

# THE FIRST NATIONS STRUGGLE TO BE RECOGNIZED

## Teaching Treaties in the Classroom A TREATY RESOURCE GUIDE FOR GRADE 5



August 2008

The Office of the Treaty Commissioner

in partnership with



Indian and Northern  
Affairs Canada

Affaires indiennes  
et du Nord Canada



Ministry of  
Education

FIELD TEST DRAFT

**The First Nations Struggle to Be Recognized:  
Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 5**

© 2008

All rights reserved. This book is to be used for educational purposes only and is not intended for resale. Permission to adapt the information contained herein for any other purpose requires permission in writing from the Office of the Treaty Commissioner.

Library and Archives Canada Cataloguing in Publication

Teaching treaties in the classroom : a treaty resource guide for kindergarten to grade 6 / Office of the Treaty Commissioner.

Contents: Since time immemorial : a treaty resource guide for kindergarten — The lifestyles of the First Nations peoples before and after the arrival of the newcomers : a treaty resource guide for grade 1 — The numbered treaties in Saskatchewan : a treaty resource guide for grade 2 — The First Nations and the newcomers settle in what is now known as Saskatchewan : a treaty resource guide for grade 3 — The Indian Act of 1876 was not part of treaty : a treaty resource guide for grade 4 — The First Nations struggle to be recognized : a treaty resource guide for grade 5 — Revival of the treaty relationship, living in harmony : a treaty resource guide for grade 6

ISBN 978-0-9782685-1-0 (kindergarten).— ISBN 978-0-9782685-2-7 (grade 1).

— ISBN 978-0-9782685-3-4 (grade 2).— ISBN 978-0-9782685-4-1 (grade 3).

— ISBN 978-0-9782685-5-8 (grade 4).— ISBN 978-0-9782685-6-5 (grade 5).

— ISBN 978-0-9782685-7-2 (grade 6)

1. Native peoples—Canada—Treaties—Study and teaching (Primary).
2. Native peoples—Canada—Treaties—Study and teaching (Elementary).
3. Native peoples—Canada—Study and teaching (Primary). 4. Native peoples—Canada—Study and teaching (Elementary). I. Canada. Office of the Treaty Commissioner

E78.C2T37 2008

971.004'97

C2008-903928-9

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](http://www.kevinpeeace.com).

Printed in Canada  
August 2008

# PREFACE

Welcome to *The First Nations Struggle to Be Recognized: Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 5*. 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 5* 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 5*.

The *Treaty Resource Guide for Grade 5* 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 5* 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 First Nations Struggle to Be Recognized: Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 5* 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 5* 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 Pochay 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.



# TABLE OF CONTENTS

<b>OVERVIEW</b>	9
Kindergarten to Grade 6: Themes and Topics	10
Ministry of Education Curriculum Links: Foundational Objectives	11
Principles of the Adaptive Dimension	12
<b>INTRODUCTION TO GRADE 5</b>	13
Themes & Grade 5 Topics	17
Treaty Essential Learnings	17
Teacher Resources	18
List of Appendices	19
<b>TOPIC ONE: First Nations Peoples and Non-First Nations Society</b>	20
Concept	20
Learning Objectives	20
Teacher Information	20
Activities	25
<b>TOPIC TWO: The First Nations Return to Their Languages and Cultural Teachings</b>	27
Concept	27
Learning Objectives	27
Teacher Information	27
Activities	33
<b>TOPIC THREE: The First Nations Struggle for Recognition as Nations</b>	35
Concept	35
Learning Objectives	35
Teacher Information	35
Activities	38
<b>TOPIC FOUR: The Rebirth of Treaties in Saskatchewan</b>	41
Concept	41
Learning Objectives	41
Teacher Information	41
Activities	45
<b>DETAILED UNIT PLAN: GRADE 5</b>	47
<b>GLOSSARY</b>	53
<b>BIBLIOGRAPHY</b>	61

<b>APPENDICES</b>		65
<b>A</b>	What Is Policy and the <i>Indian Act</i> of 1876	67
<b>B</b>	Diversity: A Talking Circle	71
<b>C</b>	My Daily Life and the Daily Life of the Residential School Child	75
<b>D</b>	Daily Life of a Residential School Child	79
<b>E</b>	Residential School Timeline	83
<b>F</b>	Map of “The First Nations of Saskatchewan (Language/Dialect Groups)”	87
<b>G</b>	First Nations Peoples Return to Their Languages and Cultural Teachings	91
<b>H</b>	The Impact of Residential Schools on First Nations Peoples	95
<b>I</b>	Nations and Language/Dialects of Saskatchewan — Today	99
<b>J</b>	First Nations Political Organizations in Canada	103
<b>K</b>	Research — First Nations Leaders During Treaty-Making	107
<b>L</b>	First Nations Leaders Struggle for the Recognition of Their Nations	111
<b>M</b>	Treaty Benefits for the First Nations and Saskatchewan Citizens Today	115
<b>N</b>	Benefits of Treaty — the First Nations and the Newcomers	119
<b>O</b>	Map of “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan”	123
<b>P</b>	Industrial/Residential Schools	127
<b>Q</b>	Venn Diagram	131
<b>R</b>	Blank Map of Canada	135
<b>S</b>	Poem “Hated Structure: Indian Residential School, Shubenacadie, N.S.” by Rita Joe	139
<b>T</b>	Tuna Can Drum Instructions	143

## OVERVIEW

This Grade 5 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
<b>Major Theme</b>	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
<b>Relationships</b>	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
<b>Traditional Teachings</b>	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
<b>History</b>	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
<b>Treaties</b>	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

#### Knowledge Objectives

*Students will know that:*

- Canada is a country.
- multiculturalism is part of the Canadian identity.

#### Skills/Abilities Objectives

*Students will:*

- interpret various maps of Canada.
- access, organize and share information about different aspects of Canada and Canadians.

#### Attitudes/Values Objectives

*Students will:*

- appreciate and value the country's diversity.

### Heritage

#### Knowledge Objectives

*Students will know that:*

- writers of history do so within the context of their own beliefs, values and perspectives.
- First Nations peoples have been living in this country for tens of thousands of years.
- there is great diversity among First Nations peoples.
- explorers, traders, and immigrants came to this country for various reasons and brought with them their own cultures.
- events and interactions among peoples brought about profound changes.

#### Skills/Abilities Objectives

*Students will:*

- use various resources to identify perspectives and points of view.
- access, organize and present information.
- make comparisons and connections.
- identify changes that occurred and relate them to the present.

#### Attitudes/Values Objectives

*Students will:*

- appreciate and value the cultures and traditions of various people.
- appreciate the people and events that have helped shape this country.

## 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](http://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 5

This unit will focus on the struggle that First Nations peoples have had and continue to have in order to be recognized as nations that entered into treaties with the British Crown (now the Canadian government). The Cree, Dene, Saulteaux and Nakota nations negotiated and agreed to Treaties 4, 5, 6, 8 and 10 between 1874 and 1906 in what is now Saskatchewan. They were recognized as nations when they made treaties with the Crown. The Dakota and Lakota nations in Saskatchewan did not enter into treaties with the British Crown. The treaties followed the criteria set out in the *Royal Proclamation* of 1763, which recognized the nationhood of the First Nations in what is now Canada. This nationhood was undermined by the Canadian government when it implemented colonial policies meant to assimilate and integrate First Nations peoples into dominant Canadian society. The most detrimental piece of legislation to First Nations peoples was the implementation of the *Indian Act* in 1876. Since then, First Nations leaders have been struggling for recognition of their nations in order to take their rightful place in Canadian society. The treaty agreements were to mutually benefit all parties; however, many treaty promises made to First Nations peoples remain unfulfilled.

The students will review that when Canada became a nation under the *British North America Act*, 1867, First Nations peoples became wards of the federal government under Section 91, Subsection 24. This section of the act stated that the federal government was responsible for “Indians, and Lands reserved for Indians.” As the treaties were being negotiated and agreed to between the First Nations and the British Crown in what is now Saskatchewan, the *Indian Act* was being developed to take care of the federal government’s responsibility to First Nations peoples as it related to First Nations peoples and their lands. The Canadian government also used this act to implement some of the treaty promises made to First Nations peoples. However, the act did not implement the treaties as they were agreed to at the time of treaty-making.

The students will review the purpose of the *Indian Act*, which was to assimilate and colonize First Nations peoples across Canada. This act was so oppressive that the lifestyles of the First Nations were changed drastically. Students will gain an understanding that First Nations peoples became dependent on the government for everything in their daily lives because the act controlled everything in their lives. Indian agents were sent to every reserve to implement the *Indian Act* and maintain control of the everyday lives of First Nations peoples. They became the judges, juries and decision-makers for all activities and

events within First Nations communities. This control resulted in dependence and apathy among First Nations peoples in Saskatchewan. The *Indian Act* continues to dictate the lives of First Nations peoples.

The students will realize the federal government's attempts to colonize First Nations peoples led the dominant society to look upon First Nations peoples as inferior and subject to unequal and unfair treatment in all aspects of the dominant society. Most newcomers began to believe that their cultures were more important and better than First Nations cultures. This led to systemic racism that prevailed throughout educational institutions, governmental agencies, businesses and other societal establishments. The First Nations became a "problem" to be dealt with so more oppressive policies and laws were developed and implemented by both the federal and provincial governments to "solve" the "Indian problem." The Cree, Dene, Saulteaux and Nakota nations were no longer recognized as the nations they were when they signed treaties in good faith to share the land with the Canadian government and the newcomers. The Treaty 4, 5, 6, 8 and 10 promises to First Nations peoples remain unfulfilled. First Nations peoples became second class citizens within their own lands.

The students will gain knowledge about First Nations leaders who began to voice their dissatisfaction with the Canadian government for not fulfilling and implementing the treaty agreements. Many First Nations peoples joined Canada to serve in the First and Second World Wars as well as other wars of the 20th century. They did not have to join because First Nations peoples, as promised in the treaties, did not have to serve in the military. They joined to fight for the many freedoms Canadians enjoy today. They were treated as equals as they fought for their country but they came back to the same oppressive societies they left. They did not have these freedoms in their own communities on First Nations reserves. They did not get the same treatment as other war veterans in terms of land ownership. Instead of receiving land that they could own and have title to, they were given reserve land that they would never be able to claim as their own. They began to speak up about the unfulfilled treaty promises.

The students will learn about First Nations leaders who are well known and respected in their communities as well as the larger First Nations community. These leaders are heroes to First Nations peoples. They worked hard to bring together other First Nations peoples by arranging to meet in secret. It was a risk to meet this way because they were not allowed to assemble over political matters and would be imprisoned if they were

caught off their respective reserves without permission. These brave men and women paved the way for First Nations peoples to continue the struggle to be recognized as nations and to have the treaty agreements implemented. They were instrumental in forming organizations and institutions that would lead the struggle for the implementation of their treaty rights and freedoms according to Treaties 4, 5, 6, 8 and 10.

The students will identify the Federation of Saskatchewan Indians (FSI), now the Federation of Saskatchewan Indian Nations (FSIN), as the organization formed to represent all First Nations in Saskatchewan. The focus of the FSI was to have the federal government live up to treaty promises so that First Nations peoples could take their rightful place in Saskatchewan society. This struggle continues with both federal and provincial governments to the present day.

The students will gain an understanding that the treaties are the key to resolving past and present issues and concerns with First Nations peoples in Saskatchewan. It is important to learn about the individual treaties in Saskatchewan. The students will learn about the leaders who signed Treaties 4, 5, 6, 8 and 10. They will identify the treaty promises given to First Nations peoples. They will understand that many treaty promises have not been fulfilled by the Canadian government.

The students will come to understand that the educational experiences of First Nations children after treaty were very different from the system First Nations peoples had prior to the arrival of the newcomers. The residential school systems led to the suppression of First Nations languages and cultures, which in turn led to the displacement of First Nations students within their own communities as well as in the larger, dominant society. The many abuses experienced by First Nations students while they attended residential schools have led to countless social problems in First Nations and other communities.

The students will become aware that systemic racism continues to impact First Nations peoples. Stereotyping and racism continues to be promoted through the media and educational institutions. Many First Nations students decide to leave school at the high school level because of the racism they face on a daily basis at school. This is not the only reason they fail to complete their high school education but it is by far the most damaging to most of these young people who already have issues around identity, self-confidence and self-image. Learning about the history of First Nations peoples will assist in understanding the way First Nations peoples have had to struggle to survive in their lands since the

coming of the newcomers. Students will begin to recognize that learning about the treaties is important for all citizens in Saskatchewan in order to make positive changes that will ensure a good future for all citizens of Saskatchewan.

The students will understand that the First Nations entered into treaty with the British Crown to create a new and harmonious relationship between themselves and the newcomers. This relationship was interfered with through the federal government's assimilation policies. Instead of mutually benefiting from the treaties, First Nations peoples entered a system of colonization. This social engineering process continues today with the First Nations peoples in a system of assimilation and acculturation. It continues because the Canadian government has not fulfilled its treaty agreements with First Nations peoples.

The students will gain an understanding of the rebirth of the treaties in Saskatchewan. First Nations leaders and the Canadian government have entered into discussions regarding the unfulfilled treaty promises made to First Nations peoples. The Province of Saskatchewan is also included in these discussions. The Office of the Treaty Commissioner was established in 1989 to facilitate these treaty talks. Saskatchewan has a Treaty Commissioner who is considered a neutral participant in the discussions about First Nations treaty rights, which include education, health, annuities, justice, childcare and other important concerns in relation to treaty. The First Nations continue to struggle for recognition as nations.

The Office of the Treaty Commissioner (OTC) was renewed in June 2007. The mandate of this office is to serve as the primary mechanism in the coordination and facilitation of a bilateral process between the Government of Canada and the Federation of Saskatchewan Indian Nations to achieve a common understanding on Treaties 4, 5, 6, 8 and 10 made in what is now Saskatchewan between the Cree, Dene, Sauteaux and Nakota nations. The Dakota and Lakota nations did not enter into treaties in the past and are currently in discussions to adhere to existing treaties.

The OTC office will continue its public education mandate through its Speakers Bureau. The treaties will also continue to be taught in provincial and First Nations schools as mandated by the Saskatchewan provincial government in 2007. The teaching of treaties in the classroom will assist in the promotion of harmonious relationships between First Nations peoples and others in Saskatchewan.

## THEMES

## GRADE 5 TOPICS

Relationships:	First Nations Peoples and Non-First Nations Society
Traditional Teachings:	The First Nations Return to Their Languages and Cultural Teachings
History:	The First Nations Struggle for Recognition as Nations
Treaties:	The Rebirth of Treaties in Saskatchewan

## TREATY ESSENTIAL LEARNINGS

1. For Saskatchewan people to live in harmony with each other, the treaties must be acknowledged and respected because these agreements lay the foundation of a harmonious relationship between First Nations and other peoples.
2. Understanding the treaty relationship promotes social harmony. Building social relationships is achieved through respect, which is achieved through understanding, which is achieved through knowledge, which is achieved through education.
3. The *British North America Act, 1867*, which created Canada, gave the federal government the constitutional responsibility and jurisdiction over “Indians and lands reserved for Indians.” The First Nations peoples were not consulted when the federal government became responsible for them nor did they know they would become wards of the government under the *British North America Act, 1867*.
4. The *British North America Act, 1867* ignored the nationhood of First Nations who lived in what is now known as Canada for thousand of years before the arrival of the newcomers.
5. The *Indian Act* is a discriminatory approach to dealing with First Nations peoples. It was legislated to guide Canada’s relations with First Nations peoples by imposing restrictions on them in order to meet two main goals for the government: **1)** to civilize the First Nations; and **2)** to assimilate them into mainstream society.
6. First Nations view the *Indian Act* as a repudiation of the treaty terms. The *Indian Act* is a paternalistic, colonial policy which exerts authority over the First Nations and negatively impacts the present relationship between all people in Saskatchewan.
7. Colonization is an expansion policy used by developed and powerful nations to expand their occupation and domination over smaller, weaker nations for the economic good of the home country.
8. The treaties are permanent foundational agreements based on the combination of two worldviews: the oral traditions of the First Nations peoples and the written traditions of the Crown.
9. The treaty-making process was the sanctioning of relationships for both nations. Both nations realized the agreements were permanent legal-binding contracts. The treaties are recognized by Canadian law and are protected by the supreme law of the land, the *Canadian Constitution Act(1982)*.
10. All Saskatchewan people are treaty people and have received numerous benefits from the treaties.
11. 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. They would respect the laws of the Crown, and in return, the Crown would respect the authority of the First Nations in matters of governance over their own lands and people.
12. Colonial governments gradually weakened the First Nations government structures by the implementation of discriminatory policies aimed at assimilating First Nations peoples into the dominant society.
13. 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.
14. 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.
15. As a result of the treaties not being fully implemented, First Nations peoples are currently experiencing sub-standard lifestyle because of lack of social and economic opportunities, inequalities and injustices.
16. The education of First Nations peoples is a right guaranteed by the treaties, which were negotiated and agreed to by the Crown and First Nations leaders on behalf of their people.
17. Treaties are a bridge to the future. With the treaties, the Euro-Canadian and First Nations leaders negotiated for common interests to provide for future socio-economic stability for their people. This includes establishing good working relationships where all people of Saskatchewan, including First Nations, will be a part of the economy of Saskatchewan.

## TEACHER RESOURCES

### Books:

Bouchard, D. *The Song Within My Heart*. Vancouver: Raincoast Books. 2002.

Loyie, L. *As Long As The Sun Shines*. Ontario: Groundwood Books. 2002.

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

Reed, K. *Aboriginal Peoples: Building for the Future*. Ontario: Oxford University Press. 1999.

### DVDs:

DVD — *Allen Sapp's Art: Through The Eyes of the Cree and Beyond*. DVD & Teacher Resource Guide. Office of the Treaty Commissioner. Saskatoon, Saskatchewan. 2005.

DVD — *A Solemn Undertaking: The Five Treaties of Saskatchewan*. Office of the Treaty Commissioner Video Library 1. Saskatoon, Saskatchewan

DVD — *Role of the Elders*. Office of the Treaty Commissioner Video Library 11. Saskatoon, Saskatchewan

### Kits:

“Let’s Dance Kit: Indian Social and Cultural Dances Kit.” Saskatchewan Education, Training and Employment. Regina, Saskatchewan. Saskatchewan Curriculum Distribution Services. 1995.

### Large Maps & Posters:

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

Map of “The First Nations of Saskatchewan (Language/Dialect Groups)”

Map of “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan”

## LIST OF APPENDICES

- A What Is Policy and the *Indian Act* of 1876
- B Diversity: A Talking Circle
- C My Daily Life and the Daily Life of the Residential School Child
- D Daily Life of a Residential School Child
- E Residential School Timeline
- F Map of “The First Nations of Saskatchewan (Language/Dialect Groups)”
- G First Nations Peoples Return to Their Languages and Cultural Teachings
- H The Impact of Residential Schools on First Nations Peoples
- I Nations and Language Dialects of Saskatchewan — Today
- J First Nations Political Organizations in Canada
- K Research — First Nations Leaders During Treaty-Making
- L First Nations Leaders Struggle for the Recognition of Their Nations
- M Treaty Benefits for the First Nations and Saskatchewan Citizens Today
- N Benefits of Treaty — the First Nations and the Newcomers
- O Map of “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan”
- P Industrial/Residential Schools
- Q Venn Diagram
- R Blank Map of Canada
- S Poem “Hated Structure: Residential School, Shubenacadie, N. S.” by Rita Joe
- T Tuna Can Drum Instructions

## TOPIC ONE: First Nations Peoples and Non-First Nations Society

### CONCEPT

The relationship between Canada's First Nations peoples and the newcomers has been based on governmental laws and policies that promote colonization and assimilation. The harmonious and mutually beneficial treaty relationship envisioned by First Nations peoples when they negotiated and agreed to Treaties 4, 5, 6, 8 and 10 has not transpired. This positive relationship has been damaged by the *Indian Act* of 1876 and other colonial laws and regulations developed and implemented by both federal and provincial governments. These laws, regulations and policies have led to systemic racism in all sectors of non-First Nations society. This has caused both First Nations and other peoples to regard one another negatively. Great difficulties in establishing respectful and equal relationships for the betterment of Saskatchewan have been tarnished by ethnocentrism and racism. The future of Saskatchewan depends on the eradication of systemic racism and inequities faced by First Nations peoples in justice, health, education, economics and labour force sectors.

### LEARNING OBJECTIVES

1. The students will review the *Indian Act* as a colonization and assimilation act which has controlled the lives of First Nations peoples since its inception in 1876.
2. The students will gain knowledge about institutional racism and how it affects positive relationships among Saskatchewan citizens.
3. The students will recognize that colonization and assimilation policies of governments promote a society that is controlled by racism and inequality.
4. The students will gain an understanding of colonization and how it is accomplished by governments.
5. The students will realize how colonization of First Nations peoples has affected positive relations between First Nations and non-First Nations peoples.

### TEACHER INFORMATION

In its early stages, the relationship between the First Nations and the newcomers in Saskatchewan was cooperative and respectful. The newcomers depended on First Nations peoples to help them by sharing their knowledge about food and shelter, as well as giving guidance on how to survive in the sometimes harsh environment. Once the newcomers felt

more confident in surviving in this new land, they reverted to their values and social order based on the worldview of their culture. The Canadian government began their goal of assimilating First Nations peoples into their culture.

The treaty relationship between the First Nations and the newcomers became unequal when policies of colonization and assimilation were developed and implemented instead of implementing the treaty agreements. The treaty agreements outlined a relationship of respect for and a harmonious life with the First Nations. These agreements were ignored because the Canadian government wanted more land and resources, which led to the subjugation and oppression of First Nations peoples.

Canada was built on the lands of First Nations peoples, which were accessed through the making of treaties. When Treaties 4, 5, 6, 8 and 10 were made with the British Crown, it was agreed that the newcomers could come and settle on the land to enjoy the many freedoms they did not have in their country. They would be able to live according to their cultures and laws. In return, the First Nations would live their way of life as before, which meant keeping their laws, languages, traditions, beliefs and values. The British Crown would honour the treaty promises for teachers and schools on reserves, for medical help as required and would assist First Nations peoples to learn a new way of making a living as agricultural farmers. Everyone would be able to enjoy the bounties of the land and all that nature provided for a good life.

The First Nations were very clear in the treaty negotiations that they would need to learn new skills and acquire new knowledge that would assist them in living full and productive lives as farmers. They wanted their children to learn the many skills of the newcomers through schools, teachers and new knowledge that the newcomers would share with them. They did not want to replace their own languages and indigenous knowledge. They wanted to add to their knowledge so they could communicate and live with the newcomers. Treaty 4 states:

“Her Majesty agrees to maintain a school in the reserve allotted to each Band as soon as they settle on said reserves and are prepared for a teacher.”

First Nations peoples wanted to continue to make decisions about the education of their children. They had their own education systems that were very successful in educating children according their worldviews. They did not agree to send their children to residential schools nor did they give the government authority over the education of

their children. The very first schools established during the fur trade used First Nations languages and taught new skills that would help children to work in the fur trade.

The Canadian government decided to introduce residential schools to carry out its goal of assimilating and “civilizing” First Nations children. These schools were based on oppressive and abusive measures. They taught First Nations children that their cultures were inferior and proceeded to take the “Indian out of the child” by refusing to let First Nations children speak their languages and practise their traditions, customs, beliefs and values. These schools upheld the English language, teachings and cultural beliefs and values.

These Euro-centric tactics damaged First Nations family structures and the teachings inherent in these familial relationships. These schools interfered and destroyed relationships with families and extended families, and spiritual connections with the land, their culture and languages. This negatively interfered with the interconnectedness between the land and First Nations peoples. As time continued, these children grew up to adulthood and began to take on the beliefs and values of the newcomers. The legacy residential schools have left on First Nations individuals continues to impact First Nations communities to the present day. This will continue as long as there is little change in the larger dominant societal beliefs about First Nations peoples. Euro-centrism and ethnocentric attitudes continue to destroy and interfere with positive relationship building between First Nations and other peoples. Institutional racism and stereotypical images continue to be promoted in the media and educational institutions.

The First Nations understanding of the term “civilization” is different than the perception held by most newcomers. These newcomers believed First Nations peoples had to be civilized, which meant that the First Nations peoples must live the lifestyle of the newcomers. The First Nations’ perspective of “civilization” is that for centuries they have lived in a well-structured society and co-existed with other First Nations peoples. They did not need to be “civilized” because they already had civilized and successful societies for thousands of years before the arrival of the newcomers.

Through the “gift” of civilization, the First Nations have had to endure racism and oppression and have become Canadian citizens by virtue of the colonial practices of the British Crown (Canadian government). Today, the colonizers control banks, corporations, governments, economic development agencies or foreign power groups who have been making decisions that affect First Nations peoples’ ability to enter into the world of

mainstream government and business.

*“Their actions are fueled by consumerism — a boom, led by the industrialized countries... First peoples are in the front-line. They are sitting on resources the rest of the world wants, and wants at the lowest possible cost.”*

*Gaia Atlas of First Peoples. 1990. p.78.*

First Nations peoples and their lands have been constantly exploited. They are viewed as politically weak and physically isolated, and their resistance is relatively ineffective. The effects on First Nations peoples include displacement, poverty and depletion of natural resources, which cause dissension in most First Nations communities and the feeling that they must defend their land.

Long-term effects of modern development projects are detrimental to First Nations peoples who have had to fight for survival. Once their land is taken away along with their independent way of life and support, they move into the dominant, national society, usually at the lowest level. The income of the First Nations in Canada is half the national average. First Nations peoples are offered the least schooling, medical care and welfare, the worst housing and the lowest salaries. The discrimination they encounter in their homeland is widespread. They are usually considered unemployable because of cultural differences, racism and lack of educational opportunities.

In order to survive, many First Nations peoples have turned to undesirable lifestyles. A well known humanitarian and Canadian First Nations woman, Theresa Stevenson from Cowessess First Nations in southeastern Saskatchewan, who has received the Order of Canada for her battle against hunger and poverty of First Nations children, has said, “Our young people have turned to drug dealing and prostitution because the white man will not give us jobs.” Many urban First Nations peoples have to deal with lives of crime and prostitution, leading to dependency on welfare and handouts.

The loss of cultural identity and economic independence creates a loss of dignity and respect for self and others. It causes a sense of disorientation and a loss of personal identity.

*“When people lose their cultural identity and are cut off from their spiritual roots in the land, they lose the meaning of their lives, their self-esteem and their sense of belonging. They are left with a profound sense of demoralization. Frustration can lead to alcohol and drug abuse; despair can end in suicide.”*

*Gaia Atlas of First Peoples. 1990. p. 83.*

Because of the change in the traditional First Nations economy, all aspects of life have been affected. First Nations peoples are now among the poorest people in Canada. Since Christopher Columbus arrived, “tragedy has taken its toll on the descendants of the continent’s original inhabitants. Their numbers have been decimated. And today, indigenous peoples are the most disadvantaged groups in society, suffering the worse health, receiving the least education and among the very poorest.” (*Gaia Atlas of First Peoples*. 1990. p. 11.)

With the deficient lifestyle most First Nations have experienced, leaders have recently addressed human rights at an international level because of the continuing effects and violations.

The First Nations have tried to maintain their nationalistic pride as members of distinct First Nations as they struggle to maintain their nationhood, identity, cultures and languages despite the external obstacles colonialism has imposed.

## ACTIVITIES

1. Have students review and research the *Indian Act* of 1876 by filling in the chart “**What is Policy and the Indian Act of 1876**” (Appendix A). Enlarge the chart on 11 X 17 paper (enlarge at 129%). Go to “Policy Development Workbook,” produced by The Canadian Council for International Cooperation [http://www.ccic.ca/e/docs/002\\_org-dev\\_1998-10-03\\_policy\\_kit.pdf](http://www.ccic.ca/e/docs/002_org-dev_1998-10-03_policy_kit.pdf) (Accessed 28/05/08) and print pages 1–7 for the students. Have them read and fill in the chart with the policy information.

What is a policy?	What is the Indian Act?
How is a policy developed?	How was the Indian Act developed?
Who develops a policy?	Who developed the Indian Act?
What should a policy contain?	What does the Indian Act contain?
What is the policy going to achieve?	What is the Indian Act to achieve?
How is the policy going to be implemented?	How is the Indian Act implemented?
How is a policy maintained?	How is the Indian Act maintained?

Have the students go to the following sites for the information on the *Indian Act*:

- “The Indian Act” <http://www.bloorstreet.com/200block/sindact.htm#1> (Accessed 28/05/08)
- “History of the Indian Act – Part One” <http://www.sicc.sk.ca/saskindian/a78mar04.htm> (Accessed 28/05/08)
- “History of the Indian Act – Part Two” <http://www.sicc.sk.ca/saskindian/a78apr20.htm> (Accessed 28/05/08)
- Indian Act <http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=A1ARTA0003975> (Accessed 28/05/08)
- Social History: Indian Act <http://www.socialpolicy.ca/cush/m8/m8-t7.stm> (Accessed 28/05/08)
- 1876 - 1877: The Indian Act 1876 and the Numbered Treaties Six and Seven [http://www.canadiana.org/citm/themes/aboriginals/aboriginals8\\_e.html](http://www.canadiana.org/citm/themes/aboriginals/aboriginals8_e.html) (Accessed 28/05/08)
- Pow-wows Banned 1925 [http://www.canadiana.org/citm/themes/aboriginals/aboriginals11\\_e.html](http://www.canadiana.org/citm/themes/aboriginals/aboriginals11_e.html) (Accessed 28/05/08)
- “1951-1981: Aboriginal Rights Movement” [http://www.canadiana.org/citm/themes/aboriginals/aboriginals12\\_e.html](http://www.canadiana.org/citm/themes/aboriginals/aboriginals12_e.html) (Accessed 28/05/08)
- Royal Commission on Aboriginal Peoples Chapter 9 – The *Indian Act* [http://www.ainc-inac.gc.ca/ch/rcap/sg/sgm9\\_e.html](http://www.ainc-inac.gc.ca/ch/rcap/sg/sgm9_e.html) (Accessed 28/05/08).

2. Use the activity “**Diversity: A Talking Circle**” (Appendix B) and have students research their ethnic background. Have them make a presentation to the class, including pictures, music, dance, information about their ancestors’ home countries, etc...that will assist them to identify their ethnicity.
3. Discuss “diversity” as it relates to the students in your classroom. Go to “Talking Circle Guidelines” <http://metisstudies.dev.kcdc.ca/resources/tcircle.php> (Accessed 28/05/08) and have students share about their ethnic backgrounds. Discuss the differences and similarities between the various ethnic cultures represented in the classroom. Discuss the importance of acceptance of all cultures, the richness each brings to the classroom. Tell them that this is what the treaty relationship was meant to bring to all citizens of Saskatchewan. The treaty relationship is learning to live in harmony with each other. The First Nations and the Canadian government agreed to live together in peace and friendship.

4. a) Introduce colonization by looking up its definition. Go to “Legislated Colonization” <http://www.socialpolicy.ca/cush/m8/m8-t7.stm#legislated> (Accessed 28/05/08) and discuss how the *Indian Act* of 1876 was instrumental in the colonization of First Nations peoples.
- Display “Timeline 1876– 2000,” pages 2 and 3 in the book *Aboriginal Peoples: Building for the Future*. by K. Reed. Have the students identify the policies that were implemented to assimilate and colonize First Nations peoples.
- b) Show the video *To Colonize a People: The File Hills Indian Farm Colony*. It’s a story about a farm colony that was implemented and operated on the Peepeekisis First Nation by the Canadian government for the purpose of experimenting with First Nations peoples in order to colonize and solve the “Indian problem.” To order this video please contact: [evelyn.poitras@sasktel.net](mailto:evelyn.poitras@sasktel.net), 1-306-795-2491.
5. a) Have students work in five groups and assign each group one of the words listed below. Have the students find the definition for the term and give an example of the behaviour or belief for their word.
- Euro-Centrism      Ethnocentrism      Racism      Institutional Racism      Stereotyping**
- b) Discuss the terms with the students and ask them to share the examples they have identified.
- c) Have each group find an example of the belief or action towards First Nations peoples. Have them look for articles in newspapers, books, internet websites, music, art, journals, etc. Ask each group to present their example to the class.
6. a) Review the meaning of the term “institutional racism” and discuss how they can help to fight institutional racism within their school. Ask them to develop a plan that they can implement in their classroom or school (include First Nations content in their studies; ask an Elder to come in and speak about his/her culture; make sure there are posters about positive First Nations role models in hallways and classrooms; learn about Cree, Dene, Sauteaux, or Dakota, Lakota and Nakota cultures; etc...)
- b) Discuss how First Nations peoples have been affected by colonization (suppression of language and cultures, racism, poverty, loss of freedom of association and movement, low levels of education, dependency on government handouts, etc...). Include the following in your discussions: First Nations peoples of Canada accused the Canadian government of using unethical methods to “civilize” them as a process of assimilating them into the mainstream society. What were the processes, the objectives, the outcomes? First Nations peoples claim these policies caused them to lose their identity, culture and dignity.
7. Research the creation of the Department of Indian Affairs and answer who, what, when, where and why. Why have the First Nations peoples continued to object to the directives of this federal department?

## TOPIC TWO: The First Nations Return to Their Languages and Cultural Teachings

### CONCEPT

First Nations peoples have been forced to learn the English language and culture through the process of education. First Nations did not give up their right and responsibility to educate their children when the treaties were signed in Saskatchewan. They were to keep their languages and cultures and their way of life. The Canadian government ignored the treaty promises when it decided to send First Nations children to residential schools. This move devastated First Nations peoples and their communities. These children were not allowed to speak their First Nations languages or to practise their cultural teachings. Many First Nations peoples cannot speak their languages and have limited knowledge of the teachings of their First Nations cultures. Today, many First Nations are relearning their cultural languages, traditions and are participating in the spiritual ceremonies. They are renewing and revitalizing their cultures.

### LEARNING OBJECTIVES

1. The students will gain knowledge of the effects of residential schools on First Nations languages and cultures.
2. The students will learn that First Nations people were forced to learn the English language and culture.
3. The students will become aware that the many social problems in First Nations communities are directly related to the experiences First Nations people had in residential schools.
4. The students will create a timeline to show when residential schools began in Canada to when they were abolished.
5. The students will become aware of some of the daily life experiences that First Nations children had in residential schools and compare this to their own lives as they go to school.
6. The students will gain awareness of the social and psychological problems faced by First Nations peoples because of their residential school experiences.

### TEACHER INFORMATION

Some First Nations peoples have had a successful integration into mainstream society through education and positive life experiences. They come from a home environment where there is an emphasis on adaptation; integration and education are stressed as a means of achieving success. They often occupy positions of influence and power within First Nations and other public programs and institutions. They have learned how to survive

and thrive in these systems inherent to the dominant society. Many have returned to their communities and are involved in assisting in areas including but not limited to: childcare, health, education, business, justice, economics and politics.

First Nations peoples are family- and socially-oriented and have always promoted a sense of their First Nations identity whether they live on reserves or in urban settings. They also believe they must maintain a connection to their community and preserve the remnants of their culture through a process of participation and socialization that modern education supports.

The First Nations ideal model of education is one which provides quality education that is equitable, academically and socially, and culturally supportive. Almost all First Nations peoples in Canada have experienced or are experiencing the intergenerational effects of colonial education systems, mainly the residential school system. They are presently looking to the future through planning, developing and implementing education systems that will ensure the First Nations a firm footing in Canada's economy and labour market. Research has identified the need for culturally relevant curricula and resources in schools that will enhance the education of First Nations peoples.

The residential school system had devastating effects on both First Nations individuals and communities. It impacted the lives of generations of First Nations peoples who continue to struggle through the negative social, cultural, economic, spiritual and psychological effects of these schools. Canada has recognized its role in creating this system through the implementation of various assimilation acts and policies. In 1998, after the *Royal Commission on Aboriginal Peoples* report was accepted, the Government of Canada announced "Gathering Strength—Canada's Aboriginal Action Plan," which calls for renewed partnerships with First Nations peoples.

The Canadian government offered this Statement of Reconciliation to acknowledge its role in the development and administration of residential schools. The Honourable Jane Stewart delivered this statement on behalf of the Canadian government:

*Sadly, our history with respect to the treatment of Aboriginal people is not something in which we can take pride. Attitudes of racial and cultural superiority led to a suppression of Aboriginal culture and values. As a country, we are burdened by past actions that resulted in weakening the identity of Aboriginal peoples, suppressing their languages and cultures, and outlawing spiritual practices. We must recognize the impact of these actions on the once self-sustaining nations that were disaggregated, disrupted, limited or even destroyed by the dispossession of traditional territory, by the relocation of Aboriginal people, and by some*

provisions of the Indian Act.

*We must acknowledge that the result of these actions was the erosion of the political, economic and social systems of Aboriginal people and nations. Against the backdrop of these historical legacies, it is a remarkable tribute to the strength and endurance of Aboriginal people that they have maintained their historic diversity and identity. The Government of Canada today formally expresses to all Aboriginal people in Canada our profound regret for past actions of the federal government, which have contributed to these difficult pages in the history of our relationship together.*

*One aspect of our relationship with Aboriginal people over this period that requires particular attention is the Residential School system. This system separated many children from their families and communities and prevented them from speaking their own languages and from learning about their heritage and cultures. In the worst cases, it left legacies of personal pain and distress that continue to reverberate in Aboriginal communities to this day. Tragically, some children were the victims of physical and sexual abuse.*

*The Government of Canada acknowledges the role it played in the development and administration of these schools. Particularly to those individuals who experienced the tragedy of sexual and physical abuse at residential schools, and who have carried this burden believing that in some way they must be responsible, we wish to emphasize that what you experienced was not your fault and should never have happened. To those of you who suffered this tragedy at residential schools, we are deeply sorry.*

“Statement of Reconciliation” by the Honourable Minister Jane Stewart  
[http://www.deal.org/content/index.php?option=com\\_content&task=view&id=889&Itemid=1082](http://www.deal.org/content/index.php?option=com_content&task=view&id=889&Itemid=1082)  
(Accessed 31/05/08)

The Government of Canada also made a public apology in the Canadian House of commons on Parliament Hill in Ottawa on June 11, 2008. This was a significant move on the part of the federal government towards the development of positive relations with First Nations peoples. Former First Nations residential school survivors viewed the apology as a step forward in their healing journey. It was time to move beyond this period in history. The apology stated:

*Mr. Speaker, before I begin officially, let me just take a moment to acknowledge the role of certain colleagues here in the House of Commons in today's events. Although the responsibility for the apology is ultimately mine alone, there are several of my colleagues who do deserve the credit.*

*First of all, for their hard work and professionalism, I want to thank both the Minister of Indian Affairs and Northern Development and his predecessor, now the Minister of Industry. Both of these gentlemen have been strong and passionate advocates not just of today's action, but also of the historic Indian residential schools settlement that our government has signed. Second, I would be remiss if I did not acknowledge my former colleague from Cariboo—Chilcotin, Philip Mayfield, who for a very long time was a determined voice in our caucus for meaningful action on this sad episode of our history. Last, but*

certainly not least, I do want to thank my colleague, the leader of the New Democratic Party. For the past year and a half, he has spoken to me with regularity and great conviction on the need for this apology. His advice, given across party lines and in confidence, has been persuasive and has been greatly appreciated.

[Translation] I stand before you today to offer an apology to former students of Indian residential schools. The treatment of children in these schools is a sad chapter in our history. For more than a century, Indian residential schools separated over 150,000 aboriginal children from their families and communities.

[English] In the 1870s, the federal government, partly in order to meet its obligations to educate aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the residential school system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption that aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as was infamously said, “to kill the Indian in the child.”

[Translation] Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country. One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island.

[English] Most schools were operated as joint ventures with Anglican, Catholic, Presbyterian and United churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes and often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities. First nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools, and others never returned home.

[Translation] The government now recognizes that the consequences of the Indian residential schools policy were profoundly negative and that this policy has had a lasting and damaging impact on aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities. The legacy of Indian residential schools has contributed to social problems that continue to exist in many communities today.

[English] It has taken extraordinary courage for the thousands of survivors who have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strengths of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.

[Translation] The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this chamber so central to our life as a country, to apologize to aboriginal peoples for Canada’s role in the Indian residential schools system.

[English] To the approximately 80,000 living former students and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes,

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

[Translation] *The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a government, and as a country. There is no place in Canada for the attitudes that inspired the Indian residential schools system to ever again prevail.*

[English] *You have been working on recovering from this experience for a long time, and in a very real sense we are now joining you on this journey. The Government of Canada sincerely apologizes and asks the forgiveness of the aboriginal peoples of this country for failing them so profoundly.*

[Translation] *We are sorry.*

[English]

[Nimitataynan. Niminchinowesamin. Mamiattugut.]

*In moving toward healing, reconciliation and resolution of the sad legacy of Indian residential schools, the implementation of the Indian residential schools settlement agreement began on September 19, 2007. Years of work by survivors, communities and aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.*

*A cornerstone of the settlement agreement is the Indian residential schools truth and reconciliation commission. This commission represents a unique opportunity to educate all Canadians on the Indian residential schools system. It will be a positive step in forging a new relationship between aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.*

*God bless all of you. God bless our land.*

<http://www.ainc-inac.gc.ca/rqpi/apo/pmsh-eng.asp>  
(Accessed 21/07/08)

Residential schools played a major role in the suppression and loss of First Nations languages and cultures. Most First Nations languages in North America have ceased to exist or are only spoken by older First Nations peoples with whom the language will die in the coming decades unless drastic measures are taken. There are many reasons for the decline in First Nations languages, including the colonial education system and assimilation.

Research has identified that language is vital for ethnic identity. Elders and teachers passed on First Nations teachings through oral tradition, and the concepts that were passed on were fully understood within their traditional language terminology. First Nations Elders today have expressed concern about a language barrier when it comes to the transfer of their wisdom and knowledge.

At the time of contact, there were over 50 distinct native languages spoken in Canada, all within nine major language families. Residential schools are responsible for the loss of language through forced learning of the spoken and written English language, the loss of traditional ways of living on the land, the interconnectedness to nature and the environment, the loss of parenting skills through the absence of parenting for four to five generations of children from First Nations communities, and the resentment and self-loathing many First Nations peoples continue to experience because of their First Nations identity. The impacts of residential schools continue to affect First Nations communities today.

First Nations peoples maintain a strong nationalistic pride as members of distinct nations and have maintained their identity, culture, language and all aspects of their society despite external obstacles imposed by colonialism. Many First Nations peoples are relearning their languages and cultural teachings. This journey back to their cultural languages and teachings is dependent on the education system in their communities.

First Nations peoples understand that if they are to regain their languages and culture it will be through education. Many First Nations communities have their own schools. They want to teach their languages and cultures, and many have begun that process. However, these schools have very limited budgets and there are only a few First Nations teachers who know their languages and cultures, and persevere in promoting their respective languages and cultural teachings.

## ACTIVITIES

1. First Nations peoples are returning to their languages, traditional teachings and cultural ceremonies and celebrations. Use the chart **“First Nations Peoples Return to their Languages and Cultural Teachings” (Appendix G)** to do some research on various topics. Divide the students into nine groups and give them one of the topics on the chart. Ask them to find information about their topics to share with the class. Bring into the classroom, or have the students select, books, magazines, or audio visual resources for this project. The internet has some great sites:

- “First Nations Storytellers” [http://cado.ayn.ca/fn\\_storytellers.asp](http://cado.ayn.ca/fn_storytellers.asp) (Accessed 28/05/08)
- “The Art of Storytelling” <http://www.civilization.ca/aborig/storytel/indexeng.html> (Accessed 28/05/08)
- “The Virtual Keeping House: A First Nations Gallery” Saskatchewan First Nations Languages <http://www.sicc.sk.ca/keepinghouse/> (Assessed 28/05/08)
- “Traditional Knowledge” <http://education.arm.gov/outreach/traditional.stm> (Accessed 28/05/08)
- “Four Directions Teachings” <http://www.fourdirectionsteachings.com/> (Accessed 28/05/08)
- “Customs and Beliefs” <http://www.nald.ca/clr/chikiken/titleiii.htm> (Accessed 28/05/08)
- “Lacrosse” <http://www.virtualmuseum.ca/Exhibitions/Traditions/English/lacrosse.html> (Accessed 28/05/08)
- “Woodland Games and Sports” [http://www.virtualmuseum.ca/Exhibitions/Traditions/English/woodland\\_games.html](http://www.virtualmuseum.ca/Exhibitions/Traditions/English/woodland_games.html) (Accessed 28/05/08)
- “Archery” <http://www.virtualmuseum.ca/Exhibitions/Traditions/English/archery.html> (Accessed 28/05/08)
- “Sacred Run” [http://www.virtualmuseum.ca/Exhibitions/Traditions/English/sacred\\_run.html](http://www.virtualmuseum.ca/Exhibitions/Traditions/English/sacred_run.html) (Accessed 28/05/08)
- “Cree Culture” <http://www.creeculture.ca/e/index.html> (Accessed 28/05/08)
- “Cree Culture: The Land” [http://www.creeculture.ca/e/land\\_people/index.html](http://www.creeculture.ca/e/land_people/index.html) (Accessed 28/05/08)
- “Traditional Ways” <http://www.creeculture.ca/e/traditional/index.html> (Accessed 28/05/08)
- “Places with First Nations Language Names” [http://www.ainc-inac.gc.ca/ks/2006\\_e.html](http://www.ainc-inac.gc.ca/ks/2006_e.html) (Accessed 28/05/08)
- “Aboriginal Sports: Timeless Sports” <http://www.ainc-inac.gc.ca/ks/pdf/sports.pdf> (Accessed 28/05/08)
- “First Nations Music in Canada” <http://www.ainc-inac.gc.ca/ks/pdf/music.pdf> (Accessed 28/05/08)
- “Chances Are Its Aboriginal: A Conversation of Aboriginal Foods” <http://www.ainc-inac.gc.ca/ks/pdf/food.pdf> (Accessed 28/05/08)
- “It’s A Pow-wow” [http://www.ainc-inac.gc.ca/ks/pdf/iapw\\_e.pdf](http://www.ainc-inac.gc.ca/ks/pdf/iapw_e.pdf) (Accessed 28/05/08)
- “Legends and Stories: Part of Oral History” <http://www.ainc-inac.gc.ca/ks/pdf/story.pdf> (Accessed 28/05/08)
- “My Summer on the Pow- wow Trail” [http://www.ainc-inac.gc.ca/ks/pdf/pow\\_en.pdf](http://www.ainc-inac.gc.ca/ks/pdf/pow_en.pdf) (Accessed 28/05/08)
- “First Nations and the Environment” [http://www.ainc-inac.gc.ca/ks/pdf/e\\_guide2.pdf](http://www.ainc-inac.gc.ca/ks/pdf/e_guide2.pdf) (Accessed 28/05/08)
- “Hunting and Trapping” [http://www.ainc-inac.gc.ca/ks/pdf/e\\_guide3.pdf](http://www.ainc-inac.gc.ca/ks/pdf/e_guide3.pdf) (Accessed 28/05/08)
- “Music, Dance and Culture of First Nations” [http://www.vac-acc.gc.ca/content/feature/abspirit/abback/ab\\_ceremony\\_program\\_e.pdf](http://www.vac-acc.gc.ca/content/feature/abspirit/abback/ab_ceremony_program_e.pdf) (Accessed 28/05/08)

2. Introduce residential schools by discussing the school your students attend today. Have them list the things they like about their school. Photocopy the chart **“My Daily Life and the Daily Life of a Residential School Child” (Appendix C)** and enlarge it to 11 X 17. Begin by filling in the daily life activities of your students as they relate to the headings in the chart. Hand out **“Daily Life of a Residential School Child” (Appendix D)**. Using the handout, determine with the students what sentence they will write about the life of a residential school child

for each of the headings in the large chart. Have the students write these sentences in the chart. Once the large chart is completed, have the students compare the lists. Ask them to discuss the differences and similarities between their lives and those of the First Nations children who attended residential schools.

- Identify dates for the **“Residential School Timeline” (Appendix E)** using the dates from “History of Residential Schools” <http://www.afn.ca/residentialschools/history.html> (Accessed 28/05/08). Once the timeline is complete, use a map of Canada to show the students the location of residential schools in Saskatchewan and use stick pins to show the locations of the residential schools in Saskatchewan on the map **“The First Nations of Saskatchewan (Language/Dialect Groups)” (Appendix F)**.

For a list of “Saskatchewan Residential Schools” go to:

<http://residentialschoolsettlement.ca/schools.html#Saskatchewan> (Accessed 28/05/08).

Compare the students’ timeline with **“Residential School Timeline” (Appendix E)**.

NOTE: As these discussions are taking place, be sure that the First Nations students are comfortable with this lesson. Be sure they are not the centre of attention and made fun of in the school and playground. This may happen, so be prepared with a plan on how to handle these situations.

- Ask the students to think about what the residential school experience would do to children. Ask them how they would feel if they lived in a residential school. Have them fill in the chart **“The Impact of Residential Schools on First Nations Peoples” (Appendix H)** and discuss some of the social issues that are found in First Nations communities today. To access more information go to:
  - “Residential Schools” for a list of the impacts  
<http://www.fnmr.gov.sk.ca/community/fn-history/9> (Accessed 28/05/08)
  - “Traditional Justice”  
[http://www.albertasource.ca/treaty6/contemporary\\_life/traditional\\_justice.html](http://www.albertasource.ca/treaty6/contemporary_life/traditional_justice.html)  
(Accessed 28/05/08)
- Discuss with the students how First Nations languages and cultures would have been lost given the residential school experience. Ask the students how First Nations peoples can revive their languages and cultures. How can the school show that First Nations languages and cultures are important? What can they do to recognize and respect the need for First Nations peoples to return to their languages and cultures?

## TOPIC THREE: The First Nations Struggle for Recognition as Nations

### CONCEPT

The Cree, Dene, Sauteaux and Nakota nations negotiated and agreed to Treaties 4, 5, 6, 8 and 10 with the British Crown, now the Canadian government. They were recognized as nations in the treaty process. Their nationhood was ignored with the creation of Canada in 1867 when they were made wards of the federal government. The implementation of the *Indian Act* in 1876 ignored the treaty promises made to First Nations peoples. It wasn't until First Nations leaders returned to Canada, after the First and Second World Wars, to the same oppressive policies that imprisoned their communities that they began to unite to fight for their treaty rights. These treaty promises were not honoured by the Canadian government and it was necessary to remind the government that these promises needed to be fulfilled. These courageous leaders began to meet with each other to unite in the struggle for recognition of their nationhood as well as the fulfillment of the Treaty 4, 5, 6, 8 and 10 agreements made during the years 1874 and 1906 in Saskatchewan. Although the Dakota and Lakota nations did not enter into treaty with the British Crown, they were subject to the same assimilation policies as the Cree, Dene, Sauteaux and Nakota nations.

### LEARNING OBJECTIVES

1. The students will become aware of the many concerns and issues First Nations leaders had towards the lack of implementation of the treaty agreements by the Canadian government.
2. The students will identify First Nations political organizations in Canada and Saskatchewan.
3. The students will gain an understanding of the frustration of the First Nations war veterans in regard to the unfair "soldier settlements" they received as First and Second World War soldiers.
4. The students will identify some First Nations leaders who were instrumental in organizing First Nations peoples to fight for their treaty rights.
5. The students will review the political structures of the Federation of Saskatchewan Indian Nations, tribal councils and local First Nations governments in Saskatchewan.

### TEACHER INFORMATION

History teaches that the development of North America began 500 years ago with the arrival of the newcomers. Historians claim that Canada and the United States began

developing their economic infrastructure and became independent nations when they renounced their own homelands and drafted their constitutions.

Since the newcomers first came upon North America and its original peoples, the newcomers have had an incessant hunger for more and more. The desire for power and wealth had an huge impact on an existing First Nations economy which had previously served them well. First Nations peoples of North America had thriving hunting, agrarian and subsistent cultures for thousands of years before the arrival of the newcomers. Although this “pre-modern” agrarian region featured production mainly for personal and not commercial use, it did sustain the hundreds of thousands of people who lived in what is now known as Canada for thousands of centuries. First Nations peoples did not understand the concepts of capitalism, profit and commercialism until well after contact. It was not a part of their society or lifestyle, nor was it an urgent concern. For thousands of generations, the First Nations peoples of North America lived their lives, practised their cultures and continued their civilization. They are still a people whose lives revolve around nature, with a deep respect for the land and the life it supports.

Each First Nation had its own forms of government, its own distinct language, and unique cultures and histories. The First Nations across Canada are diverse in their own cultures, religions, and social and economic organizations. Yet within each of these nations, a close living relationship was maintained with the land where a cooperative attitude of give-and-take existed. The First Nations had the oldest government in North America because their civilization was built upon the study of nature. In nature, they found a way of life and the basis for a civilization that was to last thousands of years. But this lifestyle has become increasingly difficult because of forced economic assimilation into the dominant mainstream economy.

Since First Nations peoples have encountered colonization, they have been confronted with foreign ideals and worldviews from the newcomers who have acted towards them with ethnocentrism and racism. Despite the setbacks that the newcomers have presented, First Nations peoples have always recovered slowly but positively, according to their own traditions and ethics.

The First Nations in Saskatchewan want to be recognized as the nations who entered into treaties with the British Crown. They were sovereign nations. Sovereignty is the means of establishing a strong economic base for each nation. The First Nations realize

that sovereignty is sacred and they will continue to fight to safeguard those rights to honour their ancestors and to preserve a future for their children. Failure is seen as a surrender of the very heart of who they are as peoples. First Nations peoples, and their leaders, will continue to fight for recognition of their inherent nationhood and its continuation, and, in the process, preserve a legacy for future generations.

Many First Nations war veterans came back home after the First and Second World Wars to communities that were still oppressed and where the daily lives of its people continued to be controlled by the federal government under the *Indian Act*. The veterans did not get the same soldier settlements that other war veterans received upon their return to Saskatchewan. The First Nations veterans fought the same war on the same battlegrounds and yet they were not treated equally in their own country. They decided it was time for First Nations peoples to unite in the struggle to gain recognition as nations, and to have the treaty agreements recognized and honoured. First Nations peoples have been waiting for the Canadian government to fulfill the treaty promises. Instead, the government continues to pass policies and laws that ignore the treaty agreements. First Nations peoples have honoured their promises to share the land with the newcomers. The newcomers arrived and were thankful for the land and the opportunities to live their lives with many freedoms they did not have in their home countries.

First Nations leaders were successful in establishing the Federation of Saskatchewan Indians (FSI), now the Federation of Saskatchewan Indian Nations (FSIN), and the national political organization National Indian Brotherhood (NIB), now the Assembly of First Nations (AFN), organizations that spoke up and continue to speak against the many assimilation and colonization tactics of the Canadian government. The struggle continues today as more and more leaders from First Nations communities protest and speak out to try to get their nations recognized and to have the government fulfill and implement the treaty promises. These leaders are heroes to First Nations peoples and their communities. It is important for other students to learn about these courageous leaders, their struggles and their accomplishments.

## ACTIVITIES

1. To introduce this lesson, discuss the diversity of the First Nations in Saskatchewan by studying the map **“The First Nations of Saskatchewan (Language/Dialect Groups)” (Appendix F)** and **“Nations and Language Dialects of Saskatchewan — Today” (Appendix I)**. It is important for students to recognize the diversity of First Nations in Saskatchewan. The Cree, Dene, Saulteaux and Nakota nations entered into treaties with the British Crown (now the Canadian government), and the Dakota and Lakota nations did not enter into treaty with the British Crown. At the time of treaty-making they were recognized as nations. Review the definitions of the terms “sovereign” and “nation” and “treaty.” Have students read the information about governmental relations between First Nations and the federal government at this website: “Government Relations”: [http://www.albertasource.ca/treaty6/contemporary\\_life/government\\_relations.html](http://www.albertasource.ca/treaty6/contemporary_life/government_relations.html) Ask them to identify the term that would describe what was happening at the gathering described in the text.
2. Introduce the topic “First Nations War Veterans” by asking the students if anyone in their families fought in the First or Second World Wars or other wars, including the war in Afghanistan. Remind them of Remembrance Day in November when the country takes time to pay tribute to all war veterans. Tell the students many First Nations peoples went off to war to fight for the many freedoms we enjoy today. Tell them that First Nations soldiers returning to Canada did not receive the same benefits as other soldiers. The First Nations veterans felt this was unfair and unequal. Have students read about First Nations war veterans and discuss the issues and concerns they had about the struggle for survival their people were experiencing because the treaty promises were unfulfilled by the Canadian government. Let them know the First Nations veterans were finally recognized by the Canadian government and a compensation package was awarded to the surviving veterans and/or their spouses. Some sites to go to are:

For information on the unequal treatment of First Nations War Veterans go to:

- “Saluting Our Native Veteran”  
<http://www.peak.sfu.ca/the-peak/96-3/issue12/native.html> (Accessed 30/05/08)
- “First Nations ‘Salty’ For Battle: Saskatchewan First Nations Veteran Association Update”  
<http://www.sicc.sk.ca/saskindian/a02spr03.htm> (Accessed 30/05/08)
- “Reaching Out to First Nations Veterans”  
<http://www.vac-acc.gc.ca/clients/sub.cfm?source=salute/fall2002/firstnation> (Accessed 30/05/08)
- “Aboriginal Veterans Set to March Again”  
<http://www.firstnationsdrum.com/Winter%202005/HistoryVeterans.htm> (Accessed 30/05/08)
- “Aboriginal Protest Movements”  
[http://www.canadiana.org/citm/themes/aboriginals/aboriginals11\\_e.html](http://www.canadiana.org/citm/themes/aboriginals/aboriginals11_e.html) (Accessed 30/05/08)
- “1951-1981: Aboriginal Rights Movement”  
[http://www.canadiana.org/citm/themes/aboriginals/aboriginals12\\_e.html](http://www.canadiana.org/citm/themes/aboriginals/aboriginals12_e.html) (Accessed 28/05/08)

For General Information about First Nations involvement in the wars go to:

- “Aboriginals and the Canadian Military”  
<http://www.cbc.ca/news/background/remembranceday/aboriginal-veterans.html> (Accessed 30/05/08)
- “Aboriginal Veterans: Stories of Honour and Heroism”  
[http://www.ainc-inac.gc.ca/ks/pdf/vet\\_en.pdf](http://www.ainc-inac.gc.ca/ks/pdf/vet_en.pdf) (Accessed 28/05/08)
- “Aboriginal Veterans” [http://esask.uregina.ca/entry/aboriginal\\_veterans.html](http://esask.uregina.ca/entry/aboriginal_veterans.html) (Accessed 30/05/08)
- “Veteran Affairs Canada”  
[http://www.vac-acc.gc.ca/general/sub.cfm?source=feature/abspirit/abback/ab\\_ceremony\\_program](http://www.vac-acc.gc.ca/general/sub.cfm?source=feature/abspirit/abback/ab_ceremony_program) (Accessed 28/05/08)
- “Aboriginal Outreach Project”  
[http://www.vac-acc.gc.ca/clients/sub.cfm?source=Services/aboriginal\\_outreach](http://www.vac-acc.gc.ca/clients/sub.cfm?source=Services/aboriginal_outreach) (Accessed 28/05/08)

- "Heroes Remembered"  
[http://www.vac-acc.gc.ca/remembers/sub.cfm?source=collections/hrp/hrp\\_detail&media\\_id=467](http://www.vac-acc.gc.ca/remembers/sub.cfm?source=collections/hrp/hrp_detail&media_id=467)  
(Accessed 30/05/08)
- "Aboriginal Canadians' Contribution During Wartime"  
[http://www.vac-acc.gc.ca/remembers/sub.cfm?source=history/secondwar/fact\\_sheets/aborigin](http://www.vac-acc.gc.ca/remembers/sub.cfm?source=history/secondwar/fact_sheets/aborigin)  
(Accessed 30/05/08)
- "Defending Our Principles – A Message to Youth"  
[http://www.vac-acc.gc.ca/remembers/sub.cfm?source=collections/hrp/hrp\\_detail&media\\_id=989](http://www.vac-acc.gc.ca/remembers/sub.cfm?source=collections/hrp/hrp_detail&media_id=989)  
(Accessed 30/05/08)
- "Coming Full Circle"  
[http://www.vac-acc.gc.ca/remembers/sub.cfm?source=feature/abspirit/daily\\_report/oct31](http://www.vac-acc.gc.ca/remembers/sub.cfm?source=feature/abspirit/daily_report/oct31)  
(Accessed 30/05/08)
- "Aboriginal Canadians in the Second World War"  
[http://www.vac-acc.gc.ca/remembers/sub.cfm?source=history/secondwar/fact\\_sheets/aborigin](http://www.vac-acc.gc.ca/remembers/sub.cfm?source=history/secondwar/fact_sheets/aborigin)  
(Accessed 30/05/08)
- "Saskatchewan First Nations Veteran Association"  
[http://www.firstnationsveterans.ca/index.php?option=com\\_content&task=view&id=2&Itemid=4](http://www.firstnationsveterans.ca/index.php?option=com_content&task=view&id=2&Itemid=4)  
(Accessed 30/05/08)

Have the students find out what the other veterans received and compare it to what the First Nations veterans received. End the discussion by asking the students what they would do if the same treatment was given to them upon their return from fighting for their country.

3. Have students use the chart **"First Nations Political Organizations in Canada"** (Appendix J) to research the history of First Nations organizations regionally, nationally, treaty specific, tribal, geographical etc. Some organizations are: the Assembly of First Nations (AFN), the Federation of Saskatchewan Indian Nations (FSIN).

Have at least one student or group study the history of the First Nations women's movement in Saskatchewan. The Saskatchewan First Nations Women's Commission includes the First Nations women who were or are members of the FSIN Senate today (Theresa Stevenson, Alpha Lafond, Alma Kytwayhat, Margaret Keewatin). Some articles can be found in the *Saskatchewan Indian* magazine, Spring 2004 accessed online. Go to : "Saskatchewan Indian Magazine." <http://www.sicc.sk.ca/saskindian/> (Accessed 12/06/08).

- "Historical Information" <http://www.fsin.com/aboutfsin/historicalformation.html> (Accessed 30/05/08)
- "Aboriginal Political Agitation"  
[http://www.canadiana.org/citm/specifique/abagitation\\_e.html](http://www.canadiana.org/citm/specifique/abagitation_e.html) (Accessed 30/05/08)
- "Aboriginal Protest Movements"  
[http://www.canadiana.org/citm/themes/aboriginals/aboriginals11\\_e.html](http://www.canadiana.org/citm/themes/aboriginals/aboriginals11_e.html) (Accessed 30/05/08)
- "Treaty Six Organizations"  
[http://www.albertasource.ca/treaty6/contemporary\\_life/treaty\\_6\\_organizations.html](http://www.albertasource.ca/treaty6/contemporary_life/treaty_6_organizations.html) (Accessed 30/05/08)
- "Aboriginal Women's Issues"  
[http://www.canadiana.org/citm/specifique/abwomen\\_e.html](http://www.canadiana.org/citm/specifique/abwomen_e.html) (Accessed 30/05/08)
- "Saskatchewan First Nations Milestones"  
<http://olc.spsd.sk.ca/DE/saskatchewan100/researchpapers/Gabrial%20Dumont%20-%20SICC%20Papers/SkFirstNationsMilestones.pdf> (Accessed 30/05/08)
- "Directory of Saskatchewan First Nations Organizations"  
<http://www.fnmr.gov.sk.ca/community/directory/> (Accessed 30/05/08)

4. Have the students work in groups to research one political leader who was instrumental in promoting First Nations issues and concerns after 1918 up to the present time. Use the chart “**First Nations Leaders Struggle for the Recognition of Their Nations**” (Appendix L).

- “John Tootoosis”  
[http://www.sicc.sk.ca/heritage/ethnography/fsin/fsin\\_history\\_it.html](http://www.sicc.sk.ca/heritage/ethnography/fsin/fsin_history_it.html) (Accessed 30/05/08)  
[http://esask.uregina.ca/entry/tootoosis\\_john\\_baptiste\\_1899-\\_1989.html](http://esask.uregina.ca/entry/tootoosis_john_baptiste_1899-_1989.html) (Accessed 30/05/08)
- “Walter Deiter”  
[http://esask.uregina.ca/entry/deiter\\_walter\\_perry\\_1914-88.html](http://esask.uregina.ca/entry/deiter_walter_perry_1914-88.html) (Accessed 30/05/08)  
[http://esask.uregina.ca/entry/deiter\\_walter\\_perry\\_1914-88.html](http://esask.uregina.ca/entry/deiter_walter_perry_1914-88.html) (Accessed 30/05/08)
- “Sol Sanderson”  
[http://esask.uregina.ca/entry/sanderson\\_sol.html](http://esask.uregina.ca/entry/sanderson_sol.html) (Accessed 30/05/08)
- “Roland Crowe”  
[http://esask.uregina.ca/entry/crowe\\_roland\\_1943-.html](http://esask.uregina.ca/entry/crowe_roland_1943-.html) (Accessed 30/05/08)
- “Perry Bellegarde”  
[http://esask.uregina.ca/entry/bellegarde\\_perry\\_1962-.html](http://esask.uregina.ca/entry/bellegarde_perry_1962-.html) (Accessed 30/05/08)
- “Noel Starblanket”  
[http://esask.uregina.ca/entry/starblanket\\_noel\\_1946-.html](http://esask.uregina.ca/entry/starblanket_noel_1946-.html) (Accessed 30/05/08)
- “Mary Anne Lavallee”  
[http://esask.uregina.ca/entry/lavallee\\_mary\\_ann\\_1920-99.html](http://esask.uregina.ca/entry/lavallee_mary_ann_1920-99.html) (Accessed 30/05/08)
- “Albert Bellegarde”  
<http://www.sicc.sk.ca/saskindian/a78jan18.htm> (Accessed 30/05/08)
- “Carol Sanderson”  
<http://www.sicc.sk.ca/faces/wsandca.htm> (Accessed 30/05/08)
- “Alphonsine Lafond”  
<http://www.sicc.sk.ca/faces/wlafaol.htm> (Accessed 30/05/08)
- “Delia Opekokew”  
<http://www.sicc.sk.ca/faces/wopekde.htm> (Accessed 30/05/08)
- “Pauline Pelly”  
<http://www.sicc.sk.ca/faces/wpellpa.htm> (Accessed 30/05/08)
- “Ida Wasacase”  
<http://www.sicc.sk.ca/faces/wwasaid.htm> (Accessed 30/05/08)
- “Mary Ellen Turpel-Lafond”  
<http://www.sicc.sk.ca/faces/wturpma.htm> (Accessed 30/05/08)
- “Theresa Stevenson”  
<http://www.sicc.sk.ca/faces/wstevth.htm> (Accessed 30/05/08)

5. Review with the students the political structures of First Nations governments in Saskatchewan. Use “**Local Government in Saskatchewan: An Instructional Resource for Grade 4**” which can be downloaded, along with its resource documents, at the Saskatchewan School Boards Association (SSBA) website: <http://www.saskschoolboards.ca/EducationServices/ResearchAndDevelopment/ResearchReports/Curriculum/03-04.htm> You will see the Table of Contents, download Topics 1, 2, & 3.

## TOPIC FOUR: The Rebirth of Treaties in Saskatchewan

### CONCEPT

The Cree, Dene, Saulteaux and Nakota nations in Saskatchewan struggled to be heard by the Canadian government for many years. They wanted the rebirth of the treaties made with the British Crown, now the Canadian government, because the treaty agreements were not being implemented by the Canadian government. First Nations leaders were concerned with how their people were living as second class citizens in their own lands. The treaty promises were unfulfilled by the Canadian government. The agreements made in Treaties 4, 5, 6, 8 and 10 needed to be revived, recognized and fulfilled. The Dakota and Lakota nations did not enter into treaties with the British Crown but they too continue to struggle for recognition as nations.

### LEARNING OBJECTIVES

1. The students will review Treaties 4, 5, 6, 8 and 10 which were made in Saskatchewan between First Nations and the British Crown (now the Canadian government).
2. The students will review the benefits of the treaties for First Nations and other peoples in Saskatchewan.
3. The students will research a First Nations leader who was a signatory to a treaty negotiated and agreed to in Saskatchewan.
4. The students will review that all Saskatchewan citizens are treaty people.
5. The students will identify the treaty they belong to: Treaty 4, 5, 6, 8 or 10. The students will identify themselves as treaty people and the treaty area in which they live.
6. The students will review the phrases “As long as the sun shines, the grass grows and the rivers flow” to acknowledge that the Saskatchewan Treaties 4, 5, 6, 8 and 10 will last forever.

### TEACHER INFORMATION

Saskatchewan First Nations leaders and Elders have been working together to bring forward the treaty agreements made between the British Crown (now the Canadian Government) and the Cree, Dene, Saulteaux and Nakota nations. These treaty promises have remained unfulfilled as they were agreed to at the time of treaty-making. The First Nations want these promises implemented as they were envisioned by their ancestors who negotiated and agreed to Treaties 4, 5, 6, 8 and 10. The acknowledgement and recognition of these treaties must occur before they are honoured and implemented. The treaties are

beginning to be recognized due in large part through the work of the Office of the Treaty Commissioner (OTC) in Saskatchewan. The federal government has begun to work with the First Nations to build new relationships based on the treaties.

There needs to be a rebirth of the treaties through public education so that First Nations peoples and others in Saskatchewan can begin to develop good relations now and into the future. When the treaties are understood, they will be recognized. Once they are recognized and affirmed, the implementation of the treaties will occur. The OTC published information about the treaties in its “Frequently Asked Questions.” The answers to these questions will assist in understanding the treaties made in what is now Saskatchewan:

**What is a treaty?**

A treaty is a formal agreement between two parties. The Numbered Treaties, which cover all of Saskatchewan, are formal agreements that created a relationship between the Crown and First Nations peoples. As a result, each party has certain expectations and obligations, both explicit and implicit. The Numbered Treaties provided First Nations with such things as annuities, education, reserves and protection of their traditional economies, while the Crown acquired the means to open up territories, including modern day Saskatchewan, for settlement and agricultural and resource development.

The First Nations and the federal government differ, however, in how they view treaties. The First Nations see the treaties as covenants, while the federal government sees them primarily as contracts. The First Nations believe that the treaties are land-sharing agreements, witnessed by the Creator, between two sovereign parties that established a permanent relationship. The federal government acknowledges their solemnity but they view the treaties as land surrender agreements whereby the First Nations ceded their territories to the Crown. As well, the First Nations believe that the spirit of the agreement is what is most important—including oral commitments—whereas the federal government believes the written text is what is most important.

**When were treaties negotiated in Canada?**

Treaties have been negotiated in Canada between the First Nations and the Crown in both the pre- and post-Confederation eras. Pre-Confederation treaties include the Peace and Friendship Treaties on the East Coast, the Treaty of Swegatchy (Southern Quebec), the Murray Treaty of 1760 (Quebec), the Upper Canada Treaties (Southern Ontario), the Robinson Treaties (Ontario), the Douglas Treaties of Vancouver Island, the Selkirk Treaty (Manitoba) and the Manitoulin Island Treaties (Ontario).

The first post-1867 treaty was Treaty 1, which was concluded on August 3, 1871 at the Hudson’s Bay Company post, Lower Fort Garry. Treaty 2 was signed on August 21, 1871 at the Manitoba House Post and Treaty 3, or the North-West Angle Treaty, was concluded on October

3, 1873, near Lake of the Woods. The first of the treaties in what is now present-day Saskatchewan was Treaty 4, concluded on September 14, 1875 at the Qu'Appelle Lakes. The rest of the Numbered Treaties were concluded between 1876, when Treaty 6 was negotiated, and 1921, when Treaty 11 was concluded.

Treaties have also been signed in the modern era, with the negotiation of the James Bay and Northern Quebec Agreement in 1975 and most recently, the Nisga'a Treaty, which was concluded in 1999.

### **Why were the Numbered Treaties negotiated?**

Both the First Nations and the Crown had a history of treaty-making prior to first contact. The First Nations and Europeans continued the treaty-making approach with each other in order to secure military and trade alliances through “Peace and Friendship” treaties during the early colonial period and the fur trade. With the issuing of the *Royal Proclamation* of 1763 by King George III, official guidelines were established for the acquisition of First Nations land whereby only the Crown could enter into treaty negotiations with the First Nations. The British Crown then embarked on a series of treaties with the First Nations, primarily in Ontario, in order to open up areas for settlement, farming and mining. After Confederation in 1867, the Dominion of Canada looked to the North-West Territories to expand and followed the precedent that had been set for treaty making. Between 1871 and 1921, eleven Numbered Treaties were negotiated between the Crown and First Nations peoples, covering the territories from present-day Ontario to Alberta and portions of British Columbia and the Northwest Territories.

### **What were the Crown's and the First Nations' reasons for wanting a treaty relationship?**

The Crown wanted to establish a relationship with First Nations because they wanted access to the land and resources of western and northern Canada. The western prairies were a large part of Prime Minister Sir John A. Macdonald's “National Policy,” which envisioned the West as an agricultural-producing region full of European immigrants. Macdonald's government also needed to complete a railway from Ontario to British Columbia in order to ensure that B.C. would remain in Confederation. The Crown was also afraid of the expansionist tendencies of the United States, who was looking northwards to expand its borders. If Canada did not settle the land in the West, it was conceivable that the Americans would. Canada and the First Nations also wanted to avoid the same type of Indian wars that were occurring in the United States, as the cost had been great, both financially and in lives lost.

First Nations peoples had differing reasons for wanting a treaty relationship with the Crown. During the 1870s, the First Nations were going through a period of transition. Diseases, such as smallpox, were wiping out large numbers of First Nations people. The decline of the buffalo, the Plains First Nations main source of food, was creating starvation conditions in First Nations communities. The decline of the fur trade also affected the livelihood of the First Nations in northern areas. With their traditional way of life slowly disappearing, First Nations peoples saw the treaties as a bridge to the future and a way to provide for their future generations.

**What is a treaty adhesion?**

The treaty adhesion process was just as significant as the treaty negotiation process. Adhesions were signed with the First Nations throughout the areas dealt with in the initial treaty negotiations and often continued for several years, sometimes decades, following the negotiations. Treaty adhesions were signed because some bands were not present at the original treaty negotiations. For example, Little Pine First Nation was not present at the Treaty 6 negotiations at Fort Pitt or Fort Carlton in 1876; however Little Pine did adhere to Treaty 6 in 1879 at Fort Walsh. The First Nations who adhered to existing treaties are subject to the same conditions as the original signatories. Likewise, the Crown is also subject to the same conditions and obligations.

From the First Nations' perspective, treaty adhesions are just as significant as the treaties themselves. Treaty adhesions are sacred agreements that created an ongoing relationship with the Crown, just as the original treaties did.

**Who benefits from treaties?**

Treaties benefit all Canadians. Two parties are required to make a treaty, with both parties having obligations and benefits that derive from the treaty. In Saskatchewan, the treaties contained benefits for both settlers and First Nations peoples. The First Nations received annuities, education and reserves, as well as farming assistance. Settlers received access to farmland and resources, as well as the peace and goodwill of the First Nations.

**What is a treaty right?**

A treaty right is a personal or collective entitlement derived from a treaty. For example, in Saskatchewan, the Treaty First Nations have certain entitlements that flow from the treaties, such as annuities, provisions for land and the right to hunt for themselves and their families. Other Canadians also have rights that come from the Crown having signed the treaties, such as the right to settle and make a living on the land agreed to in the treaties.

**What do treaties mean today?**

Treaties are basic building blocks of the relationship between First Nations peoples and the rest of Canada. It is clear that in the past, the First Nations and the Crown had differing interpretations on what the treaties meant. In Saskatchewan, the Government of Canada and the Federation of Saskatchewan Indian Nations have come to a common understanding about treaties, and are now using that understanding to reinvigorate the treaty relationship. By building on the relationship created by the treaties, the parties involved hope to address the well-being of both parties, including the entering into of arrangements whereby the Treaty First Nations exercise jurisdiction and governance over their lands and people. Treaties are the building blocks for the future of the relationship between First Nations peoples and the rest of Canada.

“Frequently Asked Questions”  
[http://www.otc.ca/ABOUT\\_TREATIES/FAQs/](http://www.otc.ca/ABOUT_TREATIES/FAQs/)  
(Accessed 30/05/08)

## ACTIVITIES

1. View the excerpt from the video “Contemporary Life: Implications and Contentions” [http://www.albertasource.ca/treaty6/contemporary\\_life/video\\_implications.html](http://www.albertasource.ca/treaty6/contemporary_life/video_implications.html) (Accessed 30/05/08)
2. Review the “Frequently Asked Questions” developed by the Office of the Treaty Commissioner (OTC) <http://www.otc.ca/FAQ.htm> (Accessed 30/05/08). Also in the Teacher Information for this topic.
3. The definition of a “Treaty Indian” is important for students to understand. You will find the information you need at this website “Treaty Indians”: [http://www.albertasource.ca/treaty6/contemporary\\_life/treaty\\_indians.html](http://www.albertasource.ca/treaty6/contemporary_life/treaty_indians.html) (Accessed 30/05/08)
4.
  - a) All Saskatchewan peoples benefit from treaties. Have students fill in the chart “**Treaty Benefits for First Nations and Saskatchewan Citizens Today**” (Appendix M). Refer students to “Written Treaty Promises – Treaties One to Eleven” in the book *Legacy: Indian Treaty Relationships* by Richard Price, pages 54-57. Have the students read “The Treaty Backgrounder” [http://www.otc.ca/pdfs/Treaty\\_Backgrounder.pdf](http://www.otc.ca/pdfs/Treaty_Backgrounder.pdf) (Accessed 30/05/08) for more information about the treaty benefits for First Nations peoples in Saskatchewan.
  - b) Make a list of the reasons the newcomers had when they decided to leave their homelands and come to Canada. These reasons can be made into treaty benefits because these newcomers did not have these freedoms in their homelands; for example: freedom to worship, freedom to associate with anyone, freedom to practice their cultural beliefs and values, freedom to speak their languages, freedom to attain and education to the highest levels, freedom to own land, freedom to have their own political views about governments, freedom to vote in elections, freedom to decide if they wanted to serve in the army, freedom to live in clean and unpolluted rural and urban centres, and the freedom to live wherever they wanted on the vast lands of the prairies.
  - c) Hand out the chart “**Benefits of Treaty – the First Nations and the Newcomers**” (Appendix N) to review the treaty benefits for First Nations peoples and the newcomers. Let the students know that these freedoms continue today and are still very important to the lives of Saskatchewan citizens.

Ask the students to answer the following:

- Did First Nations peoples receive their treaty benefits?
- Did others in Saskatchewan receive their treaty benefits?

Discuss with the students how the First Nations might be feeling towards the Canadian government. It is important that the students understand and recognize that the treaty promises made to First Nations peoples have not been fulfilled by the Government of Canada.

5. Have students work in groups to research a First Nations leader who was the original signatory to Treaty 4, 5, 6, 8 and 10. Use the chart **“Research – First Nations Leaders During Treaty- Making” (Appendix K)**. Have them do their research online by using the search engine “google.ca” for each treaty in Saskatchewan. Some names include: Piapot, Big Bear, Mistawasis, Poundmaker, Almighty Voice, Moostoos and Treaty 4 list of signatories <http://www.fhqtc.com/images/poster3.jpg> (Accessed 30/05/08)

6. Ask the students where they live, tell them they are treaty people. Show them the map **“Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan” (Appendix O)** and ask them if there are areas in Saskatchewan that are not covered by a treaty. Inform the students that all of Saskatchewan is covered by a treaty and that is why “We Are All Treaty People.” Have them write in their journals as you are teaching this topic. Write the following statements on the board:
- We live in Treaty #(put number here). It was signed in (put year here). We are all treaty people.
  - Treaties will last for “As long as the sun shines, the grass grows and the rivers flow.”

Write the phrase “As Long As the Sun Shines, the Grass Grows and the Rivers Flow” on the board. Ask the students if they heard this phrase before. In what context? What does it mean? Where did it come from? Tell them that this phrase was used at the time of treaty-making to indicate that the Saskatchewan Treaties 4, 5, 6, 8 and 10 are to last forever.

7. As a culminating activity, show the Office of the Treaty Commissioner video: **A Solemn Undertaking – The Five Treaties of Saskatchewan.**

**NOTE:** The Detailed Unit Plan for Grade 5 which follows is intended for teachers who would like to teach in-depth about the Indian residential schools. This unit has four lessons with each lesson planned for you in detail. The materials and resources recommended are appropriate for this grade level.

## DETAILED UNIT PLAN: GRADE 5

<b>GRADE LEVEL:</b>	5
<b>MAJOR THEME:</b>	The First Nations Struggle to Be Recognized
<b>THEME:</b>	Traditional Teachings
<b>TOPIC:</b>	The First Nations Return to Their Languages and Cultural Teachings

### TREATY ESSENTIAL LEARNINGS

---

HISTORICAL CONTEXT OF TREATIES

THE FIRST NATIONS AND THEIR WORLDVIEW

### CONNECTIONS TO THE MINISTRY OF EDUCATION CURRICULA

---

<b>ENGLISH LANGUAGE ARTS:</b>	Journal Writing, Storytelling, Poetry
<b>ARTS EDUCATION:</b>	Performing a round dance
<b>SOCIAL STUDIES:</b>	Heritage, Identity, Saskatchewan First Peoples

### COMMON ESSENTIAL LEARNINGS

---

COMMUNICATION

TECHNOLOGICAL LITERACY

PERSONAL AND SOCIAL VALUES

CREATIVE AND CRITICAL THINKING

### MATERIALS

---

1. **Residential School Timeline** (Appendix E)
2. **Industrial/Residential Schools** (Appendix P)
3. **Daily Life of a Residential School Child** (Appendix D)
4. **The Impact of Residential Schools on First Nations Peoples** (Appendix H)
5. **My Daily Life and the Daily Life of a Residential School Child** (Appendix C)

6. **Venn Diagram** (Appendix Q)
7. **Blank Map of Canada** (Appendix R)
8. **Poem “Hated Structure: Indian Residential School, Shubenacadie, N.S.” by Rita Joe** (Appendix S)
9. **Tuna Can Drum Instructions** (Appendix T)
10. **Allen Sapp’s Art: Through The Eyes of the Cree and Beyond** – DVD & Teacher Resource Guide. Office of the Treaty Commissioner. Saskatoon, Saskatchewan. 2005.
11. **Role of the Elders**. DVD. Video Library II. Office of the Treaty Commissioner. Saskatoon, Saskatchewan
12. Bouchard, D. **The Song Within My Heart**. Vancouver: Raincoast Books. 2002.
13. Loyie, L. **As Long As The Sun Shines**. Ontario: Groundwood Books. 2002.
14. **“Let’s Dance Kit: Indian Social and Cultural Dances Kit.”** Saskatchewan Education, Training and Employment. Regina, Saskatchewan. Saskatchewan Curriculum Distribution Services. 1995.

## LEARNING OBJECTIVES

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. The students will gain knowledge about the effects of residential schools on First Nations languages and cultures.</li> <li>2. The students will learn that First Nations peoples were forced to learn the English language and culture.</li> <li>3. The students will become aware that many of the social problems in First Nations communities are directly related to the experiences First Nations people had in residential schools.</li> </ol> | <ol style="list-style-type: none"> <li>4. The students will create a timeline to show when residential schools began in Canada to when they were abolished.</li> <li>5. The students will become aware of some of the daily life experiences that First Nations children had in residential schools and compare this to their own lives as they go to school.</li> <li>6. The students will gain awareness of the social and psychological problems faced by First Nations peoples.</li> </ol> |
|---|--|

## LESSON 1

### Engaging:

- Introduce residential schools by discussing the schools students attend today. Hand out the sheets and review with students the **“Industrial/Residential Schools” (Appendix P)** information sheets.

**Exploring:**

- Have them list the things they do in their daily lives. Use the chart “**My Daily Life and the Daily Life of a Residential School Child.**” (Appendix C). Enlarge the chart to 11 X17 (photocopy at 129% on the photocopier) and make a copy for each student. Compare the students’ lists to the chart “**Daily Life of a Residential School Child**” (Appendix D). Have the children come up with a phrase to describe the residential school child’s life and write it beside their answers on the chart “**My Daily Life and the Daily Life of a Residential School Child.**”

**Closure:**

- Ask the students to fill in the **Venn Diagram (Appendix Q)** to show the differences and similarities between their lives and those of the First Nations children who attended residential schools.

**LESSON 2****Engaging:**

- Read the book *As Long as the River Flows* by Larry Loyie to introduce residential schools.
- Introduce the “**Residential School Timeline**” (Appendix E) and draw it on the board, putting on only the beginning and end dates.

**Exploring:**

- In groups of three have the students make a “**Residential School Timeline**” (Appendix E) using the dates from the Assembly of First Nations website: <http://www.afn.ca/residentialschools/history.html> (Accessed 31/05/08)
- Once the timeline is complete, hand out a copy of the “**Blank Map of Canada**” (Appendix R) and have students illustrate it, using colour-coded markers to show the locations of residential schools in Canada.

*Additional Resources:*

“List of Residential Schools in Canada” <http://residentialschoolsettlement.ca/schools.html> (Accessed 31/05/08)

“List of Residential schools in Saskatchewan” <http://residentialschoolsettlement.ca/schools.html#Saskatchewan> (Accessed 31/05/08)

**Closure:**

- Each group of students presents their timeline and map.

**LESSON 3****Engaging:**

- Read the poem **“Hated Structure: Indian Residential School, Shubenacadie, N.S.”** by Rita Joe (Appendix S).

Discuss the poem using these guided questions:

- In your opinion, what does the poem mean?
- Does Rita Joe like or dislike residential school?
- What does Rita Joe remember about the school?
- What type of emotion is Rita Joe expressing when she remembers the school?
- What does the school represent to Rita Joe?

**Exploring:**

- Using the jigsaw method from the Cooperative Learning model, assign each group of three to a section (Spiritual, Cultural, Emotional, Physical, Mental) of the chart **“Impact of Residential Schools on First Nations People”** (Appendix H). Using the links below, have each group research and record the information on the chart.

A list of experiences at residential schools is found at these two websites:

- “Residential Schools”  
<http://www.fnmr.gov.sk.ca/community/fn-history/9> (Accessed 31/05/08)
- “Traditional Justice”  
[http://www.albertasource.ca/treaty6/contemporary\\_life/traditional\\_justice.html](http://www.albertasource.ca/treaty6/contemporary_life/traditional_justice.html)  
(Accessed 31/05/08)

**Closure:**

- Using the jigsaw method from the Cooperative Learning model, each group will present their portion of the chart, while the remainder of the students complete and fill in their chart.
- Ask students to pretend they are First Nations children at a residential school. Have the students write a letter to their family. Tell them to describe:
  - what the school is like
  - what type of daily chores they have been asked to do
  - how they feel about the people who are looking after them, and
  - what they miss about their family and their home.

**LESSON 4****Engaging:**

- Read the book *The Song Within My Heart* by David Bouchard and/or view the video *Allan Sapp's Art: Through The Eyes of the Cree and Beyond*.
- Discuss the cultural and spiritual symbolism depicted in Allan Sapp's illustrations. Discuss the importance of the drum, powwow and family as depicted in the book.

**Exploring:**

- What is the cultural significance of the round dance to the First Nations people?
- Invite a First Nations Elder to share his/her story of the round dance and the differences and similarities of the different round dances: social, memorial and veteran.
- Use the Saskatchewan Education kit: "Let's Dance: Indian Social and Cultural Dances Kit " [http://www.sasklearning.gov.sk.ca/curr\\_inst/iru/bibs/secartsed/t-dl.html#e11e535](http://www.sasklearning.gov.sk.ca/curr_inst/iru/bibs/secartsed/t-dl.html#e11e535) (Accessed 31/05/08). Have the students learn how to round dance. Perform a social round dance of the First Nations peoples.

**Closure:***Suggested Activities:*

- Have the student create a drum using the "Tuna Can Drum Instructions" (Appendix T)
- Have students create a symbol that represents who they are
- Listen to various First Nations drum music
- Have the students perform a social round dance in the classroom

**Student Learning Assessment:**

1. Daily writing logs
2. Self-evaluation checklist
3. Completion of charts
4. Observation of student behaviour
5. 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 Ojéti Sakowin (Dakota, Lakota and Nakota Nations) that means “those who consider themselves to be kindred.”

**Denesôliné [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.

# BIBLIOGRAPHY

## TEACHING TREATIES IN THE CLASSROOM: KINDERGARTEN TO GRADE 6

- Allen Sapp Gallery. *Through the Eyes of the Cree and Beyond*. Saskatchewan: The Allen Sapp Gallery. 2005.
- Arndt, H.W. *Economic Development: The History of an Idea*. Chicago: The University of Chicago Press. 1987.
- Arnosky, Jim. *Grandfather Buffalo*. New York: G. P. Putman's Sons. 2006.
- Auger, D. *Mwâkwa Talks to the Loon*. British Columbia: Heritage House Publishing Company Ltd. 2006.
- Austin, A. & Scott, S. *Canadian Missionaries, Indigenous Peoples: Representing Religion at Home and Abroad*. Toronto: University of Toronto Press. 2005.
- Boldt, M. *Surviving as Indians: The Challenge of Self-Government*. Toronto: University of Toronto Press Inc. 1993.
- Bouchard, D. *The Song Within My Heart*. Vancouver: Raincoast Books. 2002.
- . *Nokum is My Teacher*. Calgary: Red Deer Press. 2006.
- Burger, J. *Gaia Atlas of First Peoples: A Future for the Indigenous World*. Toronto: Penguin Books. 1990.
- Brizinski, P. *Knots in a String: An Introduction to Native Studies in Canada*. Saskatoon: University of Saskatchewan. 1989.
- Campbell, Maria. *People of the Buffalo: How the Plains Indian Lived*. New York: Firefly Books. 1983.
- Cardinal, H. & Hildebrandt, W. *Treaty Elders of Saskatchewan: Our Dream Is That Our Peoples Will One Day Be Clearly Recognized As Nations*. Calgary: University of Calgary Press. 2000.
- Carignan, L. *My Grandma's School*. Saskatoon: Saskatchewan Indian Cultural Centre. 1997.
- Cooper, Jo. *The Disappearance & Resurgence of the Buffalo*. Saskatchewan: Ancient Echoes. 1995.
- Carter, S. *Aboriginal People and Colonizers of Western Canada to 1900*. Toronto: University of Toronto Press. 1999.
- Chief Seattle. *How Can One Sell the Air: Chief Seattle's Vision*. Tennessee: Book Publishing Company. 1992.
- Culleton, B. *Spirit of the White Bison*. Tennessee: Book Publishing Company. 1985.
- Davin, N. F. *Davin Report: Report on Industrial School for Indian and Half-Breeds*. John A Macdonald Papers. National Archives of Canada. 1879.
- Deiter, C. *From Our Mother's Arms: The Intergenerational Impact of Residential Schools in Saskatchewan*. Toronto: United Church Publishing House. 1999.
- Deiter, P. & Pace, S. *Sunrise. Saskatchewan Elders Speak*. Regina: Regina Public School Division #4. 2000.

- Dickason, P. *Canada's First Nations: A History of Founding Peoples from Earliest Times*. 1992. Ontario: Oxford University Press. 2001.
- Dodson, P. *Little Pine and Lucky Man: A History 1866-1885*. Saskatoon: Office of the Treaty Commissioner. 2006.
- & Elders of Birch Narrow, Buffalo River, Canoe Lake and English River. *In Their Own Land: Treaty Ten and the Canoe Lake, Clear Lake and English River Bands*. Saskatoon: Office of the Treaty Commissioner. 2006.
- Doner, K. *Buffalo Dreams*. Oregon: WestWinds Press. 1991.
- Dyck, N. *What Is the Indian "Problem": Tutelage and Resistance in Canadian Indian Administration*. Newfoundland: Institute of Social and Economic Research, Memorial University. 1991.
- Flett Kruger, L. *Taking Care of Mother Earth*. Penticton: Theytus Books Ltd. 2005.
- Frideres, J. S. *Native Peoples in Canada: Contemporary Conflicts*. Ontario: Prentice Hall Inc. 1988.
- Goble, P. *The Legend of the White Buffalo Woman*. Washington: National Geographic Society. 1988.
- Hildebrandt, W. & Hubner, B. *The Cypress Hills: The Land and Its People*. Saskatoon: Purich Publishing. 1994.
- Ian A.L. & Lussier, A. S. *As Long as the Sun Shines and Water Flows: A Reader in Canadian Native Studies*. Vancouver: University of B.C. Press. 1983.
- Indian and Northern Affairs Canada. *The Historical Development of the Indian Act*. Ottawa: Indian and Northern Affairs Canada. 1975.
- . *Claire and her Grandfather*. Ottawa: INAC Publishing and Public Enquiries. 2000.
- . *The Learning Circle: Classroom Activities on First Nations In Canada – A Learning Resource for Ages 4 to 7*. Ottawa: Indian and Northern Affairs Canada. 2006.
- . *The Learning Circle: Classroom Activities on First Nations In Canada – A Learning Resource for Ages 8 to 11*. Ottawa: Indian and Northern Affairs Canada. 2006.
- . *The Learning Circle: Classroom Activities on First Nations In Canada – A Learning Resource for Ages 12 to 14*. Ottawa: Indian and Northern Affairs Canada. 2006.
- Kalman, Bobbie. *Native North American Foods and Recipes: A Bobbie Kalman Book*. Ontario: Crabtree Publishing Company. 2006.
- . *Native North American Wisdom and Gifts: A Bobbie Kalman Book*. Ontario: Crabtree Publishing Company. 2006.
- Lerat, H. *Treaty Promises, Indian Reality: Life on a Reserve*. Saskatoon: Purich Publishing. 2005.
- Livesey, R. & Smith, A. G. *Discovering Canada: Native Peoples*. Ontario: Fitzhenry & Whiteside. 1993.
- Loyie, L. *As Long As The Rivers Flow*. Ontario: Groundwood Books. 2005.

- Meuse-Dallien, T. *The Sharing Circle: Stories About First Nations Culture*. Halifax: Nimbus Publishing. 2003.
- Mikaelsen, B. *Touching Bear Spirit*. New York: HarperCollins Children's Books. 2001.
- Miller, J.R. *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada*. Toronto: University of Toronto Press. 2000.
- Milloy, J, & Milloy, J. S. *A National Crime: The Canadian Government and the Residential School System, 1879-1986*. Winnipeg: University of Manitoba Press. 1999.
- Morris, A. *The Treaties of Canada with the Indians of Manitoba and the North-West Territories*. Toronto: Belfords, Clark & Company. 1880.
- Munsch, R. & Kasugak, M. *A Promise is a Promise*. Toronto: Annick Press. 2005.
- National Indian Brotherhood. *Indian Control of Indian Education*. Ottawa: National Indian Brotherhood (now the Assembly of First Nations). 1972.
- Nichols, R. L. *Indians in the United States and Canada: A Comparative History*. Nebraska: University of Nebraska Press. 1998.
- Office of the Treaty Commissioner. *Statement of Treaty Issues: Treaties as a Bridge to the Future*. Saskatoon: Office of the Treaty Commissioner. 1998.
- . *Teaching Treaties in the Classroom Resource Guide: Grades 7 – 12*. Saskatoon: Office of the Treaty Commissioner. 2002.
- . *Allen Sapp's Art: Through The Eyes of the Cree and Beyond*. Saskatoon: Office of the Treaty Commissioner. 2005.
- . *Treaty Implementation: Fulfilling the Covenant*. Saskatoon: Office of the Treaty Commissioner. 2005.
- Pandian, J. *Anthropology and the Western Tradition: Toward an Authentic Anthropology*. Illinois: Waveland Press. 1985.
- Price, R. *Legacy: Indian Treaty Relationships*. Edmonton: Plains Publishing Inc. 1991.
- Ray, A., Miller, J. & Tough, F. *Bounty and Benevolence: A History of Saskatchewan Treaties*. Montreal: McGill-Queen's University Press. 2000.
- Reed, K. *Aboriginal Peoples: Building for the Future*. Ontario: Oxford University Press. 1999.
- Saskatchewan Education, Training and Employment. *Let's Dance Kit: Indian Social and Cultural Dances Kit*. Regina, Saskatchewan. Saskatchewan Curriculum Distribution Services. 1995.
- Saskatoon Tribal Council. *The Circle of Life: Grade 1 Teacher Resource for Science*. Saskatoon: Saskatoon Tribal Council. 1993.
- . *...And They Told Us Their Stories: A Book of Indian Stories*. Saskatoon: Saskatoon Tribal Council. 1991.

- Touchwood File Hills Tribal Council. *Four Seasons, Four Languages: Five-year Calendar Handbook*. Saskatchewan: File Hills Qu'Appelle Tribal Council. 1992.
- Trevithick, S. "Native Residential Schooling in Canada: A Review of Literature." *The Canadian Journal of Native Studies*. 18:49-86. 1998.
- Trottier, M., & Mantha, J. *Storm at Batoche*. Ontario: Fitzhenry & Whiteside. 2000.
- Turpel-Lafond, M. E. *Maskeko-sakahikanihk 100 Years for a Saskatchewan First Nation*. Saskatoon: Houghton Boston. 2004.
- Vanderwerth, W.C. & Caramack, W. R. *Indian Oratory*. Norman: University of Oklahoma Press. 1979.
- Watetch, A. *Payepot and His People*. Regina: Canadian Plains Research Centre, University of Regina. 2007.
- Weyler, R. *Blood of the Land: The Government and Corporate War Against First Nations*. Philadelphia: New Society Publishers. 1992.
- Wiebe, Ruby. *The Hidden Buffalo*. Calgary: Red Deer Press. 2003.
- Wolfart, H. C. & Ahenakew, F. *The Counselling Speeches of Jim Ka-Nipitehtew*. Manitoba: The University of Manitoba Press. 1998.

## APPENDICES

- A What Is Policy and the *Indian Act* of 1876
- B Diversity: A Talking Circle
- C My Daily Life and the Daily Life of the Residential School Child
- D Daily Life of a Residential School Child
- E Residential School Timeline
- F Map of “The First Nations of Saskatchewan (Language/Dialect Groups)”
- G First Nations Peoples Return to Their Languages and Cultural Teachings
- H The Impact of Residential Schools on First Nations Peoples
- I Nations and Language/Dialects of Saskatchewan — Today
- J First Nations Political Organizations in Canada
- K Research — First Nations Leaders During Treaty-Making
- L First Nations Leaders Struggle for the Recognition of Their Nations
- M Treaty Benefits for the First Nations and Saskatchewan Citizens Today
- N Benefits of Treaty — the First Nations and the Newcomers
- O Map of “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan”
- P Industrial/Residential Schools
- Q Venn Diagram
- R Blank Map of Canada
- S Poem “Hated Structure: Indian Residential School, Shubenacadie, N.S.” by Rita Joe
- T Tuna Can Drum Instructions



## APPENDIX A

### “What Is Policy and the *Indian Act* of 1876”



# What Is Policy and the Indian Act of 1876

Policy		<i>Indian Act</i>	
What is a policy?		What is the <i>Indian Act</i> ?	
How is a policy developed?		How was the <i>Indian Act</i> developed?	
Who develops a policy?		Who developed the <i>Indian Act</i> ?	
What should a policy contain?		What does the <i>Indian Act</i> contain?	
What is the policy going to achieve?		What is the <i>Indian Act</i> to achieve?	
How is the policy going to be implemented?		How is the <i>Indian Act</i> implemented?	
How is a policy maintained?		How is the <i>Indian Act</i> maintained?	



## APPENDIX B

### “Diversity: A Talking Circle”



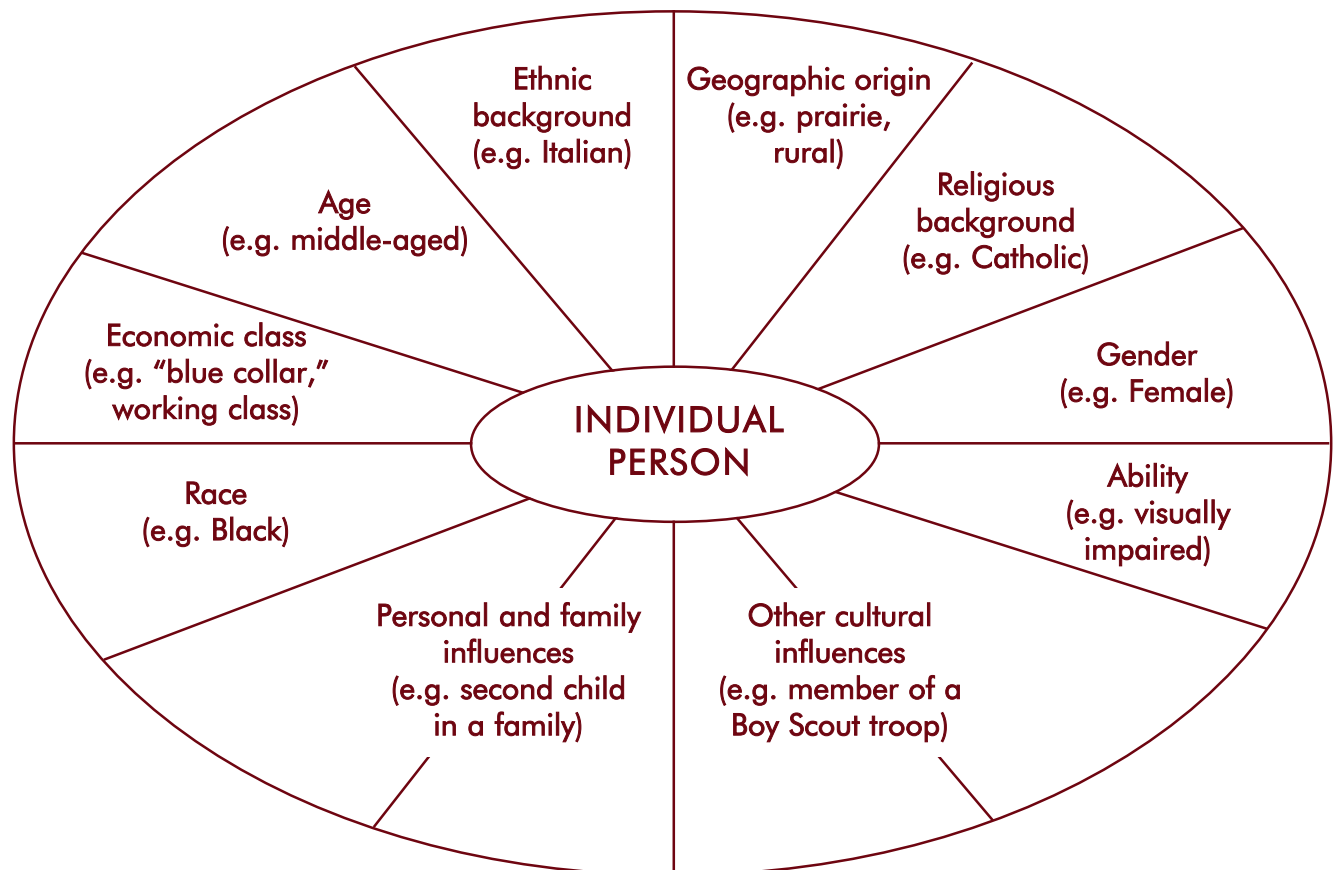
# DIVERSITY: A TALKING CIRCLE

This is an activity with the guidelines for a talking circle, to help build trust within the class and to foster an understanding of diversity.

1. Using a talking circle in small groups, discuss those aspects of your social identity that have had significant impact on you.
2. Share how various aspects have influenced the person you are today.

*“Teachers frequently tell me that they do not see colour when they approach their students. They teach the individual child. That sounds fair enough, but I always ask, ‘What does that really mean? What has gone into the making of that individual?’ To answer that question, we need to look at the social identities. For example, some geographic regions, economic classes, and races are more favoured by society than others. In other words, the social identities of some individuals provide them with greater access to opportunity than other individuals. To teach the individual child, we need to recognize these social inequities which some students face.”*

Lee, Enid. *Letters to Marcia: A Teacher’s Guide to Anti-Racist Education*. Cross Cultural Communications Centre. 1985.)



# GUIDELINES FOR A TALKING CIRCLE

Talking circles are useful when the topic under consideration has no right or wrong answer or when people need to share feelings. Moral or ethical issues can often be dealt with in this way without offending anyone. The purpose of talking circles is not to reach a decision or a consensus of any kind. Rather it is to create a safe environment for people to share their point of view with others. This process helps students gain a sense of trust in their classmates. They come to believe in what they say will be listened to and accepted without criticism. They also gain an empathetic appreciation for points of view other than their own.

Talking circles may initially need a facilitator to ensure that the guidelines are being followed. People are free to react to the situation which has sparked the need to express feelings in any manner that falls within the following guidelines. (i.e. they can express opinions, make analytical statements, describe a personal experience or the emotions they are experiencing, etc.)

1. All comments should be addressed directly to the question or issue, not to comments that another participant has made. Both negative and positive comments about any other contribution should be avoided.
2. Only one person speaks at a time. Everyone else is listening in a non-judgmental way to what the speaker is saying. Some groups find it useful to signify in some way who has the floor. Going around the circle systematically is one way to achieve this. Another is to use some object (such as a stone) which the person who is speaking holds and then passes to the next person who has indicated a desire to speak.
3. Silence is an acceptable response. No one should be pressured at any time to contribute if they feel reticent to do so. There must be no negative consequences, however subtle, for saying "I pass."
4. At the same time everyone must feel invited to participate. Some mechanism for ensuring that a few vocal people don't dominate the discussion should be built in. An atmosphere of patient and non-judgmental listening usually helps the shy students to speak out and the louder one to moderate their participation. Going around the circle in a systematic way, inviting each student to participate by simply mentioning each name in turn can be an effective way to even out participation. It is often better to hold talking circles in small groups.
5. No comments which put down others or oneself (e.g., "I don't think anyone will agree with me, but...", or "I'm not very good at ...") or are in any way judgmental (e.g., "far out" or "good," which can be seen as making comparisons) should be allowed.

*The Sacred Tree Curriculum Guide.* Reprinted with permission from Four Worlds International Institute for Human and Community Development, Lethbridge, Alberta. 1988.

## APPENDIX C

“My Daily Life and the Daily Life  
of the Residential School Child”



# My Daily Life and the Daily Life of the Residential School Child

	My Daily Life		Daily Life of the Residential School Child
Names		Names	
Age		Age	
Language		Language	
Culture		Culture	
Food		Food	
Shelter		Shelter	
Clothing		Clothing	
Religion		Religion	
Chores		Chores	
Parents/Guardians		Parents/Guardians	
Rooms/Bedroom		Rooms/Bedroom	
Getting up in the morning		Getting up in the morning	

	My Daily Life		Daily Life of the Residential School Child
Going to bed at night		Going to bed at night	
Sickness		Sickness	
Love and care		Love and care	
Personal appearance		Personal appearance	
School day		School day	
Free time		Free time	
Toys		Toys	
Music and Dance		Music and dance	
Personal items		Personal items	
Brothers and sisters		Brothers and sisters	
Home visits		Home visits	
Where is home?		Where is home?	
Schoolyard		Schoolyard	
Other		Other	

## APPENDIX D

### “Daily Life of a Residential School Child”

# Daily Life of a Residential School Child

© Susan Beaudin

“Personal Experiences at Marieval Indian Residential School and Lebret Indian Residential School (1958 - 1966)”

Used with permission.

Names	All children were given a number when they arrived at the school. They were identified and called by this number. To go anywhere in camp as a group, they had to line up in numerical order. The older boys and girls were numbered first, beginning with the number 1. Children were not allowed to have a personality. They were accepted and approved of if they obeyed, never questioned or spoke up (a child became a robot just going through the motions of living at school for ten months a year).
Age	Some children were forced to go to school at age 4 but most were 6 years old when they started, and they had to continue attending these schools until they were 16.
Language	Most children knew only their First Nations language. They could not speak English and were punished when they spoke their own languages. They did not understand English when they arrived at residential school and they were forced to speak English only.
Culture	Most children knew their cultures and were used to doing things according to their cultures. At school they had to do things according to the English culture or they were punished (strapped with belts or other hard objects, made to kneel for hours at a time, ridiculed, verbally and emotionally abused, made to do hard labour in the kitchen, barns and yards with no food). They were told their culture was evil and that they were savages.
Food	The food was often of poor quality and inedible (spoiled fish, lumpy porridge or cream of wheat, no vegetables or fruit, old bread, powdered milk and water). The children were used to eating wild meat, berries, wild vegetables and fresh fish.
Shelter	They lived in big buildings that were cold, damp and dark that often had mold growing. The buildings were big and unfriendly. Many children became ill because of the unhealthy buildings (tuberculosis, pneumonia, asthma, lung disorders and other illnesses).
Clothing	The girls had to wear dresses all the time, even when outside in cold weather, and they all dressed the same. The boys also dressed the same, usually in clothing that didn't fit. Girls and boys had to sew their "number" on each piece of clothing they had.
Religion	All children had to get up at 6 a.m. to go to church. Only the religion of the missionaries was to be practised. First Nations children were forced to pray and practise the religion of whatever religious order was managing the school. First Nations spiritual ceremonies and prayers were strictly forbidden.
Chores	All children, big and small, had chores to do: cleaning, scrubbing floors, sweeping, washing and folding clothes, ironing, sewing, washing and drying dishes, cooking, preparing food for the missionaries (high quality food like steak, roasts, desserts, vegetables, fruit, etc.), mending clothes, knitting socks and mittens, dusting, waxing floors. Boys had to paint the barns and buildings, fix anything that was broken and work in the fields and barns.
Parents/ Guardians	The children had nuns, priests and missionaries as moms and dads - they did not see their parents for months at a time.
Rooms, Bedroom	The children were divided into big and little girls or big and little boys. The big girls and boys were given a "dorm and playroom" as were the little girls and boys. The two groups were not allowed to interact even if someone had a brother or sister in the other group. The dorm was one big room - cold, dark and scary, where bad things often happened in the night. The children had no protection from the abuse of adults.

Getting up in the morning	The children had to go to church, do chores, pray, eat, pray, go to school, pray, eat lunch, pray, then go back to school or to work.
Going to bed at night	They had to pray, eat, pray, go to church or pray in the dorm, wash up (in front of everyone because there was no privacy), go to bed, turning the light off. If a child was caught walking around, they were made to kneel in the middle of the room all night or they got the strap; sometimes they had their ears and hair pulled or their arms grabbed and pulled.
Sickness	Children who were sick were often not treated. They had to take cod liver oil every night. If the children were very sick, they were looked after in the "infirmary." Many children lost their lives in these institutions because they did not get the medicines they needed to get better.
Love and care	There was no love and care, other than that from other girls or boys in the group. Children were punished if they cried for their parents or families and emotions like anger, silliness, joking around and rebellious behaviour were not allowed. Happiness was one emotion they were allowed but many children were very unhappy and didn't show happiness very often.
Personal appearance	Girls could not show their femininity because that made them bad girls. Boys had to act like grown men. Girls had to cut their hair and they all wore the same hairstyle. Boys had their braids cut off and their heads shaved. They all had very short hair cuts. Having braids has special spiritual significance to First Nations peoples. For First Nations peoples the cutting of hair was only done in particular circumstances in their lives.
School Day	School began once breakfast was over and chores were done: reading, writing, arithmetic and religion. In early times, the afternoons were spent learning how to become domestic workers or farmhands. The school decided what occupation the children would learn.
Free time	They had to spend most of their free time outdoors, even in very cold weather. The girls learned how to sew, knit and crochet. The boys learned carpentry and laboured in the barns and gardens. In later years, children were allowed to watch certain TV shows but only if they were on their best behaviour. Often someone in the group did something to displease the manager, so when that happened, TV was out for everybody.
Toys	There were no toys to play with. There were games of tag, hide and seek, ball, hockey and broomball.
Music and dance	The only music allowed was church music and there was no dancing.
Personal items	Nothing belonged to anyone. That was forbidden. No personal items were allowed.
Brothers and sisters	These relationships were forbidden in school. Sisters and brothers were not to not communicate with each other if they were in different groups and they were not permitted to have a relationship with each other even if they were in the same group.
Home visits	Home visits were allowed at Christmastime and for two months in the summer (July and August), although at Christmas some children didn't go home because it was too far for them to travel and too expensive. Most of the children could not talk to their parents and grandparents because they could not speak their First Nations language; they could only speak English and this caused a breakdown in family relationships.

Where was home?	These schools were very far from the children's homes and parents were discouraged and often forbidden to come and visit. The children were completely isolated from the outside world and were far removed from their families.
Schoolyard	The schoolyard was fenced in and if children were caught out of bounds of the yard they were punished. Some children ran away from school only to be caught and brought back to be severely whipped or otherwise punished. Some children lost their lives when they ran away because they were too far from home and the weather was often very harsh.
Other	Many children were abused by the people looking after them. They faced daily physical, emotional and sexual abuses. This has had enormous consequences on First Nations communities because so many of their people are suffering from those experiences. They are full of anger, hatred, resentment, shame, guilt, self-hatred, and the list goes on and on. Many have turned to alcohol and drugs, commit crimes and other substance abuse, and experience family breakdown. Some First Nations communities are working with the people to help them heal from the abuses and to live better lives by staying in school, graduating and working in good jobs. There is much to be done to "fix" the social, emotional, spiritual and psychological problems brought about by residential schools. Healing takes time and First Nations peoples and communities are working hard to find ways to help their own.
Compensation	The federal government is compensating First Nations peoples for the many abuses experienced in residential schools. Many First Nations feel that money can never replace the loss of language and culture, the loss of love and belonging to their families and the loss of cultural identity. Life after residential schools has not been good for many. It is a daily struggle to deal with more oppressive governmental policies and laws that were not agreed to in the treaties. The treaty agreements need to be honoured.

## APPENDIX E

### “Residential School Timeline”



# Residential School Timeline



1857  
*Gradual Civilization Act*

2007-2008  
Residential School Settlements



## APPENDIX F

### Map of “The First Nations of Saskatchewan (Language/Dialect Groups)”

*(a larger, colour version of this map can be found in the pocket at the back of this book)*



# The First Nations of Saskatchewan (Language/Dialect Groups)

## Bands and Reserves (1996)

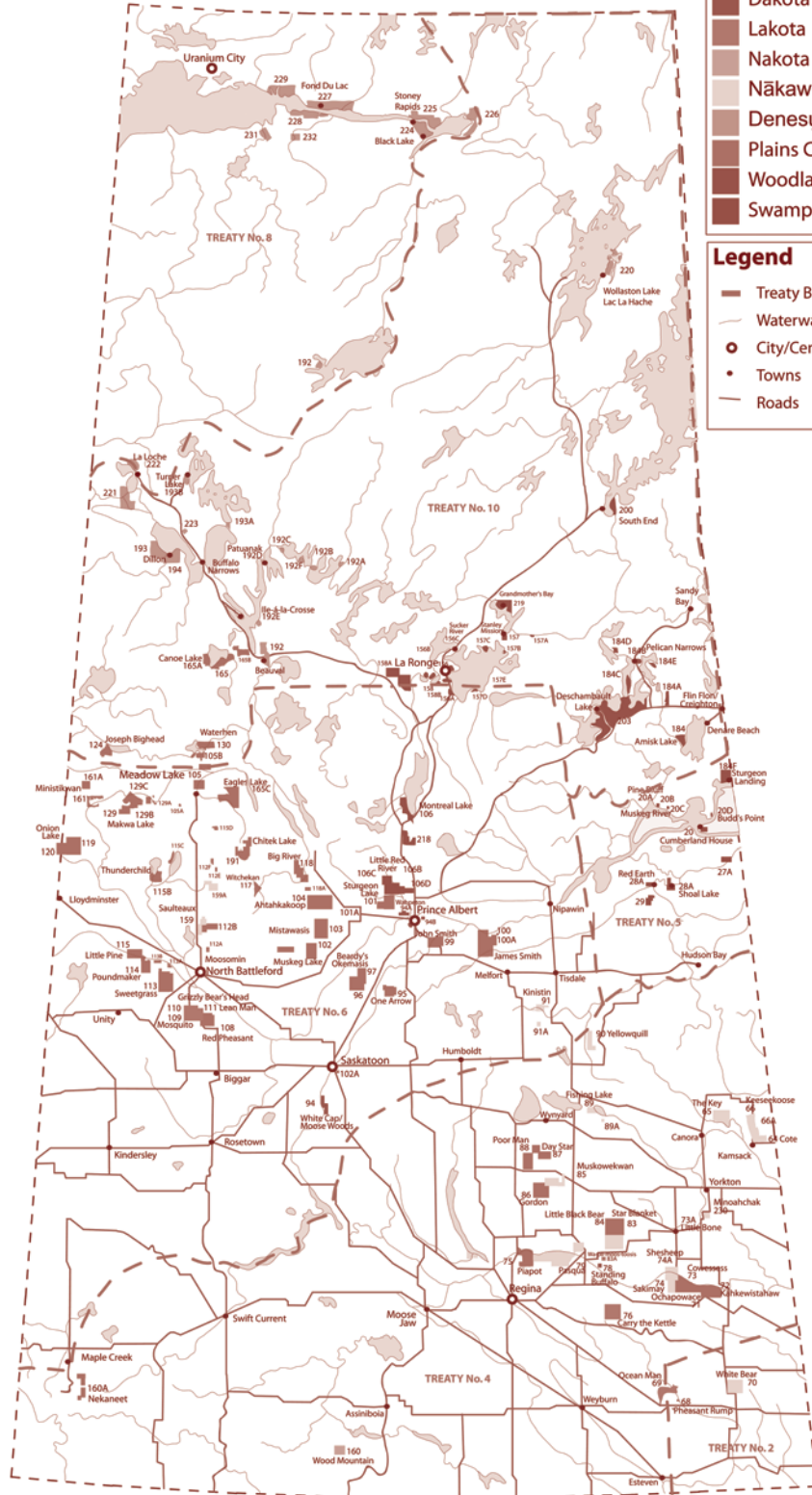
Atahkakoop	Atahkakoop	104
Beardy's Okemasis	Beardy's Okemasis	97
Beardy's Okemasis	Beardy's Okemasis	96
Big River	Big River	118
Big River	Big River	118A
Bloch Narrows First Nation	Churchill Lake	193A
Bloch Narrows First Nation	Turnor Lake	198B
Bloch Narrows First Nation	Turnor Lake	194
Black Lake	Chicken	224
Black Lake	Chicken	225
Black Lake	Chicken	226
Buffalo River	Peter Pond Lake	193
Canoe Lake	Canoe Lake	165B
Canoe Lake	Canoe Lake	165A
Canoe Lake	Canoe Lake	165
Canoe Lake	Canoe Lake	165C
Canoe Lake	Canoe Lake	165C
Cary the Kettle	Assiniboine	76
Clearwater River Dene Nation	La Loche	222
Clearwater River Dene Nation	La Loche	221
Clearwater River Dene Nation	La Loche	223
Cote	Cote	64
Cowessess	Cowessess	73
Cumberland House	Budd's Point	200
Cumberland House	Cumberland	20
Cumberland House	Muskeg River	20C
Cumberland House	Pine Bluff	20A
Cumberland House	Pine Bluff	20B
Day Star	Day Star	87
English River	Rapids	192C
English River	Blak d'Esp	192B
English River	Be-a-la-Crosse	192E
English River	Rose Lake	192D
English River	La Plonge Lake	192
English River	Primeau Lake	192F
English River	Wasachemamak	192D
Fishing Lake	Fishing Lake	89
Fishing Lake	Fishing Lake	89A
Flying Doot	Meadow Lake	105
Flying Doot	Meadow Lake	105A
Fond du Lac	Fond du Lac	229
Fond du Lac	Fond du Lac	227
Fond du Lac	Fond du Lac	232
Fond du Lac	Fond du Lac	228
Fond du Lac	Fond du Lac	233
Fond du Lac	Fond du Lac	231
Gordon	Gordon	85
Hatchet Lake	La La Hache	220
Held in common by 7 bands	Last Mountain Lake	80A
Inland Lake	Ministikwan	161A
Inland Lake	Ministikwan	161
James Smith	Cumberland	100A
James Smith	James Smith	100
John Smith	Muskoday	99
Joseph Bighead	Bighead	124
Kahkewistahaw	Kahkewistahaw	72
Kawacatoose	Poorman	88
Keeseekeose	Keeseekeose	66
Keeseekeose	Keeseekeose	66A
Key	The Key	65
Kinistin	Kinistin	91A
Kinistin	Kinistin	91
Lac La Plonge	Bismarck Lake	218
Lac La Plonge	Four Portages	125C
Lac La Plonge	Fox Point	125B
Lac La Plonge	Fox Point	125D
Lac La Plonge	Grandmother's Bay	219
Lac La Plonge	Kitlaia	158B
Lac La Plonge	Lac La Plonge	156
Lac La Plonge	Little Hills	158A
Lac La Plonge	Little Hills	158
Lac La Plonge	Little Hills	158B
Lac La Plonge	Little Red River	106C
Lac La Plonge	Little Red River	106D
Lac La Plonge	Little Red River	106D
Lac La Plonge	Old Fort	157B
Lac La Plonge	Potato River	156A
Lac La Plonge	Stanley	157
Lac La Plonge	Stanley	157A
Lac La Plonge	Sucker River	156C
Little Black Bear	Little Black Bear	84
Little Pine	Little Pine	116
Makwa Sakahikan	Makwa Lake	129A
Makwa Sakahikan	Makwa Lake	129B
Makwa Sakahikan	Makwa Lake	129C
Makwa Sakahikan	Makwa Lake	129
Mistawasis	Mistawasis	103
Monreal Lake	Monreal Lake	106
Monreal Lake	Monreal Lake	106B
Moosomin	Moosomin	112F
Moosomin	Moosomin	112E
Moosomin	Moosomin	112B
Moosomin	Moosomin	112A
Moosehide	Grizzly Bear's Head	110
Moosehide	Lean Man	111
Moosehide	Moosehide	109
Moosehide	Hay Grounds	80B
Moosehide	Moosehide	80
Muskeg Lake	Ademakawikan Ashly	102A
Muskeg Lake	Muskeg Lake	102
Muskoday	Muskoday	99
Muskowekwan	Muskowekwan	85
Nekaneet	Nekaneet	160A
Ocean Man	Ocean Man	69
Ochapowace	Ochapowace	71
One Arrow	One Arrow	95
Onion Lake	Makazo	120
Onion Lake	Seskaboath	118
Panqua	Panqua	79
Peepeskis	Peepeskis	81
Pelican Lake	Chick Lake	191
Peter Ballantyne	Amisk Lake	184
Peter Ballantyne	Bloch Narrows	184B
Peter Ballantyne	Misond Lake	184E
Peter Ballantyne	Opawichikan	201
Peter Ballantyne	Pelican Narrows	184B
Peter Ballantyne	Sandy Narrows	200
Peter Ballantyne	South End	184C
Peter Ballantyne	Sturgeon West	184F
Peter Ballantyne	Wandy Lake	184D
Peter Ballantyne	Kimoodipwastahk (Deschambault Lake)	203
Pheasant Rump	Pheasant Rump	68
Piapot	Piapot	75
Poundmaker	Poundmaker	114
Red Earth	Canoe River	29A
Red Earth	Red Earth	29
Red Pheasant	Red Pheasant	108
Sakimay	Sakimay	74
Sakimay	Sheepsp	14A
Sakimay	Miswahchak	230
Sakimay	Little Bone	73A
Sauvageau	Sauvageau	159A
Sauvageau	Sauvageau	159
Shoal Lake	Shoal Lake	28A
Standing Buffalo	Standing Buffalo	78
Star Blanket	Star Blanket	83
Star Blanket	Wig pi moo-koos (White Cat)	83A
Sturgeon Lake	Sturgeon Lake	101
Sturgeon Lake	Sturgeon Lake	101A
Sweetgrass	Sweetgrass	113
Sweetgrass	Sweetgrass	113A
Sweetgrass	Sweetgrass	113B
Thunderchild	New Thunderchild	115B
Thunderchild	New Thunderchild	115C
Thunderchild	Thunderchild	115D
Wahpeton	Wahpeton	94A
Wahpeton	Wahpeton	94B
Waterhen	Waterhen	130
White Bear	White Bear	70
Whitecap Dakota Sioux (Moose Woods)	Whitecap	94
Witchekan Lake	Witchekan Lake	117
Wood Mountain	Wood Mountain	160
Yellowquill	Yellowquill	90

## Language Group

- Dakota
- Lakota
- Nakota
- Nākawē
- Denesųtiné
- Plains Cree
- Woodland Cree
- Swampy Cree

## Legend

- Treaty Boundary
- Waterway
- City/Centres
- Towns
- Roads





## APPENDIX G

### “First Nations Peoples Return to Their Languages and Cultural Teachings”



# First Nations Peoples Return to Their Languages and Cultural Teachings

<b>1. LANGUAGES</b>	Cree, Dakota, Dene, Lakota, Nakota, Saulteaux	Historical worldviews based on the land, circle of life and the sacred number 4
<b>2. TRADITIONAL KNOWLEDGE AND TEACHINGS</b>	Beliefs, values, customs, environment, relationship to the land, hunting, fishing and trapping	Teachings of the Seven Grandfathers, tipi pole values, traditional code of ethics
<b>3. CEREMONIES</b>	Smudging, feasts, pipe ceremony, sweat lodges, rain and sundance lodges	Codes of behaviour, basic information on ceremonies
<b>4. DANCES</b>	Pow-wow, round dances	Traditional, grass, fancy
<b>5. MUSIC</b>	Singing, drumming	Drum teachings, contemporary music and singers
<b>6. ARTS</b>	Visual art, drama, sculpture	Hide pictographs, contemporary artists
<b>7. STORYTELLING</b>	Oral (creation, trickster and other stories). Written (First Nations authors and poets).	Talking circles, storytelling protocol
<b>8. SOVEREIGNTY AND NATIONHOOD</b>	Political governments, hereditary leaders	Federation of Saskatchewan Indian Nations, Assembly of First Nations
<b>9. SPORTS</b>	Ball, games of chance, string, sticks	Lacrosse, archery, sacred run



## APPENDIX H

### “The Impact of Residential Schools on First Nations Peoples”



# The Impact of Residential Schools on First Nations Peoples

	ABUSES	IMPACT ON FIRST NATIONS PEOPLES	SOLUTIONS
<b>SPIRITUAL</b>	Not allowed to pray in their own language and spiritual ceremonies (sweetgrass and sage smudging, pipe ceremonies, feasts, lodge ceremonies)	Forced to pray in a foreign language and learn a foreign religion	To be given a choice of ways to worship Return to their ceremonies
<b>CULTURAL</b>			
<b>EMOTIONAL</b>			
<b>PHYSICAL</b>			
<b>MENTAL</b>			



## APPENDIX I

### “Nations and Language/Dialects of Saskatchewan — Today”



# Nations and Language/Dialects of Saskatchewan — Today

NATION	LANGUAGE/DIALECT
Cree	Plains Cree (Y) Swampy Cree (N) Woods Cree (TH)
Saulteaux	Saulteaux
Dene	Saskatchewan's Far North (k)
<p>OÇETI SAKOWIN</p> <p>Dakota Nakota Lakota</p>	<p>Dakota Nakota Lakota</p>



## APPENDIX J

### “First Nations Political Organizations in Canada”



# First Nations Political Organizations in Canada

<b>ORGANIZATION</b> (list all the names this organization has used)	<b>YEAR ORGANIZATION WAS ESTABLISHED</b>	<b>LEVEL</b> (national, regional, tribal, treaty area, other)	<b>REPRESENTS</b> (list the First Nations it represents, if national or regional just list the province[s])	<b>NAMES OF FOUNDING LEADERS</b>	<b>ISSUES AND CONCERNS OF THE ORGANIZATION</b>



## APPENDIX K

### “Research — First Nations Leaders During Treaty-Making”



# Research – First Nations Leaders During Treaty-Making

<b>LEADER</b>	<b>FIRST NATION</b> (Cree, Dene, Saulteaux, Nakota,)	<b>TREATY AND YEAR</b> 4, 5, 6, 8 or 10 and the year the treaty was signed	<b>TREATY SITE</b> (where the treaty was signed)	<b>DID THIS LEADER WANT TO SIGN THE TREATY?</b> (explain your answer: why or why not?)



## APPENDIX L

### “First Nations Leaders Struggle for the Recognition of Their Nations”



# First Nations Leaders Struggle for the Recognition of Their Nations

FIRST NATIONS LEADER	FIRST NATIONS RESERVE	TREATY AREA	ISSUES AND CONCERNS	RECOGNIZED ACCOMPLISHMENTS OF THE LEADER	SOMETHING YOU FOUND OUT



## APPENDIX M

### “Treaty Benefits for the First Nations and Saskatchewan Citizens Today”



# Treaty Benefits for the First Nations and Saskatchewan Citizens Today

	EDUCATION	HEALTH	JUSTICE	LAND	ECONOMICS
SASKATCHEWAN CITIZENS	1.	1.	1.	1.	1.
	2.	2.	2.	2.	2.
	3.	3.	3.	3.	3.
	4.	4.	4.	4.	4.
FIRST NATIONS IN SASKATCHEWAN	1.	1.	1.	1.	1.
	2.	2.	2.	2.	2.
	3.	3.	3.	3.	3.
	4.	4.	4.	4.	4.



## APPENDIX N

### “Benefits of Treaty — the 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

# Benefits of Treaty Student Page

FIRST NATIONS	NEWCOMERS



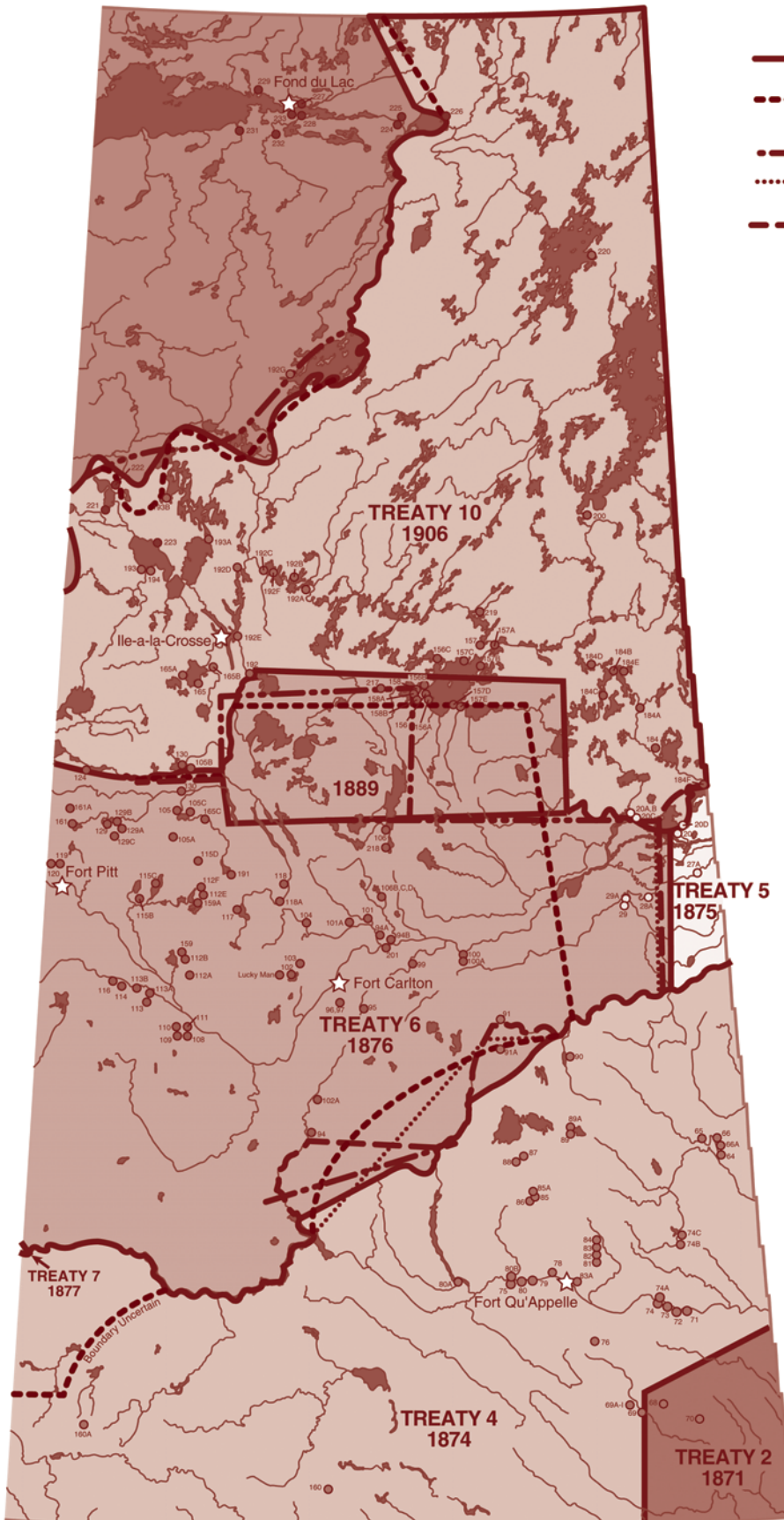
## APPENDIX O

### Map of “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan”

*(a larger, colour version of this map can be found in the pocket at the back of this book)*



# Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan



## VARIATIONS IN DEPICTED TREATY BOUNDARIES

- Canada Indian Treaties. Wall map. The National Atlas of Canada, 5th Edition. Energy, Mines and Resources Canada, 1991.
- - - General Location of Indian Reserves. Saskatchewan. Wall Map. Prepared for the Department of Indian and Northern Affairs by Prairie Mapping Ltd., Regina. 1978, updated 1981.
- Map of the Dominion of Canada, 1908. Department of the Interior, 1908.
- ..... Map Showing Mounted Police Stations... during the Year 1888 also Boundaries of Indian Treaties... Dominion of Canada, 1888.
- Map of Part of the North West Territory. Department of the Interior, 31st December, 1877.

## ☆ TREATY SITES

### RESERVE INDEX

NO.	NAME	FIRST NATION
20	Cumberland	Cumberland House
20 A	Pine Bluff	Cumberland House
20 B	Pine Bluff	Cumberland House
20 C	Muskeg River	Cumberland House
20 D	Budd's Point	Cumberland House
27 A	Carrot River	Red Earth
28 A	Shoal Lake	Red Earth
29	Red Earth	Red Earth
29 A	Carrot River	Red Earth
64	Cote	Cote
65	The Key	Cote
66	Keseekoose	Keseekoose
66 A	Keseekoose	Keseekoose
68	Pheasant Rump	Pheasant Rump Nakota
69	Ocean Man	Ocean Man
69 A-1	Ocean Man	Ocean Man
71	White Bear	White Bear
71 A	Ochapewaco	Ochapewaco
72	Kahkewistahew	Kahkewistahew
73	Cowessess	Cowessess
74 B	Little Bone	Saskimay
74 C	Saskimay	Saskimay
74 D	Sheshipog	Saskimay
74 E	Minohahk	Saskimay
75	Pigeot	Pigeot
76	Antelope	Carly the Kettle
78	Standing Buffalo	Standing Buffalo
79	Pasqua	Pasqua
80	Muscowpetung	Muscowpetung
80 A	Last Mountain Lake	Commonly Held
80 B	Hay Lands	Muscowpetung
81	Peseposis	Peseposis
82	Okanese	Okanese
83	Star Blanket	Star Blanket
83 A	Wa-pi-Moo-Toosis	Star Blanket
84	Little Black Bear	Little Black Bear
85	Muskwewkan	Muskwewkan
85 A	Muskwewkan	Muskwewkan
86	Gordon	Gordon
87	Day Star	Day Star
88	Poor Man	Keseekoose
89	Fishing Lake	Fishing Lake
89 A	Fishing Lake	Fishing Lake
90	Yellowquill	Yellowquill
91	Kinistin	Kinistin
91 A	Kinistin	Kinistin
94	White Cap	Moose Woods
94 A	Walpaton	Walpaton
94 B	Walpaton	Walpaton
95	One Arrow	One Arrow
96	Beardy's & Cheamass	Beardy's & Cheamass
96 A	Beardy's & Cheamass	Beardy's & Cheamass
97	Musody	Musody
100	James Smith	James Smith
100 A	Cumbeon Lake	James Smith
101	Surgeon Lake	Surgeon Lake
101 A	Surgeon Lake	Surgeon Lake
102	Muskeg Lake	Muskeg Lake
102 A	Asimakanisekan Asky	Muskeg Lake
103	Minnow	Minnow
104	Ahtakakoop	Ahtakakoop
105	Meadow Lake	Flying Dust
105 A	Meadow Lake	Flying Dust
105 B	Glacial Lake	Flying Dust
105 C	Meadow Lake	Flying Dust
106	Montreal Lake	Montreal Lake
106 B	Montreal Lake	Montreal Lake
106 C	Little Red River	Lac la Ronge
107	Little Red River	Lac la Ronge
108	Red Pheasant	Red Pheasant
109	Moosequill	Moosequill-Grizzly Bear's Head
110	Grizzly Bear's Head	Moosequill-Grizzly Bear's Head
111	Lean Man	Moosequill-Grizzly Bear's Head
112	Moosomin	Moosomin
112 A	Moosomin	Moosomin
112 B	Moosomin	Moosomin
112 C	Moosomin	Moosomin
113	Sweetgrass	Sweetgrass
113 A	Sweetgrass	Sweetgrass
113 B	Sweetgrass	Sweetgrass
114	Pourfaisant	Pourfaisant
115	New Thunderchild	Thunderchild
115 B	New Thunderchild	Thunderchild
116	Little Pine	Thunderchild
117	Lucky Man	Little Pine
118	Witcheakan Lake	Witcheakan Lake
119	Big River	Big River
120	Maksoo	Orion Lake
124	Righsaw	Orion Lake
129	Makwa Lake	Makwa-Sahgashcan
129 A	Makwa Lake	Makwa-Sahgashcan
129 B	Makwa Lake	Makwa-Sahgashcan
129 C	Makwa Lake	Makwa-Sahgashcan
130	Waterhen Lake	Waterhen Lake
156	La Ronge	La Ronge
156 A	Poloa River	La Ronge
156 B	Kiscale	La Ronge
156 C	Sucker River	La Ronge
157	Starley	La Ronge
157 A	Starley	La Ronge
157 B	Old Fort	La Ronge
157 C	Four Portages	La Ronge
157 D	Fox Point	La Ronge
157 E	Fox Point	La Ronge
158	Little Hills	La Ronge
158 A	Little Hills	La Ronge
158 B	Little Hills	La Ronge
159	Sauvieux	Sauvieux
159 A	Sauvieux	Sauvieux
160	Wood Mountain	Wood Mountain
160 A	Nikananet	Nikananet
161	Ministikwan	Island Lake
161 A	Ministikwan	Island Lake
165	Caroie Lake	Caroie Lake
165 A	Caroie Lake	Caroie Lake
165 B	Caroie Lake	Caroie Lake
165 C	Eagles Lake	Caroie Lake
184	Amisk Lake	Peter Ballarhne
184 A	Birch Portage	Peter Ballarhne
184 B	Pelican Narrows	Peter Ballarhne
184 C	Sandy Narrows	Peter Ballarhne
184 D	Woody Lake	Peter Ballarhne
184 E	Mirond Lake	Peter Ballarhne
184 F	Surgeon Weir	Peter Ballarhne
185	Chishik Lake	Pellic Lake
186	La Plonge	English River
186 A	La Plonge	English River
186 B	Knoll Lake	English River
186 C	Dipper Rapids	English River
186 D	Wapachewak	English River
186 E	Pinneau Lake	English River
186 F	Cree Lake	English River
186 G	Peter Pond Lake	English River
183 A	Churchill Lake	Birch Narrows
183 B	Turnor Lake	Birch Narrows
184	Turnor Lake	Birch Narrows
200	Southern	Peter Ballarhne
201	Opanewoskan	Peter Ballarhne
217	Mott Lake	La Ronge
218	Bittern Lake	La Ronge
219	Grandmother's Bay	La Ronge
220	Lac la Hache	Hatchet Lake
221	La Loche	Cleaver River
222	La Loche	Cleaver River
223	La Loche	Black Lake
224	Chicken	Black Lake
225	Chicken	Black Lake
226	Chicken	Black Lake
227	Fond du Lac	Fond du Lac
228	Fond du Lac	Fond du Lac
229	Fond du Lac	Fond du Lac
231	Fond du Lac	Fond du Lac
232	Fond du Lac	Fond du Lac
233	Fond du Lac	Fond du Lac



## APPENDIX P

### “Industrial/Residential Schools”



# INDUSTRIAL/RESIDENTIAL SCHOOLS

## Day Schools and Boarding Schools

- Missionaries established missions, day schools, boarding schools and orphanages within or near the First Nations communities at their own expense early in British North America and Canadian colonial history.
- The primary objective was to convert the First Nations to Christianity.

## Industrial Schools

- In 1894, section 138 of the *Indian Act* gave the government the power to establish industrial and boarding schools, and to commit First Nations children to these schools.
- Most institutions were located far away from First Nations children's communities.
- Students lived and worked year round, physically cut off from their First Nations communities for extended periods of time.
- Parents were not informed or consulted about how they preferred to have their children educated.
- Children were taken from home at a very young age, some as young as four years old, and stayed until the age of 16.
- Missionaries took over the roles of parents and authority figures while the First Nations children were at school.
- A provision was made in Section 137 of the *Indian Act* that gave the government the power to make school compulsory for First Nations children.
- Parents who refused to send their children to school were fined or jailed.
- The terms "boarding and industrial" were replaced by the word "residential" in 1923.

## Residential Schools

The purpose of residential schools was to educate, assimilate and "Christianize" First Nations children into the mainstream of Canadian society:

- As early as 1874, the federal government began its role of educating First Nations children by funding church-run residential schools, mainly to meet its treaty obligation which was to provide education to First Nations peoples.
- Residential schools became the primary means of educating First Nations children.
- These schools discouraged and suppressed First Nations languages and cultures in favour of the dominant European language and culture.
- First Nations children were forced to speak only English and were taught the beliefs and values of the English culture (Anglo-Saxon).

- First Nations children were taught agricultural training as part of their everyday schooling, as well as religious instruction and English classes.
- The federal government, through the *Indian Act* of 1876, controlled all aspects of the admission of First Nations children to residential schools.
- First Nations children were often taken from families without the consent of their parents or guardians.
- The children were not allowed to speak their First Nations language at school and were forced to speak English.
- There were 20 residential schools in Saskatchewan, in operation under the Roman Catholic Church, Anglican Church and Presbyterian Church
- In 1960, there were 60 residential schools still open across Canada
- The last federal-run residential school closed its doors in Saskatchewan in 1996.
- In 1994, the Assembly of First Nations published a study on the effects of residential schools in Canada that portrayed the emotional, physical, sexual and spiritual abuse that generations of First Nations students suffered.

### Some Impacts of Residential Schools

- Loss of traditional customs — students were not allowed to practise their cultural dances, songs, spiritual ceremonies and social games
- Loss of survival through traditional hunting, fishing, trapping and gathering lifestyles
- Loss of traditional teachings — beliefs, values and stories
- Loss of oral traditions — storytelling, histories and way of life
- Loss of their First Nations languages and denial of the right to speak their own language
- Family ties were broken due to separation from family members for long periods of time
- Siblings were separated from one another
- Children were removed from their families
- Loss of identity through forced assimilation tactics
- Experiences of emotional, physical, spiritual, mental and sexual abuses
- Loss of parenting skills through the parenting of missionaries, nuns and priests
- Adults who had attended the residential schools often lost their traditional First Nations parenting skills and adopted the “parenting” skills experienced in residential schools, which were often harsh and punishing.
- Loss of family bonding between parent and child, from sibling to sibling and grandparent to grandchildren.
- Loss of self-confidence brought on by references to First Nations culture and cultural practices as inferior, savage and heathen.
- Loss of freedom by being forced to stay at the school for long periods of time
- Some individuals turned to alcohol abuse and other abuses in an attempt to cope and forget the residential school experience

## APPENDIX Q

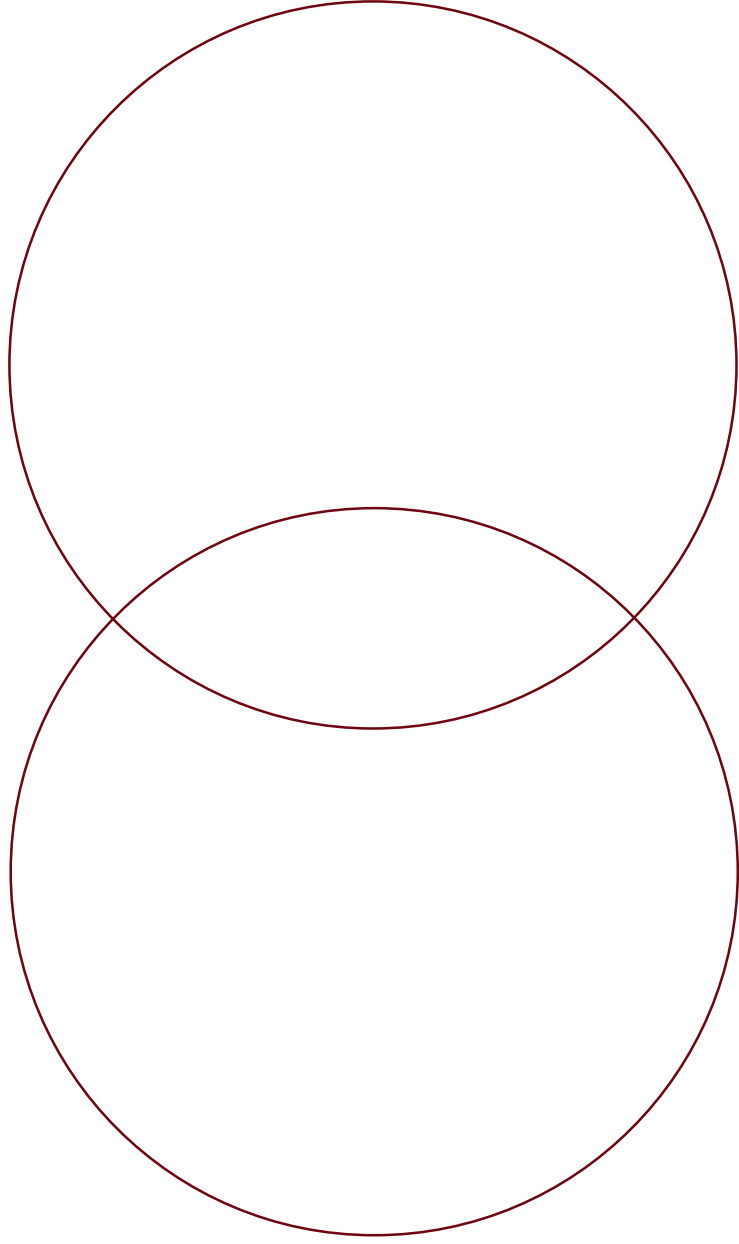
### “Venn Diagram”



# VENN DIAGRAM

NAME:

DATE:





## APPENDIX R

### “Blank Map of Canada”







## APPENDIX S

Poem “Hated Structure: Indian Residential School,  
Shubenacadie, N.S.” by Rita Joe



# Hated Structure: Indian Residential School, Shubenacadie, N.S.

by Rita Joe

(Mi'kmaq)

*If you are on Highway 104  
in a Shubenacadie town  
There is a hill  
Where a structure stands  
A reminder to many senses  
To respond like demented ones.*

*I for one looked into the window  
And there on the floor  
Was a deluge of a misery  
Of a building I held in awe  
Since the day  
I walked into the ornamented door.*

*There was grime everywhere  
As in buildings left alone or unused.  
Maybe to the related tales of long ago  
Where the children lived in laughter or abused.*

*I had no wish to enter  
Nor to walk the halls.  
I had no wish to feel the floors  
Where I felt fear  
A beating heart of episodes  
I care not to recall.*

*The structure stands as if to say:  
I was just a base for theory  
To bend the will of children  
I remind  
Until I fall.*



## APPENDIX T

### “Tuna Can Drum Instructions”



# TUNA CAN DRUM INSTRUCTIONS

## MATERIALS:

- Tuna can with lid removed
- Balloon to fit over the open part of can
- Felt or raw hide, wool, feathers, beads
- Elastic
- Markers
- Construction paper
- Glue
- Paint and water
- Crayons

## INSTRUCTIONS:

- Fit the balloon over the open end of the tuna can
- Trace and cut circular felt/rawhide one inch larger than diameter of tuna can
- Fit it over top of tuna can and balloon and secure with elastic; gluing it down is optional
- Cover the vertical sides of tuna can with construction paper (or papier mache the sides)
- Paint or draw designs on the side of the drum
- Wind wool around the side of the tuna can two times and tie it, leaving ends to dangle, and add beads or feathers to ends of wool

