS:	Journal Writing and Storytelling
ARTS EDUCATION:	Role-playing
SOCIAL STUDIES:	Heritage, Identity, Saskatchewan First Peoples

COMMON ESSENTIAL LEARNINGS

COMMUNICATION

PERSONAL AND SOCIAL VALUES

CREATIVE AND CRITICAL THINKING

MATERIALS

1. Price, R. *Legacy: Indian Treaty Relationships*. Edmonton, Alberta: Plains Publishing Inc. 1991.
2. Saskatoon District Tribal Council. *...And They Told Us Their Stories*. Saskatoon: Saskatoon Tribal Council. 1991.
3. Auger, D. *Mwâkwa Talks to the Loon*. British Columbia: Heritage House Publishing Company Ltd. 2006.
4. **Benefits of Treaty – First Nations and Newcomers** Handout (Appendix A)

5. **The Indian Act of 1876** Handout (Appendix K)
6. **Facts about the Indian Act** Handout (Appendix L)
7. **Impact of the Indian Act on First Nations Peoples** Handout (Appendix M)
8. **Impact of the Indian Act on First Nations Peoples: Student Activity** Handout (Appendix M)
9. **The Royal Proclamation, 1763 and British North America Act, 1867** Handout (Appendix O)
10. **The Pass and Permit Systems on Reserves** Handout (Appendix D)
11. **Pass and Permit Samples for Indian Agent Activity** (Appendix I)
12. **The Indian Agent** Handout (Appendix G)
13. **Pass and Permit Systems** Handout (Appendix H)

LESSON 1

Engaging:

- Review information on the handout **“The Royal Proclamation, 1763 and British North America Act, 1867”** (Appendix O)
- Review the information on the handout **“Benefits of Treaty – First Nations and Newcomers”** (Appendix A)
- Display the timeline: **“A Timeline of Events Leading up to Treaties in Saskatchewan”** (large poster). Discuss the various events listed on the timeline. Ask the students to compare the dates and events on treaties from the INAC websites below. Print the pages that have the dates from 1000 AD to the present. Have students work in groups to find the similarities and the differences in the timelines. They can fill in the chart **“Similarities and Differences in Office of the Treaty Commissioner (OTC) and Indian and Northern Affairs (INAC) Timelines”** (Appendix F).
 - “Dates in History before 1899”
http://www.ainc-inac.gc.ca/ks/4010_e.html (Accessed 25/05/08)
 - “Dates in History 1900 – 1980”
http://www.ainc-inac.gc.ca/ks/4020_e.html (Accessed 25/05/08)
 - “Dates in History after 1980”
http://www.ainc-inac.gc.ca/ks/4030_e.html (accessed 25/05/08)
- Have students discuss the similarities and differences in the timeline events from OTC and INAC.

Exploring:

- Have the students read pages 59- 62 from the book *Legacy: Indian Treaty Relationships* by Richard T. Price. Complete and discuss questions 1 and 2 on page 63, “Sharing Ideas.”

Closure:

- Review charts in the handout “**Benefits of Treaty – First Nations and the Newcomers.**” (Appendix A).

LESSON 2**Engaging:**

- Read and discuss the background information on the handouts “**The Indian Act of 1876**” (Appendix K) and “**Facts about the Indian Act**” (Appendix L).

Exploring:

- Conduct the student activity on the handout “**Impact of the Indian Act on First Nations Peoples - Student Activity**” (Appendix M).

Closure:

- Student daily writing log: Choose one of the impacts from the *Indian Act* (Appendix M) and write a one paragraph response on how you would react or feel about the impact if this happened to you.

LESSON 3**Engaging:**

- Have students read pages 20-38 from the book *...And They Told Us Their Stories* by the Saskatoon District Tribal Council.

Exploring:

- Use the handout “**The Pass and Permit Systems on Reserves**” (Appendix D) Have students use the information to complete the blank chart.

Closure:

- This activity can be used for a period of one to four days.
- Use the handout “**The Indian Agent**” (Appendix G) to go over the power and control the Indian agents had over First Nations peoples and their daily lives. Then have the students participate in the game, “Powers of the Indian Agent”:

- Have the students set up in the classroom a section that is designated as having reserve status. Assign one student to be the Indian agent who will have control over the students located on the reserve. Provide the Indian agent with copies of the blank passes and permits to be used (available in “Pass and Permit Samples for Indian Agent Activity” (Appendix I) In order to leave the classroom, the student must visit the Indian agent to obtain a pass or permit to leave the the reserve area for the purpose of getting supplies, having lunch or going to the washroom, getting a drink, etc.

LESSON 4

Engaging:

- The main focus in this lesson is to give the students a glimpse of the way First Nations children learned their cultural beliefs and values through the art of storytelling. This is what they left behind and was almost lost in the education of First Nations children in residential schools. The loss of language cannot be understated for one’s culture is within the language. Without the language a culture cannot survive.

Exploring:

- Have students read with you the Cree story *Mwâkwa Talks to the Loon* by Dale Auger. This story has the Cree language interwoven throughout. The students will have an opportunity to learn some Cree phrases and words that would have been used in stories long ago in the Cree villages. Throughout the story ask these guiding questions:
 - What gift was Kayas blessed with?**
Gifts are an important part of child-rearing in First Nations communities. These gifts appeared early in the lives of children and were nurtured throughout their formative years so that they would be able to use them for the betterment of the community.
 - How did Kayas provide for others in his community?**
In First Nations communities each hunter was expected to share his hunt with community members. The aspect of sharing was an important value for all children to learn at an early age because everyone was responsible for each other and no individual was more important than another. Everyone was equal.
 - What did Kayas come to love more than hunting?**
Why was his gift taken away? In First Nations communities of long ago, pride and self-importance was not encouraged. To be humble was a great value to have. To treat each person with respect was one of the most important human traits for living in harmony with nature and humanity.
 - Who helped Kayas find his way back and with his ability to hunt?**
The Elders are an important part of overseeing the community. They carry the traditional teachings and have the wisdom to assist people to find themselves when they have lost their way.
 - What gift did the Loon owe to the Elders?**
Long ago First Nations peoples were very close to all the animals. They were able to communicate with them.

f) **What did Kayas have to do to regain his gift?**

In First Nations cultures one must give something to gain something. It is important to follow the traditions of the people.

g) **Why did the people have a great feast?**

First Nations peoples have the belief that the animals must be thanked for providing food, clothing and shelter to the people. The animals are honoured at traditional feasts. First Nations peoples continue to do this today.

h) **What is the lesson learned in this story?**

Kayas realized that he must honour and cherish his gift or he will lose it again. First Nations peoples show thanks every day for all the gifts that are given to them. Special ceremonies throughout the year are conducted to give thanks and share in their bounty. Feasts and Give-Away ceremonies are very important in these cultures. They can be put on by individuals or groups of people. The values of respect, sharing, thankfulness and love are shown to the people and to the plants and animals that provide for humankind.

Closure:

- Discuss some of the gifts that the students may have and ask them to write in their journals about their gift and how they honour and cherish this gift.

Student Learning Assessment:

1. Daily writing logs
2. Completion of charts
3. Observation of student behaviour
4. Observation of student participation in class and group discussions

GLOSSARY

The following definitions were taken from various sources including: "Definitions" (Indian and Northern Affairs Canada, March 2000), *The Canadian Oxford Dictionary*, *Saskatchewan Education Curriculum Guides*, *Indian Claims Commission*, *Knots in a String* (Peggy Brizinski, 1993), *Treaty Elders of Saskatchewan* (Cardinal and Hildebrandt, 2000), Federation of Saskatchewan Indian Nations, Saskatchewan Indian Cultural Center and various Internet sites.

Aboriginal peoples: The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people: Indian[see *First Nations*], Métis and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

Aboriginal rights: Those rights which Aboriginal peoples have because of their status as Aboriginal people in their own land.

accommodation: A convenient arrangement; a settlement or compromise.

adhere: To behave according to; follow in detail; to give support or allegiance.

adhesion: An addition made to a treaty when a new band signs onto an existing treaty; the new band then comes under the treaty rights and gives up its rights to all but reserve lands. Individuals also adhere to treaty by accepting annuities.

agreement: The act of agreeing; a contract legally binding the contracting parties.

Anishinabé: A Saulteaux term describing themselves as the First People that came down from the Creator; coming down to be man.

annihilation: To completely destroy; defeat utterly; make insignificant or powerless.

annuity: An annual payment. Most treaties provided for annual payments, paid in perpetuity to each treaty Indian.

Assembly of First Nations (AFN): The Assembly speaks for First Nations peoples all across Canada, working with the federal government on political, social, economic and healthcare issues.

assimilation: Becoming part of another society; adapting to the society and taking on the characteristic or quality.

authority: The source of power of individuals and organizations that hold positions of high status by virtue of such conditions as legal appointments, high education, job situation and experience.

autonomous: Having self-government, acting or existing independently or having the freedom to do so.

Band: A group of First Nations peoples for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more chiefs and several councillors. Community members choose the chief and councillors by election or sometimes through traditional custom. The members of a band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

belief: What is held to be true; something believed; opinion.

British North America Act, 1867 (BNA , 1867): Canada's original Constitution, supplemented later by additional laws. It was the Charter of Confederation for the British colonies, and established the powers of the federal government, the provinces and the territories.

Canadian Confederation: The federal union of provinces and territories forming Canada, originally including Ontario, Quebec, New Brunswick and Nova Scotia, and subsequently expanding to include the present provinces and territories.

Constitution Act 1982: The Constitution of Canada created and repatriated from Great Britain in 1982, wherein the *Charter of Rights and Freedoms* guarantees specific rights and freedoms for Canadian citizens.

cede: Give up one's rights to or possession of.

cession: The act of ceding; a giving up, as of territory or rights, to another. The underlying principle of cession is that it is based on consent, usually acquired through negotiated agreements such as treaties.

citizen: A person who lives in a given place, such as Saskatchewan or Canada, and has both a formal and informal relationship with other people in that place.

citizenship: The fact of being a citizen of a country; the qualities considered desirable in a person viewed as a member of society, the exercising of rights, privileges and responsibilities as a member of a particular society.

colonization: The act or policy of colonizing; to bring settlers into a country; to make a country into a colony.

constitution: The body of fundamental principles or established precedents according to which a state or other organization is acknowledged to be governed.

contract: A written or spoken agreement between two or more parties, intended to be enforceable by law, a document recording this.

covenant: An agreement between God and a person or nation.

Creator: The First Nations believe in a Great Spirit or God who was the Creator of all things. This spirit was often referred to as the Creator in the First Nations languages.

Cree: The European name for the First Nations living in central Canada. The Cree were divided into three main groups: the Plains Cree, the Woodland Cree and the Swampy Cree.

Crown: The monarch, especially as head of state; the power or authority residing in the monarchy. This term denotes the British government, as led by the monarchy.

cultural diversity: Most commonly refers to differences between cultural groups, although it is also used to describe differences within cultural groups, (e.g. diversity within the Cree culture includes Plains Cree, Woodlands Cree and Swampy Cree). Underlying current usage is an emphasis on accepting and respecting cultural differences through the recognition that one culture is not intrinsically superior to another.

culture: The customs, history, values and languages that make up the heritage of a person or people and contribute to that person's or peoples' identity. First Nations peoples use the term culture to refer to their traditional teachings: beliefs, history, languages, ceremonies, customs, traditions, priorities (how life should be) and stories.

custom: A tradition that is passed from one generation to another.

Dakota: A term used by a Dakota- (Assiniboine) speaking person in reference to the Oçeti Sakowin (Dakota, Lakota and Nakota Nations) that means “those who consider themselves to be kindred.”

Denesùliné [Dene]: The Athaspaskan-speaking peoples of northwestern Canada. This is their own name for themselves, “the people.”

diversity: The state or quality of being diverse or different. Within an ethnic group, each member of the group has unique qualities and characteristics, making the group diverse. Diversity includes difference in gender, age, skills, knowledge, attributes, physical characteristics, education, etc. A situation that includes representation of multiple (ideally all) groups within a prescribed environment.

Elder: A person who has earned the right to be recognized as an Elder in his/her community and/or in other First Nations communities. Most have variety of special gifts they have acquired and earned. These Elders have the ability to pass on traditional teachings and provide spiritual guidance.

entitlement: The allotment of reserve land due to a band under treaty; an outstanding entitlement means that the band did not get all of the reserve land that it should have.

entrenched: To safeguard (rights, etc.) by constitutional provision; provide for the legal or political perpetuation of.

European: A native or inhabitant of Europe, a person descended from natives of Europe.

Euro-Canadian: A Canadian of European origin or descent.

Eurocentricism: Label for all the beliefs that presume superiority of Europeans over non-Europeans (Laliberte et al., 2000, p. 568)

Federation of Saskatchewan Indian Nations (FSIN): Since its inception more than 50 years ago, the FSIN has provided strong and constructive First Nations government. The FSIN represents Saskatchewan First Nations and more than 96,000 First Nations citizens in this province.

First Nations: A collective term used to refer to the original peoples of North America. It is important to recognize that there are many different nations within the First Nations, each with their own culture, language and territory. Other descriptions of “First Nations” include the following: 1) usually used to refer to a politically autonomous band under the *Indian Act*, a nation of First Peoples; and 2) a term that came into common usage in the 1970s to replace the word “Indian.” Although the term “First Nation” is widely used, no legal definition of it exists. Among its uses, the term “First Nations peoples” refers to the descendants of the original inhabitants of Canada. The term “First Nation” has also been adopted to replace the word “band” in the name of communities.

fiscal: Pertaining to financial matters; related to public revenue, taxes.

fur trade: The system of trade between the Europeans and First Nations peoples in Canada. The fur trade was dominated for the most part by the Hudson’s Bay Company.

governance: The act or manner of governing; the office or function of governing.

Hudson’s Bay Company: A British trading company chartered in 1670 to carry on the fur trade with the Indians of North America. The Hudson’s Bay Company played a great part in the exploration and development of Canada’s Northwest.

Indian: A person who is registered as an Indian or is entitled to be registered as an Indian under the *Indian Act*. A term that describes all the Aboriginal people in Canada who are not Inuit or Métis. Indian peoples are one of three

groups of people recognized as Aboriginal in the *Constitution Act*, 1982. There are three definitions that apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians. The use of the term “Indian” has declined since the 1970s, when the term “First Nation” came into common usage.

Indian Act: Canadian legislation first passed in 1876 and amended many times since then; defines an Indian in relation to federal obligation and sets out a series of regulations applying to Indians living on reserves.

Indian Reserves: A tract of land, the legal title to which is vested in Her Majesty, that has been set apart by Her Majesty for the use and benefit of a band.

Indigenous People: All inhabitants indigenous to their lands and territories, and their descendants; native or belonging naturally to a place; of, pertaining to, or concerned with the aboriginal inhabitants of a region.

influence: The power credited to individuals or an organization that uses persuasion, rational arguments, emotional appeals, rewards and/or bribes.

inherent: A God-given right, existing in someone or something as a permanent characteristic or quality. Also, from Saskatchewan Ministry of Education’s *Native Studies 30 June 1997 curriculum guide*: A right which exists outside of the Constitution (of Canada) and does not have to be granted through agreements.

imperialism: A policy of acquiring dependent territories or extending a country’s influence over less developed countries through trade or diplomacy; the domination of another country’s economic, political or cultural institutions; the creation, maintenance or extension of an empire comprising many nations and areas, all controlled by a central government.

integration: The integration occurring between the late 1960s to the 1980s; this period replaced the previous segregation era as First Nation children were sent to nearby urban centres in search of better opportunities.

Inuit: People living mainly in Northern Canada, Greenland, Alaska and eastern Siberia, who are the original inhabitants of the Arctic; the Eskimo people.

jurisdiction: Administration of justice; legal or other authority.

kinship (as it relates to the treaties): The kinship which is embodied in the treaty relationship consists of three characteristics: First, the principle of mutual respect, and the duty of nurturing and caring describes the kind of relationship that would exist between mother and child. Second, the principle of non-interference describes the relationship of brothers. Third, the principle of non-coercion, happiness and respect describes the relationship of cousins.

Lakota: A term used by a Lakota-speaking person in reference to the Oçeti Sakowin (Dakota, Lakota, Nakota Nations) that means those who consider themselves to be kindred.

language: The method of human communication, either spoken or written, using words in an agreed way; the language of a particular community or nation.

language/dialect: A form of speech peculiar to a particular region; a subordinate language form with non-standard vocabulary, pronunciation or grammar (e.g. the Plains Cree word for “the people” is *nêhiyawak*, the Swampy Cree word is *nêhinawak* and the Woods Cree word is *nêhithawak*).

Madakota: A term most frequently used by a Dakota-speaking person to identify him or herself as being of Oçeti Sakowin (Dakota, Lakota, Nakota) ancestry.

Malakota: A term most frequently used by a Lakota-speaking person to identify him or herself as being of Oçeti Sakowin (Dakota, Lakota, Nakota) ancestry.

Manakoda: A term most frequently used by a Nakota-speaking person to identify him or herself as being of Oçeti Sakowin (Dakota, Lakota, Nakota) ancestry.

Métis: People born of, or descended from, both European and First Nations parents. A distinctive Métis Nation developed in what is now southern Manitoba in the 1800s, and the descendants of these people later moved throughout the prairies. There are also many other groups of mixed ancestry people who consider themselves Métis.

Nakota: One of the Oçeti Sakowin sub-groups, the Nakota occupied large areas of Saskatchewan. The Nakota (sometimes called Assiniboine) retained their own hunting territory and are recognized as a separate nation.

Nation: Community of people of mainly common descent, history, language, etc. forming a State or inhabiting a territory. A group of people with a common history, language and culture who use a particular territory—and live upon it—and a system of governance.

Native: A person born in a specified place; a local inhabitant; a member of an Indigenous people of a country, region, etc. as distinguished from settlers, immigrants and their descendants.

Nêhiyawak [Nêhiñawak, Nêhithawak]: A Cree term describing the People of the Four Directions.

Non-Status Indian: An Indian person who is not registered as an Indian under the *Indian Act*. This may be because his or her ancestors were never registered or because he or she lost Indian status under former provisions of the *Indian Act*.

Numbered Treaties: Treaties signed between 1871 and 1921, each numbered 1 to 11, throughout the North and West. All contained some rights conferred on Indians, such as reserves and annuities, and in return the First Nations agreed to share vast tracts of land.

Oçeti Sakowin: The political organization of the Dakota, Lakota and Nakota peoples. Oçeti Sakowin is the term used in their language to refer to their historical and ongoing social and political brotherhood. The Dakota, Lakota and Nakota have often been erroneously referred to as Sioux, Assiniboine or Stoney. There are four dialects of the language which are spoken in Saskatchewan: Isanti (Dakota), Ihanktonwan (Nakota), Hohe (Nakota) and Titonwan (Lakota).

Office of the Treaty Commissioner (OTC): The OTC was created by the Federation of Saskatchewan Indian Nations and the Government of Canada to facilitate treaty discussions between the Government of Canada and the First Nations.

Oral history: The art of passing on the history, values and beliefs of the First Nations from one generation to the next through the spoken words of people who have knowledge of past events and traditions. Knowledge based on the experience of the person speaking, usually recollections of events the person saw, heard of or took part in.

Oral tradition: Knowledge that goes back many generations. It may take the form of laws, myths, songs, stories or fables. It may be found in place names or phrases in a traditional aboriginal language. Weaving, masks, totem poles, carvings and other symbolic creations may be used by some First Nations to record information.

Note: First Nations oral tradition has been labeled as myths, fables, legends and stories. However each of these terms conceal the true meaning of oral tradition. For instance, the term “myth” is derogatory and is associated with fantasy and untruth. It is also assumed that the events in stories never took place. In oral tradition, it is clear that the

events addressed did take place and are very real in the mind of the storyteller, who follows centuries of protocol for passing this information on.

policy: A definite course or method of action selected from among alternatives and in light of given conditions to guide and determine present and future decisions.

power: The ability to carry out decisions.

Reinstated Status Indians: This includes people who regained their status on the Indian register as per the Bill C-31 amendment made to the *Indian Act* effective April 17, 1985. They are required to make further application to specific bands, usually the band from which they were enfranchised, to receive band membership. In reference to this group of people, the term Status Indian is sufficient.

Royal Proclamation of 1763: A legal document which established British ownership over all colonies in Canada and provided protection over unsettled lands belonging to the Indians.

Saulteaux: Sometimes called the Ojibway, these First Nations were latecomers to what is now Saskatchewan, settling primarily in southern areas through alliances with the Nakota (Assiniboine) and Cree.

segregation: The separation or isolation of a race, class or ethnic group by enforced or voluntary residence in a restricted area, by barriers to social intercourse, by separate educational facilities or by other discriminatory means.

self-determination: The freedom of a people to decide their own allegiance or form of government.

self-government: Government by its own people; self-control.

Status Indian (First Nation): Three definitions are as follows: 1) an Indian person who is registered as an Indian under the *Indian Act* and thus recognized by the federal government as an Indian and accorded the accompanying rights, benefits and restrictions of the *Indian Act* and related policies; 2) Status Indians who are registered or entitled to be registered under the *Indian Act*. The act sets out the requirements for determining who is Status Indian; and 3) a commonly used term applied to a person who is registered as an Indian under the *Indian Act*; a Registered Indian is a person who, pursuant to the *Indian Act*, is registered as an Indian or is entitled to be registered as an Indian.

society: A social community; the customs and organization of an ordered community.

solemn: Serious and dignified, formal; accompanied by ceremony, especially for religious purposes, grave, sober, deliberate; slow in movement or action (a solemn promise).

sovereign: Characterized by independence or autonomy, especially having the rights; concerned with or pertaining to independence or autonomy; the right to rule without any external control. Ultimate jurisdiction or power. Claiming sovereignty for the First Nations means governing themselves without any external control.

sovereignty: The absolute and independent authority of a community, nation, etc.; the right to autonomy of self-government; supremacy with respect to power and rank; supreme authority; a territory or community existing as a self-governing or independent state.

sovereignty (First Nations perspective): The Creator gave the First Nations:

- The land on the island of North America ("Turtle Island," the Peoples' Island).
- A way to communicate with Him for guidance and to give thanks.
- Laws, values and principles that described the relationships and responsibilities they possessed to and for the lands given to them.

- An interconnectedness among the sacred ceremonies, teachings and beliefs among the First Nations.
- Spiritual philosophies, teachings, laws and traditions that provided a framework for the political, social, educational and cultural institutions, and laws that allowed them to survive as nations from the beginning of time to the present.
- The “gifts” they needed to survive both spiritually and materially, given to them through their special relationship with the Creator. These gifts are the life-sustaining and life-giving forces represented by the sun, water, grass, animals, fire and Mother Earth.
- Relationships that symbolize and represent the existence of a living sovereign First Nations circle (humans, plants, animals, land, etc.).

spirituality: A devotion to spiritual things; a spiritual quality.

state: A sovereign political community organized under a distinct government recognized and conformed to by the people as supreme and having jurisdiction over a given territory; a nation.

stereotype: A generalization about a group of people; to label a person because they belong to a certain group.

surrender: To give up possession or control of (something) to another, especially on compulsion or demand; to relinquish, yield.

surrender claim: An agreed-upon transfer of Indian land to the Government of Canada, usually for money. Under the *Indian Act*, reserve land can only be sold to the federal government, which may then sell or lease the land on behalf of the Indian band or First Nation.

territory: An area that has been occupied in regard to use or jurisdiction.

tradition: The handing down of beliefs, opinions, customs, stories, etc. from parents to children.

treaties: Solemn agreements between two or more nations that create mutually binding obligations.

treaty: Formally concluded and ratified agreement between states; an agreement between individuals or parties, especially for the purchase of property.

Treaty First Nation: A person who obtained treaty rights through treaty negotiations. Specifically, leaders and members of the First Nations who negotiated treaty and passed on their treaty rights to their children, with exception to the *Indian Act* legislated situations.

Treaty Indian: Three definitions are as follows: 1) an Indian person whose forefathers signed a numbered treaty in which land was exchanged for certain listed payments, such as money, tools, and health and educational benefits. The term is often used in the prairie provinces synonymous with “Status Indian”; 2) a First Nation whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits. Non-treaty Indians do not receive the same benefits; and 3) Indian people or descendants of Indian people who entered into treaties with the Crown or Canadian government.

Treaty Land Entitlement (TLE): A specific area of claims concerning fulfillment of the guarantee of reserve land in the Numbered Treaties.

Treaty rights: Rights that are provided for in the treaties made between the First Nations and the British Crown or the Government of Canada.

trust obligations: The obligations of the federal government to act in the best interests of Indians when acting on their behalf on a trusteeship capacity. These obligations, which are rooted in the treaties and the *Indian Act*, are akin to those exercised by one country to another that has been made a protectorate of the first.

values: The ideals and standards set by a society.

worldview: A comprehensive view or philosophy of life, the world and the universe. Worldview can be described as a philosophy or view of life that shapes how we interact and respond to the world around us. Our own worldview influences, shapes and interprets what we experience, and provides us with a sense of vision for the future.

yield: Give up, surrender, concede; comply with a demand for.

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APPENDICES

- A Benefits of Treaty — First Nations and the Newcomers
- B Concerns Arise Regarding the Implementation of Treaties Between the British Crown and First Nations Peoples
- C Canadian Government Policies Are Imposed on First Nations Peoples
- D The Pass and Permit Systems on Reserves
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- O The *Royal Proclamation, 1763* and the *British North America Act, 1867*

APPENDIX A

“Benefits of Treaty — First Nations and the Newcomers”

Benefits of Treaty

FIRST NATIONS	NEWCOMERS
Access to land called reserves	Ownership of land
Farm implements and machinery	Men were not forced to serve in the military
Farm instructor	More job opportunities to make a good living and have a good livelihood
A medicine chest	Opportunities to provide for their families
A schoolhouse on the reserve	Opportunities to live in an uncrowded, clean and unpolluted environment
The right to maintain their way of life in hunting, fishing and trapping	Freedom of movement and opportunity to settle where they wanted
The right to keep their own languages and cultures	Freedom of political association and affiliation
The right to retain their status as sovereign nations	Freedom of speech
Special benefits for chiefs and headmen	Opportunity to enjoy many freedoms they did not have access to in their homelands
Annuity payment of \$5 per year per person	Freedom to prosper and to become independently wealthy
Freedom of movement	Opportunity to live a full, productive life
Freedom to learn a new way of living	Opportunity to enjoy basic human rights and freedoms
	Freedom to retain their languages and cultures
	Access to all levels of education

APPENDIX B

“Concerns Arise Regarding the Implementation of Treaties
Between the British Crown and First Nations Peoples”

CONCERNS ARISE REGARDING THE IMPLEMENTATION OF THE TREATIES BETWEEN THE BRITISH CROWN AND FIRST NATIONS PEOPLES

1. Were the treaty promises being honoured by the Canadian government in 1879? Explain your answer.
2. Why did Chief Big Bear refuse to sign Treaty 6? Why did he eventually agree to make treaty?
3. What movement began in 1880? Who was involved? Why was the movement started?
4. Why didn't the government want to fulfill the treaty promises to First Nations peoples?
5. What did reserves represent to First Nations leaders?
6. What did reserves represent to the federal government?
7. Why didn't First Nations peoples understand the meaning or size of a square mile?
8. What were First Nations peoples beginning to feel about the slow pace or failure of the government to fulfill treaty promises?

APPENDIX C

“Canadian Government Policies Are Imposed
on First Nations Peoples”

CANADIAN GOVERNMENT POLICIES ARE IMPOSED ON FIRST NATIONS PEOPLES

1. What was the Canadian government's "hidden agenda" when they began to implement policies that were never agreed upon during treaty negotiations?
2. What act that would be applied to First Nations peoples was introduced in 1876? Was this act part of treaty negotiations?
3. What would happen whenever the government did not approve of First Nations behaviour or actions?
4. Fill out the chart to show how *The Indian Act* controlled the daily lives of First Nations peoples:

Type of Government	
Economics	
Education	
Cultural Ceremonies	
Languages and Traditions	

5. What was created in 1880 so that the government would have more control over First Nations peoples? Who received more power when this happened?
6. What did senior officials believe should happen to First Nations peoples in Canada?
7. Did the First Nations agree to the loss of their languages and cultures during treaty negotiations? What did the government have in mind for the education of First Nations children?
8. What was the federal government's overall goal for First Nations peoples?
9. What happened to First Nations children in the industrial/residential schools?
10. What was made illegal in 1925? What did First Nations peoples do about this? What happened in 1951?
11. Does your group think the government honoured the treaty promises to First Nations peoples? Explain your answer.

APPENDIX D

“The Pass and Permit Systems on Reserves”

The Pass and Permit Systems on Reserves

	PASS SYSTEM	PERMIT SYSTEM
Why was it made?		
Was it legal?		
What happened to someone who did not obey the policy?		
How long did it take to get approval for a pass or permit?		
What did these policies do to First Nations peoples?		
Are these policies still in effect today? Why or why not?		
Do you think First Nations peoples are still affected today because of these policies?		
How would you feel if you lived as a First Nations person in that time?		

APPENDIX E

“A Timeline of Events Leading to Treaties in Saskatchewan”
(a larger version of this timeline can be found in the pocket at the back of this book)

A Timeline of Events Leading to Treaties in Saskatchewan

Red River colonists greeted by Chief Peguis in 1821.
Courtesy of the National Archives of Canada



Treaty 6 Medal courtesy of the
National Archives of Canada



The Selkirk Treaty is negotiated near the Red River area of present-day southern Manitoba

The Norse are said to have been the first to arrive in what is now Canada. They were followed by the Portuguese, the Spanish, and then the French and British

Francisco de Victoria proposes that First Nations peoples own the land that they occupy

The Treaty of Great Peace is signed in Montreal by the Wabandaki, the Iroquois and the French

The Ontario Treaties begin in southern Ontario

1000 AD

1539

1701

1790

1817

1850

Prior to European contact, First Nations peoples lived throughout North America and had practised treaty-making for thousands of years.

1497
John Cabot claims Newfoundland for the British

1534
Jacques Cartier arrives and claims territory for the King of France, Francis I

1763
The Royal Proclamation of 7 October, 1763 recognizes First Nations lands and governments, and outlines a treaty process between the British government and First Nations

1794
The Robinson Treaties are negotiated in present-day Ontario

1794
The Jay Treaty allows First Nations peoples to cross the British / American border without restrictions



"An Indian Encampment"
Courtesy of the Glenbow
Alberta Archives



Treaty Council in Manitoba
Courtesy of the Glenbow Alberta Archives



Treaty 6 negotiations in 1876.
Courtesy of the Provincial Archives
of Saskatchewan



Her Honour, the Lieutenant
Governor of Saskatchewan, the
Honourable Dr. Lynnda Haverstock
and Mr. Olsen with Chief Rod King
of Lucky Man Cree Nation, 125th
anniversary of Treaty 6, 2004
Courtesy of Fort Walsh National
Historic Site

TREATY 3
(The Northwest Angle
Treaty) is concluded on
September 15

1873

TREATY 5
(The Lake Winnipeg
Treaty) is concluded on
September 20

1875

Canada purchases
Rupert's land for
three hundred
thousand pounds
(approximately
\$1,000,000)

1870

The Dominion of
Canada is formed.
The *British North
America Act* gives
the Federal
government
jurisdiction over
"Indians and lands
reserved for
Indians"

1867

TREATY 1
(The Stone
Fort Treaty)
is concluded on
August 3

1871

TREATY 6
(Fort Carlton and Pitt
Treaties) are concluded
on August 23

1876

1874

TREATY 4
(The Qu'Appelle
Treaty) is concluded
September 15

1874

The Riel Resistance
takes place in
Saskatchewan

1885

The Province of
Saskatchewan is formed

1905

TREATY 6 Adhesion
is signed at Montreal
Lake

1913

The 125th anniversary
of **Treaty 6** is held at
Fort Walsh National
Historic Site in the
Cypress Hills

2004

The 100th
anniversary
of **Treaty 10**
is held 2006
in Patuanak,
home of the
English River
First Nation

2006

1999

The 100th anniversary
of **Treaty 8** is
celebrated throughout
northern Alberta and
Saskatchewan,
including ceremonies
and speeches at Fond
du Lac

The 125th anniversary
of **Treaty 4** is held at
Fort Qu'Appelle with a
week-long celebration
and pow wow.

1976

The 100th anniversary
of **Treaty 6** is
celebrated and
renewed throughout
the province



1906

TREATY 10
is included at
Ile-à-la-Crosse
on August 28

TREATY 8
is concluded at
Fond du Lac on
June 21

1899



Treaty 8 Elders unveil a commemorative plaque at the
100th anniversary of Treaty 8 at Fond du Lac

The 125th anniversary of Treaty 4 at
Fort Qu'Appelle

APPENDIX F

“Similarities and Differences in Office of the Treaty Commissioner (OTC) and Indian and Northern Affairs Canada (INAC) Timelines”

INAC Timelines found at:

- “Dates in History before 1899”
http://www.ainc-inac.gc.ca/ks/4010_e.html (Accessed 25/05/08)
- “Dates in History 1900 – 1980”
http://www.ainc-inac.gc.ca/ks/4020_e.html (Accessed 25/05/08)
- “Dates in History after 1980”
http://www.ainc-inac.gc.ca/ks/4030_e.html (accessed 25/05/08)

APPENDIX G

“The Indian Agent”

THE INDIAN AGENT

The Canadian government created the *Indian Act* of 1876 to oversee the rules and provisions outlined in the treaties. The areas outlined in the act concerning an Indian's life were the responsibility of the Department of Indian and Northern Affairs and its Superintendent-General. In order to administer the requirement of the treaties, someone was needed on each reserve to see that everything ran smoothly. It was under the supervision of the Superintendent-General of Indian Affairs that the role of an Indian agent was established. Most accounts of the Indian agents are from the point of view of the Indian people and the agents' reports to the Superintendent-General.

The Superintendent-General was allowed great power over almost all areas of the daily life of Indian people. It is through this position that the Indian agent was able to wield the same power over the Indian people and was regarded as all powerful and a person of enormous influence on most reserves. The role and duties of the Indian agent were many:

- keeping property records
- administering reserve (band) funds
- registering births, deaths and marriages
- Justice of the Peace duties
(the arresting officer, prosecutor and judge)
- holding elections for chiefs and council and recording the results
- presiding over council meetings and voting only to break ties
- negotiating the surrender of land for roads and other public purposes
- distributing rations such as food, farming tools, medicine, clothing, money payments, etc.
- obtaining and recording information about possible candidates for enfranchisement

- dealing with the estates of deceased Indians
- determining who qualified as a Status Indian
- determining who could live on reserves
- with the help of truancy officers, forcing Indian children to attend residential schools

These were not the only duties or roles that the Indian agent had, but are the ones that show how involved they were in the daily lives of the Indians who were under the control of the *Indian Act* and the Department of Indian Affairs.

It is clear that the Indian agents' power and influence were appalling. Beginning in the 1960s, Indian agents were removed from reserves across Canada. Their actions and decisions should be considered significant and influential in the way First Nations peoples interact with the rest of Canadian society. In 1969, all Indian agents were completely removed from reserves and the position no longer exists in the Department of Indian and Northern Affairs.

Sources: "The *Indian Act*," The Department of Indian and Northern Affairs, *The Report of the Royal Commission on Aboriginal Peoples* (Chapter 9)

APPENDIX H

“Pass and Permit Systems”

PASS AND PERMIT SYSTEMS

Pass System

- The pass system was enforced after the Riel Resistance (also called the North West Rebellion) of 1885. Some First Nations joined forces with the Métis in the Riel Resistance. The pass system was created to stop alliances between First Nations (for instance the Cree and Blackfoot) and other nations like the Métis.
- The pass system was never a specific provision of the *Indian Act* but was enforced by Indian agents after the 1885 Riel Resistance. It continued as a policy on the prairies as late as the 1930s.
- The pass system was put in place to ensure segregation of First Nations peoples on their reserve.
- First Nations peoples had to obtain a written pass from the Indian agent if they wanted to leave their reserve for any purpose.
- The written pass specified where they were going, why they were going and how long they were allowed to be away from the reserve.
- First Nations peoples needed a pass if they wanted to visit a friend or relative on a neighbouring reserve or go to town.
- Often when caught without a pass, the First Nations person was imprisoned for a period of time.
- The pass system was a monitoring system and some Indian agents continued to enforce it until after the Second World War.
- The pass system had no legal basis and North West Mounted Police objected to enforcing the pass.

Permit System

- The permit was put in place because First Nations peoples became excellent farmers due to their intimate knowledge of the land and environment.
- The First Nations' grains and produce were far superior to non-First Nations farmers' and this was seen as unfair competition for the non-First Nations farmers.
- The permit system was introduced in the late 1880s.
- The permit system placed restrictions on farming for First Nations peoples.
- For Indian agents, the permit was seen as having great power and control and First Nations peoples often had to beg the Indian agent for permission any and every time they needed a permit.
- A permit is a piece of paper First Nations farmers were required to obtain from an Indian agent before they could legally sell their grains or produce, or buy stock or implements and purchase goods.
- A permit was needed to sell a cow, a load of hay or firewood, lime, charcoal, or to buy groceries and clothes.
- The process of getting a permit was often nearly impossible because of the wait time and the Indian agent was often unavailable.
- First Nations peoples spent days waiting for their permits.
- The permit system did untold damage to First Nations farmers in terms of their initiative to continue farming and produce grains. In many cases, grains and produce perished in the fields because permits were not given to the farmers.
- Section 80 of the *Indian Act* forbids the First Nations from trading or bartering.
- The permit was used to keep statistics on produce grown on reserves, movement of produce to and from a reserve, and its value.
- First Nations peoples could be prosecuted under the law for selling grain or produce without permission.
- The permit system slowly dissolved around 1965.
- The permit took away the pride of many First Nations peoples and put them in a position where they were no longer in control of their destiny. This system paved the way for the welfare system which continues today in many First Nations communities.
- The permit system was used until as late as the 1960s.

APPENDIX I

“Pass and Permit Samples for Indian Agent Activity”

PASS AND PERMIT SAMPLES
FOR INDIAN AGENT ACTIVITY

PERMIT NO. 1552

NO. _____ Reserve _____

Date: _____

_____ is hereby permitted to sell

Signed _____
Indian Agent

(Purchaser to hold this permit)

PASS

NO. _____ Department of Indian Affairs

Date: _____

Name: _____ No.: _____

_____ Band _____

is permitted to be absent from his reserve for _____
days from date hereof. Business: _____
_____ and is _____ permitted to carry a gun.

Signed _____
Indian Agent

APPENDIX J

“As Long as the Rivers Flow — Chapter Questions”

AS LONG AS THE RIVERS FLOW – CHAPTER QUESTIONS

(Adapted with permission from the Regina Catholic School Division)

Pre-Reading Activities

1. Before reading the story, ask the students to look closely at the pictures on the cover to predict what will happen in the story.
 - What is going to happen in the story? What is the plot? Who are the characters? What is the setting?
 - Discuss the title? What does “as long as the rivers flow” mean? What do they think the story is about?
2. Ask the following questions:
 - How old do you think the boy in the picture is?
 - What race of people do you think he belongs to?
 - Would you like go to a school far away from home?
 - What does the word “residential” mean?
 - How would you feel if you couldn’t speak your language in school?
 - What would you do if you could not see your parents for the whole school year?
 - Where do you think the boy in the picture is going to school?
 - Have you heard of residential schools where First Nations children received their schooling from the 1880’s to 1980’s?
 - Do you think they wanted to leave their mother and father? Why?
 - What does the word “culture” mean?
 - What kind of life do you think the boy lived before going to residential school?
 - What kind of activities would the boy in the picture do in the summer?
3. Have the students work in groups to brainstorm how they would cope with not seeing their mother or father for ten months each year. Have them list the things they would miss about not living at home.
4. Brainstorm with the class how their lives might be different than a Cree boy who lives in the north. Make a list of the differences.

5. Go to the following websites for teacher and student information about Indian residential schools:
 - <http://infotec.capcollege.bc.ca/student/97-98/studentsites/Conrad/PersonalStories.html>
 - <http://www.schoolnet.ca/aboriginal/issues/schools-e.html>
 - http://www.canadiana.org/citm/specifique/abresschools_e.html
 - <http://www.library.utoronto.ca/typ/typnewsletter/survival.htm>
 - <http://www.track0.com/lukiv/masterteacher/aboriginaleducation.html>
 - http://www.ayn.ca/news/0107/ne_ye.htm
 - <http://www3.bc.sympatico.ca/kakakaway/healing.htm>
 - <http://collections.ic.gc.ca/lilwat/Level%203/Past/PstLngEd/Teaching/Teaching.htm>
 - <http://www.google.ca/search?q=cache:4eQJE30KH5IJ:www.turtleisland.org/resources/rezskool.pdf+description+of+Indian+residential+schools&hl=en>
 - http://www.ainc-inac.gc.ca/ch/rcap/sg/sg31_e.html
6. Have the students work in groups to find information about the authors and the illustrator of this book. Have each group share the information collected with the class.
7. Show the students where to find the publisher's name and the date the book was published.

COMPREHENSION QUESTIONS

Chapter One – Ooh-Hoo Means Owl

1. What was peering out from Papa's knapsack?
2. Why would a baby owl have a sharp beak?
3. Why must the owl eat "wild meat" and not "butter and jam"?
4. Why did Papa say that Lawrence "was already wise in the ways of their people"?
5. What name did the children give the owlet?
6. How did Lawrence help the owlet learn to fly?
7. Why did the owlet need its parents?
8. How did Lawrence's Mama and Kokom get ready for winter?
9. What kind of house did Lawrence's family live in?
10. What did Lawrence overhear his Mama and Kokom talking about?
What did they say about the school he would be going to?
11. Lawrence went fishing and as he walked to the creek, he used his five senses. Give examples.
12. How did Lawrence know the tracks were not made by a grizzly?
13. Who was Lawrence's hero and why?
14. Did Lawrence know that he had much more to learn from his uncle? Explain.

Chapter Two – The Summer Camp

1. Where are Lawrence and his family going?
2. How did they make sure they had all the supplies they needed?
List the supplies and indicate what they would be needed for.
3. Who did Lawrence and his family meet on their way to camp?
4. What jobs were the children given when they arrived at the camp?
5. What was used to make the beds? Why?
6. Look at the camp scene and describe what you see.
7. Describe how the berry racks were made.
8. How did Kokom thank Mother Earth for the berries?
9. What question did Lawrence ask his Mama as she examined his elbow and what was her response?
10. Why didn't Lawrence go hunting with his Papa?
11. In your own words, describe how Lawrence practised his skills on the family of beavers.
12. How did Lawrence come to understand what the hunters meant when they talked about patience and discipline?
13. Did he fool the beaver? How did he know?

Chapter Three – Grizzly!

1. What did Papa mean when he said, "Your Kokom is equal to anyone."?
2. What did Kokom and Lawrence take with them when they went to gather special medicines?
3. Why did Lawrence like listening to his Kokom?
4. What are the following plants used for: sage, muskeg, and rat root?
5. How did Kokom thank Mother Earth as she gathered the plants?
6. What clues did Kokom have that there was something not right?
7. Describe how big the grizzly bear was.
8. When are grizzlies most dangerous?
9. Describe how Kokom and Lawrence stayed safe and how Kokom killed the bear.
10. What did Kokom say to the bear as she sat beside it?
11. Why were Papa and Uncle Louis surprised?
12. List the ways the family used the different parts of the bear.
13. Why was Kokom going to make a feast in Lawrence's honor?

Chapter Four – As Long as the Rivers Flow

1. What change greeted Lawrence when he returned home from camp?
2. List the foods that were being prepared for the feast.
3. What happened after the feast?
4. What name was given to Lawrence and why?
5. Why did Mosoom say, “The future is in your hands” to his grandchildren?
6. How did Oskiniko (Lawrence) spend the day after the feast?
7. What happened when he returned home?
8. What did Mama tell the children?
9. How did Lawrence, Maruk and Leonard react to the news?
10. Why couldn't Papa and Mama keep them at home?
11. What were some of the questions Lawrence had while he was in the shed with Ooh-Hoo?
12. Who picked them up? What language did they speak? What did they have to ride in?
13. Why is Papa angry and standing with his fists clenched?
14. What was the last thing Lawrence saw as he was leaving home?

Epilogue

1. How many children were taken from their families to go to residential school?
2. How young were some of the children?
3. What would happen to these children if they spoke their First Nations language?
4. How long were the children away from home?
5. What did the children do in these schools?
6. What school did the author, Lawrence, go to?
7. What language besides English did these children have to learn?
8. How would his life in residential school be different than living at home for Lawrence?
9. When did Lawrence return home? How did Lawrence feel when he returned home?
10. Did he ever capture that feeling of freedom he had before residential school?
11. How did he become a writer?
12. What do many First Nations peoples still suffer from today?
13. How are they learning to cope with these memories?

TRADITIONAL CREE CULTURAL BELIEFS AND VALUES

Find examples in the story of the following Cree ways of doing and thinking.

1. How Lawrence's papa gets food for his family.
Papa checks his trapline. Papa hunts for food for the winter while at summer camp.
2. Lawrence understands nature and the ways of the animals.
3. Mama and Kokum make clothing for the family.
4. The gathering of berries and plants.
5. Setting up the summer camp.
6. Lawrence can recognize animal tracks.
7. Some plants and their uses.
8. The use of tobacco.
9. Protection from animals.
10. A ceremony to honour someone.
11. How Cree people entertain themselves in the evenings.
12. Earning a special name.
13. Responsibility for taking care of Mother Earth.

ANSWER KEY - COMPREHENSION QUESTIONS

Chapter One – Ooh-Hoo Means Owl

1. An owlet.
2. Because it eats wild meat.
3. Because it will have to return to the forest when it is big enough.
4. Lawrence knew that owls need darkness during the day.
5. Ooh-Hoo.
6. Putting on gloves and going to the shed every evening so that the owlet would sit on his hand and learn to fly.
7. To learn how to fly and to learn how to be an owl.
8. Mama tanned hides so that Kokom could make winter clothing.
9. A log house.
10. A school far away that the children will go to. It was like a prison.
11. Touch – he cut a fishing pole with his knife; Hearing – he heard a squirrel chatter;
Seeing – he identified the tracks of a black bear, saw an eagle;
Smelling – he smelled wild mint in the air; and Taste – he ate fried fish and bannock for breakfast.
12. The grizzly's tracks are deeper and wider than those of a black bear.
13. Uncle Louis was the best tracker and hunter he knew.
14. As Lawrence walked home, he was thinking that he wanted to know as much as his Uncle Louis.

Chapter Two – The Summer Camp

1. To their summer camp.
2. They laid all their supplies on the ground and looked to see if they had everything: pots and pans for cooking; ax and hatchet for cutting and chopping wood; sacks to carry the dried meat and berries; blankets for keeping warm at night; tarps for drying berries and to keep everything dry; turnips, onions and potatoes to eat while at camp.
3. Aunt Rosie, Uncle James and cousins Clara, Leo, William and Sammy.
4. Rub down the horses and hauling wood for the fires.
5. Spruce boughs – they kept the frogs and mice away.
6. Look at the camp scene and describe what you see.
7. The same spruce poles were used every year. Lawrence wove willow tree branches between the poles to make a table.
8. Kokom put some tobacco into the earth where she picked the medicines.
9. He was competing with Sammy to see who could pick faster. Lawrence tripped, spilled all his berries and scraped his elbow.
10. He asked her if he was going to school and his Mama told him not to worry about school.

11. He was still too young to walk for miles and sleep overnight with only one blanket to cover with.
12. In your own words, describe how Lawrence practiced his skills on the family of beavers.
13. He had to wait a long time for the beaver and had to be quiet and still.
14. Yes, the beaver swam to the opposite side of the river without realizing Lawrence was near.

Chapter Three – Grizzly!

1. She was as good as anyone. She could hunt and fish better than most. She was a bronco buster and rode horses every day.
2. A lunch, a gunny sack and Kokom's old .22 rifle.
3. It was fun. She talked to the animals and told him how to recognize the plants she used for medicines.
4. Sage for medicine; muskeg for tea; and rat root for a sore throat.
5. By putting some tobacco in the ground where the plants had been.
6. Whiskers was not around and the forest was still.
7. He was standing up and was as tall as a house.
8. When they stand up and when a person runs from it.
9. They stayed still. Kokom threw her knapsack in front of the bear to get its attention away from them, and she slowly raised her rifle and shot. They waited until they were sure the bear was dead before they moved.
10. She thanked him for giving up his spirit and not killing them.
11. Because the bear was the biggest they had ever seen.
12. For meat, bear grease for a rub, claws and teeth for gifts of honour, and the hide for a rug.
13. For his bravery during the encounter with the grizzly.

Chapter Four – As Long as the Rivers Flow

1. Ooh-Hoo was not at home, he was out practicing flying.
2. Moose stew, fresh baked bread and special foods for the Elders and storytellers like smoked fish and duck soup.
3. Everyone gathered to listen and tell stories.
4. Oskiniko — because of his bravery.
5. Because it is up to them to care for the land for it is theirs for as long as the rivers flow.
6. He walked through the bush and visited his favourite places. He picked and ate chokecherries and he went swimming.
7. His Mama asked him to gather the children because she had something to tell them.
8. They were going to go to a school far away and someone would be coming in a couple of days.

9. They did not want to go and they were crying.
10. Because Papa and Mama would go to prison if they kept them at home.
11. What would happen without Mama and Papa, what would he eat in school, where would he sleep, what would happen to his brothers and sister, and who would take care of Ooh-Hoo.
12. Two priests. English. The back of a big truck with high sides pulled up.
13. He did not want his children to go with the priest and he knew he was helpless to stop them.
14. The sky, because the sides of the truck were too high for him to see anything else.

Epilogue

1. Tens of thousands.
2. As young as two years old.
3. They were strapped or had their mouths washed with soap.
4. for a long time.
5. They worked hard chopping wood, they worked in the gardens and fields, sewed their own clothing, washed their clothes, cleaned floors and worked in the kitchen. They spent very little time reading and writing; therefore, many children could not read or write when they left these schools.
6. St. Bernard's Mission residential school in Northern Alberta.
7. Latin, so they could participate in church which was conducted only in Latin.
8. See story for comparisons.
9. At the age of fourteen. Like a stranger.
10. No, things were never the same.
11. He taught himself how to type.
12. From the many bad memories of the unhappy times in these schools.
13. They are relearning their traditions and talking about the past.

APPENDIX K

“The Indian Act of 1876”

THE INDIAN ACT OF 1876

“I want to get rid of the Indian problem... Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian department...”

Duncan Campbell Scott,
Deputy Superintendent-General of Indian Affairs. 1920.

The *Indian Act* was not part of any treaty made between First Nations peoples and the British Crown. The sole purpose of the act was to assimilate and colonize First Nations peoples. However, it was presented to First Nations peoples as a form of protection and preservation of the First Nations lifestyle and culture for on-reserve Indians. This was an added legislative act that was introduced by the Canadian government as a means of addressing First Nations peoples of Canada and taking care of their problem, as they saw it, with any responsibility that involved the First Nations and Canadian government (formerly the British Crown).

- Passed in 1876, the *Indian Act* was put into place by the Canadian government which regulated and controlled many aspects of First Nations lives across Canada.
- Many First Nations peoples view the act as going against the treaties.
- The original treaty commissioners assured the First Nations that their way of life would continue without interference and that the Queen was offering benefits in addition to what the First Nations peoples already had.
- The treaties were seen as a mutual agreement entered into for the shared protection and the mutual benefit of both parties. A peaceful co-existence was key to the agreements.
- This act imposed several restrictions on First Nations peoples; the actual role of this act was to civilize First Nations peoples and eventually assimilate them.
- The conflicting goals between what was discussed during the treaty negotiations and what was imposed by the *Indian Act* caused poor relations between First Nations peoples and the Canadian government.
- With the introduction of the *Indian Act* came the bureaucracy of Indian Affairs.
- Through the *Indian Act*, the Government of Canada treated the First Nations as legal minors and approached them as a problem to be administered.

- With the implementation of Indian Affairs, it was made clear to the First Nations that the Canadian government viewed the First Nations as Indian minors and the government's role was to be guardian of the First Nations.
- This act was a consolidation of pre-existing colonial legislation including the *Gradual Civilization Act* (1857) and the *Gradual Enfranchisement Act* (1869).

The Gradual Civilization Act (1857):

Any First Nations male who was free of debt, literate and of good moral character could be awarded full ownership (owned but not to be sold) of 59 acres of reserve land. He would then be considered enfranchised and would have to cut all ties to his band and cease to be an Indian.

The main goal of this act was to have the First Nations assimilate, and eventually through assimilation cause the disappearance of First Nations communities.

The Gradual Enfranchisement Act (1869):

This act increased government control of on-reserve political systems. The First Nations' participation in their own governance was minimal and the Superintendent-General of Indian Affairs determined when and how First Nations elections of governance would take place.

The sole purpose of this act was to encourage First Nations peoples to assimilate and give up their treaty status. This was originally a voluntary program, however, First Nations peoples did not respond as the government would have liked, so enfranchisement became compulsory to certain people such as:

- First Nations women marrying non-First Nations men
- children of First Nations women and non-First Nations men
- people who had lived off the reserve for more than five years
- people who had obtained a higher education

Provisions to the *Indian Act* covered the following:

- defined who an "Indian" was
- provided for enfranchisement of First Nations peoples
- administered reserve land
- managed sales of timber
- administered band money
- determined the process of leadership (through chief and council)
- regulated intoxicants
- prohibited certain activities and ceremonies

With the establishment of the *Indian Act*, there were several implications for First Nations peoples:

- **Citizenship versus “Indian Status”:**

Loss of Indian Status:

- First Nations women marrying non-First Nations men
- children of First Nations women and non-First Nations men
- people who had lived off the reserve for more than five years
- people who had obtained a higher education

- **Cultural Heritage:**

Provisions to the *Indian Act* (1884) were designed to discourage and punish First Nations peoples for participating in cultural practices such as dancing.

In 1889, First Nations peoples were banned from conducting or participating in First Nations spiritual ceremonies.

- **Industrial/Residential Schools:**

Provisions to this act in 1894 provided for compulsory school attendance of First Nations children.

Industrial schools ran from 1883-1923. After 1923 these schools became known as “residential schools.”

Part of the federal government assimilation policy focused on eliminating First Nations children’s cultural beliefs and practices.

First Nations parents were fined or jailed if they did not send their children to residential schools.

- **Administrative Powers:**

- By 1880 the Department of Indian Affairs was created to administer the Government of Canada’s responsibilities under the *Indian Act*.
- Indian agents were appointed to regulate and enforce the *Indian Act*.
- Indian agents provided for agricultural or trade-training for men. Women were taught domestic skills.
- Indian agents had decision-making powers over every aspect of First Nations lives.

- **New Process for Leadership:**

- In 1869, the Canadian Government introduced the voting system for chief and council which took place every two years. This system replaced the traditional forms

of choosing First Nations leadership. Band council systems of government reinforced the rules and regulations created under the *Indian Act*.

- **Prohibitions:**

- The sale or gift of ammunition to the First Nations was prohibited. A pass system was introduced and First Nations peoples now needed permission from the Indian agent to leave the reserve.

Contemporary *Indian Act*

- The *Indian Act* continues to exist today as a piece of Canadian federal legislation.
- The *Indian Act* continues to regulate, manage and direct many aspects of the lives of First Nations peoples across Canada.
- Many of the provisions of the *Indian Act* are the same today as those included in the 1876 act, including education, membership, elections for band government, taxation, liquor restrictions and management of First Nations lands and resources.

Conclusion

- Despite the control that the *Indian Act* had over First Nations peoples, many did not give up traditional leadership. They continued to practise their spiritual ceremonies and to speak their First Nations languages and refused to follow the rules dictated by Indian agents.
- Major amendments were made to the *Indian Act* in 1951 and 1985.
- The 1951 amendments removed some of the provisions in the legislation, including the banning of dances and ceremonies and the prohibition on pursuing claims against the government. First Nations peoples were now permitted to hire lawyers to represent them in legal matters.
- In 1985, Bill C-31 was introduced which allowed First Nations women to marry non-Status or non-First Nations men without losing their Indian status. It also allowed First Nations women who had previously lost their status through marriage and First Nations individuals who had lost their status through enfranchisement to apply to have their status reinstated.

First Nations peoples have faced many problems and endured much difficulty through government-imposed legislation and policy. There have been and continue to be disputes over the meaning of treaties. The treaty relationship between First Nations and the Government of Canada has not been fully acknowledged or fully implemented.

Despite these problems:

- First Nations leaders continue to advocate for treaty implementation.
- Many First Nations peoples and communities continue to maintain ties to their traditional ways of life.
- The political leadership of Treaty First Nations has evolved and survived along with the spiritual, cultural and social systems inherent within First Nations communities.
- Policies of the federal government have also evolved and changed over time. Today the Treaty First Nations in Saskatchewan and the governments of Canada and Saskatchewan continue to dialogue and build upon their common understanding regarding the treaty relationship.

Taken from *Teaching Treaties in the Classroom Grade 7-12* resource binder,
Office of the Treaty Commissioner. 2002.
pp. 357-361.

APPENDIX L

“Facts About the *Indian Act*”

FACTS ABOUT THE *INDIAN ACT*

1. It is the only legislation in the world designed for a particular race of people.
2. It was made by parliament and not by First Nations peoples.
3. Because parliament is supreme in Canada, it can therefore change the Act without consultation with the Indians.
4. First Nations peoples' weapons against revision without their input is through provincial and national Indian organizations.
5. The Act is basically not the source of substantive or basic First Nations rights; it merely tells how to administrate.
6. The Act has, however, been used through the courts to erode substantive First Nations rights.
7. The act does, however, have certain provisions which preserve First Nations rights.
8. There have been various other federal Acts dealing with the First Nations since the early 1800s.
9. All these Acts, down to the present one, have been consistent in their goals of assimilation, integration and eventual abolition of reserves and of special rights for the First Nations.

"The *Indian Act* – Part Two"

<http://www.sicc.sk.ca/saskindian/a78apr20.htm>

(Accessed 25/05/08)

APPENDIX M

“The Impact of the *Indian Act* on First Nations Peoples —
Student Activity”

&

“Impact of the *Indian Act* on First Nations Peoples 1876 - Present”

IMPACT OF THE *INDIAN ACT* ON FIRST NATIONS PEOPLES — STUDENT ACTIVITY

Compare the lifestyle of First Nations peoples before and after the *Indian Act*, using the analogy of a car and gasoline.

Inform the students that you have a car and a tank full of gas. You are free to drive anywhere you want before the *Indian Act* was introduced. You have culture, language, strong family and kinship ties, a social life centred on traditional ceremonies, an economy dependent on nature and the land, natural and Creator's laws, values, principles, a code of ethics, spirituality and spiritual leaders, medicine people, a justice and education system, a political and government system. You have everything you need to exist and you do not need anything else. This all changes with the introduction of the *Indian Act*.

Teacher Note: To demonstrate for students the effects of the *Indian Act*, you will need a glass full of water, a thimble or another small container to scoop out the water, as well as a container into which you can pour the water from the glass.

Scoop out a thimbleful of water for each negative impact that occurred with the implementation of the *Indian Act*. Using the following handout "**Impact of the Indian Act on First Nations Peoples,**" name each negative impact as you take out a scoop of water. Continue to scoop out water until there is only a small amount left. Inform students that the amount of water left is the amount of gas they have left to go wherever they wish.

Ask students the following:

- How far will this amount of gas take you?

Tell the students that they are not allowed any more gas except with the permission of the Indian agent and ask them:

- How does it make you feel to be totally dependent on another person to make decisions for you rather than being able to do whatever you want?

This is an excellent example to help demonstrate the effects of the *Indian Act* on First Nations peoples.

After you have finished this activity, begin to discuss the fact that First Nations peoples are only now starting to fill up their tanks with the restoration of their cultural ways.

Begin refilling the glass with water and as you are doing this, tell the students that First Nations peoples today are refilling their gas tanks by doing the following:

- learning their languages
- learning their cultural traditions
- participating in spiritual ceremonies
- participating in cultural social singing and dancing
- learning about their cultures in school curriculum
- many are living healthy lifestyles
- proud of their cultures
- many are parenting in healthy ways
- parents are involving themselves with their children in cultural activities and events
- First Nations governments are being acknowledged

IMPACT OF THE *INDIAN ACT* ON FIRST NATIONS PEOPLES 1876 - PRESENT

1. First Nations cultures lost their customs, traditions and languages
2. First Nations family ties were broken
3. First Nations children were removed from their families
4. First Nations peoples' freedom of movement was restricted
5. First Nations women were discriminated against
6. First Nations peoples were not allowed to practise their spiritual ceremonies
7. First Nations peoples lost their identity through enfranchisement
8. First Nations peoples lost their self-confidence
9. First Nations parents lost their parenting skills
10. The First Nations lost the right to determine their own membership
11. The First Nations lost their traditional leadership
12. The First Nations lost their sovereignty
13. The First Nations have only limited access to education
14. The First Nations lost their lands
15. The First Nations lost their resources
16. The First Nations lost their traditional lifestyles
17. The First Nations lost their freedom
18. The First Nations have only limited opportunity to sell their agricultural goods

APPENDIX N

“Mwâkwa Talks to the Loon — Questions”

MWÂKWA TALKS TO THE LOON — QUESTIONS

This story has the Cree language interwoven throughout. The students will have an opportunity to learn Cree phrases and words that would have been used in stories long ago in the Cree villages. As the story is read, give the students the information after each question and have them answer the following:

a) **Who is the author? Illustrator? Publisher?**

b) **Where does the author live?**

c) **What gift was Kayas blessed with?**

Gifts are an important part of child-rearing in First Nations communities. These gifts appeared early in children's lives and were nurtured throughout their formative years so that each child would be able to use this gift for the betterment of the community.

d) **How did Kayas provide for others in his community?**

In First Nations communities each hunter was expected to share his hunt with community members. The aspect of sharing was an important value for all children to learn at an early age because everyone was responsible for each other and no individual was more important than another. Everyone was equal.

e) **What did Kayas come to love more than hunting? Why was his gift taken away?**

In First Nations communities of long ago, pride and self-importance was not encouraged. To be humble was a great value to have. To treat each person with respect was one of the most important human traits for living in harmony with nature and humans.

f) **Who helped Kayas find his way back and with his ability to hunt?**

The Elders are an important part of overseeing the community. They carry the traditional teachings and have the wisdom to assist people to find themselves when they have lost their way.

g) **What gift did the Loon owe to the Elders?**

Long ago First Nations peoples were very close to all the animals. They were able to communicate with them.

h) What did Kayas have to do to regain his gift?

In First Nations cultures, one must give something to gain something. It is important to follow the traditions of the people.

i) Why did the people have a great feast?

First Nations peoples have the belief that the animals must be thanked for providing food, clothing and shelter to the people. The animals are honoured at traditional feasts. The First Nations continue to do this today.

j) What is the lesson learned in this story?

Kayas realized that he must honour and cherish his gift or he will lose it again. First Nations peoples show thanks every day for all the gifts that are given to them. Special ceremonies throughout the year are conducted to give thanks and share in their bounty. Feasts and Give-Away ceremonies are very important in these cultures. They can be put on by individuals or groups of people. The values of respect, sharing, thankfulness and love can be shown to the people and to the plants and animals that provide for humankind.



APPENDIX O

*“The Royal Proclamation, 1763 and the
British North America Act, 1867”*

ROYAL PROCLAMATION, 1763 AND THE BRITISH NORTH AMERICA ACT, 1867

(Taken from “The *Royal Proclamation of 1763*,” The Office of the Treaty Commissioner,
The Treaty Resource Binder (2002) – Grade Nine Unit, p. 179)

In this section, it is very important that teachers and students understand that the *Indian Act* was not part of treaty. It is a legal document that the Canadian government put in place to meet its obligations to “Indians and lands reserved for Indians.” It also provided a way for the Canadian government to meet its obligations as outlined in the treaty agreements between the British Crown and the First Nations peoples.

- Formalized the guidelines for treaty-making with the First Nations and the British Crown (now known as the Canadian government)
- The Crown entered into treaty primarily to gain access to the First Nations’ lands for settlement.
- The First Nations were concerned about protecting their way of life.
- There are three periods of treaty-making: the pre-Confederation treaties (prior to Confederation in 1867), the numbered treaties (after Confederation), and modern day treaties (in negotiation now).
- All treaties negotiated after 1763 stem from the *Royal Proclamation*.
- The proclamation served two purposes: it articulated the basic principles governing the Crown’s relationship with the Indian Nations and it laid down the constitutions and boundaries of several new settler colonies.
- The proclamation stipulated that settlement could not occur on First Nations lands and was only permitted where the Crown had legally acquired the land through purchase or treaty with the First Nations.
- This proclamation did not include the West, although it established a precedent that only the Crown could negotiate for land from First Nations peoples; the precedent followed treaty-making on the prairies in the late 1800s.

The Royal Proclamation, 1763 guaranteed:

(Taken from *Legacy: Indian Treaty Relationships*, Richard Price, 1991, pp. 6 & 7).

- Indian hunting grounds would be preserved.
- Indian peoples would be protected against fraud by private individuals.
- The British Crown held exclusive right to enter into negotiations with Indian peoples.
- Treaty negotiations between the British Crown and the Indian peoples would be at public assemblies.
- Indian treaties would be the result of the British Crown negotiating and purchasing the hunting grounds from Indian peoples.

The British North America Act, 1867:

- The original Constitution of Canada in Section 91(24) deals explicitly with the First Nations. It states that the Canadian government has jurisdiction over “Indians and lands reserved for Indians.”
- A very important legal document in establishing the federal right to make regulations affecting “Indians and lands reserved for Indians.”
- Reserves are areas of land held in trust for Indian people; ultimately the government retained the rights for their disbursement, and also the right to expropriate or take away this reserve land (this has happened repeatedly).
- It also gave Indians the right to ask that the federal government not transfer this responsibility to another authority, such as the provinces.

Colonial legislation of the 1850s radically altered the standing of First Nations peoples. Other parties/regions that became part of Confederation were consulted, however, the Indian people were not consulted. This lack of consultation can be seen in the development and implementation of other acts prior to the *Indian Act*.