

CHAPTER 9

ABORIGINAL PEOPLES AFTER CONFEDERATION

CHAPTER 9 OVERVIEW

Chapter Focus

Students will

- investigate the transition of treaties from agreements with the goal of peace and friendship to agreements with the goal of extinguishing First Nations' title to land
- discover how the Numbered Treaties affected First Nations in the West and examine different understandings of the Numbered Treaties
- explore the *Indian Act* and its impact on First Nations people
- investigate the Canadian government's policies of assimilation for First Nations peoples
- discover how the relationship between Canada and Métis and Inuit peoples changed after Confederation

Essential Question

How did Canada's relationship with First Nations, Métis, and Inuit peoples change after Confederation?

Enduring Understandings

1. First Nations, Métis, and Inuit peoples have a long history in North America and their diverse and complex cultures continue to adapt to changing conditions.
2. The relationship between First Nations, Métis, and Inuit peoples and non-Aboriginal peoples moved from autonomous coexistence to colonialism to the present stage of renegotiation and renewal.
3. First Nations, Métis, and Inuit peoples have achieved constitutional recognition of their unique status as Aboriginal peoples in Canada along with recognition and affirmation of their existing Aboriginal and treaty rights.
4. The history of governance in Canada is characterized by a transition from Indigenous self-government through French and British colonial rule to self-governing confederation of provinces and territories.

TEACHING AND LEARNING STRATEGIES

Collaborate with students to choose which activities from the Teaching and Learning Strategies that you have the appropriate resources for, are best suited for the class, and will meet the expectations of this curriculum. *Shaping Canada* provides more questions and activities than possibly can be completed in the time allotted for this course. The Quick Lesson Planners at the beginning of each cluster in this Teacher's Resource may help you and your class choose relevant lessons and activities and ensure the Enduring Understandings of each chapter are met.

INDIGENOUS GUEST SPEAKERS

The most authentic method for understanding First Nations, Métis, and Inuit history is to arrange to have your class hear an Indigenous speaker. You will need to follow correct guidelines as set out by your school district when arranging guest speakers for your class. If you are arranging for a First Nations, Métis, or Inuit Elder to speak with your class, you will need to follow correct protocols. For information on protocols, see page 26 in this Teacher's Resource.

APPENDIX: SKILLS TO SUPPORT HISTORICAL THINKING

You are encouraged to refer students to the Skills to Support Historical Thinking Appendix (pp. 548–559 in *Shaping Canada*) as they progress through the questions and activities in the lessons. The Skills to Support Historical Thinking Appendix provides assistance to students as they develop their historical thinking skills during this course.

CHAPTER QUESTIONS AND POSSIBLE RESPONSES

Possible answers to all Chapter 9 questions can be found following the last lesson for this chapter on page 260.

HISTORICAL BACKGROUND

(This section is taken from: Manitoba Education. *Grade 11 History of Canada: A Foundation for Implementation*. Winnipeg, MB: Manitoba Education, 2010.)

The decline of the fur trade in the nineteenth century, along with increasing European settlement, fundamentally changed the relationship between First Nations, Métis, and Inuit peoples and Europeans. As a result of new settlement and colonial policies, First Nations in post-Confederation Canada became increasingly marginalized and were no longer treated as equals and allies, but as inferiors, dependents, and impediments to civilization.

First Nations in Western Canada lived as autonomous and self-governing peoples prior to and during the early years of European arrival and settlement. First Nations were the majority population and participated in the fur trade on their own terms. European and Canadian fur traders knew their success depended on the cooperation of First Nations, and they cultivated relationships based on partnership and equality.

This relationship changed in the 1870s. The Dominion of Canada was anxious to open up the West to Canadian and European settlement, and negotiated the Numbered Treaties with First Nations. Although these treaties recognized certain rights, they extinguished Aboriginal title to First Nations lands, and relegated First Nations to reserves. In addition, the Canadian government pursued a policy of assimilation, most notably through the passage of the *Indian Act* and the creation of Indian residential schools—both of which were specifically intended to eliminate Aboriginal traditions and cultures. In spite of the fact that treaties were nation-to-nation agreements that implicitly acknowledged First Nations autonomy, the Canadian government did not honour the terms of these treaties. This led to the increasing social, economic, and political marginalization of First Nations.

After Confederation, events in the West also had profound effects on the Métis. As discussed in Learning Experience 3.1, Métis resistance to the Canadian government and negotiation of Métis rights led to Manitoba's entry into Confederation in 1870. Despite the seminal role of the Métis in bringing Manitoba into Confederation, their defeat at Batôche in 1885 and the subsequent massive influx of immigrants led to the political, economic, and social marginalization of the Métis. They would become known as Canada's "forgotten people."

The creation of the Northwest Territories in 1870 began a process of change for the Inuit in the far North. This time period saw the arrival of explorers, missionaries, fur traders, fishers, and whalers, as well as the North West Mounted Police, all contributing to rapid social, economic, and cultural change. As was the case with First Nations, the Inuit were ravaged by European diseases. The long-term effects brought about by increasing contact with non-Inuit cultures are still evident today, including the introduction of non-traditional goods such as liquor, the imposition of an alien legal system, and the transition from a traditional to a wage-based economy.

The continuing challenge for First Nations, Métis, and Inuit peoples was how to establish a relationship with Canada that would guarantee justice and equality and allow them to retain the benefits of their traditional cultures.

LESSON 1

FROM ALLIES TO SUBORDINATES

This lesson focuses on how the Numbered Treaties affected the relationship between First Nations people and Europeans.

ESTIMATED TIME: 140 minutes

GETTING READY

Photocopy blackline master.

- BLM 9.1.1, The Numbered Treaties

Create a transparency or slide of:

- BLM 9.1.1, The Numbered Treaties

Book a projector if necessary.

RESOURCES

Shaping Canada, pages 254–266

ADDITIONAL RESOURCES

For all Web Connections listed in the student edition of *Shaping Canada*, visit www.shapingcanada.ca for links to the recommended web sites. You may also wish to share the web sites listed here with students. As web site addresses, locations, and content continuously change on the Internet, be sure to check all web site recommendations listed here for accuracy before distributing to students.

<http://www.trcm.ca/>

Treaty Relations Commission of Manitoba. This web site contains information pertaining to the Treaty Relations Commission of Manitoba, Numbered Treaties, resources, speakers, partnerships and news.

http://www.mmf.mb.ca/index.php?option=com_content&view=article&id=46&Itemid=60
Manitoba Metis Federation. This web site contains information pertaining to Métis culture.

ASSESSMENT AND EVALUATION ACTIVITIES

You may assess students' participation in a variety of activities. These may include:

- Completing BLM 9.1.1, The Numbered Treaties
- Participating in class discussions and activities

PRIOR LEARNING

Students should refer to earlier studies of traditional ways of life of First Nations people, colonialism, and the fur trade. Students can refer to the prior knowledge about pressures and complexities that arose in conjunction with Confederation and the westward expansion by the Dominion Government of Canada.

SUGGESTED TEACHING AND LEARNING STRATEGIES

1. Ask students to think back in the course about the concept of *Eurocentrism*, and have them write a definition of the term in their notebooks. Ask volunteers to share their definition of Eurocentrism and to share their strongest example. They should identify that Eurocentrism is defined as a worldview in which European-based cultures and traditions are viewed as superior to other cultures and traditions.
2. Have the students study Figure 9–1 on page 254 and read the caption. Ask students to examine the details of the sketch for possible indications of Eurocentric attitudes and behaviours represented in the illustration. Call on students to share any observations about what they may have noticed.
3. Next turn to page 255. Read aloud the Essential Question, “How did Canada’s relationship with First Nations, Métis and Inuit peoples change after Confederation?” Point out to students that this first lesson is going to look at the transition and changing nature of the relationship between First Nations people and the Canadian government after Confederation.
4. Read through the bullet points on page 255 with students. Draw students’ attention to the Enduring Understandings listed in the feature on the lower half of page 255.
5. Point out the Key Terms located on the same page. Make this a classroom activity in vocabulary building by continuing to build upon the word wall (see page 31). You may also wish to ask students to continue compiling the point-form glossary of definitions in their notebooks, or you may wish to note the glossary on page 560 of the student book.
6. Ask for a student volunteer to read the section “Getting Started” and have students respond to the questions.
7. Ask student volunteers to read page 256 under the heading “From Allies To Subordinates.” Discuss the idea that the early relationship between the First Nations and European colonizers was based upon autonomous coexistence. Explain that autonomous coexistence means these groups of people existed peacefully within regions, with neither being controlled by the forces of the other group.
8. Read through the following sections: “Peace and Friendship Treaties,” “Aboriginal Title and Immigration,” and “Métis and Inuit Peoples.” Stop at the end of each section and have a volunteer paraphrase the ideas presented in each section. Draw students’ attention to the HTC Cause and Consequence question at the bottom of page 257 and discuss as a class.
9. Distribute BLM 9.1.1, The Numbered Treaties, to students. Discuss with the class that they are to answer the questions on the BLM as they read pages 258–266 in *Shaping Canada*. Tell students that they will be reading the Considering the Ethical Dimensions of History feature “Treaty One,” on pages 260–261, later in class so they do not have to read it at this time.
10. When the class is finished reading the section and answering the questions, have volunteers share their answers. Record their responses on a transparency or slide of the BLM to ensure that all students can adjust their answers for thoroughness and accuracy. As you go through the BLM, draw students’ attention to the HTC questions on pages 258, 263, and 264, and discuss as a class.

11. With the class, read the Considering the Ethical Dimensions of History feature “Treaty One” on pages 260–261. Pause after each paragraph and have volunteers summarize key points to ensure understanding. After reading, ask students to form into groups of four to discuss the Ethical Dimensions questions at the bottom of page 261. After groups have had time to discuss their answers as a group, ask volunteers to share their group answers and encourage class discussion of answers.
12. Staying in their groups, have students turn to the Viewpoints on History feature “Negotiations of the Numbered Treaties” on page 265. Have one member of each group read one of the viewpoints aloud to their group. Ask groups to work on Explorations question 1 and paraphrase each speaker. When groups are finished, ask volunteers to share their paraphrasing and discuss any differences groups may have come up with in summarizing what each speaker was saying. You may wish to dedicate some time in the resource centre or computer lab to answer Explorations question 2.
13. Ask students to complete the activities in “Recall...Reflect...Respond” on page 266 of *Shaping Canada* for homework. Remind students to be prepared to discuss their responses in the next class.

DIFFERENTIATING INSTRUCTION

1. You may wish to allow students to complete BLM 9.1.1, The Numbered Treaties, in groups of four to allow collaboration and brainstorming.

LESSON 2

THE INDIAN ACT, 1876

This lesson will focus on the *Indian Act* of 1876. Students will consider how the *Indian Act* has affected and continues to affect First Nations people in Canada.

ESTIMATED TIME: 140 minutes

GETTING READY

Photocopy blackline master.

- BLM 9.2.1, How First Nations Were Affected by the *Indian Act*. You may wish to copy the BLM double-sided to 11 x 14" paper.

Create a transparency or slide of:

- BLM 9.2.1, How First Nations Were Affected by the *Indian Act*

Book a projector if necessary.

Review procedures for a jigsaw activity (see page 19).

RESOURCES

Shaping Canada, pages 267–272

ADDITIONAL RESOURCES

For all Web Connections listed in the student edition of *Shaping Canada*, visit www.shapingcanada.ca for links to the recommended web sites. You may also wish to share the web sites listed here with students. As web site addresses, locations, and content continuously change on the Internet, be sure to check all web site recommendations listed here for accuracy before distributing to students.

<http://www.trcm.ca/>

Treaty Relations Commission of Manitoba

ASSESSMENT AND EVALUATION ACTIVITIES

You may assess students' participation in a variety of activities. These may include:

- Completing BLM 9.2.1, How First Nations Were Affected by the *Indian Act*
- Participating in class discussions and activities

PRIOR LEARNING

Students should refer to earlier studies of traditional ways of life of First Nations people, colonialism, and the fur trade. Students can also refer to prior knowledge about the pressures and complexities that arose in conjunction with Confederation and the push for westward expansion by the Canadian government.

SUGGESTED TEACHING AND LEARNING STRATEGIES

1. Write the following quotation on the board: "All change is not growth, as all movement is not forward." (Ellen Glasgow, an American Pulitzer Prize winning novelist.) Ask students to write down in their notebooks what they think this quotation might mean, and to predict how this statement may apply to Canada's history, specifically the history of First Nations people in Canada at the time of westward expansion. Ask volunteers to share their ideas and record them on the board.
2. Discuss with students that this lesson will be focusing on the changes caused by the introduction of the *Indian Act*, and help them understand and appreciate the affects this legislation had on First Nations people and Canada.
3. As a class, read pages 267 and 268 which cover the sections "Assimilation and Control" and "Main Provisions of the *Indian Act*." Draw their attention to the HTC Cause and Consequence question at the bottom of page 268 and discuss as a class. Ask students to make point-form notes in their notebooks on the section they have just read.
4. Distribute BLM 9.2.1, How First Nations Were Affected by the *Indian Act*, to students. Discuss with students that they are going to complete a jigsaw activity to learn how the *Indian Act* affected the quality of life, rights, economy and political ways of life for First Nations peoples.
5. Ask students to form into home groups of five, and then number off within their groups as 1, 2, 3, 4, or 5. Explain that each number will form an expert group on the following topic:
 - 1's – Identity and Registration (page 269)
 - 2's – Gender Distinctions (page 270)
 - 3's – Band Councils (page 270)
 - 4's – Pass System and The Indian Agent (page 271)
 - 5's – Economic and Political Marginalization of Reserves (page 272)
6. Ask expert groups to form and have one volunteer in each group read the section to their group peers. After reading, each expert group should decide on the critical information that should be recorded on their section of BLM 9.2.1. Encourage expert groups to examine the figures in their designated section for additional information.
7. When expert groups have had enough time to read, discuss, and make notes on their topic, ask students to return to their home group. In chronological order, each expert should now share his or her information with the rest of the home group members. At the end of this task, all students should have a completed chart on BLM 9.2.1.
8. On a transparency or slide of BLM 9.2.1, How First Nations Were Affected by the *Indian Act*, ask volunteers to share the information for each section. Record their responses to ensure all students have the correct and necessary information.
9. Draw students' attention to the HTC questions on pages 270 and 271 and discuss as a class.
10. Refer back to the opening quotation from Glasgow and ask the students how they relate Glasgow's comments to the *Indian Act* and change. What are their thoughts on the implications of this quotation pertaining to the *Indian Act*? In what respect does change represent a forward progression for First Nations and Métis people in their quality of life; rights; and

economic, social, and political ways of life? Draw students' attention to the Voices feature on 272 and ask students to compare Harold Cardinal's quotation with Glasgow's.

11. Ask students to complete the activities in "Recall...Reflect...Respond" on page 272 of *Shaping Canada* for homework. Remind students to be prepared to discuss their responses in the next class.

DIFFERENTIATING INSTRUCTION

1. Instead of leading a discussion of the quotation at the end of class, you may wish to assign it as an extension question for handing in either at the end of class or at a later time.
2. Place students in groups of four. Ask each group to brainstorm a list of three to four questions that a historian might ask to better understand changes experienced by First Nations peoples resulting from the *Indian Act*. Have groups write down why a historian might find each of these questions useful.
3. As an extension of this lesson, students may research present-day gender distinctions made in the *Indian Act*. The Sharon McIvor case could be highlighted as a more recent example of gender discrimination under Bill C-31 of the *Indian Act*. Further information about the Sharon McIvor case can be found on pages 433-434 in this Teacher's Resource.

LESSON 3

POLICIES OF ASSIMILATION

In this lesson students will explore the objectives and methods of assimilation by the Canadian government and the implications these methods had for First Nations people.

ESTIMATED TIME: 70 minutes

GETTING READY

Photocopy blackline master.

- BLM 9.3.1, Policies of Assimilation

Create a transparency or slide of:

- BLM 9.3.1, Policies of Assimilation
- Figure 9–19 (on page 273 in *Shaping Canada*)

Book a projector if necessary.

RESOURCES

Shaping Canada, pages 273–278

ADDITIONAL RESOURCES

For all Web Connections listed in the student edition of *Shaping Canada*, visit www.shapingcanada.ca for links to the recommended web sites. You may also wish to share the web sites listed here with students. As web site addresses, locations, and content continuously change on the Internet, be sure to check all web site recommendations listed here for accuracy before distributing to students.

<http://www.trc.ca/websites/trcinstitution/index.php?p=26>

Truth and Reconciliation Commission of Canada. This resource contains information collected by the Truth and Reconciliation Commission of Canada. The TRC has a mandate to learn the truth and inform all Canadians about what happened in the residential schools.

ASSESSMENT AND EVALUATION ACTIVITIES

You may assess students' participation in a variety of activities. These may include:

- Completing BLM 9.3.1, Policies of Assimilation
- Participating in class discussions and activities

PRIOR LEARNING

Students may have limited prior knowledge of the policies of assimilation the Canadian government used for First Nations peoples.

SUGGESTED TEACHING AND LEARNING STRATEGIES

1. At the start of class, ask students to work with a partner and write a definition for the term *assimilation*. Then broaden the term to *cultural assimilation* and ask students to work with their partner to create a definition. Ask volunteers to share their definitions. Students should suggest that cultural assimilation is when a dominant culture encourages the absorption of the minority culture into that dominant culture.
2. Show a transparency or slide of Figure 9–19 (on page 273) of the before and after pictures of Thomas Moore. Ask students to determine how these two pictures show cultural assimilation. Explain to students that they will be learning how the Canadian government introduced policies of cultural assimilation for First Nations people.
3. As a class, have a volunteer read aloud the paragraph under “Policies of Assimilation” on page 273. After reading, ask, “Why do you think the Canadian government decided to use education as one of the main tools to try to assimilate First Nations people into Euro-Canadian culture?” Ask students to share their response with a partner before opening up the discussion as a class.
4. Distribute BLM 9.3.1, Policies of Assimilation, to the class. Discuss the BLM with the class and explain that they will work with a partner to learn about the different policies of assimilation the Canadian government used with First Nations people, the methods used to implement assimilation policies, and their consequences.
5. For each policy, students should state the objective of the assimilation policy, how it was implemented, and the consequences (both short and long-term if possible) of the attempts at assimilation.
6. When partners have completed BLM 9.3.1, Policies of Assimilation, have volunteers share the information for each section and record their responses on a transparency or slide of the blackline master.
7. Have partners join with another set and discuss the HTC Cause and Consequence question on page 275 and the HTC Ethical Dimensions question on page 277. After groups have had time to formulate a response, ask volunteers to share their groups’ answer. Remind students of the sensitivity needed in addressing residential school issues when responding to questions on this topic.
8. If time permits, ask groups to respond to the “Recall...Reflect...Respond” questions on page 278, or assign them as homework and remind students to complete their answers for the next class.

DIFFERENTIATING INSTRUCTION

1. BLM 9.3.1, Policy of Assimilation, may be completed independently. It also may be completed as a whole class activity to allow for discussion on this important topic.
2. Encourage students to visit the web site www.wherearethekids.ca to listen to residential school survivors speak about their experiences of assimilation practices. You may wish to have each student prepare a summary of the survivor’s experience and what they learned about the residential school system from the survivor.

LESSON 4

INUIT AND MÉTIS PEOPLES IN THE EARLY TWENTIETH CENTURY

In this lesson students will explore the instances of Eurocentric decisions made about Inuit people as Canada's political focus directed towards northern regions. Students will also explore the development of greater political assertiveness by Métis people in the twentieth century.

ESTIMATED TIME: 70 minutes

GETTING READY

Photocopy blackline master.

- BLM 9.4.1, Inuit Peoples in the Early Twentieth Century. You may wish to copy the BLM to 11 x 17" paper.
- BLM 9.4.2, Métis People in the Early Twentieth Century. You may wish to copy the BLM to 11 x 17" paper.

Create a transparency or slide of:

- BLM 9.4.1, Inuit Peoples in the Early Twentieth Century
- BLM 9.4.2, Métis People in the Early Twentieth Century

Book a projector if necessary.

RESOURCES

Shaping Canada, pages 279–281

ADDITIONAL RESOURCES

For all Web Connections listed in the student edition of *Shaping Canada*, visit www.shapingcanada.ca for links to the recommended web sites. You may also wish to share the web sites listed here with students. As web site addresses, locations, and content continuously change on the Internet, be sure to check all web site recommendations listed here for accuracy before distributing to students.

Bussidor, Ila and Üstün Bilgen-Reinart. *Night Spirits: The Story of the Relocation of the Sayisi Dene*. Winnipeg: The University of Manitoba Press, 1997.

This book chronicles the relocation of the Sayisi Dene by the Canadian government in 1956.

National Film Board. "Broken Promises: The High Arctic Relocation," 1995.

This film chronicles the relocation from Inukjuak to Grise Ford.

<http://www.mmf.mb.ca/>

Manitoba Metis Federation

<http://www.civilization.ca/cmce/education/teacher-resources/oracles/first-peoples/dmorrison>

Canadian Museum of Civilization: Canadian Inuit History

<http://www.ainc-inac.gc.ca/ai/arp/ls/brt/ihc-eng.asp>

A selected bibliography of resources on Inuit history and culture.

ASSESSMENT AND EVALUATION ACTIVITIES

You may assess students' participation in a variety of activities. These may include:

- Completing BLM 9.4.1, Inuit Peoples in the Early Twentieth Century; and BLM 9.4.2, Métis People in the Early Twentieth Century
- Participating in class discussions and activities

PRIOR LEARNING

This lesson builds upon information learned about Aboriginal peoples of Canada and the impact that processes of assimilation had upon their personal lives, community, and cultural well-being.

SUGGESTED TEACHING AND LEARNING STRATEGIES

1. Discuss with students that in this lesson, they will be learning about how the Canadian government failed to address the concerns of the Inuit and Métis peoples in the early twentieth century. While the government had developed the Eurocentric *Indian Act* for First Nations people in Canada, they did not develop appropriate or positive policies to address the needs of Inuit and Métis peoples.
2. Distribute BLM 9.4.1, Inuit Peoples in the Early Twentieth Century, to students and have them turn to page 279 of *Shaping Canada*. Explain that they will read about the experiences of Inuit people during the mid-twentieth century. Have volunteers read paragraphs aloud from the section “Inuit Peoples” on page 279 and the Taking A Historical Perspective feature “Inuit Relocation Program” on page 280. At the end of each paragraph, have a student paraphrase the content to review and check for understanding.
3. Once the reading has been completed, assist students in identifying an issue faced by the Canadian government related to Inuit people. It may be necessary to identify this problem for students through discussion. It should be clear that the Canadian government had interests in the North, but had few policies to specifically address the needs of Inuit people. The government needed to address this so they could move ahead with political and development plans in the North.
4. Have students revisit the readings on pages 279 and 280, and with a partner, complete three examples of Eurocentric decisions that were made that impacted the Inuit people. Have students complete the evaluative aspect of the organizer, “What results are common to many Eurocentric decisions?” at the bottom of the BLM. Discuss the commonality of many Eurocentric decisions that affected the experiences of First Nations, Métis and Inuit peoples in Canada. As part of this discussion, have partners respond to the HTC Historical Perspective question at the bottom of page 280.
5. Distribute BLM 9.4.2, Métis People in the Early Twentieth Century, to students. Have students read the section “Métis People” on page 281. Then ask partners to complete the BLM that explores the political assertiveness of Métis people as presented in *Shaping Canada*. Discuss the examples students uncover from the reading and the ways in which greater political assertiveness has better served Métis people in Canada.
6. After partners have completed the BLM, record responses from volunteers on a transparency or slide to ensure all students have recorded accurate and necessary details.
7. Assign the “Recall...Reflect...Respond” questions from page 281 for homework. Remind students to be prepared to discuss their responses in the next class.

DIFFERENTIATING INSTRUCTION

1. You may wish to allow students to have small group or class discussion of question 2 of the “Recall...Reflect...Respond” questions on page 281 instead of assigning it as homework.
2. Completing BLM 9.4.1, Inuit Peoples in the Early Twentieth Century, and BLM 9.4.2, Métis People in the Early Twentieth Century, may be done as a whole class activity.
3. As an alternate activity, you may wish to have students research the events that happened in British Columbia when the government made the potlatch illegal.

CHAPTER 9 QUESTIONS AND ACTIVITIES (PAGES 282 AND 283)

The Chapter Review questions and activities are intended to ensure student focus is placed on demonstrating responses to the Chapter Essential Question and Enduring Understandings of this course.

With students, review the Chapter Review questions and activities and collaborate on which questions the class wishes to explore. You may wish to take into consideration what lessons have been completed for this chapter when choosing the questions. Some of the questions and activities require research and go beyond the scope of *Shaping Canada*. Student abilities and course allotment time will need to be considered when choosing the questions and activities.

STEPS TO YOUR CHALLENGE (page 283)

Direct students' attention back to the Cluster Three Challenge they were introduced to on page 197 of *Shaping Canada* as a reminder on the details of the Cluster Challenge project. Students will work independently in this challenge. Read aloud the Steps To Your Challenge from page 283. Have students complete the necessary work to fulfill this stage of the challenge.

POSSIBLE RESPONSES TO CHAPTER 9 QUESTIONS

Page 257

HTC Cause and Consequence

Student responses may vary, but should address the idea that when the government settled Métis land claims individually, rather than communally, there existed opportunity for confusion and complexity. Problems were created by the amount of unaddressed claims that needed to be addressed. Like First Nations, Métis communities worked together, and the idea of individual land claims conflicted with the fabric of Métis culture.

Page 258

HTC Historical Perspective

Student perspectives may vary but could include some of the following ideas:

Influences Accounting for the Canadian Government's Policy Toward Métis People (Historical Perspective)	Influences Accounting for the Canadian Government's Policy Toward First Nations Peoples (Historical Perspective)
<p>First consider the word: scrip</p> <p>Definition: a certificate entitling the holder to acquire possession of certain portions of public land.</p>	<p>First consider the word: treaty</p> <p>Definition: a formally concluded and ratified agreement between countries.</p>
<p>Following the Métis Resistance movements of 1870 and 1885, and Confederation with Manitoba (in between), the government of Canada would likely have viewed Métis people as being under the jurisdiction of Canadian law.</p>	<p>In the time of westward expansion, the government of Canada may not have viewed First Nations peoples as being a part of the Dominion of Canada. This autonomous condition would require that a treaty with First Nations peoples be established as a necessary condition for Canadian expansion into lands controlled by them.</p>
<p>The Government of Canada's previous tensions in its relationship with Métis people meant that further agitation would make the process of Western settlement more difficult. Considering this, the government of Canada would offer scrip to Métis as part of the process of the Confederation of Manitoba and binding points laid out in the <i>Manitoba Act</i></p>	<p>There may have been a growing sense of urgency to settle the West in the years following 1869. The necessity of the treaties was presented with greater urgency, especially with the American expansionism that was occurring at the time.</p>
<p>The Canadian government may have dealt with Métis people in a different fashion as there may have been some perception that the Métis were more aligned with European culture and religion than First Nations peoples. Given this point, it may have created the impression that Métis people would assimilate into the mainstream culture of Eastern Canada more easily.</p>	<p>The Government of Canada may have had different policies with First Nation peoples as there may have been a perception of a lesser connection of First Nation peoples to Eastern Canada in terms of cultural commonality and ease of political integration. The First Nations peoples of the West had distinct societies with political and cultural autonomy, which the Government of Canada may have viewed as complex and in need of specially developed policies distinct from those of the Métis.</p>

Pages 260–261**Considering the Ethical Dimensions of History: Treaty One**

1. The message that Archibald and Simpson most likely wished to present was that the Government of Canada was a powerful entity that had authority and control over the situation. They desired that the First Nations see that within their partnership, they would have freedoms and rights, but with limitations as deemed fit by the federal government.

The ethical dimensions tied to the government's approach can be perceived as questionable. The government placed a sense of urgency upon the First Nations to sign the treaties or else they would lose all their rights. There was also very little toleration for questions and additional demands by the First Nations. It was presented as a "take it or leave it" deal.

2. Student responses will vary, but should consider the ethical dimensions of the question.

Page 263**HTC Ethical Dimensions**

Answers for this question will vary, but should include the political, social, and economic implications that a decision to overrule conditions established by the Numbered Treaties would have on:

- The economic livelihood of individual First Nations people
- The economic livelihood of some bands which have developed economic systems based on conditions set out in treaties
- The integrity of the relationship between First Nations and the Government of Canada

Page 264**HTC Historical Perspective**

Student responses should indicate that the formality of a literal interpretation of a treaty draws from European legal processes. The rigidity of the literal interpretation is designed to leave little room for misinterpretation.

In the case of the spirit and intent interpretation, the nature of First Nations peoples' interpretation would mean that they would continue to look for amicable ways to create peaceful solutions as new developments arose. The importance of what was spoken, as opposed to what was written, reflects the First Nations peoples' worldview. They believed that the treaty was a living document and that as new problems arose, the treaty agreements could be changed for the betterment of both parties.

Page 265**Viewpoints on History: Negotiations of the Numbered Treaties**

1. Student responses will vary in their paraphrasing, but may include some of the following points from each speaker:
 - a) **Chief Mawedopenais**: First Nations peoples have autonomy; the Great Spirit gave them the riches of land on which to survive; First Nations have not been compensated for their loss and do not want this to happen again.
 - b) **Alexander Morris**: The promises are permanent and extend into the indefinite future.
 - c) **Chief Weekaskookwasyin**: Appeals for understanding that lands are not for sale; the land is not able to support his people any longer; requests help for his people's survival.

- d) **David Laird**: There is no other choice that makes sense other than to sign treaties; the Queen will take care of the people once they sign and agree to let white people use and live on their land.
2. Student research will vary based upon which Numbered Treaty they select for research. The format and structure of criteria for assessing treaty process should be established before students begin.

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Recall...Reflect...Respond

1. Some examples of why treaties are of lasting significance to all Canadians are:
 - They acknowledge that the land originally belongs to First Nations peoples
 - They acknowledge an intent to coexist
 - There are many unresolved issues that have arisen from the Numbered Treaties
2. Ethical questions arise when considering the following complex language issues:
 - Cultural biases are embedded in the language used to write the treaty
 - Ethnocentric nature of the process, only one language is represented in the document
 - Misinterpretations arising from the use of specific terms
 - The problem with the intent of some word choices
 - Problems tied to the comprehension of terminology by people who are not native English speakers

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HTC Cause and Consequence

Student responses should take into account the nature of the provision in the *Indian Act*, 1876, that made First Nations people wards of the state. This condition was a paternalistic control put on First Nations which limited their autonomy, rights, freedoms, and identity. The nature of this legislation meant that First Nations people would not have the same rights of citizenship as Canadian citizens.

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HTC Continuity and Change

Student responses will vary with their knowledge and the points selected for comparison. Some responses may include points that consider the following:

- The selection process for leadership was changed without consideration for traditional processes.
- The form and function of First Nation self-governance in the traditional sense had been stripped away by the formation of band councils.
- The cultural aspects of various First Nations that included female influence and a place within the governing process was ignored by the conditions for government set out in the *Indian Act*, 1876.
- The traditional ways of respecting Elders and wisdom continued in the leadership process of First Nations.
- The traditional ways of incorporating guidance from the spiritual and contemplative approach to leadership continued in the leadership styles of First Nation leaders.
- The ideals of mutual respect and group-led problem-solving approaches and collaboration continued in the leadership of First Nations.

Page 271**HTC Cause and Consequence**

The pass system restricted rights to mobility for First Nations people; it may have helped in the marginalization of some First Nations groups; it restricted their ability to build strong economies as it was difficult to leave reserves to trade or sell products. Students may suggest that long-term consequences of the pass system might have included increased marginalization for some First Nation communities.

Page 272**Recall...Reflect...Respond**

1. Student responses will vary. Their responses should indicate that reserves resulted in long-term problems including: marginalization within Canadian society; restrictions on building strong economies; a loss of traditional hunting grounds and ways of life; economic and physical hardships as the reserve land was often not good for agriculture.
2. Student answers will vary as there are many examples of Eurocentrism in the history of Canada, such as the concept of *terra nullius* and the desire to convert First Nations to Christianity. *The Indian Act* exacerbated the impact of Eurocentrism by way of actions (such as making First Nations people wards of the state) and the long-term limitations it placed upon First Nations.

Page 275**Cause and Consequence**

Student responses will vary, but lists may include some of the following ideas:

Intended consequences of residential schools: convert children from traditional beliefs to Christianity; teaching children writing, reading, and math; breaking connections with family, culture, and traditions by separating children from family members.

Unintended consequences of residential schools: devastating long-term effects, such as post-traumatic stress syndrome from physical and mental abuse, loss of family and community connections, feelings of abandonment and isolation.

Page 277**HTC Ethical Dimensions**

Student answers may vary, but should include the idea that knowledge of Eurocentrism in the nineteenth and early twentieth centuries establishes a context for historical interpretation that leads to more meaningful and informed thought. Understanding the decisions and motivations of the federal government that pertained to First Nations cannot be fully comprehended or represented without an understanding of Eurocentrism. A person who views the federal government's attempts to ban cultural ceremonies such as the sun dance or potlach might evaluate the decision as an attempt to suppress the ceremonies as they were perceived to create physical or financial hardship. With this perspective, the suppression would have been made for the greater good of the people, by a paternalistic government which had custodial care over First Nations. Viewing the same decision through the lens of understanding the Eurocentric context of the time would likely give rise to a different interpretation that the decisions to ban such ceremonies were based on cultural disregard and misunderstanding.

Page 278**Recall...Reflect...Respond**

1. Student responses will vary but could include ideas such as: First Nations people likely hoped that education would bring greater stability, reward, and opportunities for cultural, political, and economic self-actualization in the lives of their children. The actual schooling system the government provided tried to extinguish their self-actualization.
2. As a result of attempts at assimilation, First Nations cultures changed in their methods of traditional living; some cultural practices were forced to be carried on in secrecy; there was loss of language and community continuity. However, despite the attempts at assimilation, First Nations cultures also remained the same in that First Nations found new ways to carry on traditional ceremonies and practices; some families resisted sending children to residential schools; their spiritual and cultural ties to the land also remained strong.

Page 280**Taking a Historical Perspective: Inuit Relocation Program**

1. Student answers will vary. The federal government at the time believed that the relocation of Inuit in 1953 would be successful as they did not understand the differences Inuit groups had in hunting traditions that were needed for survival. The government assumed they could relocate a group of Inuit from one geographic area to another without any consequences.
Students may debate whether they believe ideas and attitudes have changed today.

Page 281**Recall...Reflect...Respond**

1. The government began making policies about Inuit people in the 1940s for a number of reasons such as:
 - Having Inuit people governed by legislation created by the Canadian government would secure a better position of Canadian sovereignty in the North
 - Creation of Cold War defense stations in the Northwest Territories by the United States and Canada brought Inuit issues (such as health) into the spotlight.
2. Interpretations will vary, but may include the following:
 - The government was not interested in the land where Inuit people lived
 - The government may have believed that Métis people would just assimilate into Euro-Canadian society and therefore they did not include them in the Act.

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Chapter 9 Questions and Activities

1. Student answers will vary but may include these details in their charts:

Canada's Relationship with First Nations	Canada's Relationship with Métis People	Canada's Relationship with Inuit Peoples
<ul style="list-style-type: none"> • After Confederation, Canada viewed First Nations as a group that had to be negotiated with so they could free up land for immigrants. • Through the Numbered Treaties and then through the Indian Act, Canada took on a paternalistic relationship with First Nations. • Canada continued its Eurocentric worldview regarding First Nations. • First Nations peoples persistently continued to fight for rights to their land and compensation for what they had given up. 	<ul style="list-style-type: none"> • Canada's relationship with Métis people was based on unilateral government policies. • Only one Act legislated land for Métis community land bases. • Métis people continued to regroup and reorganize into political organizations to fight for their rights. 	<ul style="list-style-type: none"> • The government had recognized a need to have Inuit people aid in Canada's assertion of sovereignty in the Arctic. • Often the government of Canada made decisions impacting Inuit people based on what would be best for the government, instead of the Inuit.

2. Students' interpretations of the photograph will vary, but may suggest that as time has progressed education has become more culturally appropriate and sensitive. Students should draw upon visual examples and elements from each photograph that support their claims.
3. Students' research findings will vary, depending on which country and Indigenous group they choose to represent. Ensure that students have included sufficient specific, accurate, and relevant details in their research assignments.
4. Students' research findings will vary, depending on the treaty and First Nations they choose to represent. Ensure that students have included sufficient specific, accurate, and relevant details in their research assignments.
5. a) The monument may not have been erected until 2001 as First Nations people who joined the military gave up their native status, and the persistence of Eurocentric perspectives limited proper acknowledgement.
- b) The monument recognizes the efforts and patriotism of First Nations people who supported Canada in the efforts of war. The acknowledgement represents a change in the Eurocentric tendencies of the past and the renegotiation of Canada's relationship with First Nations people.

c) Answers will vary but could include:

- The monument is the work of Noel Lloyd Pinay, a First Nation sculptor from Saskatchewan.
 - The entire work represents traditional beliefs about honour, duty, and a harmonious bond with the environment.
 - Two figures hold weapons and two hold spiritual items; the four figures represent people from the four directions of Canada, and indicate balance.
 - The eagle is a symbol of the Creator, and denotes the spirit of First Nations people of Canada.
 - Spirit guides are represented by the wolf, grizzly, buffalo and caribou.
6. Students' interpretations of the quotation will vary, but may suggest that the Eurocentrism of the time only validated the history and traditions of those who had written the historical record.
7. Students could organize a T-chart for their response. Student answers will vary but will likely include these details in their T-charts:

Method of Métis Defence	Consequence of Action
<i>Engaged in two resistance movements against the government of Canada</i>	<i>Established a province, but suffered the ongoing retribution of the government later on</i>
<i>Engaged the government to address the issue of Métis claims to land</i>	<i>The government dealt with them on an individual basis and not communally, which eliminated the capacity of Métis people to achieve full recognition of claims by a large number of people</i>
<i>Accepted scrip to settle land issues and attempted to better personal situations within an unwelcoming environment</i>	<ul style="list-style-type: none"> • <i>Often selling of the scrip was necessary for short-term economic betterment</i> • <i>Many Métis people were defrauded by land speculators</i>
<i>Some had children attend residential school, as there was no educational provision made for Métis children by the federal government</i>	<ul style="list-style-type: none"> • <i>Métis children suffered many of the same experiences as non-Métis children at the residential school</i> • <i>Many Métis children were not accepted by other students in the residential school as they were not perceived as being First Nations</i>
<i>Some Métis people formed associations and other groups</i>	<i>This led to organizations such as: The Manitoba Metis Federation, The Métis Association of Alberta, Métis Society of Saskatchewan, and various other Métis governments and governmental organizations</i>

