



COMMUNITIES IN CANADA

past and present



WELCOME TO

Grade 6

COMMUNITIES IN CANADA
PAST AND PRESENT

giving CREDIT

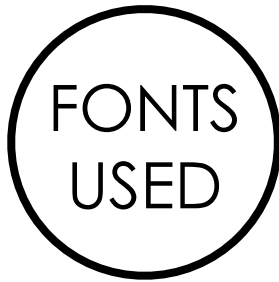
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introduction

COMMUNITIES OF CANADA

Dear Teacher,

This unit explores the Canadian Identity throughout history. As such, this unit will deal with many sensitive topics. It is important that you handle information with care and that you know your students and their backgrounds and histories.

While we have done our best to represent historical events and communities in a way that is free from bias, Team Madly Learning are not, ourselves, Indigenous. We do our best to use academic sources, primary and secondary materials related to Indigenous history, and to consult with an Indigenous knowledge keeper about the content within this unit. However, we highly recommend that you contact your Indigenous lead or community members at your school board or in your community to help support you in discussing these topics with your class. If, for any reason, you have concerns about the content within this unit, please reach out to our team immediately.

Within this unit, there are many skills that students will require, such as independent work skills and a knowledge of inquiry and the inquiry process. These are skills that have to be explicitly taught, modeled, and rehearsed. You will need to support students through other content areas, such as research skills, detecting bias in language, reading maps and reading graphs in math. These are key background skills your students will need for this unit.

This unit can be used by teachers at any stage of their inquiry journey. Learning how to use an inquiry approach in your classroom is a valuable and changing experience. As you begin, I cannot promise you that it will all be smooth sailing, as inquiry can be messy and uncomfortable as the teacher lets go of some control over student learning and the students begin to learn to take a more active role in their own learning. Understanding that this process is a journey and that this unit will help you to begin, continue or support you on that journey is paramount. If you are new to inquiry and would like more support, please check out my video inquiry series on my website at <http://bit.ly/ML-inquiry> to learn about how I implement inquiry in my classroom with my split grade.

As always, if you have any questions, concerns or comments that you would like to share with me, I am always available to support you. Send me an email and I will get back to you promptly. I appreciate when buyers contact me directly on any issue prior to leaving feedback.

Enjoy the unit!

Sincerely,

Patti

@MadlyLearning

EMAIL: info@MadlyLearning.com

FOCUS ON *inquiry*

Inquiry is an approach to teaching that takes the teacher out of the role of lecturer and transitions the teacher into the guide on the side. By implementing an inquiry approach you are giving up some of the control in your classroom and over the learning.

Getting Started:

Start your unit getting to know how much your students know and what they are interested in. This is the goal of lesson one. Have them complete the arrow foldable then come and share what they know with the group. Get some of their questions and capture them on a chart paper. Have them share their ideas with the class. Students will ask questions but don't give them answers; just write them down and ask a question back that makes them think more deeply about the topic they are curious about. Get an idea on what they are interested in and what they know. Once you have captured their questions look at their list and group their questions into topics. These will serve as your lessons. Make a list of themes that students want to know. These will generally follow the lessons as they are planned out in this unit except now you have let them choose why they are learning about them.

The Lessons:

The lessons in this resource reflect the typical goals of an initial student inquiry. You will work through these lessons always referring to these as being a part of the student goals. They do not have to be done in exactly this order and you can add in other information based on student interest. You will notice that many of the pages included either activate prior knowledge or are a reflection on a hands on learning activity to ensure that students are learning from the activities what they are supposed to learn. This is where your guidance becomes an important part of the learning process.

FOCUS ON inquiry

The Lessons continued:

You are no longer just giving information but you are leading discussions through questioning techniques that help students to draw conclusions. Conferencing and knowledge building circles will be important activities for this to occur. Assess who is doing most of the talking? It should be the students doing the talking about their learning and not just listening. This is the goal for learning. However this may be new to many of them as they learn to listen to each other instead of just you. So train them, train them, train them by gradually releasing the control of the conversation away from you and more to them.

Final Inquiry Project:

This is the application piece of all of their learning and should take up the most of your teaching and learning time. During this time you are not teaching and lecturing but supporting, questioning and conferencing with students. If this is one of your first inquiry units you can consider a guided inquiry approach where you walk them through each step and limit their choices, or you can allow students to work as a group based on interest and use a guided reading for science model to help them through their inquiry.

Inquiry is a journey, and wherever you are on your inquiry journey as a teacher is an okay place to be. Start with one inquiry task, and with every new experience, release a bit more control to students, letting them lead. This happens over time, not overnight.

CROSS-CURRICULAR *connections*

There are many opportunities to connect this unit with other subjects that you teach. Here are some ideas on how you can connect the learning in this unit with other content areas.

OTHER SCIENCE

Investigate how various technologies and inventions have impacted and change the way members of society interact with one another. How might modern technologies have changed and impacted the lives of others?

MATH

Within this unit there are graphs, tables and maps. This can link to your data management, location and movement.

LANGUAGE

The readings, activities and assignments within this unit can be used to supplement your language program through shared and guided reading, as well as writing. There are also links to media within the final project and the exploration of propaganda.

ARTS

Students can examine the art from the past and evaluate how the artist depicted people, told a story and shaped how others were viewed.

PHYS. ED.

Link to image, identity and social emotional learning within the health curriculum. Examine how different communities lived and survived off the land in comparison to people in modern times. Compare how communities lived in the past and how they live now.

COMMUNITIES OF CANADA

table of contents



ONTARIO

Lesson	Description	Pages
1	Wonderwall - Canadian Identity and Canadian Communities	12-22
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Unit checklist

Checklist of curriculum expectations covered by lesson

Code	Expectation	1	2	3	4	5	6	7	8	9	10	11	12	IQ
A1.1	Explain how features (built, physical and social) can contribute to identities and images of Canada and assess their impact.	x			x					x		x		x
A1.2	Analyze the contributions of Indigenous peoples to Canada.				x		x	x		x				x
A1.3	Analyze the contributions of different settler groups to Canada.	x		x		x	x		x		x			
A1.4	Explain how different groups, including Indigenous people, have contributed to the goal of inclusiveness in Canada.		x	x	x						x	x		
A2.1	Formulate questions to guide investigations into historical and contemporary experiences of a few distinct communities (including various perspectives).			x	x	x	x	x	x	x	x	x		x
A2.2	Gather and organize information from a variety of primary and secondary sources.	x									x			x
A2.3	Analyze and construct digital and print maps.												x	
A2.4	Interpret and analyze information and evidence relevant to their investigation.	x		x			x							
A2.5	Evaluate evidence and draw conclusions about perspectives on the historical and contemporary experience of a few distinct communities, including Indigenous peoples.			x			x	x	x	x	x	x		x
A2.6	Communicate results of their inquiries using appropriate vocabulary.			x							x	x		x
A3.1	Identify traditional Indigenous and treaty territories on which their community was located.			x			x	x						
A3.2	Identify the main reason why different peoples migrated to Canada.		x	x		x			x				x	
A3.3	Describe some key economic, political, cultural and social aspects of life in settler and newcomer communities.		x	x		x			x					x
A3.4	Identify various types of communities in Canada and some ways in which they have contributed to the development of the country.		x	x		x			x		x	x	x	
A3.5	Describe significant events or developments in the history of two or more Indigenous communities.				x		x			x				
A3.6	Describe significant events or developments in the history of two or more settler communities.			x					x					
A3.7	Describe interactions between communities in Canada.			x	x	x	x	x	x	x	x	x		x
A3.8	Identify key differences (social, cultural and/or economic) between communities (including at least one Indigenous community).			x	x	x			x	x	x	x		x
A3.9	Describe significant changes within their own community in Canada.		x							x				x
A3.10	Identify and describe the fundamental elements of Canadian identities.		x											x

grade six

LEARNING GOAL SUMMARY

Student Name: _____

Lesson	Learning Goal	1	2	3	4
1	How have different communities shaped the development of Canada?				
2	What does it mean to be Canadian?				
3	Why do people choose to live in Canada?				
4	What was life like for Indigenous people pre-contact with Europeans?				
5	What communities influenced the development of Canada between 1600 and 1800?				
6	Identify and describe the terms of the various treaties made between Early Canada and Indigenous communities.				
7	Which Indigenous treaties impacted the areas in which they currently live?				
8	How do the people within a community represent and contribute to the development of Canada?				
9	What policies were used to control and subjugate Indigenous people of Canada?				
10	How did various events in the 1900s shape and impact communities?				
11	How have the laws in Canada developed over time to work toward an inclusive society?				
12	How has immigration into Canada changed over time and how does it compare to today?				

LESSON ONE

Wonder Wall

grade six LESSON ONE

The format for these lessons is structured into two parts. One part is designed as a teacher-directed lesson. The second part of the lesson is designed as an independent or small-group learning activity. The teacher-directed part is noted in **PINK** and the small-group/independent task is **YELLOW**.

LEARNING GOAL

How have different communities shaped the development of Canada?

PREPARATION

- Send the [letter](#) home with parents to introduce students to this unit.
- Print, cut apart and distribute the images from the [Wonder Wall](#)

Lesson Part A

- Print, cut apart and distribute the [images of the Wonder Wall](#) around your classroom.
- Tell students that they are going to look at the cards and think about how each image relates to Canada. Each image is labelled with a caption. Students should reflect on how these images represent the Canadian identity.
- Remind students that this is not a test or an assessment. Students are to use these cards to activate prior knowledge and think about how the images relate to the Canadian identity.

Lesson Part B

- Using the [Wonder Walk Card](#), students will choose 5-8 of the images and record their thinking about what they see, know or understand about how each image represents the Canadian identity. They can use the image or the caption to help them record their thinking.
- When students are done, have them come back together as a whole group. Post the [discussion prompts](#) and discuss the images that students wrote about.
- At the end of the lesson, have students complete the [exit card](#) reflection activity to help them consolidate their learning.

ASSESSMENT

Collect the [exit card](#) pages and assess students' understanding. Look for the level of their knowledge on various communities of Canada and their perspectives on what it means to be Canadian. There may be biases, privileges or prejudices that are revealed through this activity. Be aware of this and how this can be identified in a supportive way.

NOTES

Prepare for the issues and complexities of this discussion. If you notice your students struggling with looking at history through an equity lens, or if you notice that your students have biases, privileges or misconceptions that may need to be addressed before moving on, consult with your administration and ask for support from equity leaders before proceeding.

SOCIAL STUDIES UNIT

Dear Families,

We are beginning our new unit in Social Studies. This unit explores how various communities have shaped Canadian identity and society.

This unit covers a wide range of topics and issues that both positively and negatively impacted various communities throughout the history of this land. It is important to me that you understand that, at times, we will be having conversations that cover issues of:

- Colonialism
- Racism
- Discrimination
- Immigration
- Residential schools
- Gender roles
- Internment
- Privilege

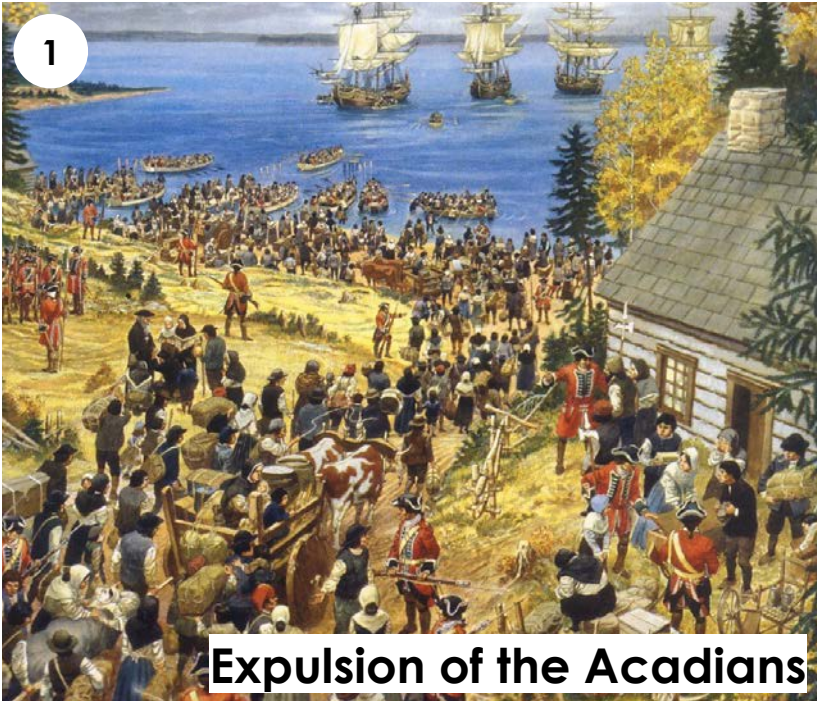
Within this unit, care has been taken to present this information in as much of an unbiased way as possible, ensuring that information is presented from multiple perspectives and is historically accurate.

However, some of the topics may be difficult for some students or for your family. I recognize that some of these issues are of a sensitive nature. If your family has been personally and directly impacted by any of the above topics, please let me know.

To better prepare your child, I would encourage you to discuss these topics at home. If you feel it is important to make me aware of any concerns in preparation for this unit, I welcome a discussion with you about this.

Thank you,

1



Expulsion of the Acadians

2



Alberta Oil

3



Battle of Queenston Heights

4



Totems In Stanley Park BC

5



Canadian Landscape

6



Black Empire Loyalists

7



Women in War

8



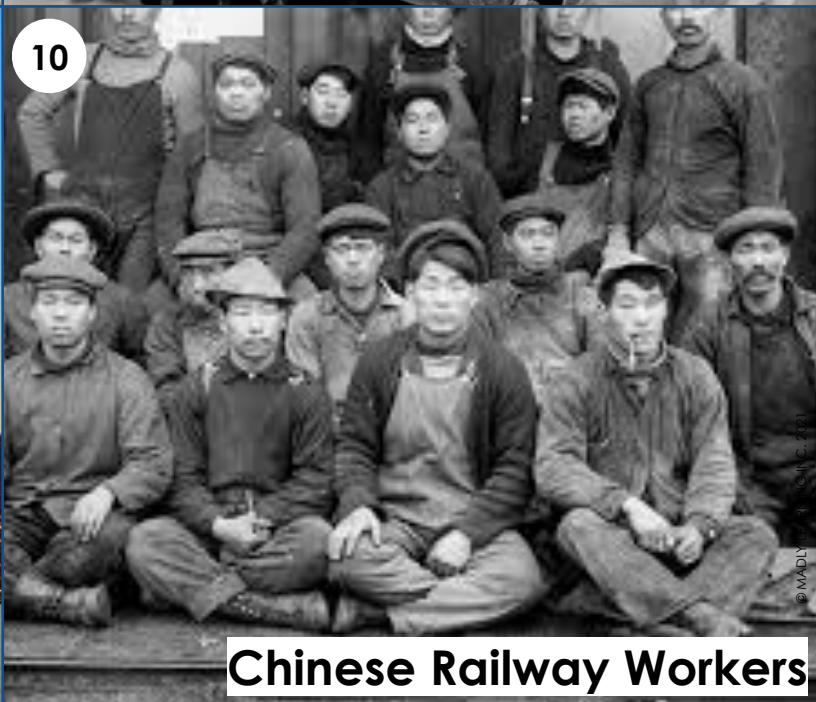
Soldiers at Juno Beach

9



Toronto, Canada

10



Chinese Railway Workers

11



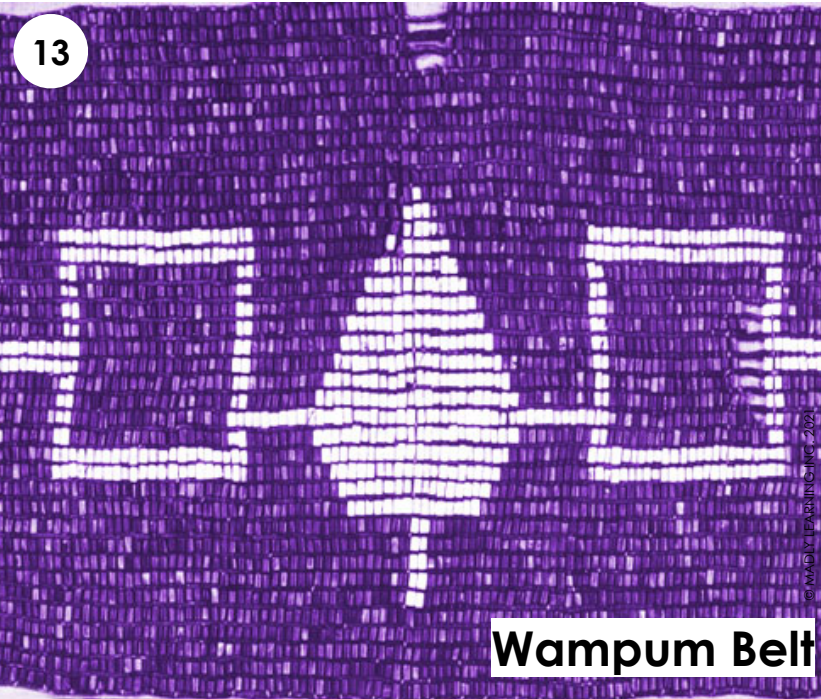
Grain Elevator, Prairies

12



Group of 7 - Art

13



Wampum Belt

14



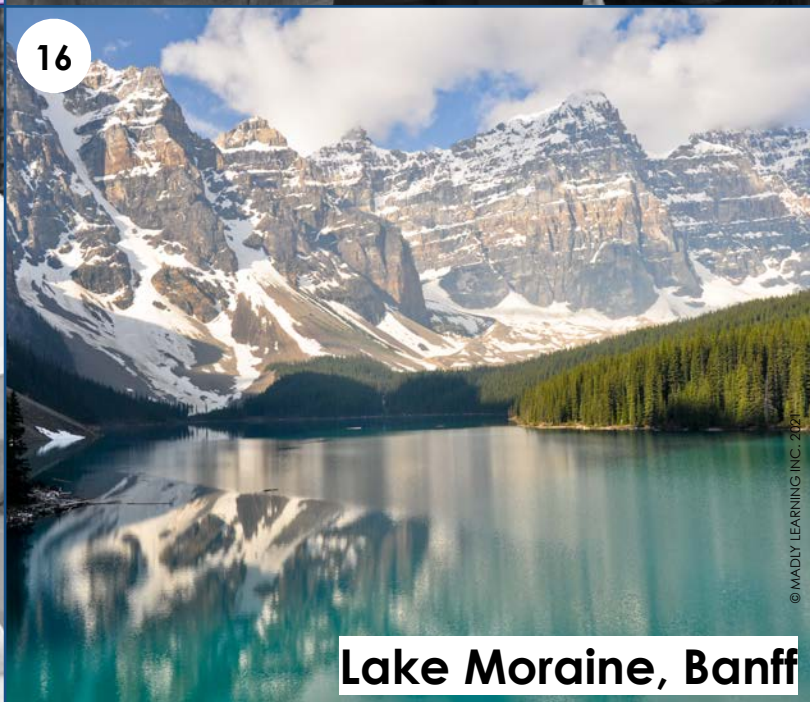
Japanese Internment WWII

15



Women in the Workforce

16



Lake Moraine, Banff

17



Royal Canadian Mounted Police

18



Canadian Peacekeepers

19



Political Map of Canada

20



Irish Potato Famine

21



Residential Schools

22



French Settlers

23



Railway in Canada

24



Tomb of the Unknown Soldier

WONDER WALK CARDS

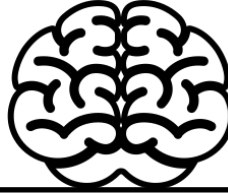


Image #	What I see	What I know	What I wonder

DISCUSSION PROMPTS

WHAT
COMMUNITY OF
CANADA DOES THIS
IMAGE REPRESENT?

HOW
DOES THIS
REPRESENT
YOUR FAMILY
STORY IN
CANADA?

IS THIS A
POSITIVE OR
NEGATIVE
PART OF
CANADIAN
HISTORY?

HOW DOES THIS
IMAGE REPRESENT
CANADA?

HOW
HAS THIS
IMAGE
SHAPED
CANADIAN
SOCIETY?

HOW IS THIS AN
IMPORTANT PART OF
CANADIAN HISTORY?

EXIT CARD

Name: _____

Date: _____



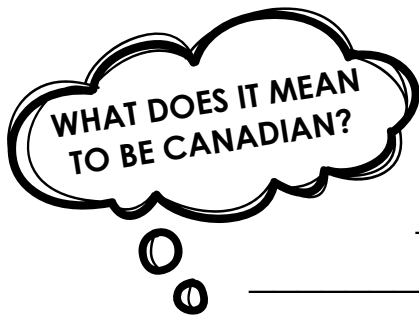




EXIT CARD

Name: _____

Date: _____







LESSON TWO

Discovering Core Canadian Values

grade six LESSON TWO

The format for these lessons is structured into two parts. One part is designed as a teacher-directed lesson. The second part of the lesson is designed as an independent or small-group learning activity. The teacher-directed part is noted in **PINK** and the small-group/independent task is **YELLOW**.

LEARNING GOAL

What does it mean to be Canadian?

PREPARATION

- Print and cut out [word cards](#).

Lesson Part A

- Talk to students about what it means to be Canadian. What are some core Canadian values or what makes Canada, Canada? What do we, as a people, believe in?
- Show the [word cards](#) to students and ask them to discuss the terms. This can be done as a whole-group, small-group or partner activity.
- What do these words mean to you? How do or don't these words represent Canada?
- Order the words to represent which is most important to being Canadian, and have students justify their choices.

Lesson Part B

- Have students choose a word and discuss how these words represent Canada.
- Have them use a variety of resources, including dictionaries and online resources, to better understand these words. Use the [Core Canadian Values](#) Word Detective page to learn more about how these core values represent Canada and Canadians. A [guide](#) has been provided on how to fill out the sheet.
- Once students have conducted their research, have them do a quick, one-minute share about what they found. Their one-minute presentation should answer how this card represents common core values of the Canadian identity.

ASSESSMENT

Assess students' understanding of the different vocabulary words:

- Do they understand the meaning of the word?
- Can they apply this word to communicate how it represents Canadian values?
- Can they use personal experiences and knowledge to link this Canadian value to their personal identity as a Canadian?

NOTES

You may have students in your class who are not Canadian citizens. This activity can be a reflection on ideas like, "Why Canada?" or "What do you see as values of the country of Canada and its people?" Some students may have a hard time with this activity as their individual culture is stronger than that of their identity as a Canadian. Ask them to differentiate themselves between being a Canadian and being from their culture. Even if on a superficial level (we drink coffee from Tim Hortons), this is a difference. They can also look outside of themselves and look at the government and how the government represents Canadian values through its actions.

Inclusiveness

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Human Rights

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**Respect for
Diversity**

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Multiculturalism

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**Constitutional
Monarchy**

© MADLY LEARNING INC. 2021

**Founding Nations
of Canada**

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**Universal
Health Care**

© MADLY LEARNING INC. 2021

**Indigenous
Treaty Rights**

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Bilingualism

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**Parliamentary
Democracy**

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Politeness

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**Charter of Rights
and Freedoms**

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HISTORY



PRESENT



HOW

HOW

OTHER IMPORTANT INFORMATION

CORE CANADIAN VALUES

Students will tell what the word/phrase means.

DEFINITION

How does Canada show the world this value?

HOW

How do Canadians show others this value?

HOW

HISTORY

Students will explain what the phrase means and what it meant in the past or how it started.

PRESENT

Students will explain what the phrase means in today's society.

OTHER IMPORTANT INFORMATION

Students will identify any additional facts that they find about the topic.

LESSON THREE

Immigration Patterns in Canada Throughout History

grade six LESSON THREE

The format for these lessons is structured into two parts. One part is designed as a teacher-directed lesson. The second part of the lesson is designed as an independent or small-group learning activity. The teacher-directed part is noted in **PINK** and the small-group/independent task is **YELLOW**.

LEARNING GOAL

Why do people choose to live in Canada?

PREPARATION

- Send the [Our Family Traditions](#) letter and [A Family's Traditions](#) organizer home with students prior to the lesson.
- Prepare the maps and graphs for students.

Lesson Part A

- **Prior to the lesson, have students take home the family letter and family traditions organizer.**
- At the start of the lesson, have students share the family traditions that they celebrate. Put students in groups of 3-4 to compare and share their Family Tradition organizer. Bring students back together as a class to discuss the similarities and differences between their and their partners' answers.

On the [Map](#)

- 1) Show students the [map of the world](#).
- 2) Ask students to identify which area of the world their family originated from. Mark locations on the map.
- 3) Show students the [second map with graphs](#). Review what each graph means. Graphs represent ethnic origin reported in the 2016 census — people can identify multiple origins.
- 4) Ask students what they notice and wonder.
- 5) Ask students to reflect on the questions shown on the [discussion cards](#).

Lesson Part B

- Who lives in Canada and where they come from has greatly impacted Canada. Students will learn about our immigration policies and how they have changed over the years. Students will analyze how the immigration policy has impacted who lives in Canada. Through this investigation, students will conclude that much of the way our country has developed has been impacted by the choices governments made on who was allowed to live here.
- First, have students read about various waves of [immigration in Canada](#). They will create a [flip book](#) that shows the waves of immigration.
- As students are reading about each wave of immigration, they will summarize that section of the text in their own words and identify where in the world people are coming from (or where they have always been).
- At the end of this activity, students will reflect on what they learned in this lesson.

ASSESSMENT

Collect flip books and assess students' understanding of the content. Did they learn what they were intended to learn about the various waves of immigration? Do they have an understanding of the big picture of immigration in Canada (who and why)? Have students reflected on what they read and learned through this lesson and where they need to go next?

NOTES

It is important to acknowledge that immigration to Canada does not apply to Indigenous communities. They are the original inhabitants of the land that would eventually be referred to as Canada.

OUR FAMILY TRADITIONS

Dear Families,

All families are unique, whether linked by biology, choice or circumstances, the traditions of our family members are shaped by their history. Some can be traced back generations while others make new traditions because history is unknown. As we begin to explore how Canada has been shaped by the many communities that have lived here, it is important that students explore how their own family traditions and histories impact their daily lives.

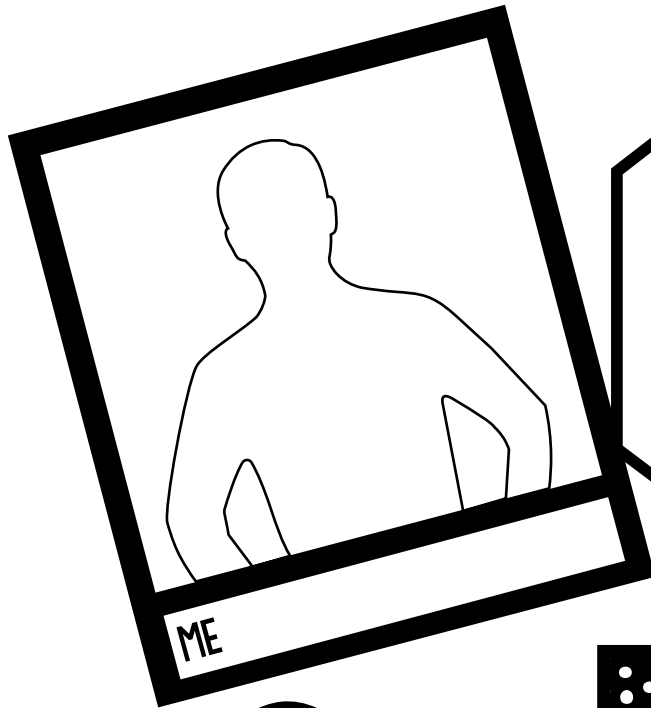
Please consider discussing the following questions with your child to help them make connections between the history of their family and the traditions, celebrations and values that are impacted by this history. For the purposes of these questions, the word *family* will be used to describe the people in the home and community that care for the student. This can include parents (biological or adopted), guardians or caregivers, siblings, close friends, grandparents and other relatives.

1. Think of family members from various generations: what is their cultural, ethnic or linguistic background?
2. How long has your family been in Canada?
3. What traditions or celebrations does your family participate in?
4. How are your family values or beliefs impacted by your family history, heritage, culture or traditions?
5. What foods are special to your family?
6. How is the location of your family and where you chose to live impacted by your family history?
7. How are your individual family values, traditions and celebrations different from other members of your extended family?
8. If you don't know much about your family history, how does this impact your family celebrations and traditions?

Thank you for exploring this topic with your child.

A FAMILY'S TRADITIONS

Canadian culture and society have been shaped by the people who live here. The collection of people with various backgrounds living within this cultural mosaic make Canada unique. Identify how your family's traditions have been shaped by many influences.

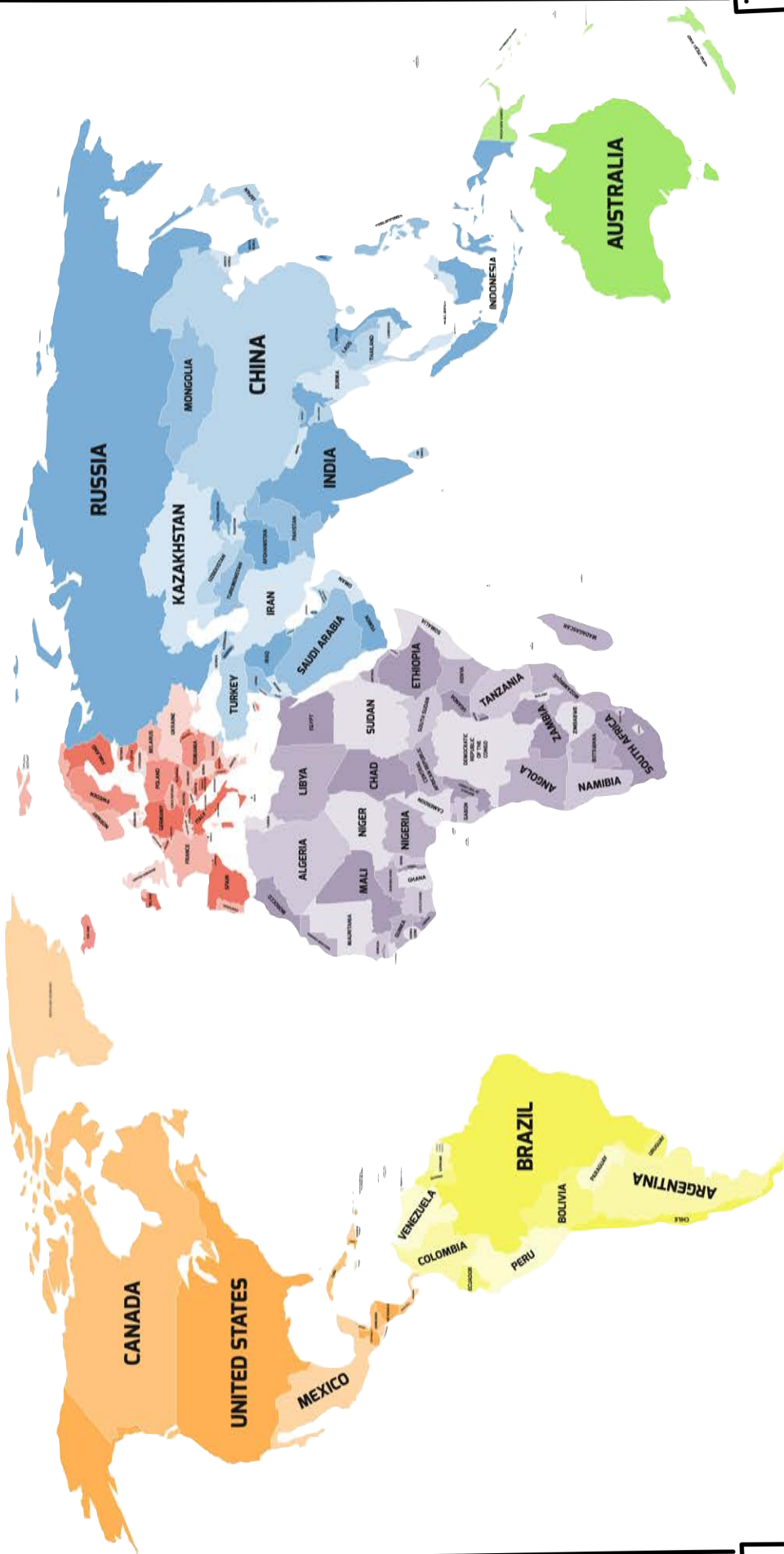
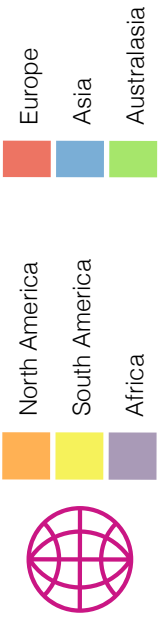


HISTORY AND HERITAGE

CULTURE AND COMMUNITIES

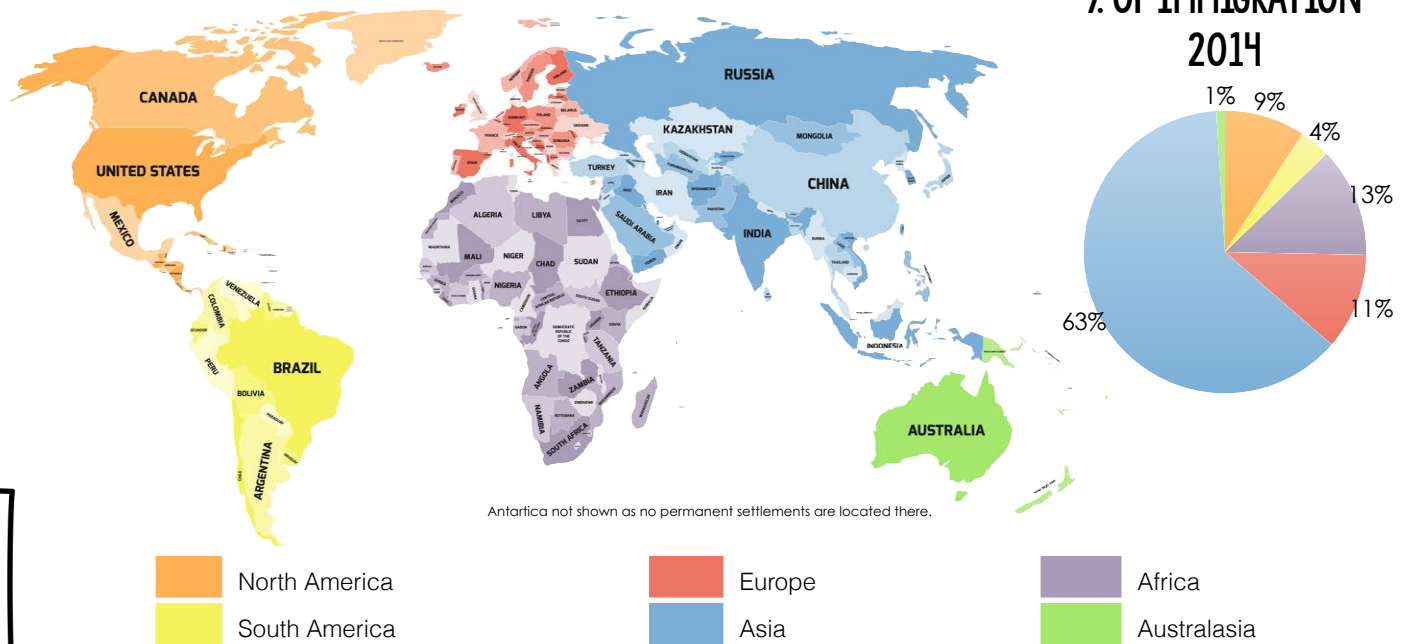
FAMILY TRADITIONS AND CELEBRATIONS

WORLD MAP



Antarctica not shown as no permanent settlements are located there.

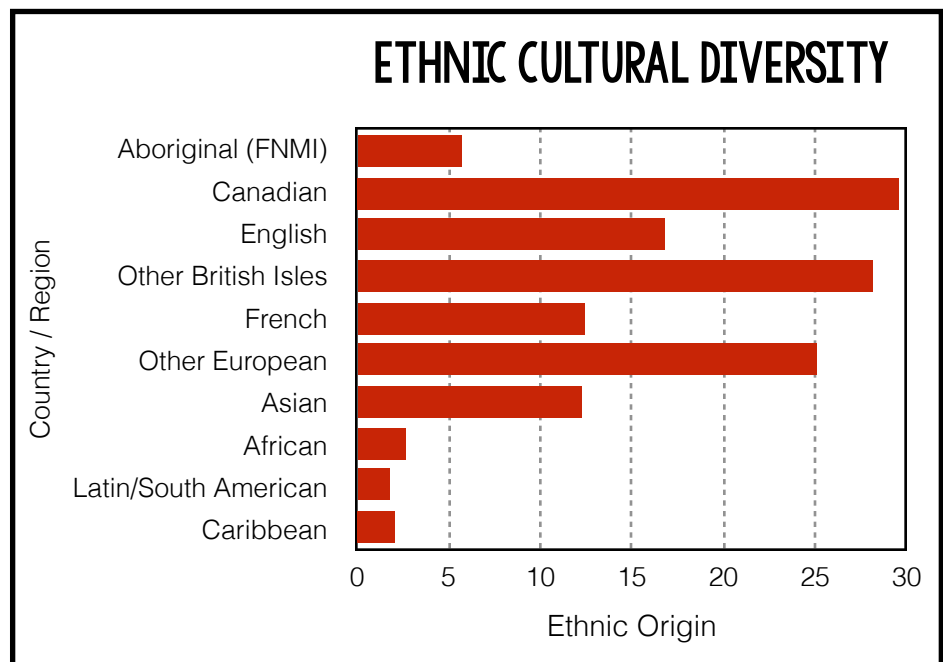
WORLD MAP



In 2016, 32.5% of the Canadian population reported at least one origin from the British Isles, and 13.6% at least one French origin. ⁽¹⁾

Close to 70% of individuals who reported Asian origins are foreign-born, compared with 15% of individuals who reported European origins ⁽¹⁾

More than 250 different ethnic origins are reported in 2016 ⁽¹⁾



(1) Countries and regions represent the top 10 identified countries of origin. People could respond with more than one answer. Percentages are the number of people that answered with one or more than one response as a percentage of the total population of Canada. <https://www12.statcan.gc.ca/census-recensement/2016/as-sa/98-200-x/2016016/98-200-x2016016-eng.cfm>

What do you notice about your map?

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**Which communities make up the largest proportion of the Canadian community?
Why might that be?**

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How might the world map look different if you lived in another part of the province or country?

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Is your classroom community a representative sample of the population?

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What surprises you or makes you question a belief that you held previously?

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Why do people emigrate to Canada?

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IMMIGRATION *in canada*

Canada is known as a **cultural mosaic**. The reason is that Canada's population is made up of people from around the world. Today, roughly 1-in-5 Canadian citizens were born outside of Canada. Many more have parents or grandparents who were born abroad.

Immigration plays a large part in Canada's national identity. Just like small coloured tiles can create a big and beautiful mosaic, Canadians believe people from different backgrounds can come together to make something better. It is a unique perspective that few countries share.

History of Immigration

You could say that Canada's population has been built from waves of immigration. Over a period of 200 years, five major waves of immigration have shaped and changed Canadian history.

First Wave

Before immigration, the land that would eventually be known as Canada was home to many Indigenous peoples. John Cabot and Jacques Cartier sailed to North America in 1497 and 1534, respectively. As explorers continued to explore the land that would eventually become Canada, they began to colonize the land and take territory from Indigenous peoples. Europeans established communities here starting in 1608. By the 1700s, they were more established and conquered more land in Canada from Indigenous peoples. The arrival of Europeans had devastating consequences to Indigenous communities. Europeans brought weapons, alcohol, illness, forced religious conversion and reduction of traditional territories through various unfair treaties.

Wars and battles from 1700 to 1850 would continue to shape immigration into Canada. European control passed back and forth between the British and the French. The British gained more control at the end of the Seven Years War and the Battle of the Plains of Abraham. But that wasn't the end of war. Soon after, the

American colonists won independence from British control. Those loyal to the British King fled to Canada. These English-speaking United Empire loyalists transformed the cultural diversity of Canada. Loyalists settled in the maritime provinces as well as the new province of Upper Canada. They were distinctly non-American and created laws and rules in Canada that reflected British rules and laws. Further needs to defend their land from attempts of American invasion in 1812 solidified an emerging Canadian identity. However, through all of this influx of settlement, more and more Indigenous people were displaced. The new Canadian officials made systematic attempts to erode the culture of Indigenous peoples.

Second Wave

Many immigrants came to Canada after the war of 1812. This wave of migration was called the great migration. As the many factories in Europe emerged in the industrial revolution, workers were displaced and lost their jobs. Settlement was encouraged to help protect the colony from further American invasion, to capitalize on resources and to reduce the influence of French-speaking colonists in Quebec. Most of the immigrants around this time were of English or Scottish heritage. Many Irish immigrants first came to work on canals, timber and railroads. Later, many Irish also fled to Canada after the Irish Potato Famine. Around 800,000 immigrants from England, Scotland and Ireland arrived between 1815 and 1850. Canada's population grew from 500,000 to 2.5 million.

Third & Fourth Waves

Many more Eastern and Southern Europeans immigrated to Canada before World War I. This was known as the third wave. After World War II, more than 280,000 more Europeans came. Many were from Italy, Portugal and Ukraine. Many Chinese immigrants also came to Canada to build the Canadian Pacific Railway. This became known as the fourth wave.

Fifth Wave

Since the 1970s, many visible minorities from the developing world have immigrated to Canada. This was a result of the change of discriminatory immigration practices by the Canadian government that previously only allowed immigration from predominantly white countries. This includes immigrants from South Asia, China, and the Caribbean. Today, India, China and the Philippines are the top three countries of origin for Canadian immigrants.

Immigration Today

Canada is among the world's most welcoming nations. On average, Canada welcomes around 200,000 new immigrants each year.

Canada offers **citizenship** to immigrants through naturalization. **Citizenship** is official status as a Canadian.

Naturalization is a process with several steps. These steps include an application, a period of Canadian residency, upholding the country's laws, passing a Canadian knowledge test, and taking an oath. Though Canada is known for welcoming immigrants, there is still a rigorous application process. There are four pathways for people to follow and immigrate to Canada.

Types of Canadian Immigration

1. **Family class immigrants:**
Relatives of Canadian citizens and residents. They have been sponsored to immigrate to Canada, meaning their relatives vouch to help them settle.
2. **Economic immigrants:** Skilled workers and business people.
3. **Refugees:** Those escaping persecution and danger in their home countries.
4. **Humanitarian immigrants:**
Those accepted for welfare or compassionate reasons.

Why do some people oppose immigration?

People have different views on immigration. Some people believe Canada should accept fewer immigrants. Some people worry that immigrants will take jobs from Canadians. They are worried that this might happen if a business owner chooses to hire an immigrant because they can work for less pay than a Canadian citizen. Some worry that immigrants take advantage of Canadians and the government. This could include taking loans from the government and not paying them back. It also means that valuable tax dollars from the government are spent on helping non-citizens when that money could be used to help citizens. Still others worry that immigrants won't fit into Canadian society. They believe that immigrants will bring their values and rules from their home countries that do not fit or match Canadian culture. One example of this is unequal treatment of women and practices of forced marriage. Some people connect immigration to terrorism because of events like 9/11. They feel that by letting immigrants into Canada, we are making our country less safe.

Why should we welcome immigrants?

There are many reasons Canada accepts new immigrants. Immigrants fill a shortage of key jobs, including doctors, engineers, labourers and service industry employees. Immigrants contribute to the country's overall growth. Young immigrants replace the aging and retiring generations of Canadians. Immigrants bring new ideas and innovations, as well as the passion to succeed. Finally, immigrants also bring diversity, open-mindedness and a global mindset when they share their culture with fellow Canadians.

What is immigration like?

People have immigrated to Canada from very different places at very different times. No matter where they've come from, many came to Canada seeking opportunities and a better life. Some even immigrate to escape war and violence.

When immigrants arrive, they all face a variety of obstacles and challenges. They must find work and a place to live. They must adjust to their new surroundings, which often involves a new language or climate. They must make new friends and, in many cases, adjust to being away from family.

For a taste of what it feels like to be an immigrant, imagine your first day at a brand new school. You may not know what to expect and you may feel nervous. You may not know your way around the school or know anyone's names. You might feel lonely without any friends, and you might feel like an outsider without someone to sit with at lunch. Now, instead of being in a new school, imagine being on the other side of the world!

Here are some ways to make Canadian immigrants feel welcome:

- Behave in an inclusive manner
- Show curiosity about their culture, journey and country
- Offer insight into Canadian culture
- Be patient and help them learn English and/or French
- Try to learn some words or greetings in their language
- Learn how to properly pronounce their name

FIRST WAVE

Who: _____

SECOND WAVE

Who: _____

THIRD WAVE

Who: _____

FOURTH WAVE

Who: _____

IMMIGRATION IN CANADA

FIRST WAVE

Who: _____

SECOND WAVE

Who: _____

THIRD WAVE

Who: _____

FOURTH WAVE

Who: _____

IMMIGRATION IN CANADA

IMMIGRATION PATTERNS

in canadian history

Read the article about [Immigration in Canada](#). Based on the reading, complete the [flip book](#) about the groups of people who came to Canada in each wave and the reasons why they settled in Canada.

Glue Flap tab here

Causes and Conflicts: _____

Causes and Conflicts: _____

Causes and Conflicts: _____

Causes and Conflicts: _____

CONNECTIONS AND REFLECTIONS

3 new facts
you learned:

2 things you still have
questions about:

1 thing you thought
was interesting:

LESSON FOUR

What was life like for Indigenous people
pre-contact with Europeans?

grade six LESSON FOUR

The format for these lessons is structured into two parts. One part is designed as a teacher-directed lesson. The second part of the lesson is designed as an independent or small-group learning activity. The teacher-directed part is noted in **PINK** and the small-group/independent task is **YELLOW**.

LEARNING GOAL

What was life like for Indigenous people pre-contact with Europeans?

PREPARATION

- Review [Pronunciation Cards](#), [Maps](#) and [Answer Keys](#).
- Copy materials (maps and clue cards) for students as needed.

Lesson Part A

- Give students the [Map](#) and [Clue Cards](#). Instruct them that they will read the clues to determine where each tribe is located. Both [Colour](#) and [Monochrome](#) maps have been supplied.
- Have students work in partners.
- Students will read the [Clue Cards](#) with partners and try to decide which location on the map their tribe is located.
- They will use their knowledge of the locations of the various physical and political regions of Canada to follow the cues on the cards.
- It may be helpful for students to use an atlas.
- An Answer Key has been provided.

Lesson Part B

- **Meet with students to discuss and review answers.**
- Read the cards and complete a [Master Map](#) with students. They can correct their answers as necessary.
- Have a class discussion about the correct location of these groups.
- Have students select three different [Clue Cards](#) from various locations around Canada and compare the communities, drawing on their knowledge of physical regions from Grade 4. Write the following guiding prompts to help students predict what their life might have been and compare within these categories:
 - weather, food sources, housing, location, spirituality, clothing, transportation and interactions among tribes
- Students can do additional research if time allows.

ASSESSMENT

- Students will analyse and construct maps as part of their investigations into interactions among Indigenous peoples in what would eventually become Canada.
- Can students follow clues to map the location of Indigenous communities correctly?

NOTES

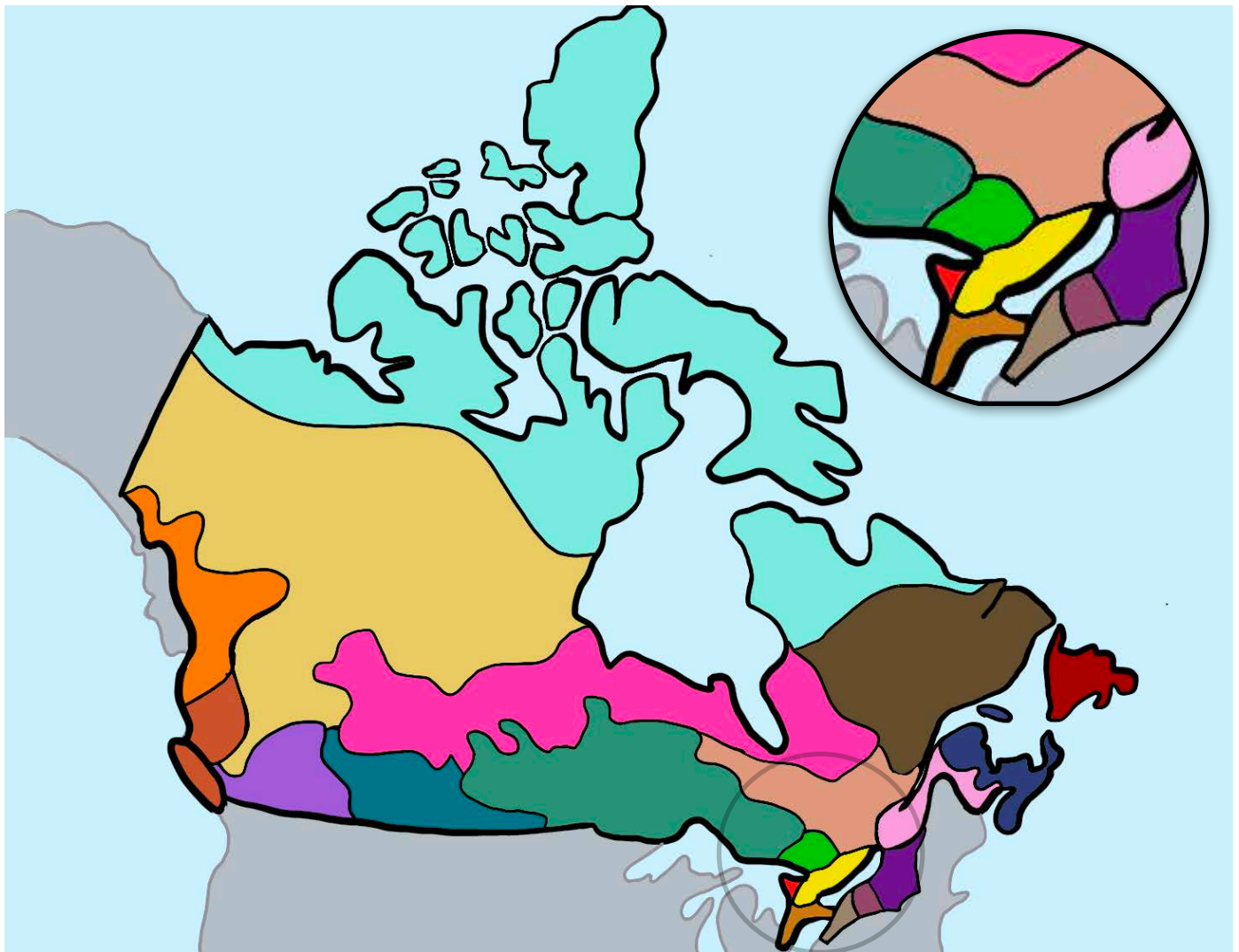
This activity can be done as an individual task, a small-group task or a whole-group task. Teachers are encouraged to choose the learning style that works best for them and their students. This lesson can be combined with the Grade 5 social studies unit.





PRONUNCIATION

Ojibwa	oh-JIB-wah
Abenaki	ah-bin-ACK-ee
Inuit	IN-ooo-IT
Haudenosaunee	how-doe-SHOW-knee
Innu	IN-NEW
Mi'kmaq	MICK-MAAH
Beothuk	bee-AH-thuk
Algonquin	al-GONG-quin
Wendat	WHEN-DAT
Tsimshian	TuhSIM-she-yan
Dene	DEN-EH
Nootka	Nout-KAH
Salishan	Sail-ISH-un
Siksika	seeg-see-KAH
Cree	CREE
Nipissing	Nip-pis-ing
Odawa	ow-DAA-wa

INDIGENOUS COMMUNITIES

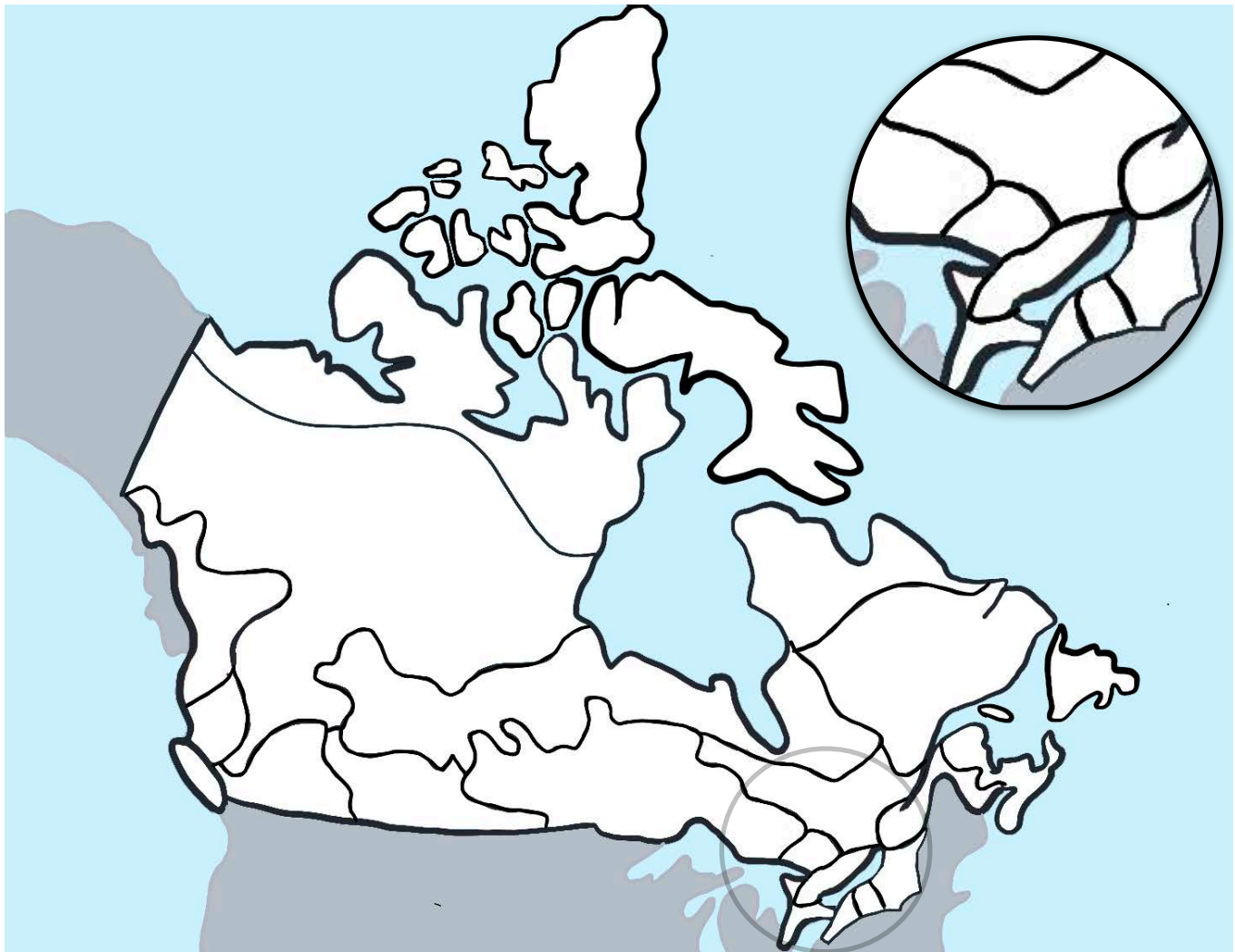
PRE-EUROPEAN CONTACT IN CANADA



 Tsimshian	 Ojibwe	 Erie
 Dene	 Algonquian	 Seneca
 Inuit	 Nipissing	 Abenaki
 Nootka	 Petun/Wendat	 Mi'kmaq
 Salishan	 Odawa	 Beothuk
 Cree	 Neutral	 Innu
 Siksika	 Haudenosaunee	

INDIGENOUS COMMUNITIES

PRE-EUROPEAN CONTACT IN SOUTHERN ONTARIO



- | | | |
|-------------|------------------|------------|
| 1 Tsimshian | 8 Ojibwe | 15 Erie |
| 2 Dene | 9 Algonquian | 16 Seneca |
| 3 Inuit | 10 Nipissing | 17 Abenaki |
| 4 Nootka | 11 Huron/Wendat | 18 Mi'kmaq |
| 5 Salishan | 12 Odawa | 19 Beothuk |
| 6 Cree | 13 Neutral | 20 Innu |
| 7 Siksika | 14 Haudenosaunee | |

INDIGENOUS COMMUNITIES

PRE EUROPEAN CONTACT IN SOUTHERN ONTARIO

Answers



1 Tsimshian

2 Dene

3 Inuit

4 Nootka

5 Salishan

6 Cree

7 Siksika

8 Ojibwe

9 Algonquian

10 Nipissing

11 Petun/Wendat

12 Odawa

13 Neutral

14 Haudenosaunee

15 Erie

16 Seneca

17 Abenaki

18 Mi'kmaq

19 Beothuk

20 Innu

ABENAKI

The Abenaki people settled south of the St. Lawrence River in Quebec and New Brunswick. They spoke a kind of Algonquian language. They were a friendly tribe who were hunters and gatherers but they also planted and farmed food such as corn, pumpkin and beans. The Abenaki lived in wigwams covered in birch bark and sometimes built longhouses. They were a generally disorganized tribe and lived in small family groups instead of a larger community. The men of the Abenaki tribe would change their hair when they married. They would braid their hair and shave off the bottom half.

INNU

The pre-contact Innu (Montagnais and Naskapi) are Indigenous people that settled along the St. Lawrence River to the middle of Quebec. They spoke a kind of Algonquian language. They hunted and gathered their food and did not grow crops. Their homes were wigwams covered in birch or animal pelts. The caribou was an important part of their lives and they depended on it for food and clothing. Although they were grouped in a similar community, they generally stayed in small family groups, only related to each other by marriage. Their society was not as organized as other larger tribes. The Montagnais had many conflicts with the Haudenosaunee.

OJIBWA

The Ojibwa were located around Lake Superior in Ontario. They spoke a kind of Algonquian language. The Ojibwa people were hunters and gatherers. They ate what they could hunt like deer, elk, bears and other small forest animals. They also gathered what they could find such as nuts, roots, seeds and wild rice. Their beliefs were based in nature. They often believed that spirits would come to them in their dreams. One of their important ceremonies was the Shaking Tent Ceremony, where a religious Shaman would heal the sick by building them a tent. Then, while inside, the Shaman would call on the spirits to heal the sick. A shaking tent was a sign that the spirits were helping the Shaman.

ALGONQUIN

The Algonquin Indigenous people lived in western Quebec and the Ottawa River Area. They are part of the Anishinaabe group of First Nations People and spoke an Algonquian language. They were organized in a clan system. Each clan was like a different city. Within each clan were smaller groups called totems, which were like a neighbourhood within a city. In the summer they would live in larger communities, and in the winter they would break into smaller family groups to hunt. The Algonquin were very respectful toward nature and believed that everything was important and part of the circle of life.

PETUN/WENDAT

The Wendat Confederacy, made up of Huron and Petun people, lived north of Lake Ontario to east of Georgian Bay. They organized themselves through the clan system and had four main tribes: the Bear, Cord, Rock and Deer Tribes. The Wendat spoke an Iroquoian language. They farmed crops like corn, beans and squash. They used corn for many different foods. They also hunted and fished for other food like deer and trout. The people of the Wendat lived in longhouses, and six families would live in one longhouse. Families descended through the mother but men were responsible for all decisions. They were allied with the Algonquin, traded with the Neutrals and were enemies of the Haudenosaunee. The population of the Wendat was decimated by disease and attacks during what is known as the Beaver Wars.

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HAUDENOSAUNEE

The Six Nations (Haudenosaunee) are a group of 'Iroquois' made up of the Mohawk, Onondaga, Oneida, Cayuga, Seneca and Tuscarora Nations. They all spoke a kind of Iroquoian language. Before the formation of the Six Nations, many of these tribes were fighting against one another. The fighting ended with the Great Law of Peace, which helped to form the Six Nations. The Six Nations were an established community with a unique culture with a strong, organized type of government. They lived in multiple-family longhouses. They became a large culture and their success with farming allowed them to feed their growing population. The Shaman of the Six Nations also used many herbs to treat illness and ailments.

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MI'KMAQ

The Mi'kmaq First Nations people lived in the maritime region of Canada (Nova Scotia, PEI and Northern New Brunswick). Their language was part of the Algonquian family of languages. They were primarily hunters and gatherers, and they moved about as the seasons changed. Moose was an important animal that they hunted, and they used moose for many things, including food, tools and clothing. The Mi'kmaq lived in wigwams that looked like either cones or domes. Eventually, the Mi'kmaq would join the Wabanaki confederacy. Later, the Mi'kmaq were credited for inventing the hockey stick.

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BEOTHUK

The Beothuk were a group of First Nations people that lived in Newfoundland. It is believed that their language was a kind of Algonquian. They were a small group compared with other groups. They lived in homes known as mamateeks, which were shaped like cones and covered in birch bark. The Beothuks were hunters and gatherers. They hunted for caribou, salmon and seals. In the Beothuk culture, the use of Red Ochre was very important. They would use this as a paint and cover their bodies, houses, canoes, weapons and instruments. This would be done in spring time as part of a special celebration.

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INUIT

Historically, the Inuit lived in the northern regions of Canada and spoke Inuktitut. They were primarily hunters and gatherers and moved about as the seasons changed. The Inuit lived in harsh winter conditions and survived by being excellent hunters. They learned to harvest large whales. They also ate seal and caribou. They would live in large camps in the winter and smaller hunting groups in the summer. Their permanent winter homes would be made of stone, sod and whalebone. Their entrances would be a long passage. When hunting and away from their more permanent homes, they would build igloos in the winter. They would travel in canoes made of sealskin. To keep warm, they would make parkas out of fur and boots out of animal hide.

CREE

The Cree were the largest group of First Nations people in Canada. They lived in the subarctic regions ranging from what is now Quebec to Alberta. The eastern Cree are closely related to the Innu. The Cree were primarily hunters and gatherers. They lived in both tipis and wigwams. For most of the year, the Cree lived in small hunting bands. They would move seasonally and would follow the migrating animals that they hunted. They also had good trading relationships with the Algonquin, Innu and Abenaki. Despite living in small hunting groups, the Cree still had essential positions within their broader community. They had special ceremonies, including the Sun Dance, Powwow and sweat lodges.

TSIMSHIAN

The Tsimshian are Indigenous peoples that historically lived along the coast of Northern British Columbia. Within the Tsimshian, there are seven allied tribes. They include Kitselas, Kitsumkalum, Lax Kw'Alaams, Metlakatla, Kitkatia, Gitga'at and Kitasoo. Tsimshian society is a matrilineal society, which means families are linked together from the family line of the mother. Families would live in seasonal villages. In the winter, they moved their villages out to the islands west of Port Rupert. In the summer, the Tsimshian would move inland to build their summer villages. They would settle along the Skeena River to fish salmon. Archaeological evidence shows about 5,000 years of inhabitation in these areas. Many Tsimshian still live in this area today.

DENE

The Dene people are an Indigenous group who historically lived in the northern portion of Canada's western provinces and the southern parts of the Yukon and Northwest Territories. They speak Northern Athabaskan. Dene means "people" in Athabaskan. The Dene lived in both settlement camps or cabins and camping places. However, they typically were nomadic people who migrated seasonally. They were excellent at hunting, trapping and fishing for their food. The Dene people are very spiritual. They perform the deeply religious Tea Dance for many reasons. Sometimes, the dance is performed to ask for better weather, a successful hunt or to commemorate a special event. Tea Dances are still held regularly by Dene people today.

SALISHAN

The Salish people live on the lower mainland of British Columbia. There are many different distinct communities within the Salishan. The Salishan communities are based on strong family ties and often worked with other groups to form treaties and partnerships. Traditionally, the Salishan people lived in permanent settlements during the winter. During the summer, they gathered food and lived in temporary camps. Their homes were shed-like houses made of cedar. Fishing was and still is an important part of the Salishan culture. They also harvested nuts, fruits and vegetables. The Potlatch was and is a ceremony that is important to governing, culture and spiritual traditions of the Salishan people. It was held to commemorate special events.

NOOTKA

The Nootka are an Indigenous community of what is now Vancouver Island. They were a hunting and gathering community who fished for halibut and salmon. They also hunted fowl, deer, elk and bear. The Nootka lived in a ranked society divided into noble class, commoners and the enslaved. Chiefs were part of the nobility and made the decisions for their tribe. This structure was also found in families. The Nootka had a good relationship with other tribes they came in contact with on the North Coast of Vancouver Island but they did not have strong relationships with the Salishan. The Nootka have a strong ceremonial culture and hold Potlatch celebrations. The Wolf Ritual, a winter ceremony, was an elaborate secret celebration used to teach about life, death and the teachings of the elders.

SIKSIKA

Also known as the Blackfoot, the Siksika are an Indigenous community of Southern Alberta and Saskatchewan. Historically, the Siksika hunted bison and were fierce warriors. In their warrior society, they had very strict rules. Clans migrated with the bison using tools such as jumps and runs to trap the bison more easily. The Siksika travelled on a travois, a sled that was pulled by dogs and/or horses. The travois also helped them to move their tipi homes. A tipi is a cone-shaped home made from wooden poles and bison hides. The population of the Siksika was estimated to be approximately 18,000 before contact with European settlers. Much of their history was passed down through oral storytelling. Other cultural practices included sweat lodges and the Sun Dance, where participants overcome pain to prove they were brave in honour of the sun.

NIPISSING

The Nipissing people are a small Indigenous group located around North Bay, Ontario. Within the Nipissing First Nation there are 5 clans called the Blood, Birchbark, Heron, Beaver and Squirrel. Each clan is further divided into family groups that govern themselves but cooperate with others. Historically, they spoke an Algonquian dialect. The Nipissing were excellent traders. They worked well and traded with neighbouring tribes and were friends with the Huron and the Algonquin. Occasionally, they had a large gathering called the Great Feast of the Dead. This feast would bring together tribes and gifts would be shared to benefit communities. The Nipissings were also known to have powerful shamans. A shaman was believed to have spiritual powers that could predict attacks through their dreams.

ODAWA

The Odawa, a word that means traders, are an Indigenous community that settled along the shores of Lake Huron in the Bruce Peninsula and on Manitoulin Island. They speak a dialect of the Algonquian language. Historically, the Odawa, organized into large family groupings. The Odawa, the Ojibwe and the Potawatomi (USA) formed the Council of the Three Fires. They were allied to fight against the Haudenosaunee. The Odawa were farmers, fisherman, hunters and traders. They also formed a close trading relationship with the Huron who lived west of them. After the arrival of Europeans, the Odawa became integral to the fur trade. They used many of the traditional Odawa trade routes and relationships to sell fur to Europeans. The Odawa fled their land shortly after the Haudenosaunee attacked and decimated the Hurons.

NEUTRAL

The Neutral Indigenous people got their name from French Explorer Samuel de Champlain. He gave them this name because they remained neutral in the conflict between the Haudenosaunee and the Wendat. They lived on the western end of Lake Ontario and on the Niagara Peninsula. Pre-contact, the population of the Neutral Indigenous peoples was 20,000 strong. They spoke an Iroquoian dialect and lived in longhouses in communities as large as 2,500 people. The communities were surrounded by palisades, log fences that would help protect them from attack. The Neutral had some conflict with the Algonquins throughout their pre-contact history. The Neutral people were decimated by the Haudenosaunee and disease in what is known as the Beaver Wars.

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LESSON FIVE

Communities in Canada, 1600-1800

grade six LESSON FIVE

The format for these lessons is structured into two parts. One part is designed as a teacher-directed lesson. The second part of the lesson is designed as an independent or small-group learning activity. The teacher-directed part is noted in **PINK** and the small-group/independent task is **YELLOW**.

LEARNING GOAL

What communities influenced the development of Canada between 1600 and 1800?

PREPARATION

- Prepare the community booklets, readings, timeline and flags

Lesson Part A

- Review the [Communities in Canada](#) reading, which will give an overview of the historical time period.
- Review the [Community Flags](#) and ask students to identify the ones they know. Then label the flags using the [Communities in Canada](#) guide page to help you.
- On the board, draw a timeline. Label the start 1600, the middle 1700 and the end 1800. Distribute the [cards](#) to students/pairs. Start at the beginning and read the cards in chronological order. Once read, place each card on the timeline.

Lesson Part B

- Students will choose three communities to learn more about. They can use the flags to help them identify these communities.
- Students will read the separate **Research Booklets** and reflect on the questions asked on the back of each booklet. Additional research can be done as necessary.
- Reflect and discuss with students about the various communities.
- Students will complete the [Communities in Canada brochure](#) activity to share their knowledge of the communities they picked.

ASSESSMENT

Collect the student [brochure](#) and assess students' level of understanding of key events and details of this time period from various perspectives. Look at the [assessment checklist](#) to determine student skill level.

NOTES

Depending on your students' ability to analyse the information critically within the booklets, you may want to work with them to debrief and reflect on the information within their research.

COMMUNITIES IN CANADA

1600-1800

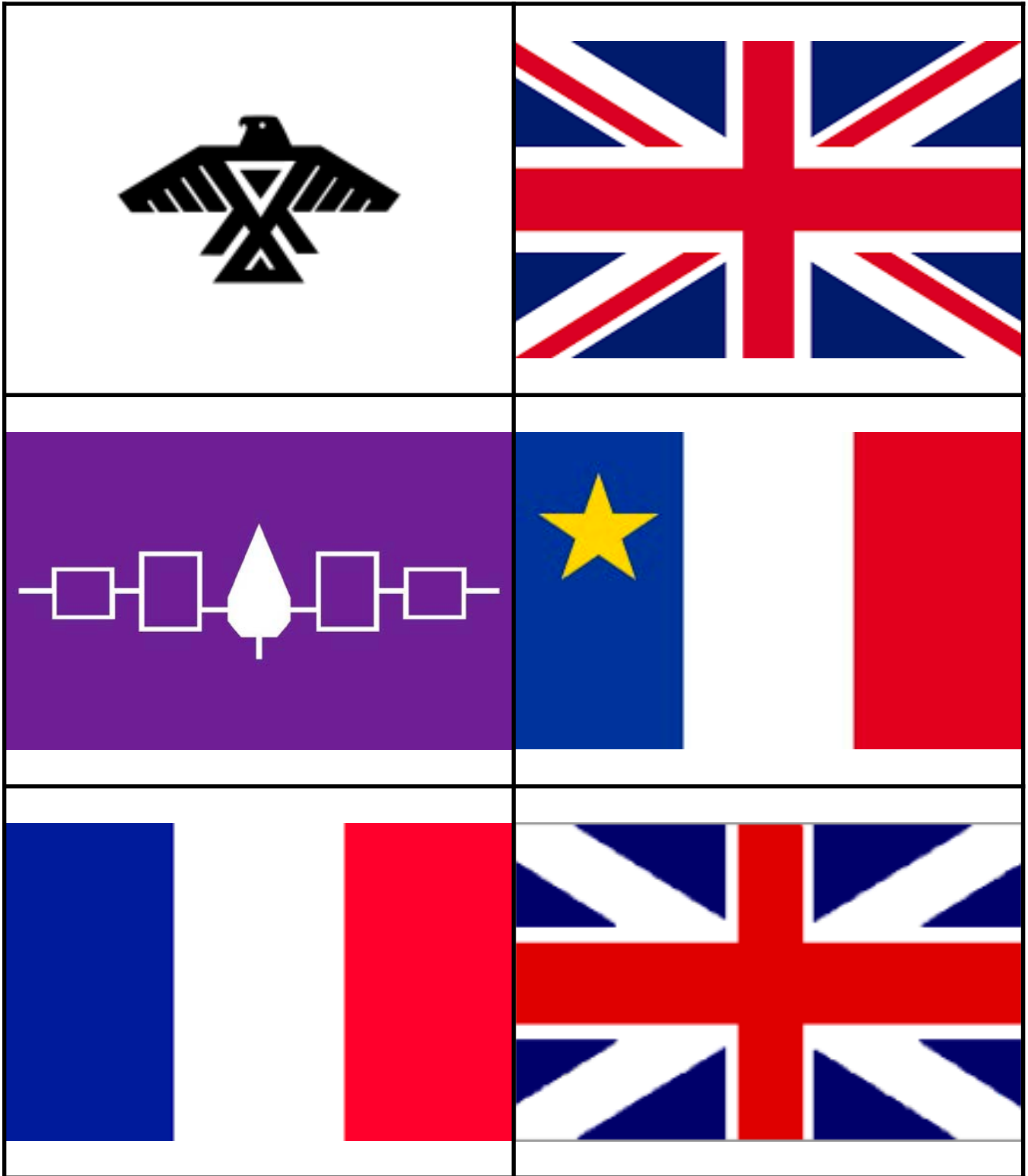
Prior to Europeans arriving in North America, this land was inhabited by many different Indigenous tribes. They called this land Turtle Island. These tribes lived off the land in both hunter-gatherer and established communities. Upon the arrival of European explorers, the life of Indigenous peoples changed.

Spain, France, Netherlands and Britain all had explorers who wanted to colonize North America. In what would eventually be known as Canada, the two main communities that established outposts and settlements were the British and the French.


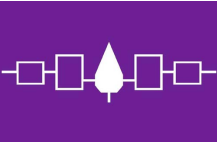




Europeans had a very different way of life and different cultural beliefs from Indigenous peoples. From the way they dressed, to the language they spoke, their religious beliefs and their understanding of property ownership, the settler groups and Indigenous communities were very different. While the French settlers tried to build relationships through gift giving and alliances. The British viewed themselves as superior to Indigenous peoples. This mindset led to the unfair treatment of Indigenous peoples by the British.

From the period of 1700 to 1800, the settlers from Britain and France gave little consideration to Indigenous traditional territories or land ownership. Britain and France were often at war in Europe during this time, which meant that control over various regions of Canada changed frequently. These changes have had huge impacts on the development of Canada and the communities that live here.

COMMUNITY FLAGS



COMMUNITIES IN CANADA 1600–1800

	<p>The Anishinaabe are a collective group of Indigenous communities that all share a common cultural and linguistic heritage. Throughout the 1600s to 1800s, there were tremendous changes that significantly impacted these many communities, which played an integral role in shaping Canada today. The Anishinaabe played an important role in the fur trade and created key alliances with French and British settlers.</p>
	<p>The Haudenosaunee played an important role in shaping and defining Canada. Their impact can be felt through their strategic early alliances with the British, excellent tactical skills in times of war and influence in the development of Upper Canada.</p>
	<p>The French, looking for colonial opportunities, settled along the banks of the St. Lawrence River. They created trade alliances with the Indigenous communities. Through Jesuit priests, they attempted to convert Indigenous people to Catholicism and sent women to New France (Quebec) to encourage more permanent settlements.</p>
	<p>The British were a large colonial power. They settled many parts of North America. Through military advantage and colonial policies, they gained control and influence over much of the region. Their lasting impact remains today.</p>
	<p>The Acadians, forgotten French subjects, lived in the eastern part of what is now Canada with very little intervention from France. Caught in the middle between two super powers, France and Britain, the Acadians were forced out of their homes and communities to make way for those considered more loyal to the British crown.</p>
	<p>The United Empire Loyalists were those loyal to the British during the American Revolution. When Britain lost to the Americans, the loyalists retreated to what is now Canada. Land was negotiated in unfair deals with Indigenous communities to provide loyalists workable land to live on. The large amount of Anti-American settlers in Canada helped to shape a unique Canadian identity that is non-American.</p>



Prior to the 1600s and first contact with Europeans, many different Indigenous tribes inhabited Turtle Island, or what would eventually become North America.



Settlement In North America

Between 1600 and 1700, France had settled along the St. Lawrence River and had settlements in Quebec City and Port Royale. The British had colonies along the east coast of the United States.



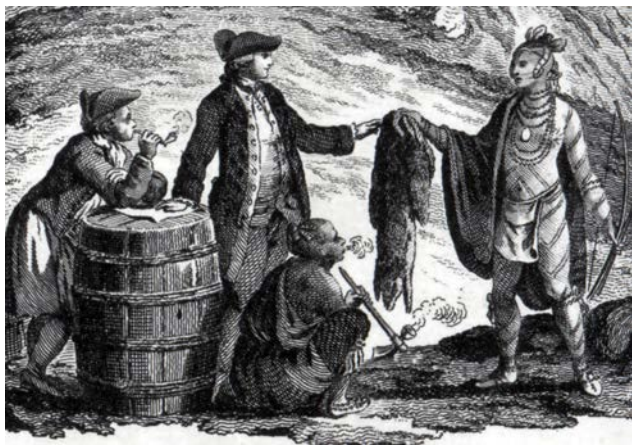
1663 – Le Fille du Roi

To establish a permanent colony, families would need to settle in New France. The King of France sent women over to New France to marry the men that lived there and start new families.



1713 – The Treaty of Ulrich

At the end of the war, France gave Britain back the land surrounding the Hudson Bay and Newfoundland. Britain was also given control over Acadia.



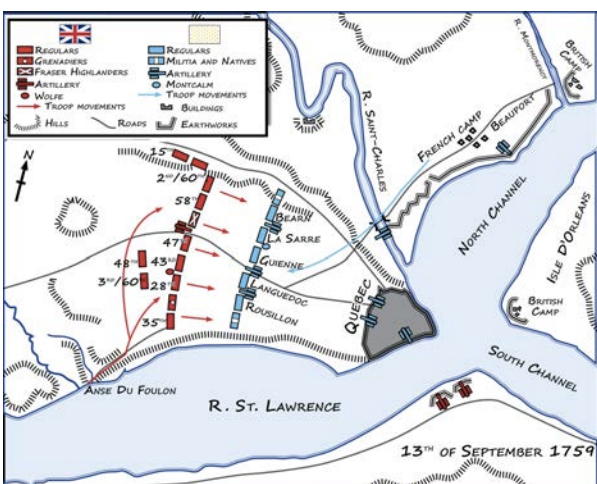
Fur Trade

The French courier de bois would trade goods such as guns, ammunition, metal goods and alcohol for pelts from the Huron/Wendat and Algonquians. The French would sell the pelts for a large profit to European traders.



1755 – Expulsion of the Acadians

The British grew distrustful of the Acadians. They asked the Acadians for their loyalty to the British crown. The Acadians refused. The British deported 10,000 Acadians from their land.



1759 – The Battle of the Plains of Abraham

France lost control of New France to the British. The British established the Province of Quebec.



1763 – Pontiac's War

Pontiac believed that the English were a threat. Contact with the English brought illnesses like smallpox. In the spring of 1763, he devised a plan to capture Fort Detroit with his allies.



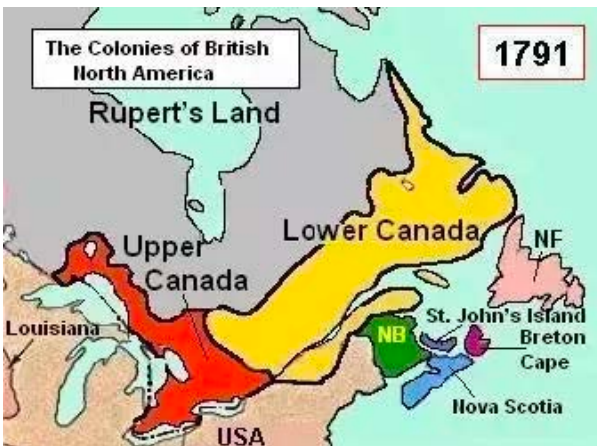
1775 – The American Revolution

American colonists fought the British for control of the British colonies. The colonists won and British loyalists, freed Black slaves, and Haudenosaunee loyal to the crown moved north to Canada.



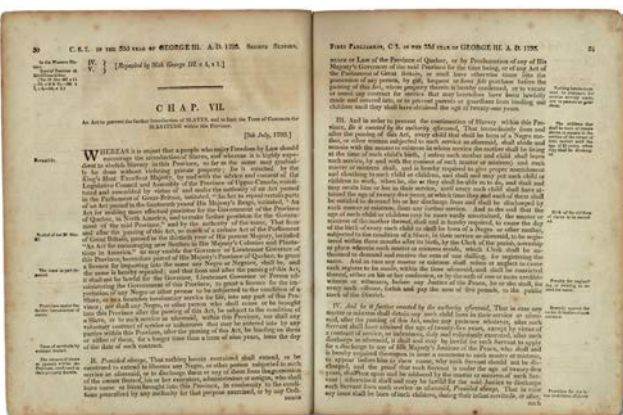
1784 – The Haldimand Proclamation

Large tracts of land were given to the Haudenosaunee as a reward for their loyalty to the British during the American Revolution. Land stretched from Simcoe to Jones Base line along the Grand River.



1791 – Upper and Lower Canada

The Constitutional act divided the Province of Quebec into Upper Canada (English speaking) and Lower Canada (French speaking).



1793 – Anti Slavery Act

This law banned the importation of enslaved people. It also stated that children born to enslaved women would be free at age 25. However, it allowed people to keep the people they currently enslaved.

Instructions: Choose three events from the timeline. Learn more about communities involved during this time period and how they were impacted in these events. Use the research cards and additional research to help you look at these events from different perspectives.

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CANADIAN COMMUNITIES

1600-1800

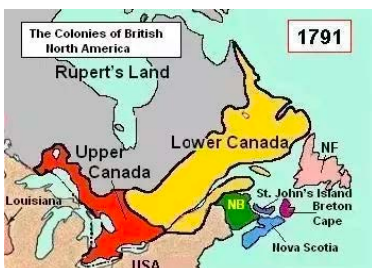
X

Reflection: Choose three communities from the list below. Reflect on the impact these communities had on Canada's past and present.

- | | | |
|---|---|--|
| <input type="checkbox"/> Haudenosaunee | <input type="checkbox"/> Great Lakes Indigenous communities | <input type="checkbox"/> British loyalists |
| <input type="checkbox"/> French settlers | <input type="checkbox"/> Acadians | <input type="checkbox"/> Fur traders |
| <input type="checkbox"/> British settlers | | |



List some of the changes that happened in what would eventually be known as Canada between 1600 and 1800?



LESSON SIX

Treaties: Indigenous People and the
Government of Early Canada

Teacher Warning

The following two lessons deal with Indigenous Land Rights. It is important that you, the teacher, do the work to understand the complexities and lasting impacts of these topics before presenting these lessons to your class.

It is highly recommended that if you are unsure or unaware of these issues that you consult with your school's Indigenous Education Leader prior to teaching these lessons. The words you use matter.

While Madly Learning Inc. has created these lessons with extensive research from multiple primary and secondary sources, we recognize that the author of this work is not a member of an Indigenous community.

These lessons are provided to you as a tool by which to teach. However, each teacher is fully responsible for how these are delivered in their classroom. By using these lessons, you agree that any alteration or modification to the lessons are solely your responsibility as the teacher. Madly Learning Inc. will not be held liable for any errors, omissions or consequences related to your use or alteration of this file.

By using these lessons, you agree to these terms.

grade six LESSON SIX

The format for these lessons is structured into two parts. One part is designed as a teacher-directed lesson. The second part of the lesson is designed as an independent or small-group learning activity. The teacher-directed part is noted in **PINK** and the small-group/independent task is **YELLOW**.

LEARNING GOAL

Identify and describe the terms of the various treaties made between early Canada and Indigenous communities.

PREPARATION

- Set Up – Prepare booklet by photocopying a [Treaty Guide Book](#) for each student (print the page double-sided and fold in half).
- Prepare seven (7) groups of mixed-ability students.

Lesson Part A

Set the Scene

- Introduce students to the time period from 1867 to 1900.
- Identify the key developments in this time period relating to treaties signed and why they were signed.
- Students will participate in a teacher-directed preview of [What is a Treaty?](#) followed by a seek-and-explore activity
 - a) Getting Started – Before you begin with your seek-and-explore activity, read the article [What is a Treaty?](#) with your students as a shared reading. (You can do this within Social Studies or integrate this within Language). This will provide background knowledge necessary before participating in the seek-and-explore activity.
 - b) Show and review the [Treaty Map](#) to students. Elicit their reactions to the number and coverage of various treaties. An [Answer Key](#) has been provided.

Seek and Explore about Treaties

- Divide your class into seven groups and give each group two [Treaty Information Cards](#).
- Provide each student with the [Treaty Guide Book](#).

Lesson Part B

Treaty discovery continued...

- To begin, students will read each of the [Treaty Cards](#). As they are reading, students will look for the key information to record in their guide book:
 - a) date and location
(in present-day Canada)
 - b) Indigenous groups and government representatives
 - c) impact
- Students will look at six [Treaty Cards](#) in total and record what they learned in the guide book.
- Have a whole-group discussion about what students learned about the various treaties. Focus on the following to draw conclusions about treaty-making across the country:
 - a) reason for treaty
 - b) fairness of treaty negotiations
 - c) lasting impact
- Centers will continue into the next lesson

grade six LESSON SIX

The format for these lessons is structured into two parts. One part is designed as a teacher-directed lesson. The second part of the lesson is designed as an independent or small-group learning activity. The teacher-directed part is noted in **PINK** and the small-group/independent task is **YELLOW**.

ASSESSMENT

- Are students able to identify a few of the treaties that impacted different Indigenous communities?
- Can students identify the issues surrounding treaties from two or more perspectives?
- Review students' reflection page from the Treaty Guidebook for assessment purposes. Assess their knowledge based on the above criteria.

NOTES

It is imperative that students understand the many sides of the issues surrounding treaties. They should begin to understand that this is a complex issue that still persists today. The Interactive Map found [here](#) also can be used to assist students.

What impact have these treaties had on present-day Canada?

What impact did these treaties have on building Canada?

Why were treaties made?

What is a treaty?

REFLECTION ON LEARNING

Treaties of Canada

This Guide Booklet
Belongs To _____

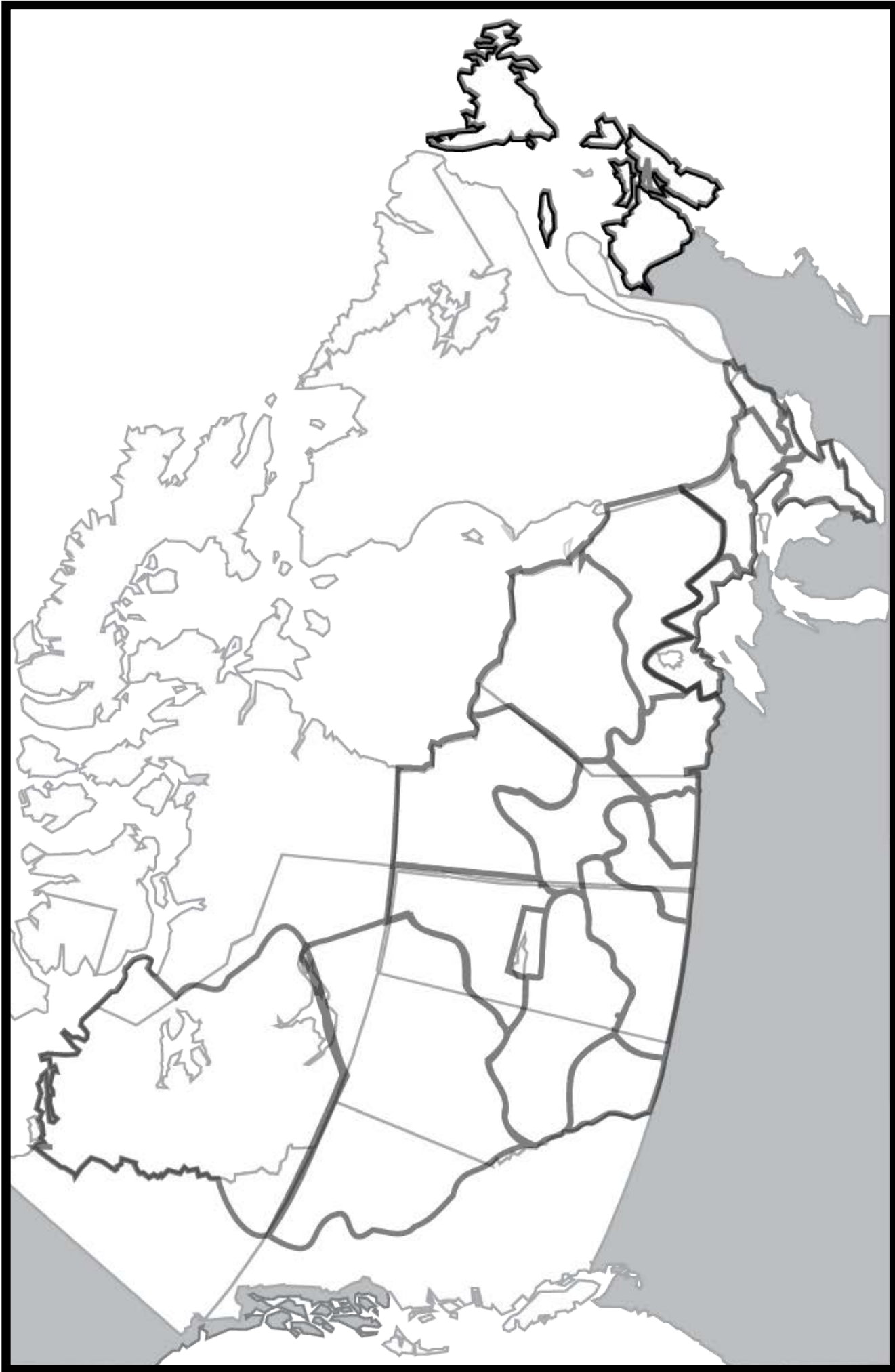
Colour and label the treaties as you
read and learn about each one.

TREATY INFORMATION

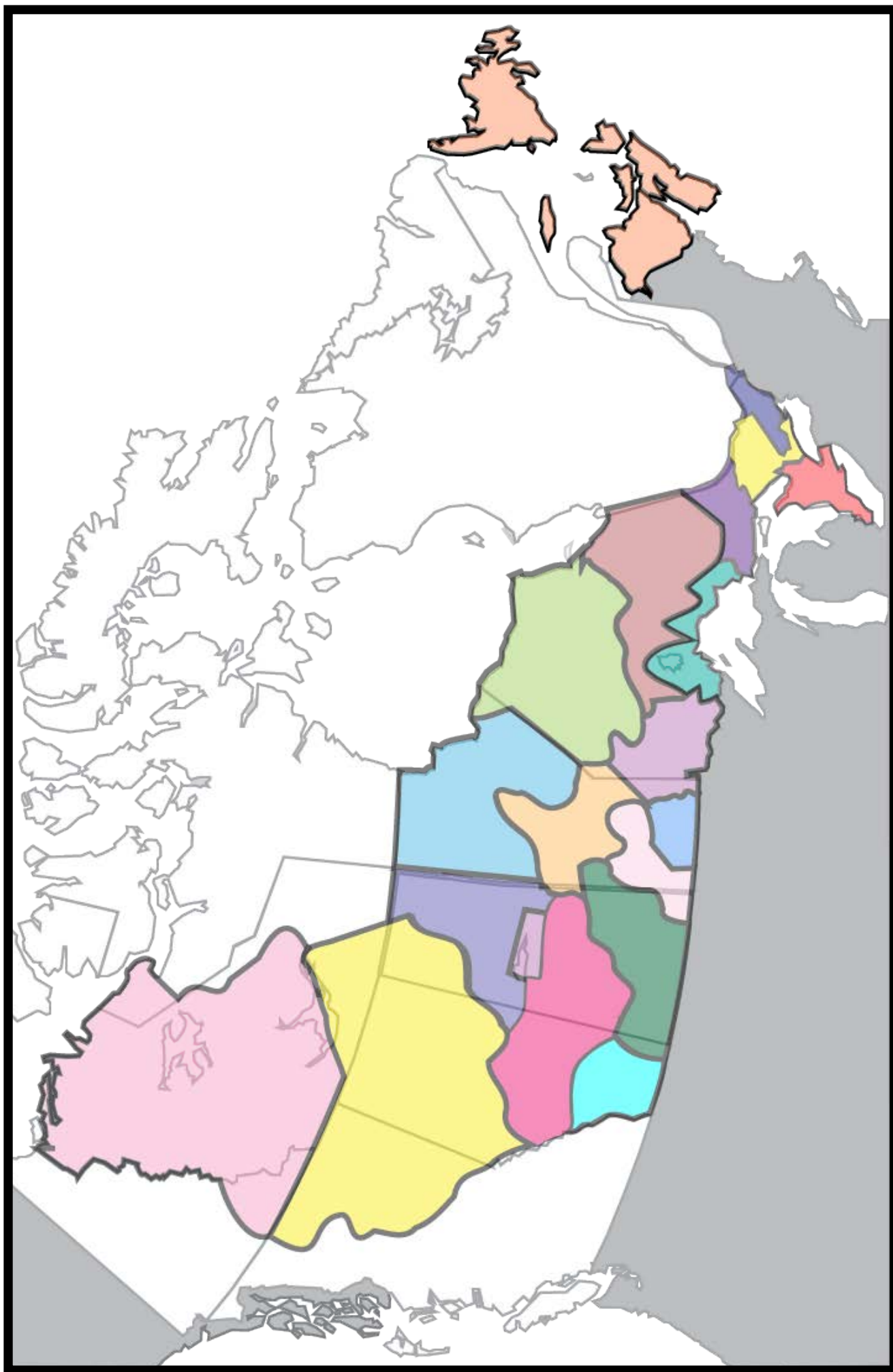
Summarize what you learn about the various treaties in Canada in the table below.

TREATY	DATE & LOCATION	INDIGENOUS PEOPLE	GOVERNMENT	IMPACT

TREATIES OF INDIGENOUS LANDS



ANSWERS: TREATIES OF INDIGENOUS LANDS



WHAT IS A TREATY?

Prior to European settlement and the creation of the country of Canada, Indigenous peoples lived on this land. They called this land Turtle Island.

In the 1700s, France controlled much of what was Canada, mainly Quebec and eastern provinces. France had firm control over the fur trade and many alliances with Indigenous communities in the region. Britain also had control over much of the eastern seaboard in the colonies within the United States, as well as Ruperts land, covering much of western Canada managed by the Hudson's Bay Company.



Britain and France were in many wars and conflicts in Europe that impacted fighting in North America. At the end of the War of Spanish Succession in Europe, a treaty between Britain and France was signed. This was the Treaty of Utrecht. This included the land of what is now Newfoundland and Acadia (Nova Scotia). It also included the land surrounding the Hudson Bay. This began a time where Britain maintained more control over North America. This treaty also established Indigenous land rights. Now Britain, and later Canada, could start to establish more settlements by negotiating the surrender of Indigenous ancestral lands.

What is a Treaty?

A treaty is a contract made by two groups. It often helps to establish peace and settle disputes. Within Canadian treaties, land was ceded from Indigenous communities to the government of Canada. To cede land means to give up all rights to that land forever to the crown (Canada's head of government).

Canada's Reasons for Treaties

Britain had every intention to establish large, thriving colonies of Europeans within North America. Britain, at the time, was a colonial superpower and had a history of conquering lands and taking what they wanted from those native to these regions. They often did not show respect or consideration for traditions and ways of life of other groups. They generally expected everyone to want to assume the British way of life.

As a newly established British colony, Canada needed more settlers. It also needed ways to connect the land within Canada coast to coast. At this time, a railway was proposed. This railway would eventually stretch across Canada. Finally, the government of Canada was aware of the resource-rich land that made up much of Canada. From mining for valuable minerals, panning for gold in the Yukon gold rush, striking oil out west or harnessing the power of falling water for hydroelectricity, these resources supported and secured long-term settlements. If these were the goals for Canada, then they would have to find a way to make peace with Indigenous nations. It was important to convince Indigenous communities that it was in their best interest to give up their land.

Indigenous Peoples' Reasons for Treaties

Indigenous communities were opposed to their land being given away, stripped of minerals or used as transportation routes, so they fought back the encroachment of the settlers. Indigenous peoples in this region had long worked alongside fur traders. However, with the waves of new settlers arriving here, they found that their land and resources were depleting. Overhunting due to the fur trade saw the buffalo in the western plains dwindle. Many communities were beginning to starve as they transitioned to a more agricultural life. Along with traditional hunting routes being interrupted with new settlements, many communities were starving.

Establishing treaties was a solution that was supposed to guarantee Indigenous communities protection and help to transition to a more agricultural way of life while still maintaining their traditions and land rights. Many Indigenous communities sought out and wanted to enter into treaties with the Canadian government. In many cases, the government was also motivated to make these treaties to secure transportation routes or to exploit natural resources with these traditional Indigenous lands.

Problems with Treaties

There were many problems with the treaties made between Indigenous communities and Canada. These are problems that are still issues today.

Language: As the government and Indigenous communities entered into treaties, they were faced with many problems. Canada attempted to establish contracts that were very much common practice within Europe. However, these types of deals were NOT familiar to the Indigenous signatories of many of the Canadian land treaties. Add to this the difficulty with translating the terms of these treaties between the groups.

Indigenous communities, at times, struggled to find competent translators. In other situations, the translators were told by the government of Canada to make the terms sound as good as possible.

Land Surrender: In many of the treaties, there was a general misunderstanding of the term to cede land. To cede land was to surrender all rights to the land. This was the expectation of the government of Canada. The government looked at treaties as a way to legally get control and ownership over Indigenous ancestral lands. There also were many instances that the government took advantage of the situation and created treaties where the benefits to the government significantly outweighed the gains of the Indigenous people in Canada. The negotiators, who represented the government, were often given a limit on what they could offer Indigenous community leaders as incentive to sign the treaties and cede the land to the crown. These limits were often much lower than the value of the land being ceded. This is why so many of the treaties are still being settled as Indigenous communities fight for their ancestral rights.

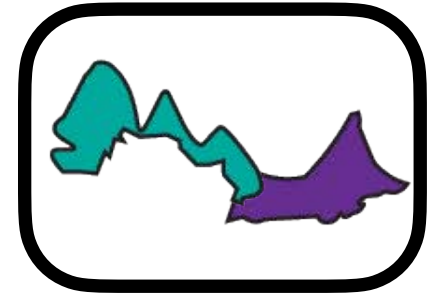
However, this was not what was understood by Indigenous leaders. They understood that they were allowing others to use their land but not agreeing to giving up their land rights. Indigenous people viewed the land as owned collectively. Together, as a community, they all had a responsibility to care for the land and all living things within it. They say they had no intention of giving up and surrendering all of their land rights with these treaties.

Leadership: During the treaty negotiations, representatives from the government and tribe leaders would negotiate and sign the treaty. This worked for some Indigenous communities where there was a clear leader and their system of self government was more democratic. However, this was not true of all groups and, in some cases, the representatives that signed the treaty did not have the authority within the Indigenous community to sign such a document.

Broken Promises

Finally, although many promises were made within the treaty, fulfilling these promises did not always happen. This is why many Indigenous groups are still fighting the Canadian government today over the terms of the treaties and securing their land rights.

ROBINSON TREATY



1850 – Lake Huron and Lake Superior Regions

Government of Canada

William Benjamin Robinson
(fur trader)

Indigenous Groups

Anishnawbek (various Ojibway) – Huron and Superior Treaties
Mississauga – Huron Treaty
Nishnaabeg (Nipissing) Huron Treaty
Dokis – Huron Treaty

Background Information

Traditionally, before the treaty was made, the government of Canada and the First Nations groups around Lake Huron and Lake Superior were allies during many conflicts with Americans. As the colony of Upper Canada in Ontario around the Great Lakes was developing, there was increased need for more land. Industries, such as mining, needed more resources to support the growing settler population in the territory. Before a treaty was established, mining companies sought permits from the government for permission to mine on unceded land. The First Nations groups in this region claimed ownership to this land and were upset that mining and forestry industries were using the land to make a profit without permission or compensation to the Indigenous communities. A treaty was suggested as the best solution between the Anishinaabe and the government. Before the treaty could be started, there was a violent crash between First Nations and miners at Batchawana Bay. Initially, the First Nations groups wanted a \$10 annuity payment for each member of the community. This was not agreed to by Robinson. This prompted two separate treaties to be negotiated. The first treaty was with those communities north of Lake Superior, and the second treaty was with those groups North of Lake Huron.

TERMS OF TREATY

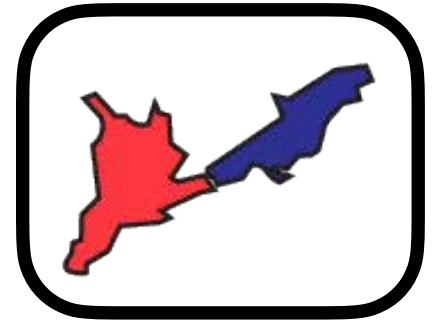
Indigenous peoples would surrender title to their land for Lake Superior & Lake Huron:

- Lands set aside for exclusive use of Anishinaabe with hunting and fishing guarantees.
- £2000 one-time payment and £500 paid to each community per year.
- Protected hunting, fishing and trapping until land was developed and settled.
- 'Escalator clause' – stating that more money would be paid when the value of the lands increased.

- Land surrender was given in miles, which was an unfamiliar measurement to Indigenous groups, instead of a league, which was the distance it took someone to walk in one hour.
- Not all communities had equal representation.
- Dispute over islands being included or not.
- While the escalator clause was adjusted in 1874, it hadn't been adjusted since. The Anishinaabe won a legal case in 2019 to get these payments increased and compensated from previous lost monies.

PROBLEMS

UPPER CANADA LAND SURRENDERS



1764-1862 – Upper Canada

Government of Canada

Indian Department
British Crown
Sir Francis Bond Head

Indigenous Groups

Huron-Wendat	Haudenosaunee
Anishinaabe	(Six Nations)
Odawa	Mississaugas

Background Information

After the Seven Years War between France and Britain, the British Government made a royal proclamation to make rules about how the colony of Canada should be governed. The British started an Indian Affairs Department, which was to be in charge of contact between the government of the colonies and Indigenous peoples. The proclamation also stated that only the government could buy land from Indigenous people and not regular citizens or settlers. The department also was supposed to maintain peace between the nations. At first, the lands ceded to the government were smaller pieces of land, such as two miles on either side of the Niagara River. This treaty was between Seneca and the British Government. Once the American Revolution began south of the border, it resulted in 30,000 Empire Loyalists crossing the border into Canada. These Loyalist refugees needed land to settle on. The Indian Department negotiated up to 15 land treaties with the Anishinaabe people for lands along the St. Lawrence and within what is now South Western Ontario. The Indian Department also negotiated with the Mississaugas to cede some of their land to Joseph Brant and the Six Nations. In negotiating peace with the Americans, the border between the countries, the Six Nations territory, was left on the American side of the border. As British allies, the Six Nations were given lands 10 km on either side of the Grand River from Lake Erie to Jones Based Line in Wellington County. With peace established after the war between Britain and America, the influence Indigenous groups once had with the British lessened. In 1836, Sir Francis Bond Head established Manitoulin Island as a reserve. Indigenous peoples without lands were encouraged to settle here, but many did not. It was Bond's intention to use Manitoulin Island as a way to segregate Indigenous peoples from settlers. Only the Odawa people, who live east of Manitoulin Island live on unceded territory after refusing to sign this treaty with Bond. Eventually, there were about 30 separate treaties negotiated for the majority of lands in South Western Ontario.

TERMS OF TREATY

- In exchange for ceded land, before 1818, a one-time payment in goods, money, or both paid to those who signed the treaties.
- Reserve lands were not always established.

- The Mississaugas were given 10 shillings (approx \$0.10) for the 250,880 acres of land around Toronto. This exchange was called the Toronto Purchase. Eventually, the Mississaugas were better compensated for this land.
- Joseph Brant sold some of his land to private citizens, which the British opposed.

PROBLEMS

WILLIAMS TREATY



1923 – Province of Ontario

Government of Canada

RV Sinclair (justice minister)
AS Williams (Indian Affairs lawyer)
Uriah McFadden (lawyer)

Indigenous Groups

Mississaugas of Alderville First Nation	Chippewas of Beausoleil First Nation
Curve Lake First Nation	Georgina Island First Nation
Hiawatha First Nation	Rama First Nation
Scugog Island First Nation	

Background Information

By 1867, most people believed that all the lands in Southern Ontario were now legally surrendered land and covered by the Upper Canada treaties. However, by 1910, there were problems with the lands in Central Ontario. The Chippewa and the Mississauga north of Lake Ontario petitioned the government in the mid 1800s that settlers were interfering with their harvesting rights. Their initial treaties were bad, promises had not been kept, documents were incomplete and descriptions vague. Moreover, it seemed like the lands in the Muskoka region and the Upper Ottawa River were not actually included in a treaty. These complaints were ignored for 43 years. Finally, in 1910, Federal Minister of Justice RV Sinclair looked into this issue. The Federal government worked with the province of Ontario, which agreed to investigate this claim. Williams formed the commission with Sinclair and McFadden. Their findings concluded that the Chippewa and Mississauga were correct and there were more problems than what was stated in the initial complaint. Furthermore, much of the contested land was already being used by the government for settlement, and natural resources were being extracted. As a result, the treaty commission negotiated two new treaties. The government dictated the terms and there was no negotiation.

TERMS OF TREATY

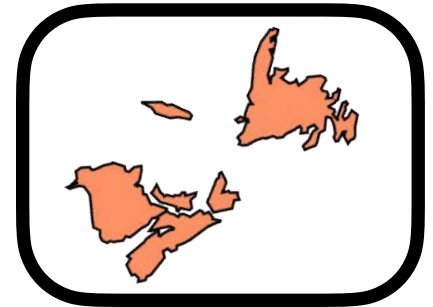
- Surrender of traditional lands from Etobicoke to the Trent River along the north shore of Lake Ontario North to Lake Simcoe
- Received a \$25 / member one-time payment
- One-time payment of \$233,000, a small fraction of what the land was worth
- Land use rights not included

- Proper compensation and additional lands not provided
- First Nations' harvesting rights unjustly denied
- 1992: The First Nations of the Williams Treaty begin seeking justice and fair compensation
- Settlement finalized in 2018, recognizing treaty harvesting rights, 1 billion dollars in compensation
- Ability to add more reserve lands

PROBLEMS

PEACE AND FRIENDSHIP

1725-1779 – Maritime Provinces of Canada



Government of Canada

English Crown
Indian Department

Indigenous Groups

- Mi'kmaq
- Passamaquoddy
- Wolastoqiyik (Maliseet)
- Mohawk
- Abenaki
- Anishinaabe
- Huron
- Onondaga

Background Information

These maritime treaties focus on the ideas of peace and friendship between the Indigenous communities and the government of Canada. Unlike other treaties, these do not focus on land ownership. They are agreements that also include guarantees for Indigenous groups to maintain hunting and fishing rights within these lands. The treaties also protect Indigenous communities' rights to trade without interference in their traditional ways. Additionally, they secure regular supplies of food, provisions and ammunitions from the Crown government. The Indigenous groups in this area had very close relationships with the Catholic priests in their communities. They were also close to their Acadian neighbours. This often meant that they opposed many British rules but, through the treaties, established a working relationship. During the Seven Years War, the British and French fought for control over the colonies. Treaties of peace and friendship were needed to benefit the British armed forces. The Indigenous communities were not wanted as enemies. They were excellent warriors and shrewd negotiators. These peace and friendship treaties helped to secure British victory and guaranteed the protection of Indigenous lands from American colonists looking to take over the lands in Canada.

TERMS OF TREATY

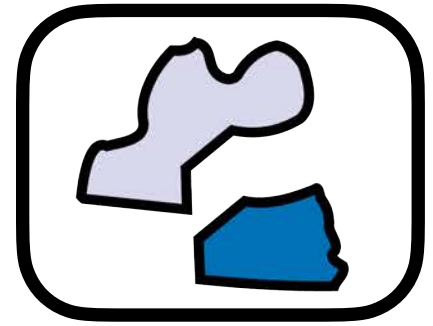
These treaties were focused more on establishing peace and friendship and less about land surrender.

- For their peace, friendship and use of land, Indigenous communities received regular supplies of food, weapons and ammunition.
- Treaties also protected the traditional ways of life.
- No payment or annuity was made
- No land transfer provisions

- Continued violation of treaty rights for hunting, fishing and land use
- October 2020 – Make claim that lands along the Saint John River were never ceded
- Treaty rights over hunting and fishing are not restricted by strict government regulations. This angered non-Indigenous fisherman. But regulations could be put in place if environmentally or socially necessary.

PROBLEMS

TREATY 1 & 2



Treaty #1: Aug 3, 1871

Treaty #2: Aug 21, 1871

Government of Canada

Government of the Dominion of Canada
John A. MacDonald: Prime Minister

Indigenous Groups

Anishinaabe
Swampy Cree

Metis

Background Information

This was the first of the 11 treaties to be negotiated. The government of Canada wanted a Canadian transportation route between Upper Canada and the settlement at Red River, Manitoba. The treaty was meant to be an agreement that maintained peace and established the uncontested ownership over the land in western Canada. The Indigenous groups involved in this treaty were running low on resources due to overhunting of many of the animals they relied on due to the fur trade. They were relying more and more on supplies provided by the government to survive and were willing to negotiate to protect their communities. Initially, the Indigenous communities asked for three townships per 'Indian,' which was equal to two-thirds of the province. This was not acceptable for the Government of Canada. As part of the treaty, the government wanted assurances that the 'Indians' would keep the peace and not interfere with the development planned by the Canadian Government. In this treaty, there were two types of promises. First, there were the terms that were written in the actual agreement that was signed. Second, there were other promises that were agreed to orally. These were known later as the outside promises. Due to the outside promises not being included in the official treaty, these often were not fulfilled and given to the Indigenous communities involved in Treaties 1 and 2.

TERMS OF TREATY

Indigenous peoples cede, release, surrender and yield a tract of land to the queen in exchange for:

- 160 acres for each family of 5
- each person getting a one-time gratuity of \$3.00
- \$12 per family of five
- maintaining a school
- prohibiting the introduction and sale of alcohol

- Indigenous peoples cede, release, surrender and yield a tract of land to the queen.
- Unfulfilled promises were not initially provided, and Indigenous leaders had to fight to get these.
- Agriculture supplies were not provided due to the government's position that these would only need to be provided when the families adopted the 'habits of the white man'

PROBLEMS

TREATY 3

North West Angle Treaty – October 3, 1873



Government of Canada

Robert Pither (Indian agent)
Simon J. Dawson (engineer)
Wemyss M. Simpson (member of Parliament)
Alexander Morris (Lt. Gov. of Manitoba)

Indigenous Groups

Saulteaux Tribe of Ojibway

Background Information

The Saulteaux were a semi-nomadic tribe that hunted in small groups during the winter and congregated as a larger community around riverbanks in the summer. They lived in northern Ontario and eastern Manitoba. The government was looking for a treaty to secure a transportation route to the West. Pither and Simpson attempted multiple times to establish a treaty on behalf of the government. However, each time, the Saulteaux did not want to give up their land rights and instead insisted on payment for land use so the government could build their transportation route. As treaty talks continued, the two groups continued to argue over terms. The U.S.-based Saulteaux had just negotiated a payment deal at a much higher rate than what the government of Canada was offering. During negotiations, the Indigenous chiefs presented their demands of \$50 per person indefinitely. This was beyond the limit of what Morris was allowed to offer. With some prominent Metis in attendance, one of the chiefs agreed to the deal. This put pressure on the other chiefs to agree to the government terms. The other chiefs eventually agreed to the terms of the deal as given by the government.

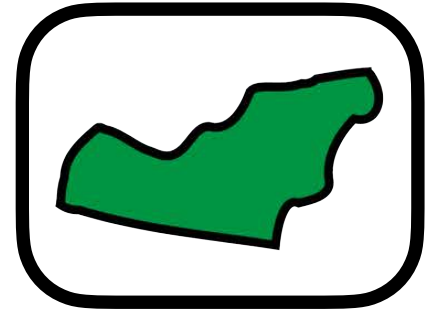
TERMS OF TREATY

- one-time cash payment of \$12 per family
- funding for farming tools, weapons and clothing
- exclusion from conscription
- permission to hunt and fish on reserve lands
- relatives from the United States to be included within two years of treaty
- establish reserves
- yearly payment of \$5 per person

- not all promises were included in writing in the treaty
- no guarantee to mineral extraction from the reserve land
- reserve lands were selected intentionally to exclude lands good for settlement or ones that had known mineral deposits
- disputes for their land rights continue with the government of Ontario and Canada

PROBLEMS

TREATY 4



September 15, 1847 – Qu'Appelle Treaty

Government of Canada

Alexandar Morris (Lt. Gov. of Manitoba)
David Laird (Minister of the Interior)
William J. Christie (former HBC employee)

Indigenous Groups

Cree
Saulteaux
Assiniboine

Background Information

In the land region of treaty 4 is the southern plains of Saskatchewan. Within this area, treaties were not a priority for the Canadian Government, despite the many requests by Alexander Morris. The Indigenous groups were looking for a treaty due to declining resources that negatively affected their traditional ways of life. The reduction in the number of buffalo, American trade posts selling alcohol within Canadian borders, tribal conflicts, and the increased settlement of white and Metis settlers negatively impacted these communities. The government was no longer in need of building a transportation route and had no motivation to establish a treaty quickly with these groups, despite being warned by Alexander Morris that there were growing tensions and animosity within this region. Treaties were eventually established with an election and change in government. Sir John A Macdonald's government lost the election to Alexander Mackenzie. When they finally agreed to negotiate a treaty, there were more delays. There was much distrust between these communities and the former HBC. Many of the chiefs wanted payment for the sale of the lands to the government. The Saulteaux were upset that the meeting was being held on HBC land, and there continued to be a lot of conflict between the tribes.

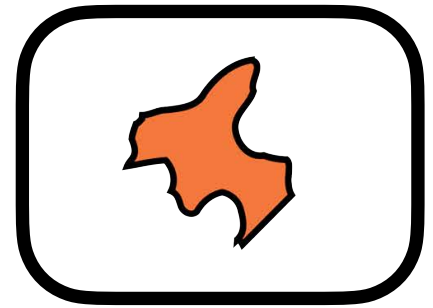
TERMS OF TREATY

- annual payment of \$5 and clothing
- each family receives 640 acres of land
- Chiefs – \$25 per year and a \$25 one-time payment; a coat, silver medal and new clothing every three years
- farming tools, ammunition, reserves and schools
- granted hunting, fishing and trapping rights on all unused ceded land

- delay in getting what was promised
- reserve land assignment delayed two years
- Chief Piapot argued that instruction for how to farm and provisions for a gristmill and blacksmith should have been included.
- central land called Treaty Ground given back to government
- Indigenous people compensated 148 years later
- Different interpretations of treaty terms.

PROBLEMS

TREATY 5



1875-1876 – Winnipeg Treaty

Government of Canada

Alexander Morris

Thomas Howard

John Lestock Reid

James McKay

Indigenous Groups

Ojibwa

Swampy Cree of Lake Winnipeg

Norway House

Background Information

Treaty 5 was a complicated treaty to negotiate. There were many different Ojibwa and Cree bands throughout central and northern Manitoba. Unlike in other treaties, these groups were not represented by a central chief or leader. In fact, the concept of electing chief to represent the groups' interests was a problem. For the groups within the treaty 5 territory, this type of leadership selection didn't make sense. Initially, the government of Canada was not convinced that the land included in treaty 5 was valuable and worth the investment. The government eventually conceded that the land had the potential for future development, so it agreed to negotiate treaties with these Indigenous groups. They were initially willing to negotiate with some bands and not others in the more northern parts of this treaty land. However, Indigenous groups in this area were requesting a treaty due to starvation of their people. They also wanted the same terms as the previously made treaties but wanted protection from other people moving onto their land and taking over. As settlers and Metis families were coming to Canada, more and more were beginning to settle on traditional Indigenous land. This was pushing Indigenous communities off of their traditional territory and, with government protection of reserve lands, their rights to this land would be protected. The government allowed very little negotiations within this settlement. If the Indigenous groups wanted a treaty, they were expected to agree to the government's terms, which were less than what had been offered in previous treaties.

TERMS OF TREATY

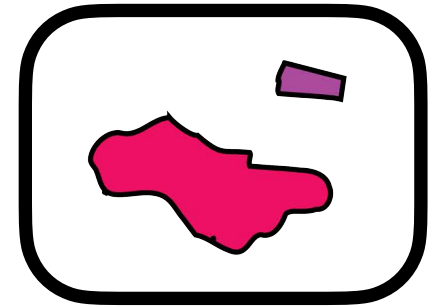
Indigenous peoples would surrender title to their land for:

- one-time payment of \$5 and a \$5 annual payment
- 160 acres of land per family
- reserve lands to hunt, fish and trap
- schools, ammunition, twine, cattle, seed and tools
- \$500 to relocate the community to the new reserve

- this treaty was finalized quickly with very little negotiations
- many bands delayed in selecting reserve lands
- reserve land available was often less desirable to settlement
- chief selection was a problem due to cultural differences; led to people signing treaty who didn't have community support
- government did not give tools, seed and cattle

PROBLEMS

TREATY 6



August 23, 1876 – Fort Carlton and Fort Pitt

Government of Canada

Alexander Morris
William Joseph Christie (HBC)
James McKay (Metis trader and politician)

Indigenous Groups

Cree (Poundmaker and Big Bear)
Carlton Cree
(Chief Mistawasis and Chief Ahtahkakoop)
Assiniboine
Ojibwe

Background Information

Treaty 6 covers the land in Alberta and Saskatchewan. The government was not interested in making a treaty in this area. They had no immediate need for the land. The Indigenous communities did want a treaty. They were struggling to take care of their community. They were facing starvation, mainly due to loss of bison and other large game. The Cree put pressure on the government by stopping the government workers, including surveyors and telegraphers, from doing their jobs. Due to this action, the government sent RCMP to deal with the problem. Morris persuaded the government that a treaty was necessary to maintain peace. Before the negotiations began, the Indigenous communities held a sacred pipe ceremony with the government representatives to establish trust and honesty within negotiations. Many of the Chiefs agreed to the terms and wanted to settle the terms of the treaty. However, Chief Poundmaker resisted. To persuade the chiefs to sign, Morris warned them that if they didn't sign, their lands would be crowded by settlers unless the chiefs settled their people on reserve lands. Morris knew that he needed to settle the treaty before the Chiefs became aware of some of the unfulfilled promises. It was fortunate for the government that Chief Big Bear, who missed the negotiations, wasn't there because he brought the news that many treaties previously negotiated were done so in bad faith.

TERMS OF TREATY

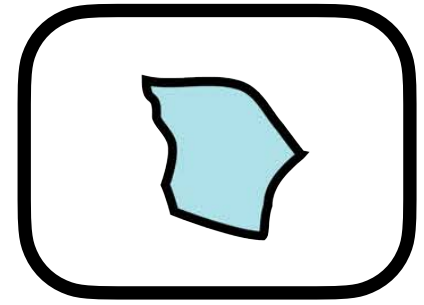
Indigenous peoples would surrender title to their land for:

- \$25 per chief, \$15 per headman, \$5 per person per year and a \$12 one-time payment
- 2.5 km² of land per family of five
- \$1,500 a year for ammunition and twine
- continued farming, hunting, fishing, trapping rights on reserve lands
- medicine chest stored at home of Indian agent
- more farm tools than Treaties 1-5
- famine protection

- continued issues of treaty terms not ever given
- issue with understanding that the treaty was negotiating a land lease or surrender of land
- want treaty to reflect modern conditions, such as providing health care and economic protection

PROBLEMS

TREATY 7



September 22, 1877 – Rocky Mountains to Red Deer River

Government of Canada

David Laird (Lt. Gov. of North West Territories)

James McLeod (Commissioner of the North West Mounted Police)

Indigenous Groups

Siska (Blackfoot)

Stoney Nakoda

Kainai (Blood)

Tsuutina

Pikani (Peigan)

(Scarcee)

Background Information

The Indigenous peoples within the Treaty 7 land were suffering from a number of problems within their communities. They were experiencing diminishing buffalo numbers relied on by hunters and their families. They were also battling smallpox and whisky sales from American traders. They wanted a treaty with the government to help protect their lands from settlement by European and Metis settlers. At this time, in the United States, the Lakota people, led by 'Sitting Bull' had just fought and won a battle against the U.S. Sitting Bull met with the Crowfoot to make an alliance of peace. Fearing a similar battle on Canadian territory, the Canadian government agreed to a treaty with these Indigenous communities. The government wanted full control of the land, despite the Indigenous perspective that this treaty was more about peace than land surrender. Crowfoot was the leader of one of the Indigenous groups and assumed the leadership role within the treaty negotiations. However, Crowfoot may not have had the power within his community to faithfully represent and negotiate the treaty. During treaty talks, there were many issues with translation between English and the Indigenous native language. Therefore, much of the terms of the treaty were not communicated clearly, leading to many misunderstandings.

TERMS OF TREATY

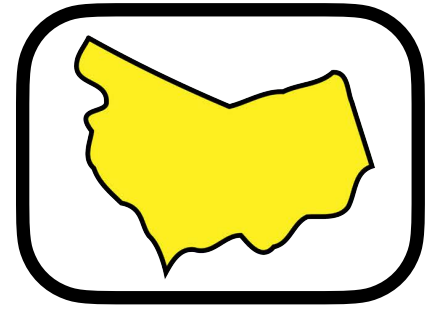
Indigenous peoples would surrender title to their land for:

- 6.47 km² for families of five
- \$25 per chief, \$15 per headman, \$5 per person and child
- \$12 one-time payment to everyone
- \$1,500 per year for ammunition and twine
- payment for a teacher, cattle and farming tools

- The treaty was viewed as a peace treaty and not a land surrender agreement by Indigenous peoples.
- There were significant issues with the translator communicating the terms to both groups.
- Crowfoot negotiated the terms of the treaty on behalf of his community; however, he may not have been authorized by his community to do so.

PROBLEMS

TREATY 8



June 21, 1899 – Lesser Slave Lake

Government of Canada

James Walker (Indian Affairs)
Thomas White
(Superintendent General of Indian Affairs)

Indigenous Groups

Cree
Denesuline (Chipewyan)
Dane-zee (Beaver)

Background Information

The land that currently covers the North West Territories and Northern British Columbia had not yet had a treaty settled. The Indigenous peoples in this area were interested in a treaty because their communities were facing starvation. However, the government initially rejected the idea of a treaty because the land was not good for farming and they considered it less valuable than other lands. This all changed when gold was discovered in 1897 in this area. This prompted the government to quickly change their position on negotiating a treaty. They wanted a treaty settled quickly before the Indigenous communities realized the true value of their land. The first treaty presented to the Indigenous communities from the government was swiftly rejected. The original version did not leave enough protection to preserve hunting and fishing rights. Negotiating this treaty had its fair share of challenges. The government expected to negotiate with a central leadership that represented each community within this area. However, this was not the way of life of the Indigenous peoples here. These communities traditionally were hunters and gatherers and lived in small family groups spread out around this territory. There was no central government. For this reason, not all bands within these larger communities signed the treaty.

TERMS OF TREATY

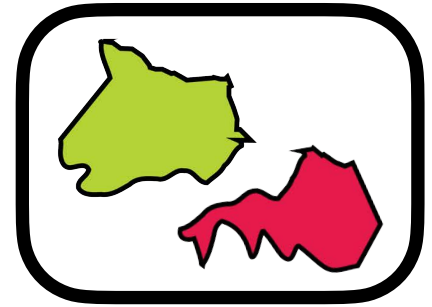
Indigenous peoples would surrender title to their land for:

- 2.6 km² for families of five
- \$25 per chief, \$15 per headman, \$5 per person and child
- \$12 one-time payment to everyone
- \$1,500 per year for ammunition and twine
- Hunting, trapping and fishing rights on unused traditional lands

- Like other treaties, the promises in this treaty were not fully fulfilled.
- Laws made by the government have since placed restrictions on hunting and fishing, which violate treaty rights of not interfering with the Indigenous way of life.

PROBLEMS

TREATY 9



James Bay Treaty

Government of Canada

Duncan Campbell Scott
 Samuel Stewart (Indian Affairs)
 Daniel G MacMartin (Ontario Mining
 Specialist and Ontario's representative)

Indigenous Groups

Cree (Northern Ontario)
 Ojibwa (Northern Ontario)

Background Information

The Cree and Ojibwa of Northern Ontario objected to the constant invasion of settlers, trappers and surveyors in their land. In this land treaty, not only was it negotiated with the federal government, but the province of Ontario played a significant role in shaping the terms. This treaty was less negotiated with Indigenous peoples and more simply just presented with the terms that were negotiated between the Ontario and Canadian governments. The province of Ontario had a few required demands that they wanted for the treaty. First, they wanted there to be a representative on the treaty commission group from Ontario involved in the treaty discussion with Indigenous peoples. The Ontario government also wanted all reserve sites to be strategically selected by the treaty commissioners. They insisted that any and all annual payments made to Indigenous groups be the responsibility of the Federal government. Finally, they wanted the guarantee that all reserves would not be on hydroelectric power sites.

TERMS OF TREATY

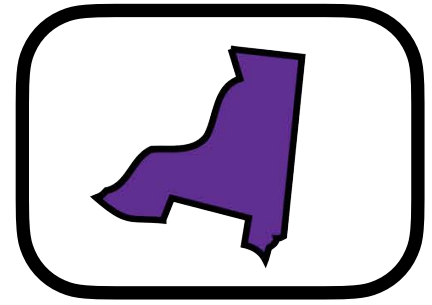
Indigenous peoples would surrender title to their land for:

- \$8 and a flag for each Chief, \$4 per person per year
- education (only in the Moose Factory treaty) — children would be educated and protected
- 2.6km² per family of five people
- not being allowed to sell reserve land but possibility of compensation if needed by the government

- Like other treaties, the promises in this treaty were not fully fulfilled.
- Laws made by the government have since placed restrictions on hunting and fishing, which violate treaty rights of not interfering with Indigenous ways of life.
- Treaty 9 afforded the government of Canada and Ontario with the resource-rich land in the James Bay Lowlands.

PROBLEMS

TREATY 10



1906-1907 – Northern Saskatchewan and Alberta

Government of Canada

James McKenna (lead negotiator)
Bishop Pascal (missionary)

Indigenous Groups

LA La Ronge
Pelican Narrows
Stanley

Background Information

This land was initially ignored by the government of Canada. They viewed the land as undesirable for settlement and they were reluctant to gain the title of land they did not need. Eventually, years later, they were trying to create the new provinces of Alberta and Saskatchewan. They also wanted to connect Churchill Manitoba to Peace River Alberta with a new railway. Despite this railway line never being built, it still prompted the government to negotiate Treaty 10 to settle and gain title to this land. The Indigenous communities were interested in seeking a treaty due to the decline of the fur trade and starvation due to decreased food supply. Initially, the government attempted to join the groups of Indigenous communities to other treaties. However, they negotiated a separate treaty with these communities. Initially, the Indigenous Chief negotiating the treaty wanted payment to compensate for years lost without a treaty. This was not included in the treaty. The government, led by McKenna, persuaded the Indigenous leaders to sign the treaty. McKenna assured the Chiefs that the treaty would not interfere and deflected many of their concerns.

TERMS OF TREATY

Indigenous peoples would surrender the title to their land for:

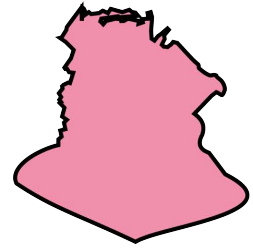
- \$32 and a flag for each Chief, \$22 per headman, \$12 per person per year
- 2.6km² per family of 5 people
- metal goods, flags and clothing
- assistance with education and agriculture
- protection for hunting, fishing and trapping

- Chiefs asked for back pay for the delay in the creation of the treaty
- Chiefs were pressured to sign the treaty to gain the protections and help that the Indigenous communities needed. Overall, the treaty was misleading and promises were not fulfilled.
- Indigenous communities felt that hunting, fishing and trapping would be protected, but they were not.

PROBLEMS

TREATY 11

1921 – Yukon and Northwest Territories



Government of Canada

Henry Conroy (treaty commissioner)
Gabriel Breynat (Catholic bishop)

Indigenous Groups

Dene (Gwich'in and Tlicho, Sahtu)

Background Information

Treaty 11 was made with the communities in the north only after the Canadian government suspected that the land was more valuable than they had initially suspected. The government was certain that the land surrendered with treaty 11 was rich with natural resources, including very valuable oil and gas reserves. Prior to this treaty being established, there had been an oil strike at Norman Wells. Before treaty 11 could be negotiated, the government required the Dene communities to elect a Chief to represent them at negotiations. This was a practice not familiar with the Dene. They did not regularly govern in this way with one Chief having power as the result of an election. Paul Lefoin was elected Chief and initially refused to sign the treaty until his communities had their hunting, fishing and trapping rights guaranteed. Some of the other Chiefs that were part of the negotiation were removed during the negotiations and replaced with more agreeable Chiefs in order to get a deal.

TERMS OF TREATY

Indigenous peoples would surrender the title to their land for:

- \$32 and a flag for each Chief, \$22 per headman, \$12 per person per year with a declining payment over time
- \$50 for each family in hunting, fishing and trapping supplies
- Protection for hunting, fishing and trapping
- \$3 for twine and ammunition
- agreement to pay for teachers
- axes, saws, augers and grindstone
- assistance for agriculture, if needed

- Government manipulated negotiations by removing resistant Chiefs and replacing them with Chiefs who would agree.
- issues with translations of terms and misunderstanding of meaning of treaty
- The treaty was made to gain control over rich natural resources without making this intention clear.

PROBLEMS

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LESSON SEVEN

Impact of Treaties

grade six LESSON SEVEN

The format for these lessons is structured into two parts. One part is designed as a teacher-directed lesson. The second part of the lesson is designed as an independent or small-group learning activity. The teacher-directed part is noted in **PINK** and the small-group/independent task is **YELLOW**.

LEARNING GOAL

Which Indigenous treaties impacted the areas in which students currently live?

PREPARATION

- Prepare the centers cards for each of the 9 Treaty Areas

Lesson Part A

- Students will continue with their center activities and complete their [guide booklet](#).

Lesson Part B

- Once complete, meet with students to discuss what they learned.
- Identify with students where they live and which treaties cover the lands in which they currently live. Discuss how this is connected to the land acknowledgement read at school or other community connections.
- Identify the impact treaties had on the communities involved and how they continue to impact Indigenous communities now. Ensure students have a thorough understanding of multiple perspectives of this issue.
- A page on "[A Dish With One Spoon](#)" treaty is included to reference during reflection for Ontario students whose schools use this in part of their land acknowledgement.
- You may use the [Treaties Discussion Guide](#) and [discussion prompt cards](#) to help you lead this discussion.
- Have students answer one [discussion prompt](#) question in their notebook.

ASSESSMENT

Can students identify a few of the treaties that impacted different Indigenous communities?
Can students identify the issues surrounding treaties from two or more perspectives?

NOTES

Know that your students will be key to this discussion. If you have Indigenous students in your classroom, understand that this topic must be handled with care. If the opportunity presents itself, invite leaders of local Indigenous communities, historians or your Indigenous, Metis and Inuit lead teacher from within your school board.

TREATIES DISCUSSION GUIDE

TEACHER GUIDE PAGE

When discussing the treaties with students, it is important to examine perspective and bias both today and historically.

1. What surprised you about the various treaties negotiated across Canada?

Possible answers include: surprise that it covers the majority of Canada; comments that they didn't know there were so many treaties; wonder why the negotiations were so unfair — ANSWERS MAY VARY.

2. What role did Indigenous communities and treaties play in establishing the country of Canada?

Treaties were an important thing for the Government to establish transportation routes and settlements. Without the land available to settlers, the vast space of Canada would have been disconnected and not easily established as a cohesive country.

3. Were the treaties negotiated fairly?

Generally when investigating treaties, on the surface they look fair. Two parties negotiated and signed the treaty contract. However, when you look at these treaties from the perspective of both sides' motivation and understanding of the treaty, then it becomes clear that the government took advantage of cultural and language differences to manipulate the terms of the treaty to heavily favour the government of Canada. When one side of a contract stands to benefit significantly over the other side, we can consider it unfair. Additionally, there were significant communication errors due to a lack of competent translators. The translators available often did not clearly communicate the terms of the contract. It is hard to ensure that both groups have a clear understanding of what they are agreeing too without clear communication. Furthermore, although the treaty was established, there were many broken promises that saw negotiated terms ignored or made purposely difficult to fulfill.

4. Do you think that both groups fully understood the terms stated in the treaties?

In most cases, the entity with the power in these negotiations was the government. The people representing the government had European understanding of land rights and contracts. Most European settlers owned land. They bought and sold this land as needed. The understanding was that since they owned something, it was theirs to do with what they wanted. However, the Indigenous communities have a very different concept of land ownership. They see land as belonging to everyone and that each member of the community has a responsibility to care for the land. This difference of understanding played a key role in the misunderstanding of the terms of the treaties. Indigenous communities believed that they were granting usage rights to the land and an agreement of peace and friendship. In exchange for this, they would allow settlement and retain their land rights, tradition and culture. However, this was not the case. Today, we try to find and respect other people's cultural differences. However, at the time of the treaties, the settlers and representatives of the government saw these Indigenous communities as a problem. They desired that Indigenous people would assimilate and turn away from their traditional ways and adapt more European customs and traditions.

TREATIES DISCUSSION GUIDE

TEACHER GUIDE PAGE

When discussing the treaties with students, it is important to examine perspective and bias both today and historically.

5. Why was it so important for the government to negotiate treaties? Why did Indigenous communities agree to talk treaties?

Settlement, transportation (railway), natural resource extraction and peace were the primary motivations of the government to negotiate land deals. In many cases, it was the Indigenous communities that initiated the treaty conversations. Many communities were starving due to the loss of their natural hunting grounds and prey, such as the buffalo. As life was changing in Canada, Indigenous communities were finding that in order to survive, they would have to abandon their large hunter and gather ways of life and establish a more settled agricultural lifestyle. However, they were inexperienced with this life and sought help and supplies from the government through treaties.

6. Why didn't one group tell the other communities about the problems related to treaties?

Unlike today, where ideas can spread worldwide with a 140-character tweet, life was different back then. Transportation routes by train were being planned and built but had not yet been constructed. There were no other forms of transportation, and people relied on horse or canoe. With the land in Canada being immense, communication between groups that lived a large distance away from one another took a long time.

7. If we "Are All Treaty People," how do these historical treaties impact you and where you live?

Today it is important to acknowledge and express gratitude to the many Indigenous groups and recognize the land and territories which we live on. We must emphasize that all people have treaty rights and responsibilities. It is important to understand that our obligations to right the wrongs that Indigenous peoples within Canada have experienced and we should all have a collective role in upholding the treaty rights of Indigenous peoples.

8. What is the responsibility of today's government and citizens to make things right and repair any harm that was caused when making treaties?

This is a complicated question with many opinions about what the responsibilities are for the Canadian government. Generally, the government has recognized that many of its policies and practices throughout the country's history have caused harm to many Indigenous communities, and that needs to be repaired. There have been repayments to many communities. There also have been changes to school curriculum to ensure that students today learn about the role of Indigenous communities and the impact of treaties on the development of Canada.

DISH WITH ONE SPOON

We all eat out of the dish, all of us that share this territory, with only one spoon.

Why Do We Acknowledge This Treaty?

We acknowledge that the land in Canada is shared ancestral land of various Indigenous communities. It is intended to acknowledge Indigenous presence and sovereignty.

Indigenous Groups

Anishinaabe and Haudenosaunee

Background Information

After the end of the Seven Years War, the Anishinaabe and Haudenosaunee made a treaty of peace. New groups and communities were brought into it over the years. The dish refers to southern Ontario. The idea is that the land (the dish) is shared but that it must be a shared responsibility so that everyone benefits (the one spoon).



1

What surprised you about the various treaties negotiated across Canada?

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2

What role did Indigenous communities and treaties play in establishing the country of Canada?

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3

Were the treaties negotiated fairly?

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4

Do you think that both groups fully understood the terms stated in the treaties?

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5

**Why was it so important
for the government
to negotiate treaties?
Why did Indigenous
communities agree to
talk treaties?**

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6

**Why didn't one group
tell the other
Indigenous communities
about the problems
related to treaties?**

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7

**If we "Are All Treaty
People," how do these
historical treaties impact
you and where you live?**

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8

**What is the responsibility
of today's government
and citizens to make
things right and repair
any harm that
was caused when
making treaties?**

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LESSON EIGHT

Important People and Their Communities

grade six LESSON EIGHT

The format for these lessons is structured into two parts. One part is designed as a teacher-directed lesson. The second part of the lesson is designed as an independent or small-group learning activity. The teacher-directed part is noted in **PINK** and the small-group/independent task is **YELLOW**.

LEARNING GOAL

How do the people within a community represent and contribute to the development of Canada?

PREPARATION

- Print out the [mini biography](#) cards and cut them apart so that each card contains the picture and the mini-biography.
- Print a copy of the [Who Am I](#) poem for each student or group of students.
- Optional: Provide additional research sources (see [live binder](#))

Lesson Part A

Lesson Part B

Talk to students about their impressions about immigration in Canada. Explain to students that in this activity, you will be looking at various groups of people that settled in Canada through the eyes of a prominent or influential person within Canadian immigration between the years 1800 and 1900. Remind students that our history is complicated. Many people had different experiences, and the experiences of some were often silenced — certain behaviours and events were ignored. It is important to always assess whose perspective is presented and whose is missing when evaluating research sources.

Introduce this lesson by asking students to complete the [Canadian Immigration anticipation guide](#).
Model for students, using the [sample](#) provided, how to write a ["Who Am I?" poem](#).

- Read the biography paragraph. Do additional research as necessary.
- Fill out the brainstorming boxes with the words as indicated.
- Use your words to construct your poem.

- Allow your students to write their own "Who Am I?" poem.
- Students can use the information provided or add additional research as needed.
- When complete, students can create a 'good copy' and present this to the class.

ASSESSMENT

Assess students through observations, conversations and ability to extract key details from their research to accurately describe key people and the events that occurred

NOTES

To accommodate for students that may struggle with this activity, move this into a guided reading session and work with small groups to create the poem together in a small group.

CANADIAN IMMIGRATION

1800-1900: the building of a nation

There are many reasons why people come to live in Canada. During the period between 1800 and 1900, the government of Canada was determined to build a nation from coast to coast. Their policies and practices for building this nation have had a lasting impact on many communities in this country.

Complete this anticipation guide before you learn more about the different communities that helped to shape Canada during this period.

Before	Statement	After
YES NO Why? _____ _____ _____	Immigrants came to Canada for a better life and everyone had equal opportunities for success.	_____ _____ _____ _____
YES NO Why? _____ _____ _____	Canadian immigration policy valued multiculturalism and treated people fairly and equally.	_____ _____ _____ _____
YES NO Why? _____ _____ _____	The government of Canada respected the rights of all people that lived and worked in Canada.	_____ _____ _____ _____
YES NO Why? _____ _____ _____	Immigrant communities contributed in meaningful ways to Canadian society.	_____ _____ _____ _____

WHO AM I? POEM

Read about the person who you have been assigned.

Conduct additional research if necessary. Fill in the brainstorming boxes first with information about your person, then use this information to write a Who Am I? poem.

nouns	'ing verbs
action or feeling words	adjectives

PERSON'S NAME

TWO ADJECTIVES TO DESCRIBE THE PERSON

FOUR NOUNS THAT REPRESENT THE PERSON

THREE VERBS THAT TELL HOW THE PERSON ACTED OR FELT

THREE WORDS TO DESCRIBE THE COMMUNITY THEY REPRESENT

COMMUNITY THEY REPRESENT

WHO AM I? POEM

Read about the person who you have been assigned.

Conduct additional research if necessary. Fill in the brainstorming boxes first with information about your person then use this information to write a Who Am I? poem.

nouns that represent the person	'ing verbs
Niagara militia	fighting settling
enslaved free land	asking requesting
action or feeling words	words to describe community
brave free disappointed	Black militia soldier
unequal advocate	loyalist farmer discrimination

Richard Pierpoint

PERSON'S NAME

Free Advocate

TWO ADJECTIVES TO DESCRIBE THE PERSON

Black Militia Farmer Loyalist

FOUR NOUNS THAT REPRESENT THE PERSON

Fighting Frustrated Settling

THREE VERBS THAT TELL HOW THE PERSON ACTED OR FELT

Loyal Unequal Hard Working

THREE WORDS TO DESCRIBE THE COMMUNITY THEY REPRESENT

Black Loyalist

COMMUNITY THEY REPRESENT

Sir Isaac Brock



I was a military commander in Upper Canada. I held the position of Major General and was known for my decisive, bold actions. It was my job to protect Upper Canada from the growing attacks of American forces. I made strong allies with Tecumseh, and together we attacked Fort Detroit. We were successful at capturing Fort Detroit and inspired people in Upper Canada to believe that I, together with local militia and Indigenous allies, could defend the province. I also led in the battle of Queenston Heights. I quickly died in battle charging at the American troops invading, but my men and Indigenous allies continued the fight. The invasion was stopped and we won another important victory. Our victory helped to end the war of 1812. It also helped to unite the people of Upper Canada and helped to establish an identity that was anti-American.

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Louis Riel



I was a man of Metis heritage and the founder of Manitoba. I lived in the Red River Settlement. I wanted to protect Metis land and heritage against western English-speaking settlement in Manitoba. I led a rebellion that captured Fort Garry (Winnipeg) and set up a government to negotiate the terms for Manitoba to join the Canadian confederation. I executed an English-speaking man, and people wanted me arrested. The French in Quebec supported me, but the English in Ontario did not. I was elected to Parliament but didn't go because I was afraid of being arrested. I left Canada but returned again to help my Metis people. I was then arrested and hanged for my crimes.

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I was born in Senegal, Africa. At age 16, I was captured and sold to British officer Providence Pierpoint. He lived in Upper Canada. I was enslaved. In the American Revolution, I and other enslaved people were granted our freedom if we agreed to be loyal to the British crown and fight on their side. I joined Butler's Rangers regiment and fought alongside other Black men. After the war, I settled on 200 acres of land that is now St. Catharines. Some people think that Dick's Creek is named after me. I eventually sold my land. In the war of 1812, I suggested that a Corps of Men of Colour be established in Niagara. This was first dismissed but one was eventually formed. I fought in the Battle of Queenston Heights. As a reward, I was given 100 acres of land but I asked for passage back to Senegal. This was denied and I was given land near Fergus, Ontario.

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Richard Pierpoint



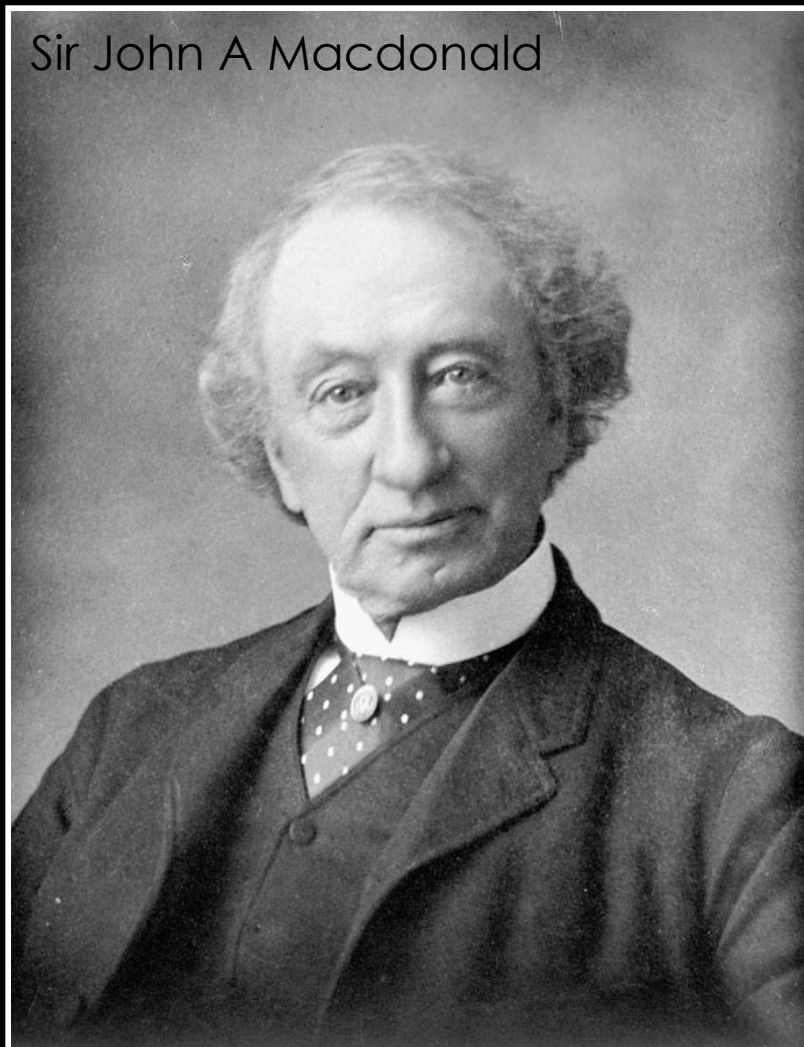
I was a Mohawk Chief. I was born in Scotland. My mother was Scottish and my father was Cherokee. He had been taken to England and adopted by the Norton family. I ran away from my family and joined the army. I eventually came to Upper Canada. Joseph Brant was my mentor and friend and adopted me as his nephew at age 30. I worked with him as his translator and helped him sell off some of the land to white settlers. Not everyone in the Haudenosaunee Confederacy agreed we should do this. After Brant's death, I joined with Sir Isaac Brock and was a Major in the fight against the Americans. I was a great tactical decision maker and led and fought in many battles of the War of 1812. Most notable were my efforts in the battle of Queenston Heights, where I climbed up the escarpment with my men and blocked the Americans from invading.

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John Norton



Sir John A Macdonald



I was born in Scotland and moved to Kingston in 1820. I was a lawyer and became the first Prime Minister of Canada. It was my job to build the nation. I joined Upper and Lower Canada and also got Manitoba, British Columbia and PEI to join the confederacy. To join the country from coast to coast, I wanted a railway. We negotiated land away from Indigenous people so we could build our railway and use the natural resources of the land. I also wanted to assimilate Indigenous people, so we made the Indian Act, which banned cultural celebrations and implemented residential schools. My government also built the railway using the cheap labour of Chinese immigrants. I was tenacious in protecting Canada's links to Britain and protecting it from American influence.

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Clifford Sifton



I was a lawyer, politician and business man. Most people remember me thanks to my Canadian immigration policy. It was my goal to settle the western parts of Canada. I was elected in 1896 under Sir Wilfred Laurier's government. My job was Minister of the Interior and Indian Affairs. In my job, I promoted western settlement. We wanted farmers from the United States, Britain and East Central Europeans (Germany, Ukraine, Poland) to settle in Canada. However, those who were southern European, Black or Asian were not considered suitable for settlement in Canada's west. By 1905, my immigration policy increased the population of Canada by 124,630 people. Although my job included Indian Affairs, I did not consider this a priority. I cut funding to this department and to Indigenous education.

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I was of Cree descent. I was born in Rupert's land. I helped to align my Cree nation with Crowfoot's Blackfoot Nation. In 1885, my people were hungry. Our main food source was the bison, and their numbers were dwindling due to the overhunting practices of new settlers. I went with my people to meet the Indian Agent in Battleford. The people there heard we were coming and were afraid. We waited two days to speak to the Indian Agent, and he refused to talk to us. We left and set up camp at Cut Knife Hill. Later, 332 RCMP officers attacked our camp. After six hours, the RCMP withdrew. I later went to make peace with the RCMP, but with news of Louis Riel's defeat, I surrendered and was convicted of treason and sentenced to prison. Many years after my death, Prime Minister Trudeau recognized in front of my people that I am not a criminal. I was exonerated.

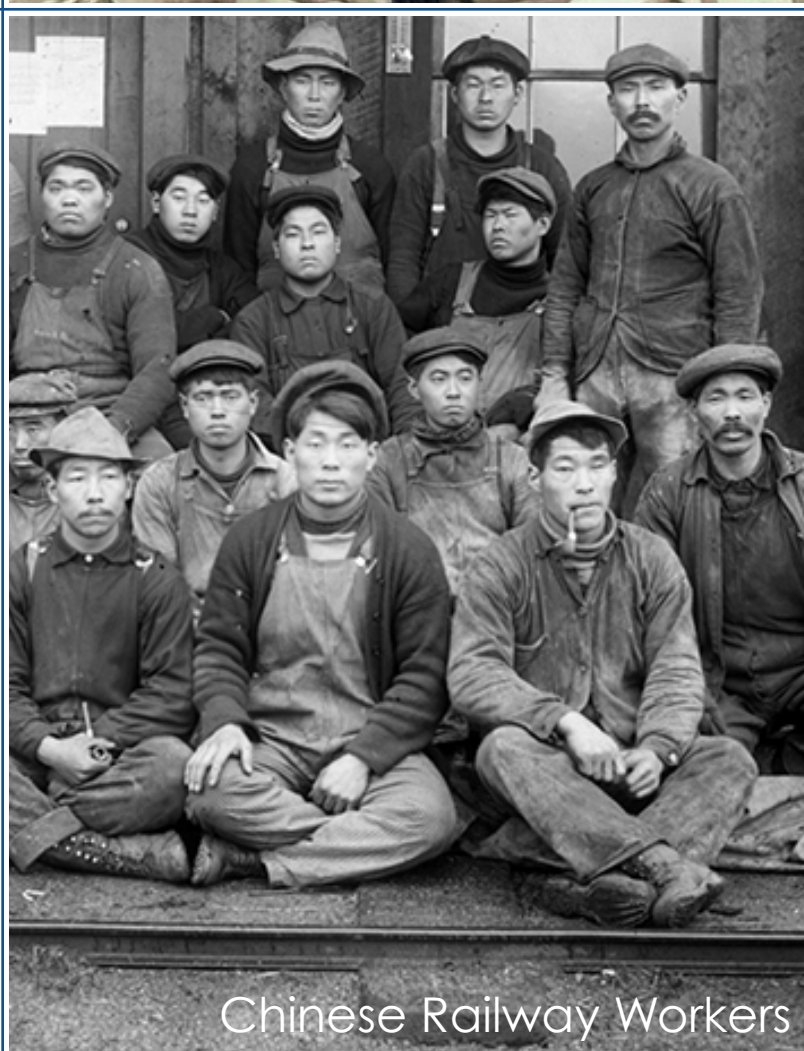
© MADDY LEARNING INC. 2021

Poundmaker



We were a group of men brought to Canada on ships from California and China. There were about 15,000 of us who worked to connect Canada. We worked on the Canadian Pacific Railway that connected BC to the rest of Canada through treacherous terrain. We worked for very little money and often in very dangerous conditions. We were paid \$1.00 a day and had to use this money to buy food and our work gear. This left us with very little money. We often were given the most dangerous tasks and many of us died. People say that for every mile of track we built, one worker died. We were treated poorly and many Canadians resented us. We were given no rights and were excluded from becoming citizens. After the railway was complete, the Canadian government wanted to discourage immigration of Chinese immigrants and began charging a 'head tax' from \$50 to \$500.

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Chinese Railway Workers

Annie Macpherson



I was born in England and helped many children. In England, I ran a home for orphaned or abandoned children. London, at the time, was not a good place for children, and many families suffered in poverty. My home was a place for children to live, eat and be educated. However, there were too many children that needed help. To assist these children, I helped them emigrate to Canada. These children were called Home Children. About 100,000 Home Children emigrated to Canada. Children would be sent by ship to receiving homes in Belleville, Stratford and Galt. Children were placed in homes as indentured servants until the age of 18. I believed that this was going to improve the lives of these children. However, though homes were required to provide an education to Home Children, many did not. While some children found loving homes, many did not. Many children faced horrible conditions and abuses. This practice was ended in 1925. In 2010, the British apologized to Home Children.

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Joseph
Oleskiw

I was born in the Ukraine. I helped 170,000 Ukrainians immigrate to Canada. Ukraine, at the time, was overpopulated. There were huge taxes and less land for farming. I worked with the Canadian government to encourage more Ukrainian farmers to come to Canada. At the time, Canada was a great place to move to because it was easier to get into than the U.S., which had more requirements to meet. The North Atlantic Trading Company also had a secret deal that meant the Canadian government would pay the company a fee when a Ukrainian settled in Canada. When they came to Canada, they would get free land. I would encourage them to dress in a western style to fit in with Canadian society and save their funds so they could eventually farm the land. New Ukrainian settlers often were thought of as 'distrusted foreigners' by Canadian society because they were not English-speaking and had different customs. Ukrainians were once again treated as enemy aliens during the first World War.

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I was a doctor. I worked on Grosse Ile when it was a quarantine station. Ships would need to stop here before they continued to their destination to prevent diseases like cholera and typhoid from making people in Canada sick. By 1847, typhus was a danger, and thousands of Irish Immigrants escaping the Irish Potato famine were arriving in Grosse Ile. Boats would arrive with many people already dead of the disease and many more sick. There were 26 other doctors working with me on Grosse Ile and four of them died. 5,000 Irish immigrants died and were buried on Grosse Ile. Of those who left Grosse Ile and survived, many settled in urban areas. They were cheap labour and often were resented by Canadian society. Many orphaned children were adopted into French families but kept their Irish last names, and many of these names continue today.

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George Mellis Douglas



I was born in the British colonies of the United States. My family were Loyalists, former enslaved people who gained their freedom when they fought and pledged allegiance to the British. After the American Revolution, my family emigrated to Annapolis Royal in Nova Scotia with thousands of other Loyalists. I became a well-known figure in Annapolis Royal. Making a living was difficult for Black Loyalists. We were promised land for our loyalty but this was rarely given and we were paid a lower wage than white Loyalists for the same work. Loyalists who did not have land or a trade often had to indenture themselves. I started a business where I would cart luggage from the ships in port to the local hotels. I often acted as an unofficial police officer of the docks, too. I started other businesses, too, including a wake-up service to help people get to their ships on time. My children continued to run the businesses for the next 100 years.

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Rose Fortune



LESSON NINE

Impact of the Indian Act

grade six LESSON NINE

The format for these lessons is structured into two parts. One part is designed as a teacher-directed lesson. The second part of the lesson is designed as an independent or small-group learning activity. The teacher-directed part is noted in **PINK** and the small-group/independent task is **YELLOW**.

LEARNING GOAL

Students will learn about the '60s scoop, residential schools and disenfranchisement.

PREPARATION

- Gather and prepare bins for student discovery.
- As this is a very sensitive topic, review the [Note to Teacher](#) and [Teacher Reference Page](#).

Lesson Part A

Setting the Scene

- Much of history was written from the perspective of the white settlers who came here. However, there are other perspectives and policies that have been ignored, forgotten or white-washed. In this lesson, you will share how the settlement of Canada impacted Indigenous groups over the last 150 years, beyond the creation of treaties.
- Students will begin by reading the background knowledge article on the [Indian Act](#) or, alternatively, they can listen to this [podcast](#) (also contained in the [Live Binder](#) Tab 9).
- Divide your students into four groups and have them each explore the primary and secondary sources related to one of the four topics within the live binder. They will work through the resources in each category (Read It, Watch It, Picture It and Research It). Students will use these resources to discover how these events impacted Indigenous communities and why there is a need today for reconciliation.

Lesson Part B

- Once students have learned from the curated resources within the [Live Binder](#), they will record their thoughts, lessons and interpretations on the [Residential Schools](#), Banned Ceremonies, Right to Vote and the '60s Scoop organizers provided.
- Finally, you will meet with your whole group to share what was learned. Use the following question prompts to help you guide your discussion:
 - What is the issue or event you researched?
 - How did this impact Indigenous people at the time?
 - How does this contribute to truth and reconciliation today?

ASSESSMENT

- Understanding of Concepts – Observe and note students' understanding of the various topics being explored from different points of view.
- Understanding – Through collection of student work, does the student understand the basic elements of the subject?
- Conversations – Can students relate the concepts of this lesson to other elements from this unit to make connections between ideas and identify the impact of these events in a broader context?

NOTES TO TEACHER

lesson 9

****WARNING****

This lesson may trigger some students as it addresses issues or concerns that impact generational trauma. It is highly recommended that, if available, you consult your local elders or school board Indigenous Lead Teacher / Department.

Regardless of how you choose to present the information in this lesson, it is **never** appropriate to dramatize or role play this topic. You are encouraged to work with your Indigenous instructional lead to teach this to students.

Resources for this lesson have been chosen carefully to ensure that materials used are as bias-free and as close to primary sources as possible. While we have worked with Indigenous consultants to review the content of this document to ensure it is culturally appropriate and sensitive, it is the sole responsibility of the teacher presenting this material to ensure that this happens in their classroom as well. For that reason, we recommend that each teacher do the work to ensure they understand the issues, concerns and background information related to this topic, and that each teacher consults with community members to support them in this lesson.

If, for any reason, you have questions or concerns about the content in this lesson, please [contact](#) me.

Full disclosure: As the author and creator of this resource, I am not a member of an Indigenous group.

TEACHER REFERENCE PAGE

The following is a reference guide for teachers on the contents of the Live Binder. As with the nature of the internet, links will change. If you notice a dead link, please complete the form [here](#).

Topic	Books	Videos	Images	Research
Residential Schools	<ul style="list-style-type: none"> Fatty Legs I Am Not A Number The Secret Path 	<ul style="list-style-type: none"> Heritage Minute IPC: residential schools Timeline of residential schools 	<ul style="list-style-type: none"> Collection of photos from Eastern Canada Collection of images from Northern Canada Collection of images from Ontario 	<ul style="list-style-type: none"> Canadian Encyclopedia Overview of Indigenous Residential Schools We Are The Children
Banned Ceremonies	<ul style="list-style-type: none"> Secrets of the Dance Ceremonies and Celebrations 	<ul style="list-style-type: none"> What is a Potlatch Watch a Potlatch Reclaiming our Lost Culture 	<ul style="list-style-type: none"> Potlatch Ban Living Tradition Confiscated Masks 	<ul style="list-style-type: none"> Simon Fraser University INTINC Canadian Encyclopedia CBC: Historical Ban
Right to Vote	<ul style="list-style-type: none"> Letter From George A Cree Letter to Mr. Paul Native Voice 	<ul style="list-style-type: none"> Indian Act Residency Snapshot APTN news CBC Archives CBC Archive-Deifenbaker CBC: Do they want to vote? Indigenous Enfranchisement 	<ul style="list-style-type: none"> Voting Chief meeting Diefenbaker Diefenbaker Meeting Aboriginal Rights March on Parliament 	<ul style="list-style-type: none"> Creative Spirits Canadian Women CBC: 50 Years Ago Human Rights Canada INTINC.ca Elections Canada Canadian Encyclopedia
Sixties Scoop	<ul style="list-style-type: none"> Survivors' Stories 	<ul style="list-style-type: none"> CBC Adoption Agency Seeks Homes Separating Children Legacy of '60s Scoop Cindy Blackstock '60s Scoop Settlement 	<ul style="list-style-type: none"> Active History Newspaper Article Adoption Poster: AIM Adoption Photos (1) Adoption Photos (2) 	<ul style="list-style-type: none"> Active History Canadian Encyclopedia Indigenous Foundations CBC: Birth of a Family

THE INDIAN ACT

The Indian Act was first implemented in 1876. It is a contentious piece of legislation between Canada and the Indigenous communities that live here.

In 1876, the purpose of the Indian Act was aimed at getting rid of Indigenous culture and replacing it with 'White Canadian' culture. The government of Canada wanted Indigenous people to assimilate into Canadian society. The Indian Act helped to define the obligation of the government of Canada and its relations with First Nations people. The act has been amended over the years to update it.

One of the purposes of the act was to determine a person's status as an 'Indian.' You had status if you had Indian blood, for example if your parents or grandparents had status as 'Indians.'

The Constitution Act in 1867 gave the authority of reserved lands to the government. They viewed someone's status as an 'Indian' as a temporary measure that someone would go through before they were ready to be fully Canadian. It never occurred to the government that someone may wish to maintain their traditional Indigenous culture. The government also wanted status 'Indians' to give up their status in the process called enfranchisement. Enfranchisement was the process in which a status 'Indian' gave up their status in exchange for land or the right to vote. Some people gave up their rights voluntarily while many women lost their rights when they married a non-Indigenous man.

The Indian Act also allowed the government many powers to control First Nation identity, political structures, cultural practices and education. This was all done with the intention of suppressing First Nation culture and supporting a forced assimilation. The government mandated that traditional systems of government were to be replaced by elected band councils that did not reflect traditional ways of governance. It was these powers that allowed for the use of residential schools, banned religious ceremonies and dancing, controlled the right to vote, and helped to enact the '60s scoop.



[illegible][illegible][illegible]



[illegible][illegible][illegible]



[illegible][illegible][illegible]



[illegible]

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

[illegible]

LESSON TEN

Impactful Events of the 1900s

grade six LESSON TEN

The format for these lessons is structured into two parts. One part is designed as a teacher-directed lesson. The second part of the lesson is designed as an independent or small-group learning activity. The teacher-directed part is noted in **PINK** and the small-group/independent task is **YELLOW**.

LEARNING GOAL

How did various events in the 1900s shape the communities they impacted?

PREPARATION

- Prepare and assemble the [Berlin/Kitchener](#), [Forced Conscription](#), [Japanese Internment](#), [The Role of Women](#), [The Winnipeg General Strike](#), and [Africville Nova Scotia](#) community/ events booklets and distribute them around the room. Page numbers are included to help assemble the booklets.

Lesson Part A

- The World Wars had a huge impact on many communities in Canada. The German and Japanese communities were targets of much hatred in Canada. Additionally, we will be examining the impact that forced conscription, women's right to vote and workers' rights had on many communities across the country.
- Introduce the concept of propaganda and bias to your students. In these cases, the rights of citizens were taken away or infringed upon due to bias and propaganda. Students will be participating in centers activities to learn about how bias and propaganda impacted various communities in the first half of the 20th century.

Lesson Part B

Students will read through the booklets and look at the different perspectives presented and the primary source documents.

They will complete a [reflection card](#) while examining:

- Two sides of the argument
- Prominent leaders
- Whose rights were being infringed upon
- What impact this may still have on these communities.

After students have completed each center, bring them together as a whole group and reflect on what was learned. Pose the question: "Was Canada a fair and equitable country?"

ASSESSMENT

Collect the reflection card and assess the students' basic knowledge

- 1) Were they able to extract data and draw conclusions from primary and secondary sources of information?
- 2) Were they able to use the inquiry process to investigate different perspectives of historical events and communities?

NOTES

If students lack the background skills to evaluate materials for bias and propaganda, before beginning this lesson, review this concept during your language and media lessons.

Communities of the 20th Century *reflection card*

Issue or Event: _____

1. Identify two different perspectives on this issue or event.

Perspective #1	Perspective #2

2. Whose rights were being violated and how? _____

3. What impact might this have today? _____

Communities of the 20th Century *reflection card*

Issue or Event: _____

1. Identify two different perspectives on this issue or event.

Perspective #1	Perspective #2

2. Whose rights were being violated and how? _____

3. What impact might this have today? _____

- ☐ Summarize the issue or event that was outlined in this booklet.
- ☐ What were the different perspectives of those involved?
- ☐ What information can you gather from the primary sources presented?
- ☐ What communities were represented in this issue?
- ☐ What impact did this have on Canadian society?
- ☐ What can we learn from this part of our history?

8-REFLECTION

1

BERLIN >>>>>> to <<<<<<< KITCHENER

2 - BACKGROUND

On September 1, 1916, the city of Berlin, Ontario, changed its name from Berlin to Kitchener. The city of Berlin had 19,000 citizens, many with deep German roots. Berlin, Ontario, was celebrated for its craftsmanship in many goods. Furniture, leather goods, footwear, buttons, and sausage were all popular Berlin goods. Many immigrants from Germany had settled here in this area. It was the time of the First World War, and soldiers from Canada were overseas fighting the German army. People living outside of the city were suspicious of a town full of Germans in a city named after their enemy's capital. Many accused the city's inhabitants of being disloyal, despite the residents' attempts to assure others that they were loyal to Britain. There were boycotts on locally made products that stated they were 'Made In Berlin.'

7R - LETTERS TO THE POSTMASTER



POST OFFICE, KITCHENER, ONTARIO.

Re Letters Addressed "BERLIN"

There is no such Post Office as "Berlin" in Canada. "Berlin" was the name of a town and Post Office in Western Ontario, but the name of the town was some time ago changed to Kitchener and a similar change in the name of the Post Office followed automatically, so that correspondence addressed to "Berlin" is addressed to a Post Office which does not exist.

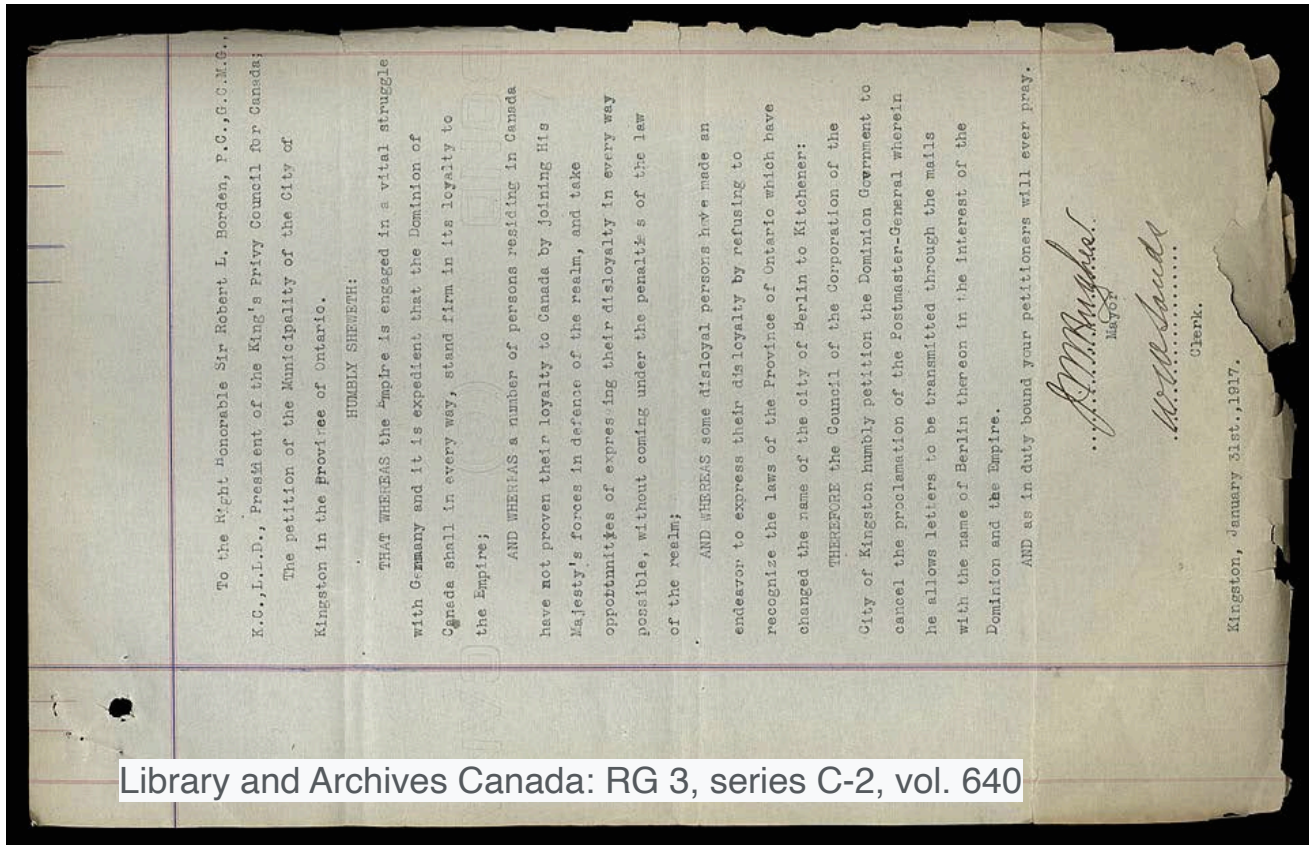
It follows that correspondence intended for Kitchener must be addressed to the Kitchener Post Office in order to reach its destination promptly, as otherwise there is bound to be confusion and delay with possibly resultant injury to the senders, which the Postal Service is anxious to avoid.

H. F. BOEHMER, Postmaster.



King George also changed his family name from a German Saxe-Coburg to Windsor

6 - CHANGE OF ADDRESS

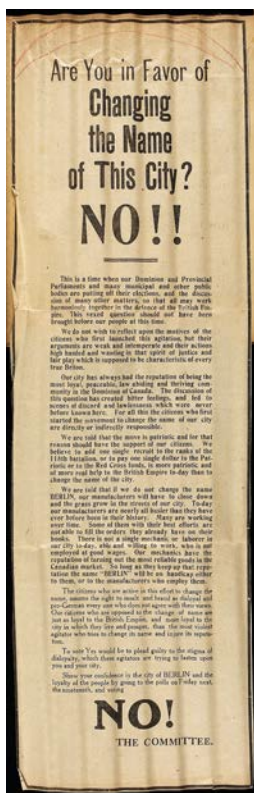


Library and Archives Canada: RG 3, series C-2, vol. 640

This is a letter from the postmaster in what is now known as Kitchener, Ontario, requesting that the use of BERLIN in addressed letters be stopped. The letter is addressed to The Right Honorable, Sir Robert Borden, who was the Prime Minister of Canada at the time.

3 - DON'T CHANGE THE NAME

BELOW IS THE ORIGINAL TEXT WRITTEN IN THE BERLIN RECORD BEFORE THE REFERENDUM TO CHANGE THE NAME OF THE CITY OF BERLIN IN MAY 1916



This is a time when our dominion and Provincial Parliaments and many municipal and other public bodies are putting off their elections and the discussing of many other matters, so that all may work harmoniously together in the defence of the British Empire. This vexed questions should have been brought before our people at this time. We do not wish to reflect upon the motives of the citizens who first launched this agitation, but their arguments are weak and intemperate and their actions high handed and wanting in that spirit of justice and fair play, which is supposed to be characteristic of every true Briton. Our city has always had the reputation of being the most loyal, peaceable, law abiding and thriving community in the Dominion of Canada. The discussions of this question has created bitter feeling and led to scenes of discord and lawlessness which were never before known here. For all this, the citizens, when first started the movement to change the name of our city, are directly or indirectly responsible. We are told that the move is patriotic and for that reasons should have these support of our citizens. We believe to add one single recruit to the ranks of the 118th battalion, or to pay one single dollar to the Patriotic or to the Red Cross funds, is more patriotic and of more real help to the British Empire today than to change the name of the city.

4R - IN NEED OF NAME CHANGE

BERLIN ONTARIO SHOULD CHANGE THEIR NAME TO KITCHENER



A name change will show that the city is not the enemy in this war. Our citizens are being attacked. The cultural clubs have been attacked and a Lutheran minister has been beat up. The name change will help to stop this from happening. Other craftsmen making furniture and other goods can no longer sell their goods. These items were once coveted by many people and now no one will buy them. The 'Made in Berlin' tag no longer garners a sense of pride for the customer. Instead, they are avoiding it at all cost. We can no longer be patient and steadfast. A vote to change the name will allow us to continue to thrive while also showing our neighbours that we are loyal citizens of Canada. Join me in supporting our name change from Berlin to Kitchener.

5R - NO NAME CHANGE NEEDED



We are loyal to the crown and to our home here in Canada. We have been here for many generations and our community is strong. Our heritage is German and it is part of our identity, but we are not the enemy in the Great War. By changing our name, we are going to lose a part of our identity.

Despite the violence and hatred that many of our citizens are experiencing right now, our ability to hold our head up as German-Canadians is paramount. We need to show our dignity and be grateful to a county that has allowed us all to live here and prosper. Remember, we are not the enemy in this fight. For those reasons, it is important to keep our city's name Berlin.

- ☐ Summarize the issue or event that was outlined in this booklet.
- ☐ What were the different perspectives of those involved?
- ☐ What information can you gather from the primary sources presented?
- ☐ What communities were represented in this issue?
- ☐ What impact did this have on Canadian society?
- ☐ What can we learn from this part of our history?

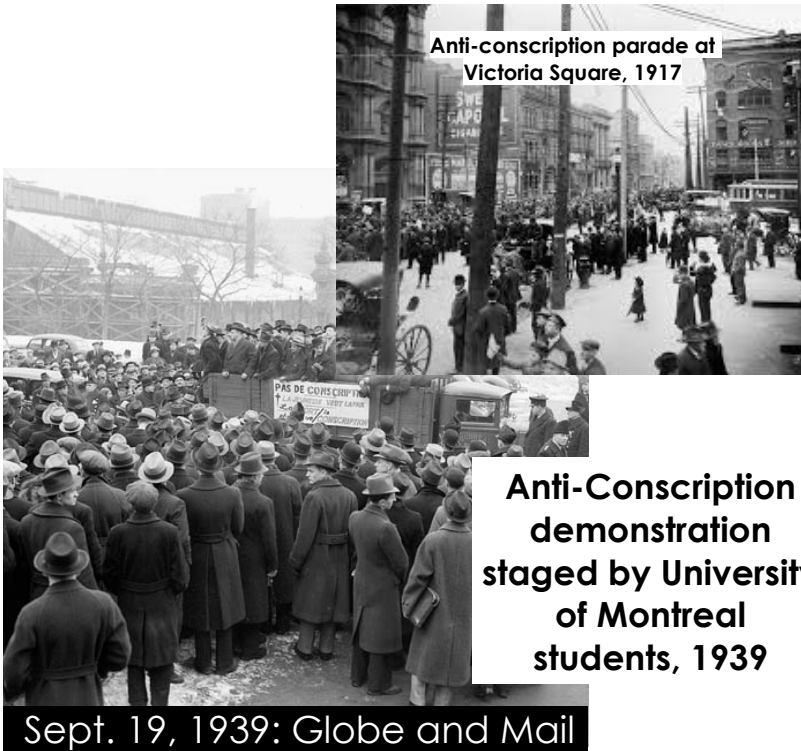
8-REFLECTION

1

forced CONSCRIPTION World Wars I and II

7 - AGAINST CONSCRIPTION IN WWII

Against Conscription



The unanimous opinion of all the young men to whom I have spoken, both single and married, is that immediate conscription in Canada is essential. They, as I do, feel that this is the only fair and equitable basis of carrying on a war. By effecting immediate conscription it will enable Canada to maintain a steady flow of trained men in the event that Canada decides to send an expeditionary force overseas, assuming that those not called up immediately would be receiving military training.

In advocating conscription my idea is to record and classify every able-bodied man between the ages of 18 and, say, 60. By no means would all these see active service. Rather, the older men, particularly those with previous military experience, would be valuable in many clerical and administrative posts. All men, say, between the ages of 18 and 41, fit for active service, to be divided into classes, receive military instruction in spare time or evenings, without pay, and be prepared to answer the call as needed. In this manner men would be available as required, necessary key men to industry would be weeded out, and the administration of our industrial and commercial life would be far more efficient than by sponsoring volunteering.

2 - FORCED CONSCRIPTIONS

Forced conscription happens when the government enacts a law that requires citizens meeting certain criteria to enlist in the armed forces. Forced conscription happened in Canada in both WWI and WWII. In 1917, Sir Robert Borden was the Prime Minister and was facing an upcoming election. To help with decreasing enrollment in the war effort, Borden enacted the Military Service Act of 1917. This law divided the country. Many people in English Canada agreed with the law. Farmers, tradesmen, non-British immigrants and most of French Canada opposed conscription. The law made all male citizens between 20 and 45 years of age eligible for service. Borden also changed the voting laws allowing the wives, mothers and sisters of current service men the right to vote. This was the first time women were permitted to vote in Canada. A few weeks after the law passed, Borden and his Union government formed a significant majority. The main issue in the 1917 election had been conscription, and Borden's decisive win was a confirmation that overall, conscription was supported by Canadians.

6 - AGAINST CONSCRIPTION 1917

Against Conscription

Anti-conscriptionists had many reasons for not wanting conscription in Canada. Below are some of the arguments put forth from this side of the debate:

- Canada already has made a military display, in men and money, proportionally larger than other countries. (*Henri Bourassa*)
- Farmers are needed at home in Canada, and the amount of labours are already scarce. Conscription would take away too many needed farmers. (*Henri Bourassa*)
- Canada cannot afford to participate in this war. The railways cost Canada a lot of money. Canada was already in debt spending more money than it had.
- This was a European war, not a Canadian war.

3 - EXEMPTION CERTIFICATES

THE MILITARY SERVICE ACT, 1916

Applies to Unmarried Men who, on August 15th, 1915, were 18 years of age or over and who will not be 41 years of age on March 2nd, 1916.

ALL MEN, NOT EXCEPTED OR EXEMPTED, between these ages who on November 2nd, 1915, were unmarried or widowers without any child dependent on them will on

THURSDAY, MARCH 2nd, 1916,
Be deemed to be Enlisted for the Period of the War.
THEY WILL BE PLACED IN THE RESERVE UNTIL CALLED UP IN THEIR CLASS.

MEN EXCEPTED:

- SOLDIERS, including Territorials who have volunteered for Foreign Service;
- MEN serving in the NAVY or ROYAL MARINES;
- MEN DISCHARGED FROM ARMY OR NAVY, disabled or ill, or TIME-EXPIRED MEN;
- MEN REJECTED for the Army since August 14th, 1915;
- CLERGYMEN, PRIESTS and MINISTERS OF RELIGION;
- VISITORS from the DOMINIONS.

Men who may be exempted by Local Tribunals:

- Men more useful to the Nation in their present employments;
- Men in whose case Military Service would cause serious hardship owing to exceptional financial or business obligations or domestic position;
- Men who are ill or infirm;
- Men who conscientiously object to combatant service. If the Tribunal thinks fit, men may, on this ground, be (a) exempted from combatant service only (not non-combatant service), or (b) exempted on condition that they are engaged in work of National importance.

Up to March 2nd, a man can apply to his Local Tribunal for a certificate of exemption. There is a Right of Appeal. He will not be called up until his case has been dealt with finally.

Certificates of exemption may be absolute, conditional or temporary. Such certificates can be renewed, varied or withdrawn.

Men retain their Civil Rights until called up and are amenable to Civil Courts only.

DO NOT WAIT UNTIL MARCH 2nd.
ENLIST VOLUNTARILY NOW

For fuller particulars of the Act, please apply for Leaflet No. 54 to the nearest Post Office, Police Station, or Recruiting Office.

Prescribed by the Parliamentary Printing Commission, London: Printer No. 714. The Station Press, Westminster, E.C.4.

MSA. 30. CANADA.

MILITARY SERVICE ACT, 1917.

EXEMPTION CERTIFICATE.

This is to certify that Hubert Leonard Clarke,
whose post office address is Morrisburg,
Ontario.

and whose occupation is Engineering.
is exempted from being called up for duty as a soldier—

Until the services
of men in Medical Category 'E' are required.

Jan 23, 1918.

[Signature]
Deputy Registrar-General
KINGSTON, ONT.

MILITARY SERVICE ACT, 1916

Every man to whom the Act applies will on Thursday, March 2nd, be deemed to have enlisted for the period of the War unless he is exempted or excepted.

Any man who has adequate grounds for applying to a Local Tribunal for a

CERTIFICATE OF EXEMPTION UNDER THIS ACT

Must do so **BEFORE**
THURSDAY, MARCH 2

Why wait for the Act to apply to you?
Come now and join of your own free will.
You can at once put your claim for exemption from being called up before a Local Tribunal if you wish.

ATTEST NOW

Printed by the Parliamentary Printing Commission, London: Printer No. 714. The Station Press, Westminster, E.C.4.

4 - IN SUPPORT OF CONSCRIPTION 1917

In Support of Conscription

Prime Minister Sir Robert Borden was in favour of conscription.

- It was needed to maintain Canada's armies in the field. Soldiers were tired and needed reinforcements.
- Exemptions were made for men who:
 - ✓ were more useful in their current employment
 - ✓ would experience financial hardship due to military service
 - ✓ were ill or infirm
 - ✓ were conscious objectors

In the 1917 election, the main issue was conscription. Borden changed the rules to the election, which allowed female family members and enlisted nurses to vote. It also restricted some of the voting rights of immigrants who originated from enemy countries or those who had declared religious objections to conscription.

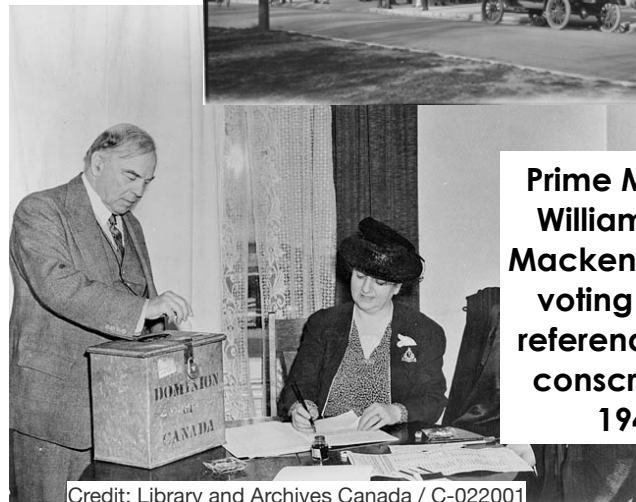
5 - REFERENDUM ON CONSCRIPTION WWII

HAMILTON, TUESDAY, APRIL 28, 1942

Canada Keeps the Faith

Decisively and emphatically, the people of Canada have spoken and given to the Government of Prime Minister King the free hand he asks for in the conduct of the war. Their verdict is clear-cut and representative in eight of the provinces where large "Yes" majorities were recorded, and it means but one thing—a mandate to Mr. King to muster all the resources of the Dominion and wage total war. Quebec alone voted "No" in heavy numbers and its attitude has the effect of depriving the country of that unanimous and overwhelming affirmative that was hoped for.

Recruits
line up for
conscription
in Toronto,
1917



Prime Minister
William Lyon
Mackenzie King
voting in the
referendum on
conscription,
1942

Credit: Library and Archives Canada / C-022001

- ☐ Summarize the issue or event that was outlined in this booklet.
- ☐ What were the different perspectives of those involved?
- ☐ What information can you gather from the primary sources presented?
- ☐ What communities were represented in this issue?
- ☐ What impact did this have on Canadian society?
- ☐ What can we learn from this part of our history?

8-REFLECTION

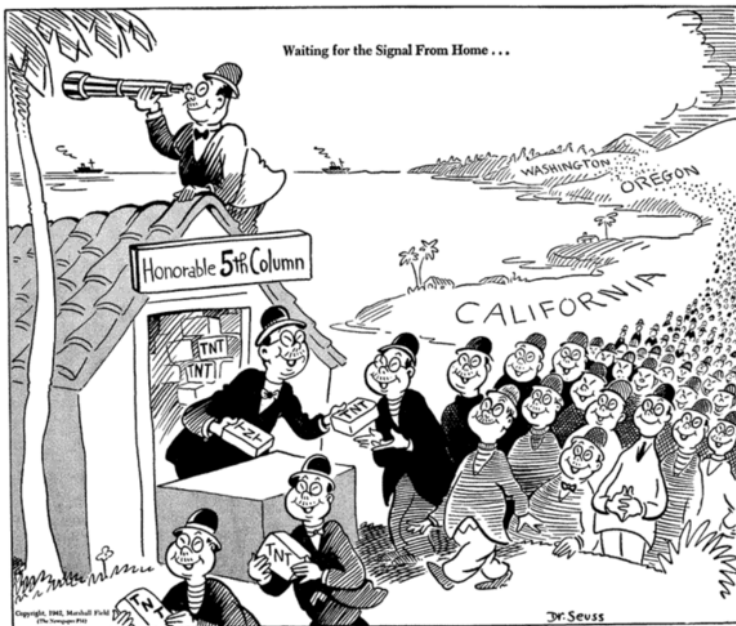
1

JAPANESE *internment* 1941 - 1945

2 - BACKGROUND

In 1941 Japan attacked Pearl Harbour in the USA and Canadian troops in Hong Kong. In 1941-1942 the Canadian government placed restrictions on and imprisoned citizens of Japanese descent who had been living in British Columbia. They were placed in camps in interior British Columbia. They stayed there until the end of the war in 1935. While in internment camps their homes, businesses and positions were sold by the government to pay for their detention. This happened because people were suspicious and fearful of more attacks and an invasion of Japan into North America. About 12 000 people were placed in internment camps. Many men were separated from their families within the camps. Other Japanese Canadians were sent to sugar-beet farms in Alberta. The camps were over crowded, poor living conditions with no electricity and running water. Many interment victims did not return to BC after their internment was over. Many never talked about this time in their lives out of the hurt and shame it had on them. They struggled to trust a government that would turn on them. The government has since recognized the pain that they had caused and apologized for the horrendous treatment of the Japanese community

7 - GOVERNMENT PROPAGANDA



In this image, the cartoonist (Dr. Seuss) depicts Japanese people in a negative and stereotypical manner. He is implying that Japanese men are agents of terror who want to blow up the Pacific Coast of America. This cartoon attempts to question the loyalty of Japanese-American citizens.

In this image, the cartoonist depicts both Japanese and German soldiers as enemies of Canada who cannot be trusted. This was a common sentiment during the second world war that all people of German and Japanese heritage were enemies of Canada and our war effort, despite their actual loyalty to Canada.



6 – IMPACT

NOTICE TO ALL JAPANESE PERSONS AND PERSONS OF JAPANESE RACIAL ORIGIN

TAKE NOTICE that under Orders Nos. 21, 22, 23 and 24 of the British Columbia Security Commission, the following areas were made prohibited areas to all persons of the Japanese race:—

LULU ISLAND
(including Steveston)
SEA ISLAND
EBURNE
MARPOLE
DISTRICT OF
QUEENSBOROUGH
CITY OF
NEW WESTMINSTER

SAPPERTON
BURQUITLAM
PORT MOODY
IOCO
PORT COQUITLAM
MAILLARDVILLE
FRASER MILLS

AND FURTHER TAKE NOTICE that any person of the Japanese race found within any of the said prohibited areas without a written permit from the British Columbia Security Commission or the Royal Canadian Mounted Police shall be liable to the penalties provided under Order in Council P.C. 1665.

AUSTIN C. TAYLOR,
Chairman,
British Columbia Security Commission

FORCED TO CLOSE!
Prices Smashed
on ENTIRE STOCK
SILKS . . . WOOLLENS . . . ACCESSORIES

Must Be Sold
Many Lines 1/2 Price and Less
Hurry as this sale is to last only a few more days!

All Sales Final
No Exchanges
No Refunds

Silk and Woollen
REMNANTS
at Give Away Prices

"A Reliable Place to Shop"

YAMATO
460 Granville **SILKS** Rogers Building
S.F.O.

3 – THE PEOPLE



4 - ACTIONS OF INTERNMENT

Actions of Internment

- ➔ December 1941: 1,800 fishing vessels owned by Japanese Canadians
- ➔ RCMP and military experts felt that the Japanese population in BC was not a threat to Canada.
- ➔ Japanese newspapers and schools were shut down.
- ➔ All cameras and shortwave radios were confiscated under suspicion of them being used to spy on Canada.
- ➔ Japanese Canadians were forced to turn over their cars, homes and businesses to pay for their own detention costs.
- ➔ Curfew was imposed to keep them home at night.
- ➔ 1,100 private citizens signed a petition that asked for the government to “take immediate steps to eliminate all possibility of subversive acts by the resident Japanese in this province” or feelings that “they [the Japanese] had to be evacuated.”
- ➔ January 1942: The Canadian government ordered that all Japanese men from 18 to 45 years of age be removed from ‘protected areas,’ which were areas along the coast.
- ➔ 12,000 people were interned in camps
- ➔ Men were often separated from their families and used as labourers.

5 - IMPACT OF INTERNMENT

Conditions of Japanese Internment

- ➔ I was a 22-year-old Japanese Canadian and prisoner of my own country of birth. We were confined inside the high-wire fence of Hastings, just like caged animals. *(Tom Tamagi)*
- ➔ Fishermen complied and turned over their livelihoods, often with tears in their eyes. Many of whom had never been to Japan and others were veterans of WWI. *(Naval Volunteer)*
- ➔ The RCMP found no evidence of there being a threat from Japanese spies.
- ➔ From the army point of view, I cannot see that Japanese Canadians constitute the slightest menace to the nation's security. *(Major-General Maurice Pope)*
- ➔ The cars of the Japanese Canadians were turned over willingly, hoping that they would be returned, but they were sold to pay for the detention.
- ➔ Chinese Canadians walked around BC with badges that said “I’m Chinese.”

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8-REFLECTION

1

the role of WOMEN 1900-1960

2R - BACKGROUND

From 1900 to 1930, there were many changes to the rights and privileges of women in Canada. In 1867, women were not allowed to vote or own property in Canada. The suffrage movement was a struggle for women to gain equality and justice. In 1867, only white English males, age 21 years or older, were allowed to vote. Black men who owned property were also given the right to vote. Although the suffrage movement is most known for getting women the right to vote, it was also about gaining improvements in education, health care and employment. Women of colour also had to fight against racial injustices. The main reason that some believed that men should have more rights than women was that it was believed that men were smarter and able to serve in the military, so they deserved more rights.

Many suffragists were recent graduates of medicine, journalism and teaching. They held rallies, protests and meetings to gain support for equality and rights for women. Many suffragists were white middle-class women, but they were often not inclusive and excluded women of colour and other marginalized groups. However, there were also Black suffragists like Mary Shadd, who helped to advance the rights of Black women. Suffragists began at the local level and first won municipal voting rights for women who owned property. The Toronto Women's Literary Club, created by Emily Howard Stowe, was dedicated to supporting women's rights for more than

7 - EQUAL RIGHTS FOR ALL WOMEN



Indigenous
people gained
the right to
vote in 1960



Pauline Johnson

Asian Canadians did not get
the right to vote until 1949



Black property owners had to
fight for their rights to vote.

Mary Ann Shadd Cary

6 - AGAINST WOMEN'S SUFFRAGE

LORD CROMER'S VIEW:

I object to granting the Suffrage to Women —

- BECAUSE** I consider the measure fraught with DANGER TO THE BRITISH EMPIRE;
- BECAUSE** it would be subversive of peace in our homes;
- BECAUSE** it FLIES IN THE FACE OF NATURE, which has clearly indicated the spheres of action respectively assigned to the two sexes;
- BECAUSE** those who make the laws should have the physical force to enforce them, and this women do not possess;
- BECAUSE** the measure now before Parliament will almost certainly lead to a strong demand for granting VOTES TO ALL WOMEN; and
- BECAUSE** if this is done, the sovereignty of the British Empire will pass FROM THE HANDS OF MEN TO THOSE OF WOMEN, for the reason that the numbers of women in this country are largely in excess of the numbers of men.

WILL WOMAN SUFFRAGE BE GOOD FOR WOMANHOOD? No!

Dr. Anna Howard Shaw, President of the National American Woman Suffrage Association, says:

"I believe in Woman Suffrage, whether all women vote or no women vote; whether all women vote right or all women vote wrong; whether women will love their husbands after they vote, or forsake them; whether they will neglect their children or never have any children.

I believe I speak for the thousands of women belonging to the National Association."

Doubtless she does. No one of them has been heard to deny it. But the TENS OF THOUSANDS of women who do NOT belong to the Suffrage ranks earnestly protest that she does not speak for them.

*Special Suffrage Campaign Issue of the Evening Post, New York, Thursday, February 25, 1915. Column one, section two.

THE RIGHT, THE PRIVILEGE AND THE DUTY OF THE WOMEN OF NEW YORK STATE IS TO BEAR, REAR AND EDUCATE THE YOUTH OF THE COMMONWEALTH; TO PRESERVE A HIGH STANDARD OF PUBLIC AND PRIVATE MORALITY; TO MINISTER TO THE NEEDS OF THE UNWISE AND THE UNFORTUNATE; AND TO GUARD THE INSTITUTIONS OF CHURCH AND HOME.

ALL THIS THEY CAN DO WITHOUT THE BALLOT.

Vote NO on the Suffrage Amendment next November

WOMAN SUFFRAGE

MEANS SOONER OR LATER

GOVERNMENT BY WOMEN.

Because there are 1,300,000 more women than men in the United Kingdom.

The so-called "Conciliation" Bill is merely the "thin edge of the wedge."

All men who regard Woman Suffrage as a National Danger are cordially invited to join

THE MEN'S LEAGUE FOR OPPOSING WOMAN SUFFRAGE, Palace Chambers, Bridge Street, Westminster, S.W.

Premier Roblin Says Home Will Be Ruined by Votes for Women

Children Will Be Left to the Servant Girls—Retrograde Step, and Can See Nothing to Commend It—Tells Big Delegation He Has Been in Politics 30 Years and Has Never Seen Anything Corrupt.

Straight from the shoulder, Premier Sir Edmund Roblin yesterday told a delegation of women that he is absolutely opposed to woman suffrage. He denied the assertion that politics is corrupt, saying that in thirty years' political experience he had never obtained knowledge of the faintest shadow of corruption. On the other hand he said that in the United States enfranchised women shrink from the polls as from a pestilence.

Sir Roblin's argument was quite unequivocal. Woman's place was the home, her duty the development of the child character and the performance of wisely duties. To project her

and property by the million destroyed, I say, will you tell me there is no cause for those in authority to use serious deliberation before they hand over the franchise to women?

"I listened carefully to Mrs. McClung and found evidence in every word to prove that men have made sacrifices to the ideal of their heart, to the end that women might have the culture and accomplishments that have been demonstrated here today. Where can you get better evidence of woman's superiority and the high place that she occupies than has been given here?"

Premier Charmed: "As I listened, I thought: how delighted Mr. Lloyd George and Mr. Asquith would be if the advocates of woman suffrage in England were to follow Sir Roblin's lead."

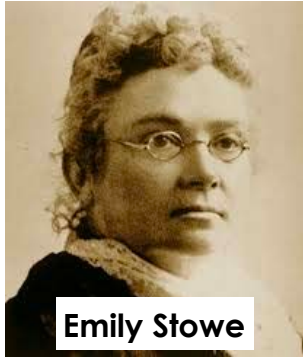


3 - BACKGROUND

40 years. Despite the many political debates, lawmakers continually voted against giving the vote to women. In the west, Nellie McClung, a popular member of the Canadian Women's Press Club, led the suffrage movement. McClung led a successful fundraiser that featured a well publicized mock Parliament. It made fun of current members of Parliament in a debate on whether or not men should get the vote.

In 1915, the liberal government won the election and support of the suffragist movement was a key part of their victory. By 1917, many provinces finally allowed women the right to vote and hold elected political office. In an effort of Prime Minister Sir Robert Borden to acknowledge the contributions of women in the WW1 war effort, female nurses and female family members of military men were given the right to vote. By May 24, 1918, all female citizens age 21 years or older that were not excluded due to racial or Indigenous exclusions were allowed to vote. Racial and Indigenous exclusions prevented all Asian and Indigenous women from voting. Indigenous Author Pauline Johnson fought for Indigenous rights. Indigenous people were finally officially given the right to vote in 1960. Black women, while not officially restricted by racial exclusions, had to fight harder for the same rights granted to white women at the time. Agnes Macphail was the first woman to win a seat in the federal House of Commons. Women now hold about 30% of the seats in the House of Commons.

4 - WOMEN SHOULD HAVE RIGHTS



Emily Stowe

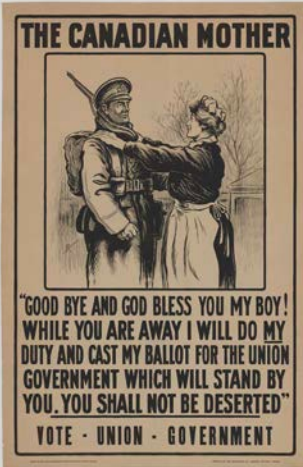
Vote for Woman's Freedom

THE WOMEN OF BRITISH COLUMBIA WANT THEIR POLITICAL FREEDOM BECAUSE

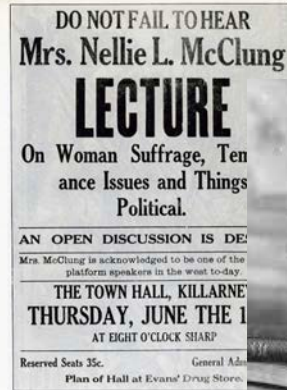
1. If woman has to obey the laws it is only just that she should have a voice in making them.
2. Woman's influence would be increased and laws for woman's protection would be more easily secured.
3. As Political Rights make man nobler, so they would make woman nobler also.
4. The Ballot is an educator. Woman needs the education of the ballot, the world needs the education of the woman's ballot.
5. Woman can better protect her home interests.
6. Woman has borne her share of the toil, suffering and loneliness in the pioneer work of this Province and she ought to have a voice in how it is governed.

WOMEN ARE FREED FROM POLITICAL SLAVERY IN NORWAY, SWEDEN, FINLAND, NEW ZEALAND, AUSTRALIA, TASMANIA, ISLE OF MAN, UTAH, WYOMING, COLORADO AND IDAHO, WITH THE RESULT THAT THE LAWS ARE BETTER AND CONDITIONS IMPROVED.

GIVE THE WOMEN THE BALLOT

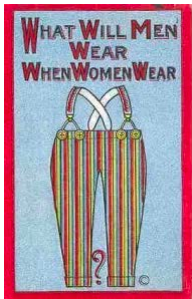


Nurses Getting the Vote



Nellie McClung

5 - SUFFRAGETTE PROPAGANDA



EST-CE QUE LA FEMME VEUT REMPLACER L'HOMME??...

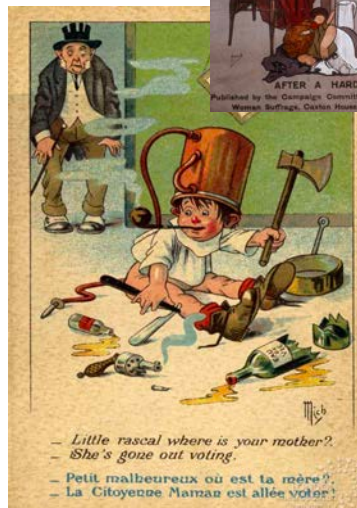
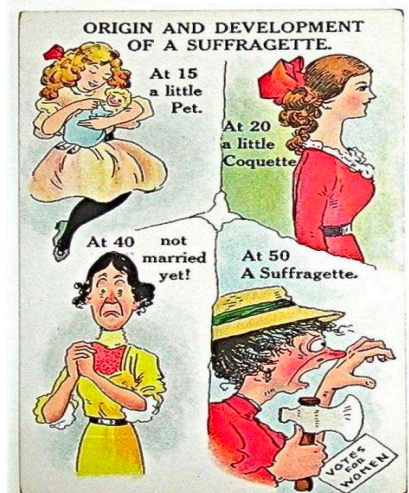
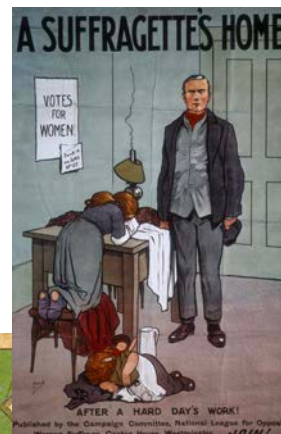


MADAME. — Bonjour. Ma conférence sur les Droits de la Femme a eu du succès, mon Comité a fait placer 25 jeunes filles dans des bureaux d'arçonnage, 38 sont nommées caissières dans les banques, 75 ont obtenu des positions dans de grands magasins et bientôt nous aurons des "police-women" et des conductrices de tramways. Si on peut avoir le droit de vote et se faire élire "sénateur", "député", "général",... faire valoir nos qualités supérieures, la femme...
MONSIEUR. — ... la femme... ne sera plus une mère de famille, elle aura trop d'occupations. Tu as ton club, tu fumes, tu...
MADAME. — Tenez! venez donc souper... mon chéri de femme, la p'tite chatte de mari a tout préparé.

DO WOMEN WANT TO REPLACE MEN?

MADAME: My conference on women's rights was a success. My committee has placed many young women in lawyer's offices, banks, and department stores and soon we will have female police and tram conductors. If we gain the right to vote and to be elected alderwomen, lawyers, deputies, to use our superior qualities, women...

MONSIEUR: The woman will no longer be the mother of the family, she will have too many jobs. You have our club, you smoke... you... Come, my dear wife, have your dinner. Your little pet husband has prepared everything.
Le Canard, 6 January 1929



Mummy's a Suffragette.

- ☐ Summarize the issue or event that was outlined in this booklet.
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- ☐ What impact did this have on Canadian society?
- ☐ What can we learn from this part of our history?

8-REFLECTION

1

WINNIPEG
general strike
1919

After WW1, many Canadian workers struggled to find work or to make enough money to survive. However, employers were getting richer. The workers in Winnipeg were some of the hardest impacted by inflation, lack of housing and food scarcity. At the time, many workers around the world were fighting for more workers' rights. In 1919, leaders of different labour groups met to discuss creating One Big Union. Workers wanted more rights, including the right to bargain for better conditions from their employer together (collective bargaining rights), better pay and better working conditions. In March 1919, they started having smaller strikes. But on May 15, 1919, the Trades and Labor Council called for a full general strike. This resulted in 30,000 workers leaving their jobs and stopping work within hours of the announcement. Public employees, including police, firemen, postal workers, telecommunications workers and utility workers, joined them in solidarity.

7R - PROPAGANDA

6 - 30,000 PEOPLE STRIKE



Images of striking workers.

3 - BACKGROUND

The strike committee negotiated with the various employers while also ensuring that essential emergency services were continued. There was a group of politicians and business leaders that strongly opposed the strike. They called the strike a plot by a group of Eastern European immigrants, even though there was very little evidence. Some of the leaders of the strike were arrested and the workers held a silent protest in support of the arrested leaders. With the power of the government and employers, the strike was crushed and ended on June 25, 1919.

In the short term, the strike did not change anything for the workers. It made workers and many unions bitter across Canada. However, it did have a positive impact in uniting labour groups and workers around a common goal. It also inspired workers' unions across the country to group together and bargain for their collective rights. Thirty years after the Winnipeg General Strike, workers' unions were finally recognized and given the right to collectively bargain.

4R - BLOODY SATURDAY



On June 21, 1919, strike organizers planned a silent protest against the arrest of their leaders. Mayor Charles Grey warned them that they would be stopped and read them the riot act. During the protest, a streetcar being run by replacement workers was surrounded by the crowd. They rocked it over, broke windows and set it on fire. The Mayor asked the Mounted Police to help. The RCMP, along with special constables, hit the protestors with clubs and used high-powered water hoses to clear protestors. The crowd eventually fought back, throwing rocks and bricks. The RCMP charged on horseback at the crowd and fired guns. By the end of Bloody Saturday, 45 people were injured and two people were dead.



5R - IMPACT ACROSS CANADA

Cape Breton Coal Mine Strike, 1920



Poem: Sydney Post 06/18/1925

'Twas on a Thursday morning,
And all was going well,
Until the policemen
Marched in and raised up Hell.
All mounted on pait horses,
With billies at their sides.
Into the town of Waterford
These Besco men did ride.
They marched toward the power plant
Where fires were all knocked down,
Where lights and water were shut off,
And left a gloomy town.
But when the miners heard of this,
To vengeance they gave vent;
And straight toward the power plant
Twelve hundred men were sent.

And ere the day had ended,
It was a sad affair,
For one poor fellow-worker
Was shot while standing there.
Some injured here, some injured there,
A broken leg or arm.
These poor police were carried home
After doing so much harm.
I guess 'twill be a long, long time
Before these cops will dare
To ride the streets of Waterford
And look at men and sneer.

Strike at Sydney Mines.

The strike of the colliers at the Sydney Coal Mines threatens to result in serious and unfortunate consequences. We are informed that the men have, in a body, taken possession of the works, and prevented the employees of the Association pumping out the pits, and the result is that they are fast filling with water. It is said that many of the late operatives are armed, and threaten death to all, or any, who commence work for the agent, before their demands for increased wages shall have been complied with. It is stated that the Provincial authorities yesterday received a telegram from the agent of the Association, requesting that a body of troops be despatched for the purpose of restoring the owners' representatives possession of the works, by driving from thence the combination of late operatives that now hold them and defy authority. We believe it is the intention to despatch troops to the scene of disturbance at once.

Yesterday the Solicitor General introduced a Bill, general in its nature, intended to meet exigencies of the above nature.

The recent occurrence at the mines is to be exceedingly regretted. It is true that humanity has rights, and the right of labouring at such occupations and at such wages as the individual can obtain, is one of them; but past experience has proved that working men, in the long run, can gain but little by resorting to strikes. Wages cannot exceed the value of the products of labor. The interests of the employer and the employed are almost identical as long as both are left in perfect freedom, and the interests of the employer and the employer agree with the dictates of true philanthropy, because they are mutual and reciprocal.—*Chronicle*, 10th.

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8-REFLECTION

1

AFRICVILLE

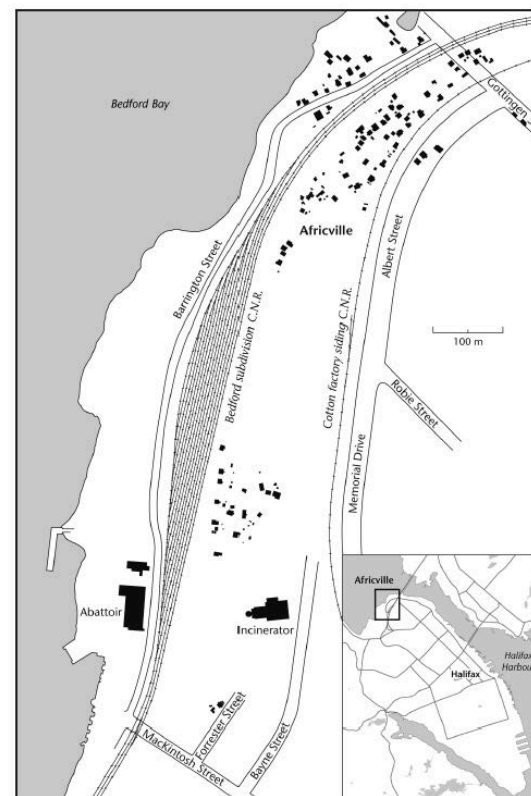
nova scotia

1848-1969

2R - BACKGROUND

The city of Halifax was founded in 1749. Enslaved Black people were used to build many of the roads and city buildings. This community of people lived outside of Halifax in what would eventually become Africville. The area was first owned by a group of white British families that traded and sold enslaved Black people. By 1848, Black settlers William Arnold and William Brown purchased land in Africville. The community of 80 people gathered around the Seaview African United Baptist Church as their center. Church services were very popularly regarded. Africville petitioned to have its first public school in 1883. Africville residents paid taxes, but they received no services from the city of Halifax, such as paved roads, running water or sewers. Many residents were fishermen or opened small stores. Job prospects in Halifax were limited for Black families. Women were often only able to find work as domestic servants and men as train porters. The city of Halifax had a history of ignoring the rights, health and well-being of the Africville community. Halifax often appropriated land away from the community and did not compensate owners fairly. There often was a disregard to public safety that these rail lines had on the community in Africville. By the mid-20th century, there were still

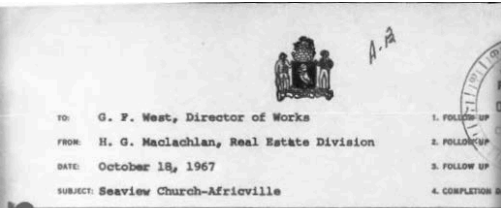
7R - IMPACT



**\$10 bill shows
North Halifax,
the location
of Africville**



6 – DEMOLITION OF AFRICVILLE



This will confirm my telephone request to Mr. B. Harlo of today's date.

The Sea View Church in Africville is ready for demolition. Would you please demolish this building as soon as possible as it is a fire hazard and children will break into this building.

HEM/hl

c.c. C. A. Copp, Superintendent City Field

Negro Slum To Vanish In Halifax

HALIFAX (CP) — Africville, a Negro slum once described as "an island of misery," will disappear this summer.

Once, almost 400 persons lived in the century-old section of shanty houses and shacks on the banks of the harbor at the north end of the city. Most have been relocated or have moved away.

Only 20 families remain and they are due to be relocated by late June at Africville as the end of a program that has taken three years and cost the city \$300,000.

But the story has not been easy. Peter Macdonald, a Nova Scotia government welfare officer on loan to the city for the move, says the breaking of Africville's community life has been a problem.

In addition, there have been demands of slum dwellers who either came originally as servants to Nova Scotia with white masters or fled slavery in the United States. Negroes have lived in Nova Scotia for more than 100 years.

UNWELCOME TO MOVE

Although Africville with its lack of sewers and piped water was little more than a ghetto, many Negroes were hostile when plans were first made to sell them.

"The people of Africville were always a close-knit community," explained Rev. W. P. Oliver, member of the Nova Scotia Association for the Advancement of Colored People.

Mr. Oliver said some of the people are happy in their new homes, while others have had difficulty adjusting to a new environment.

"Time will change some things, but I am afraid some of the people will never adjust. At least, the future is brighter for their children."

The slum, as well as the shacks, have had their shacks. Many Africville residents had only squatter rights in their land. Before boundaries were marked out, land had often been exchanged only for such small as a pig or a sack of potatoes.

"POOR PEOPLE"

"Establishing legal rights is a long process," Mr. Macdonald said. "Some of the people had come going back almost a century."

With the problem of rehousing almost complete, the work of integrating the Negroes into a different type of society still remains.

For many, the Corbitt Baptist Church was the hub of community life. "I think many of the residents will still attend the church and find a measure of their old community spirit still exists," Mr. Macdonald said.

But the Negroes themselves think the spirit of Africville has gone forever. Some families have moved to such places as Montreal and Toronto. Others were allowed public housing here. A few are living in Halifax County.

"Even though their life in Africville was a hard one, it was a life," Mr. Macdonald said. "The people were proud. The people were proud. The people were proud."

Africville has gone as a community, and now it will vanish physically. The land has been reserved for industrial use. The remaining families are gone, demolished houses will move in and will not be the last house.

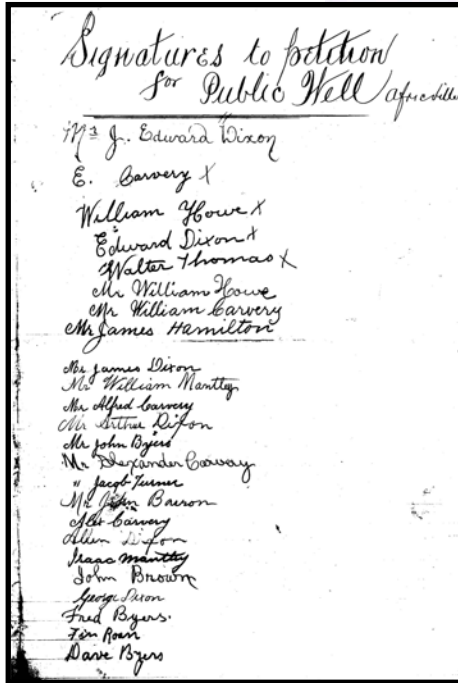


Halifax is slowly losing one of it's oldest, ugliest, most controversial and misunderstood problems-Africville. That sprawling shacktown over looking Bedford Basin shows signs of packing it's bags and moving to greener pastures

3 – BACKGROUND

a complete lack of services in Africville, including public transportation, garbage collection, police protection or recreational facilities, all services that the people of Halifax readily had access to. The city also had a habit of placing undesirable services in Africville, services that were deemed too harmful to be in other neighbourhoods in Halifax. Services in Africville included a fertilizer plant, jail, slaughterhouse and disposal pits of human waste. In the 1917 Halifax explosion, many buildings were damaged, including buildings in Africville. However, despite the global relief effort to rebuild Halifax, nothing was done to rebuild the damage to Africville. The people of Halifax often referred to Africville as a slum and its residents as scavengers. Halifax did not regard Africville as place of cultural significance to the Black community of eastern Canada. Africville residents had a deep pride in their community as it was a safe place away from the racial prejudice of Halifax. They also had a strong connection to music, hockey and boxing. In 1947, the city of Halifax wanted to turn Africville into an industrial area. Between 1948 and 1969, land was appropriated by the city, buildings were demolished and people were forced to relocate.

4 – UNDESIRABLE SERVICES



These images of Africville show living conditions in the residences in this community. While much of this would not have been accepted in other parts of Halifax, very few resources were provided to Africville.

5R – COMMUNITY AND CULTURE



Seaview African United Baptist Church was the center of the community. It served as a church, community gathering place and community center. It was demolished in 1967, in the middle of the night, to avoid controversy. It was later rebuilt in 2011 after an apology from the City of Halifax to the Black community for the demolition of Africville.



The Africville Sea-Sides were a hockey team in The Coloured Hockey League.

George Dixon was a Black Canadian boxer from Africville.

LESSON ELEVEN

The Canadian Identity Today

grade six LESSON ELEVEN

The format for these lessons is structured into two parts. One part is designed as a teacher-directed lesson. The second part of the lesson is designed as an independent or small-group learning activity. The teacher-directed part is noted in **PINK** and the small-group/independent task is **YELLOW**.

LEARNING GOAL

How have the laws in Canada developed over time to work toward an inclusive society?

PREPARATION

- Gather materials for student research – digital access or print off online materials

Lesson Part A

- Review that we have rules and laws within Canada that help to protect others in an attempt to achieve an inclusive and multicultural society.
- Introduce the **six laws** that are going to be reviewed within this lesson.
- Choose one law to model for students to complete the **Reflection Page**, which corresponds with their chosen topic.

Lesson Part B

- Students will participate in a jigsaw activity where they are grouped in five groups. Have them divide up the remaining five laws between group members. Each student will be responsible for learning about one law and completing the **Reflection Page** for that law. When each group member is done, they will share what they learned with the group.

ASSESSMENT

- Observe students' ability to participate in this activity with others.
- Collect each group's collective summary cards and note how well each student extracted and made sense of the information within the variety of research sources.
- Based on whole-group conversations and individual conversations with students, record your observations on their reflections on if these laws help us to achieve an inclusive and multicultural society.

NOTES

Alternatively, students can complete these as a whole-group jigsaw. Give each group one law to learn more about, then have each group present what they learned to the class.

THE CANADIAN IDENTITY TODAY

SLIDE	TOPIC	LINKS ON PAGE	QR
	Whole Document	This link will give you access to an editable copy of this lesson. If you would like to change the links and/or modify or add to this activity, you can do so with this link and by editing the links and master-slide templates. Making any changes to this copied document will NOT make changes to the pages linked in the table below. You will have to add your own copies of links for student use. The QR codes and links on this page are updated frequently, as indicated on the bottom of slide 1.	 bit.ly/6IICallslidecopy
1	Charter of Rights and Freedoms	https://www.canada.ca/en/canadian-heritage/services/how-rights-protected/guide-canadian-charter-rights-freedoms.html https://www.thecanadianencyclopedia.ca/en/article/canadian-charter-of-rights-and-freedoms https://www.tvos.org/video/the-charter-of-rights-and-freedoms https://www.youtube.com/watch?v=YAIM1qzO9_w https://www.thecanadianencyclopedia.ca/en/article/human-rights https://youtu.be/DA6QAdK0mtA	 bit.ly/6IICslide1
2	Disabilities Act	Summary of the Accessible Canada Act - Canada.ca Introducing a Canadians with Disabilities Act Ontario Disability Support Program Laura Cattari: Living on ODSP Accessible Employment Standard for Small Businesses Disability Awareness & Inclusion – City of Toronto	 bit.ly/6CISLIDE2
3	Truth and Reconciliation	http://www.trc.ca/ https://www.rcaanc-cirnac.gc.ca/eng/1450124405592/1529106060525 https://newsinteractives.cbc.ca/longform-single/beyond-94?cta=1 https://youtu.be/r49HUPjUzJg https://www.thecanadianencyclopedia.ca/en/article/reconciliation-in-canada https://youtu.be/2zuRQmwaREY	 bit.ly/6CISLIDE3
4	Apology to Japanese Canadians	CBC Archives Response to Japanese internment Japanese Canadian internment and the struggle for redress CMHR Reflecting on the Canadian government's apology to Japanese-Canadians Japanese Canadians push for apology from B.C. government over internment camps Article Internment of Japanese Canadians	 bit.ly/6CISLIDE4
5	Indigenous Self Government	Article Indigenous Self-Government in Canada Aboriginal Self-Government in Newfoundland and Labrador Our Journey: Yukon First Nations Land Claims and Self-Government Indigenous Self-Governance – The History of Social Change Idle No More (Documentary) idlenomore.ca – Indigenous Revolution	 bit.ly/6CISLIDE5
6	Immigration and Refugee Policy	https://www.kidsnewtocanada.ca/care/overview https://youtu.be/Qk9Otw6ajN0 https://www.canada.ca/en/immigration-refugees-citizenship/campaigns/irregular-border-crossings-asylum/understanding-the-system.html https://www.cbc.ca/news/canada/canadian-immigration-video-explainers-1.4370680 https://youtu.be/04VsndXbUJw https://www.unicef.ca/en/donate/child-refugee-crisis	 bit.ly/6CISLIDE6

CANADIAN CHARTER OF RIGHTS AND FREEDOMS



<http://bit.ly/6lICslide1>

When: _____

Who: _____

What is it: _____

Why: _____

CANADIAN'S WITH DISABILITIES ACT



<http://bit.ly/6CISLIDE2>

When: _____

Who: _____

What is it: _____

Why: _____

TRUTH AND RECONCILIATION



<http://bit.ly/6CISLIDE3>

When: _____

Who: _____

What is it: _____

Why: _____

CANADA'S APOLOGY TO THE JAPANESE COMMUNITY



<http://bit.ly/6CISLIDE4>

When: _____

Who: _____

What is it: _____

Why: _____

INDIGENOUS SELF GOVERNMENT



<http://bit.ly/6CISLIDE5>

When: _____

Who: _____

What is it: _____

Why: _____

CANADA'S IMMIGRATION AND REFUGEE POLICY



<http://bit.ly/6CISLIDE6>

When: _____

Who: _____

What is it: _____

Why: _____

LESSON TWELVE

Immigration Over Time

grade six

LESSON TWELVE

The format for these lessons is structured into two parts. One part is designed as a teacher-directed lesson. The second part of the lesson is designed as an independent or small-group learning activity. The teacher-directed part is noted in **PINK** and the small-group/independent task is **YELLOW**.

LEARNING GOAL

How has immigration into Canada changed over time and how does it compare to today?

PREPARATION

- Print off the [map](#) of Canada in colour or display it digitally.

Lesson Part A

- Canada today is made up of many different ethnicities. Many times, people of different ethnicities settle in the same areas of the country. Show students the [Map of Cultural Ethnicities](#). Ask students to interpret the data presented on the map. Show students the [community flags](#). These flags represent the top identified cultural ethnicities in Canada.
- Have a class discussion about the following using the [question prompts](#). A [teacher guide](#) is provided to help you facilitate the learning and discussion of this lesson.

Lesson Part B

- Present the remainder of the [maps and graphs](#) at different stations around the classroom.
- After students have explored the maps, graphs and charts, using the question prompts, have them complete one [reflection question](#) based on this lesson. They will complete the [Communities in Canada Journal Page](#) with their findings.
- They should apply some of the learning from the previous lessons to help them consolidate their learning and draw conclusions.

ASSESSMENT

- Can students evaluate the data in charts, graphs and maps and draw conclusions?
- Can students relate the information they see today to information of the past to draw connections between how the communities in Canada have changed over time?
- Can they apply their historical knowledge from previous lessons to explain how population and community changes were impacted by historical events, laws and circumstances?

Alternatively, this lesson can be used as an open-ended test. Provide students with graphs and maps. Allow them to choose 2 to 3 and explain the data in a multi-paragraph answer, citing historical evidence as a reason. Use the teacher's guide to assess students' answers. Students can use the discussion prompt questions as questions that will help to lead their answers.

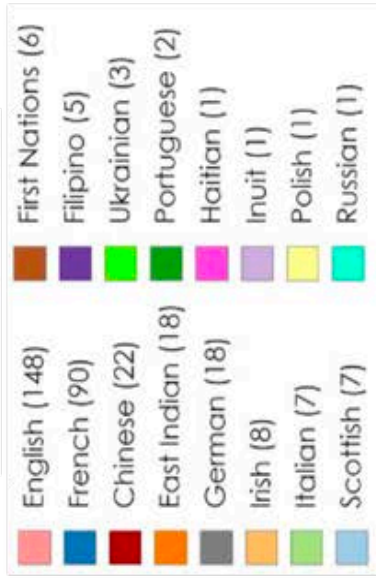
NOTES

Many connections can be made within and between your math program. This activity can be done as a whole class, small group or as an individual assessment.

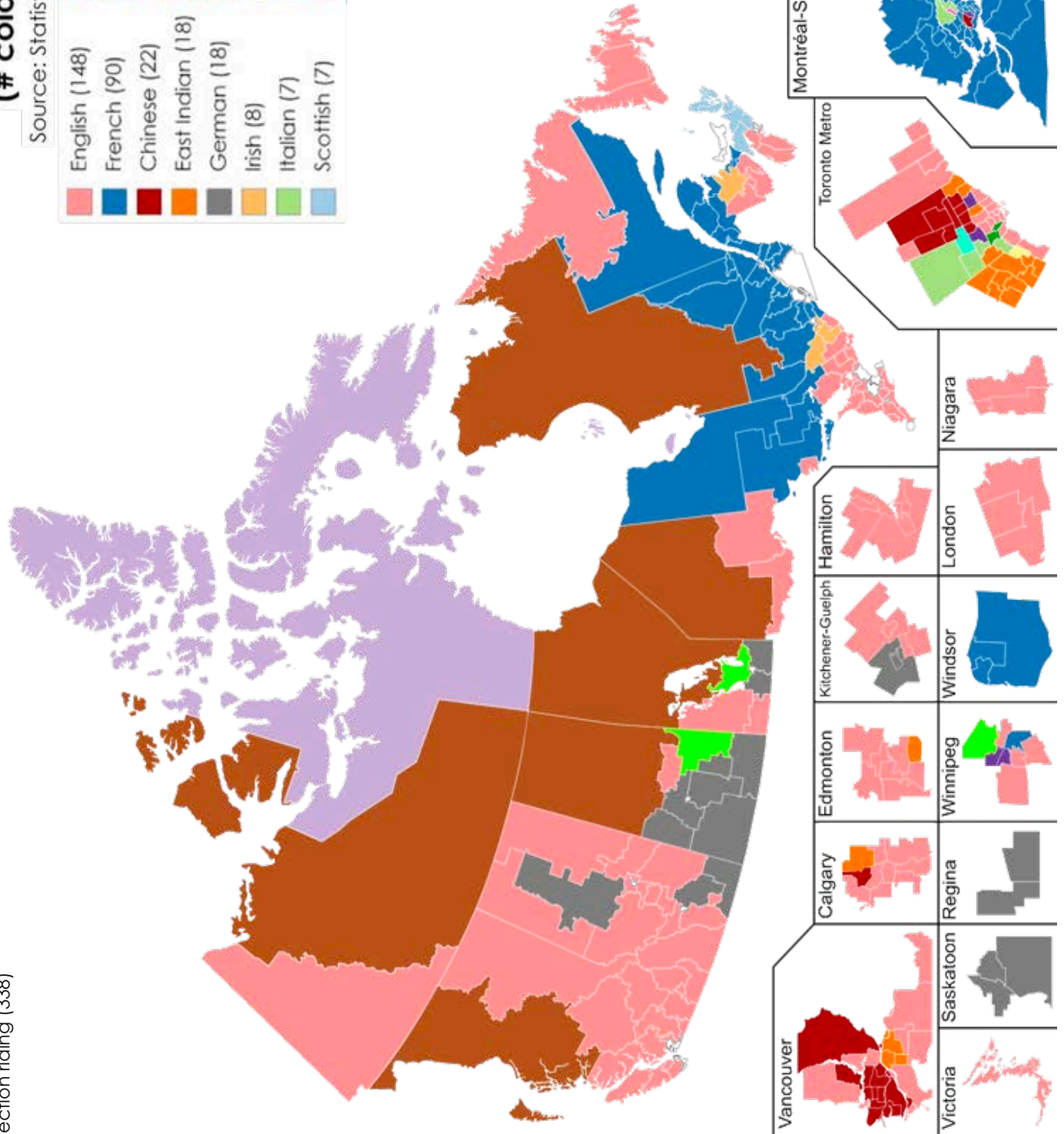
After this lesson is complete, have students work through the [Inquiry Project](#).

Largest ethnicities of Canada (# coloured)

Source: Statistics Canada



Each coloured section represents the dominate ethnicity of the federal election riding (338)



COMMUNITY FLAGS



How have these current settlement patterns been influenced by the history of immigration in Canada?

© MADLY LEARNING INC. 2021

What factors can explain the settlement patterns in this chart/graph or map?

© MADLY LEARNING INC. 2021

How would this look different if this was 50, 100 or 200 years ago? What has changed and what has stayed the same?

© MADLY LEARNING INC. 2021

What information is missing from the data in this chart/graph or map? How would this change the information presented?

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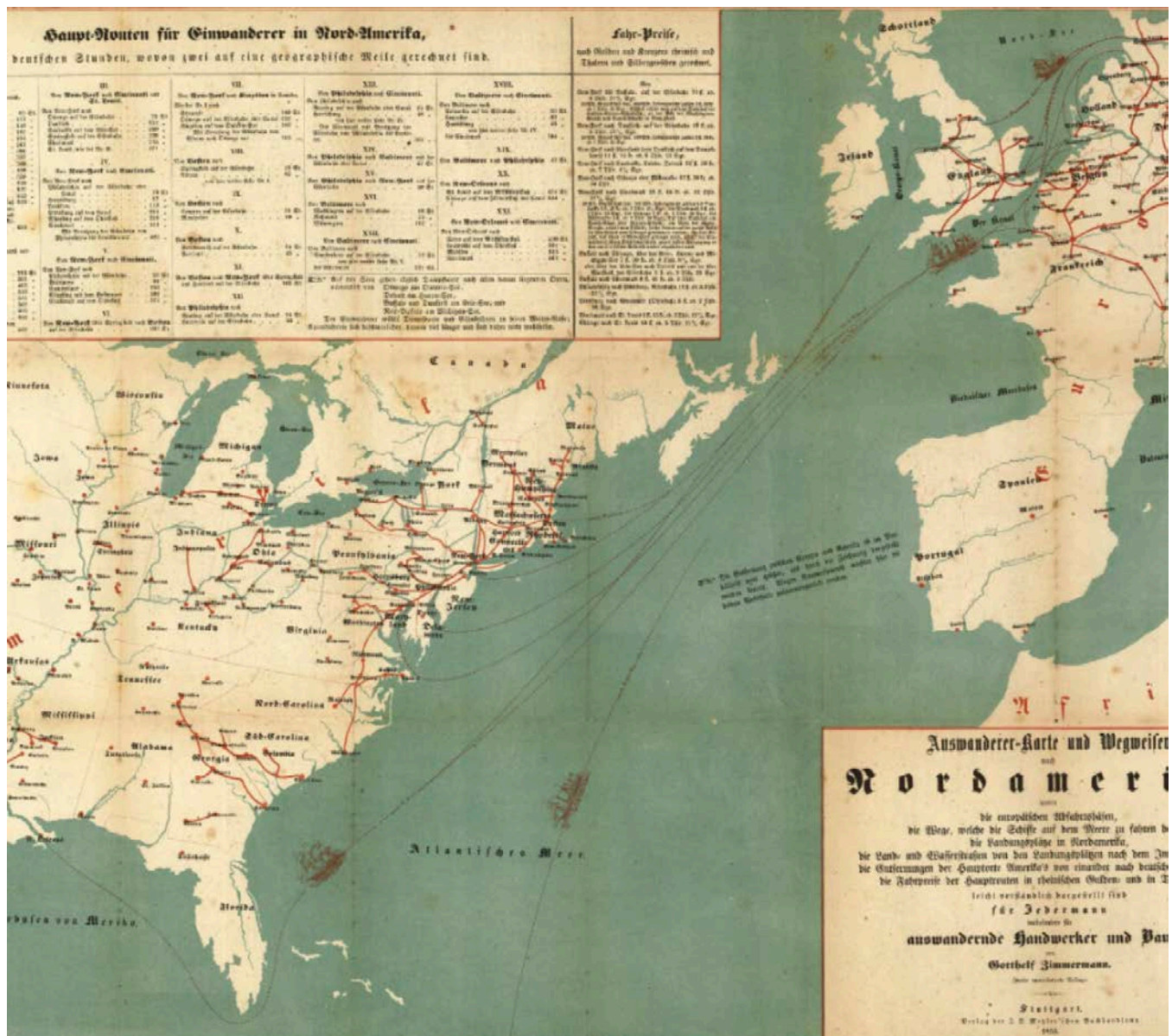
Based on the data shown in this chart or graph, how does this support or contradict that Canada is a multicultural society?

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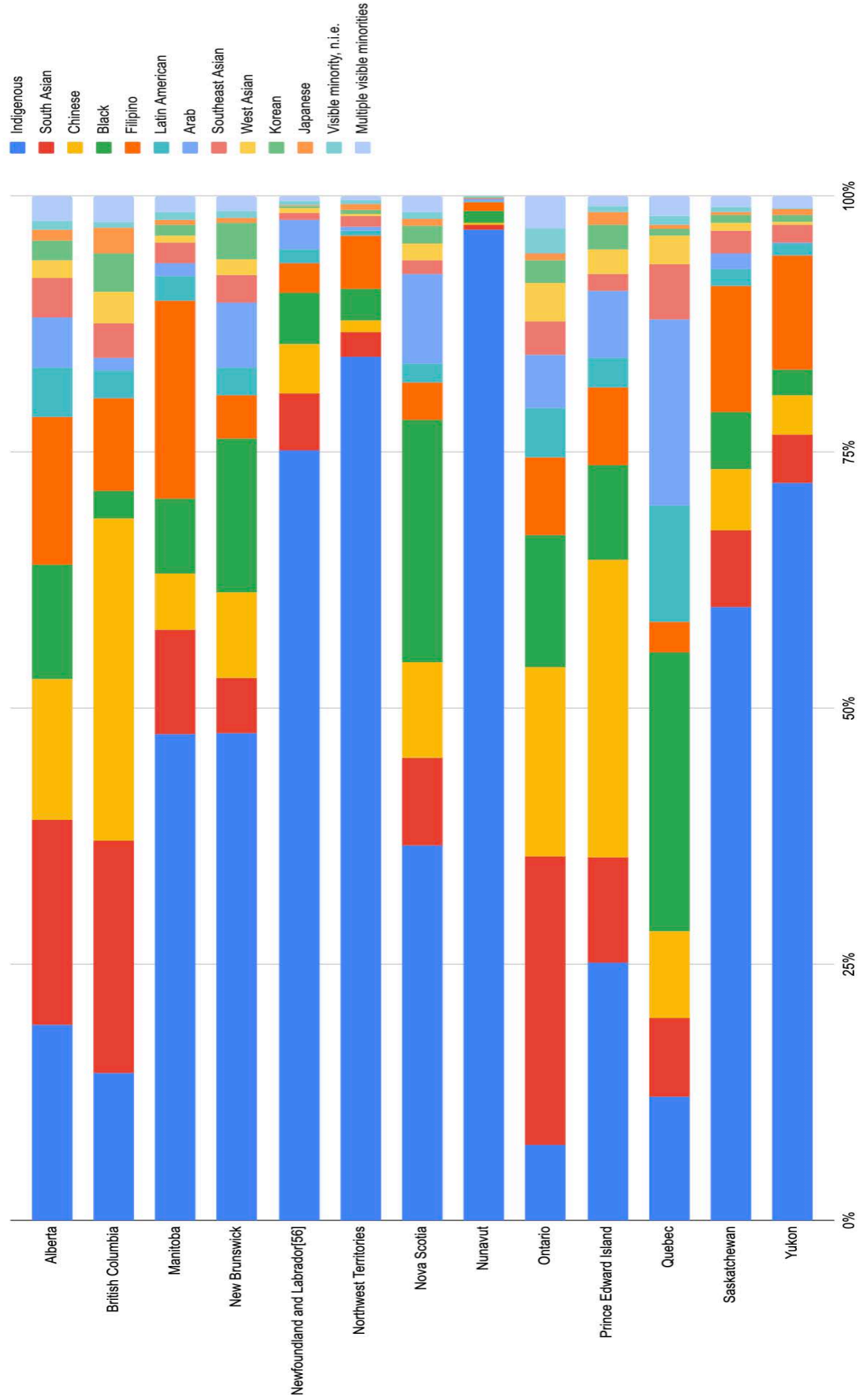
Based on the data presented in this graph/chart or map, what conclusions can you draw about the population of Canada?

© MADLY LEARNING INC. 2021

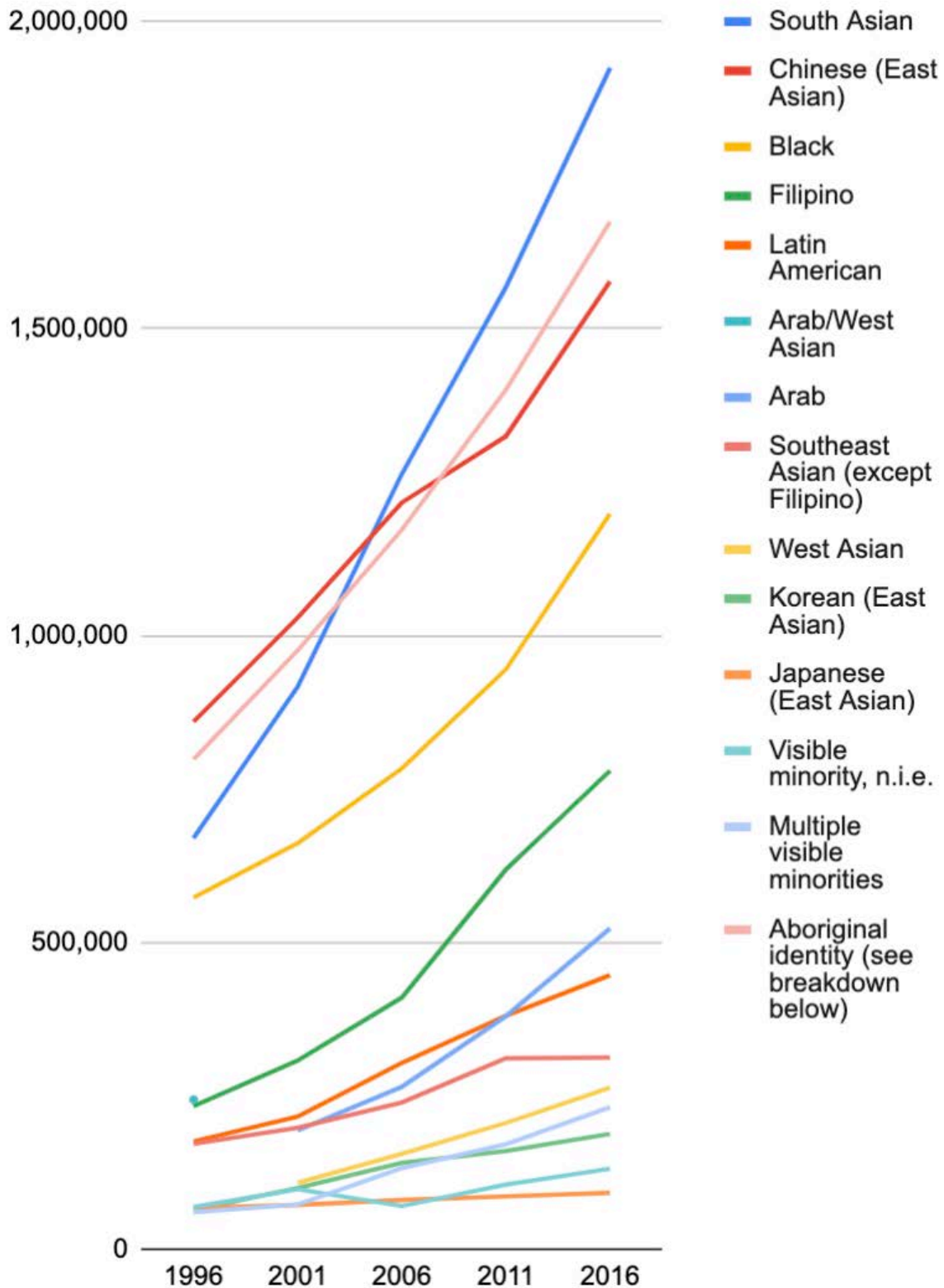
ARRIVAL BY SHIP: MAIN PORTS IN NORTH AMERICA



ETHNIC DIVERSITY BY POPULATION

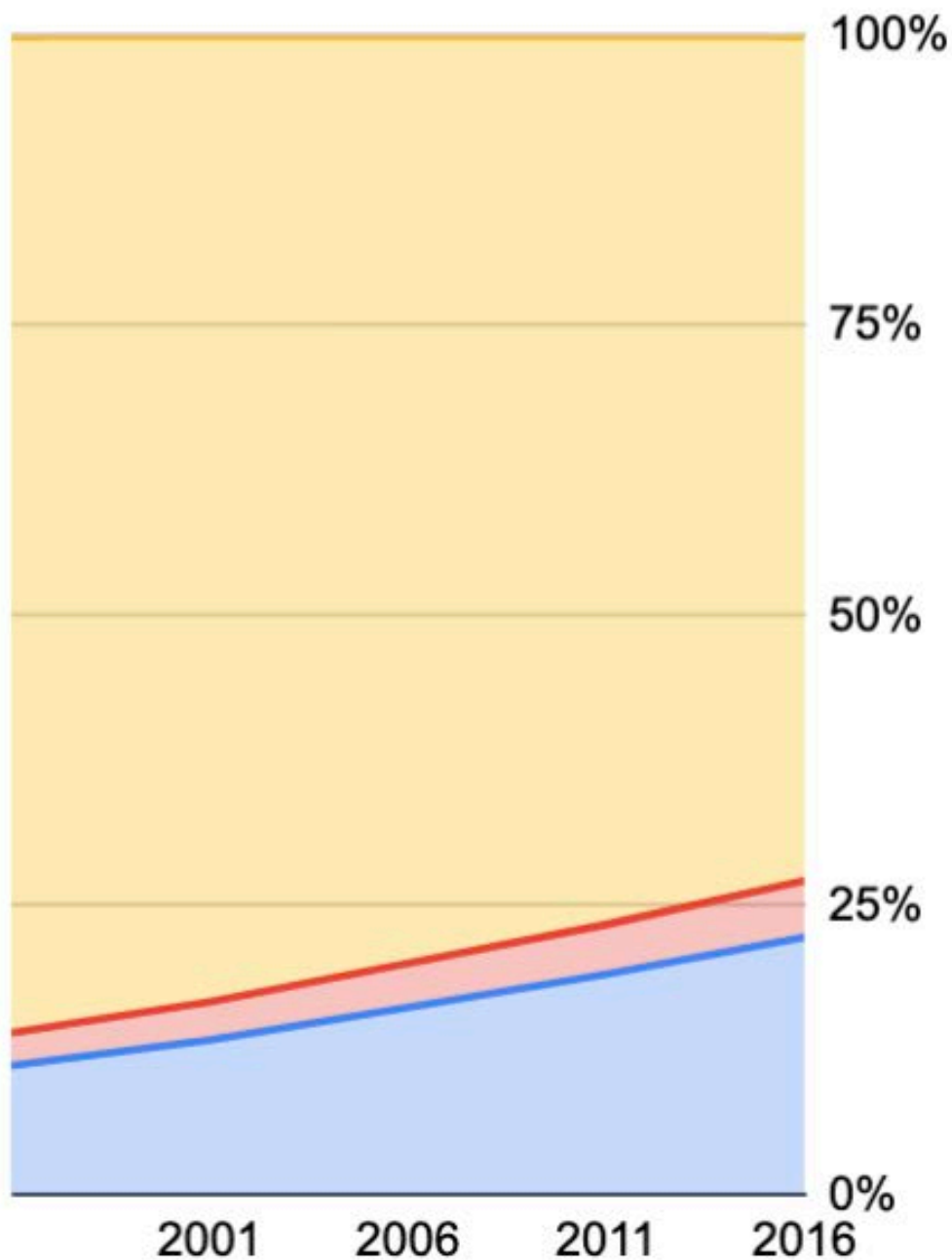


Visible Minority Population 1996-2016

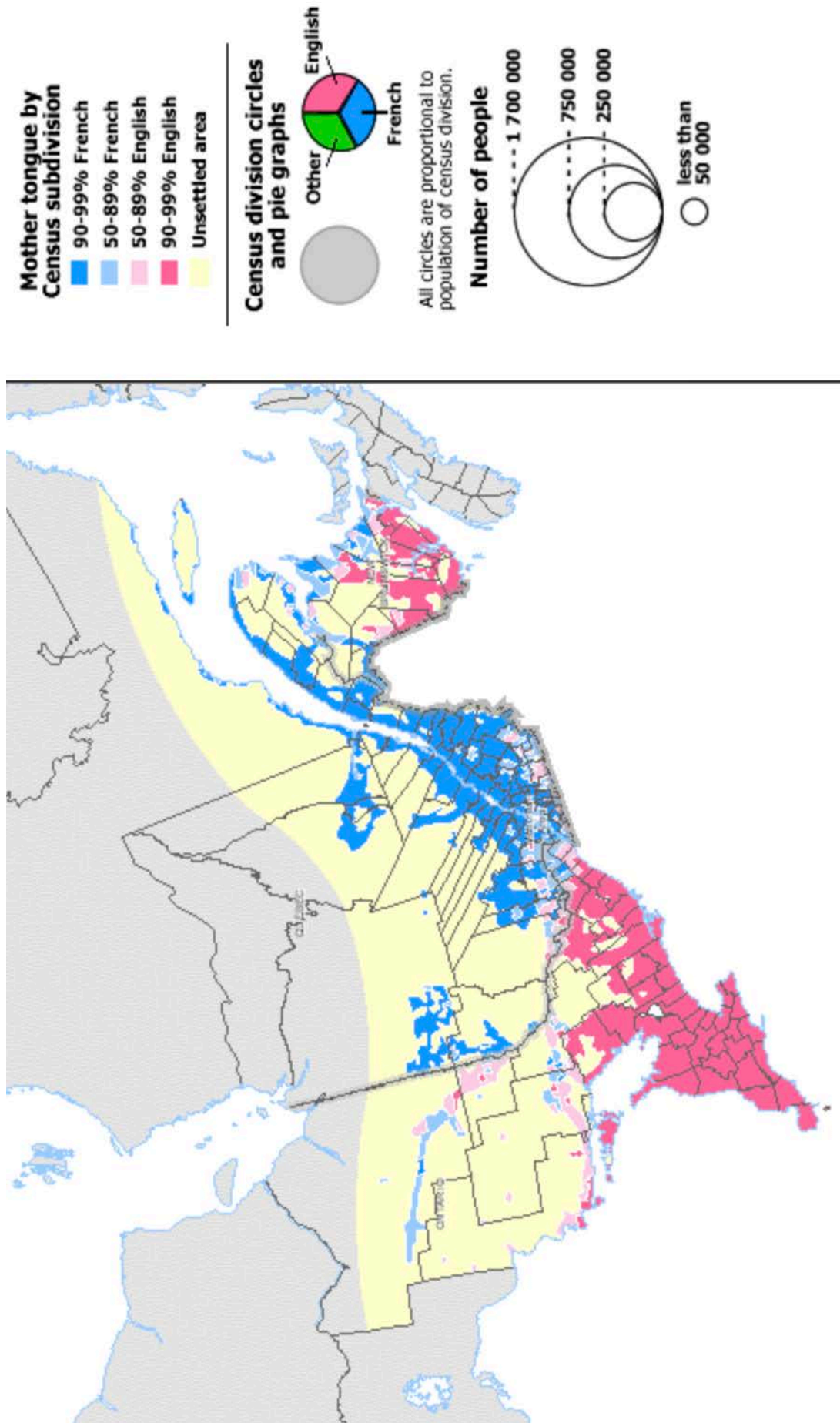


Demographics of Canadian Population 1996-2016

European Indigenous
Visible Minority



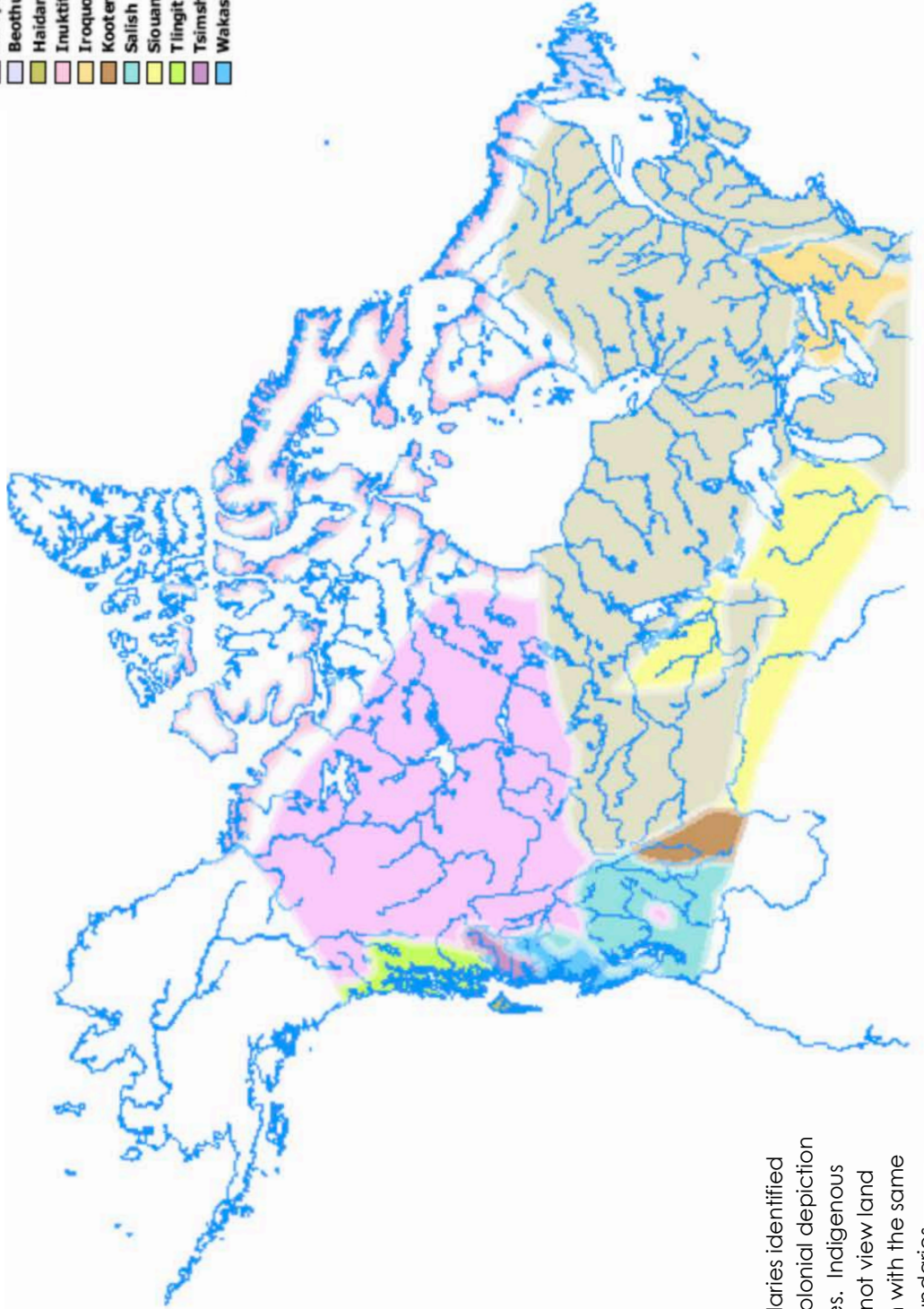
BILINGUALISM IN 1961



INDIGENOUS LINGUISTIC FAMILIES - 17TH CENTURY

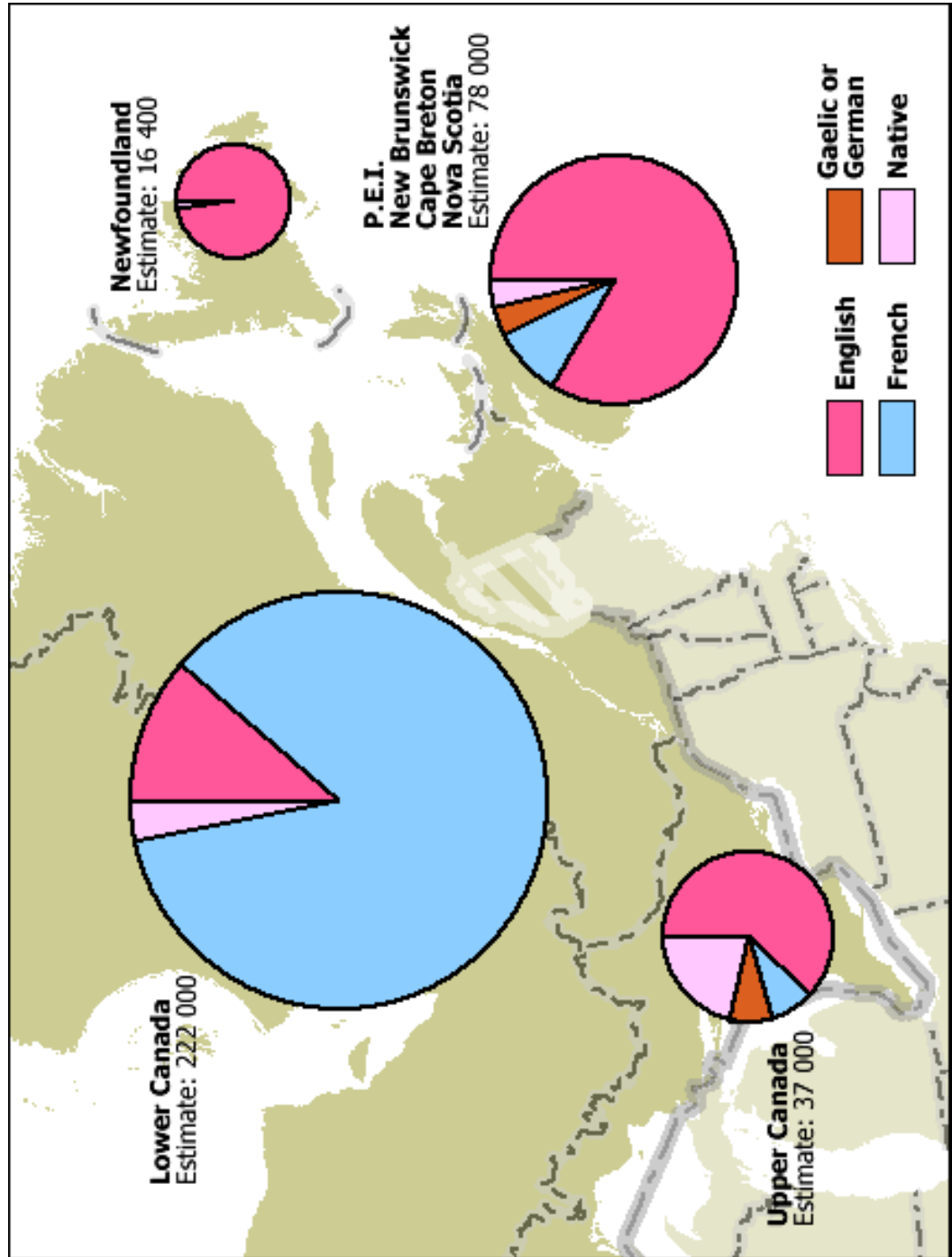
Linguistic families,
17th century

Algonquian
Athapaskan
Beothuk
Haidan
Inuktituk (Thule culture)
Iroquoian
Kootenaiian
Salish
Siouan
Tlingit
Tsimshian
Wakashan

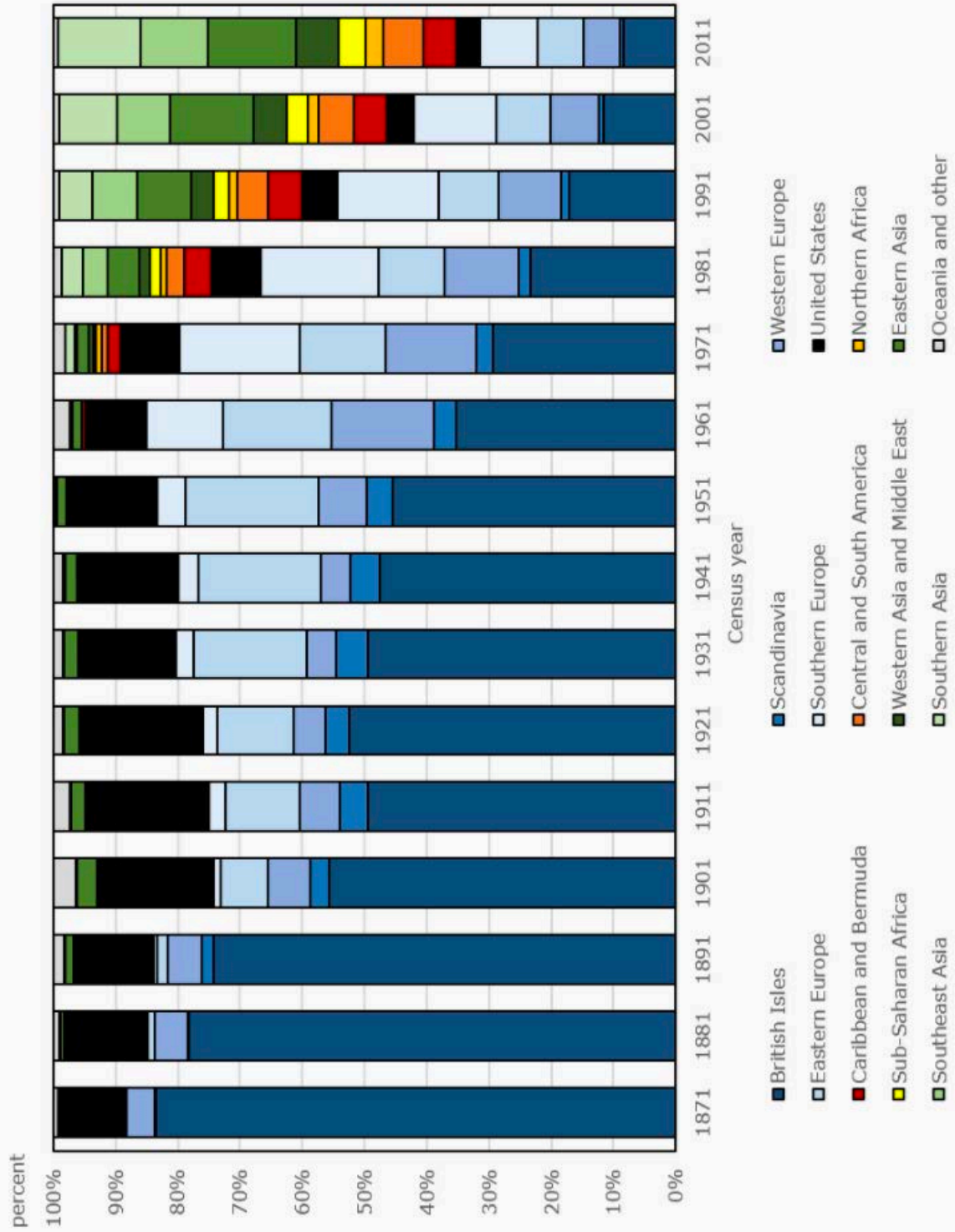


NOTE: Boundaries identified here are a colonial depiction of boundaries. Indigenous peoples did not view land they lived on with the same territorial boundaries.

POPULATION AND LANGUAGE IN EASTERN CANADA - 1800

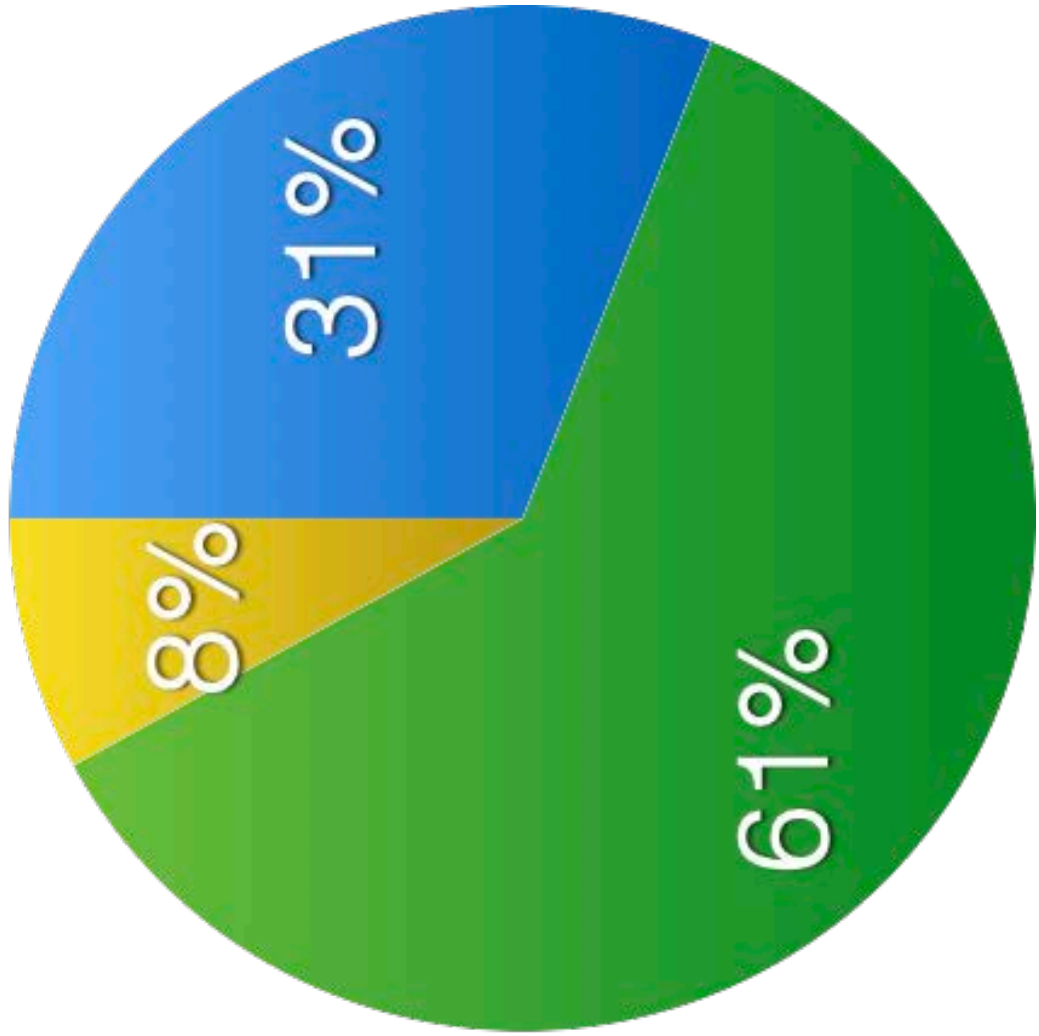


Distribution in percentage of the foreign-born population, by place of birth, Canada, 1871 to 2011



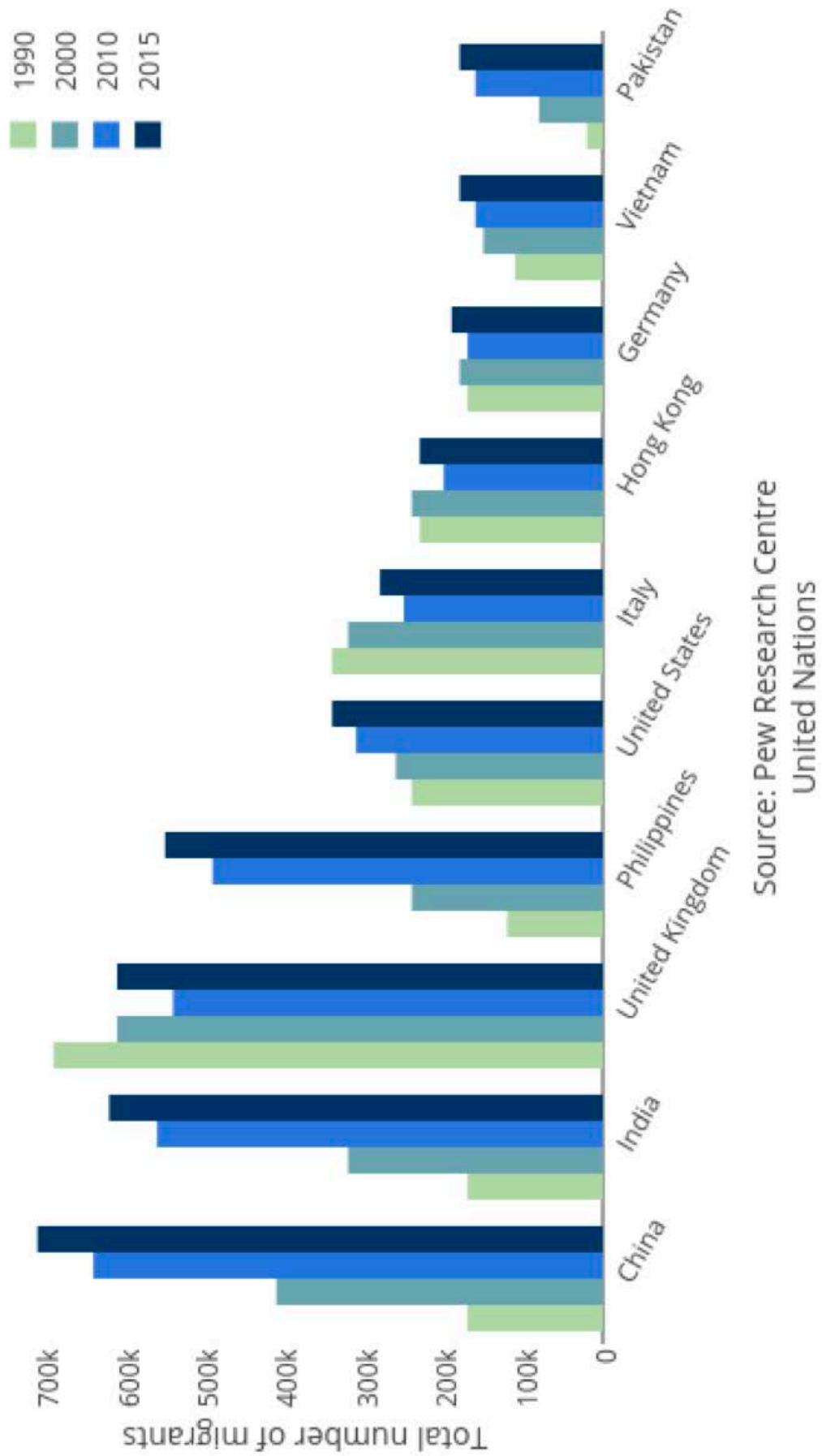
Sources: Statistics Canada, censuses of population, 1871 to 2001. National Household Survey, 2011.

DEMOGRAPHICS OF CANADA IN 1791

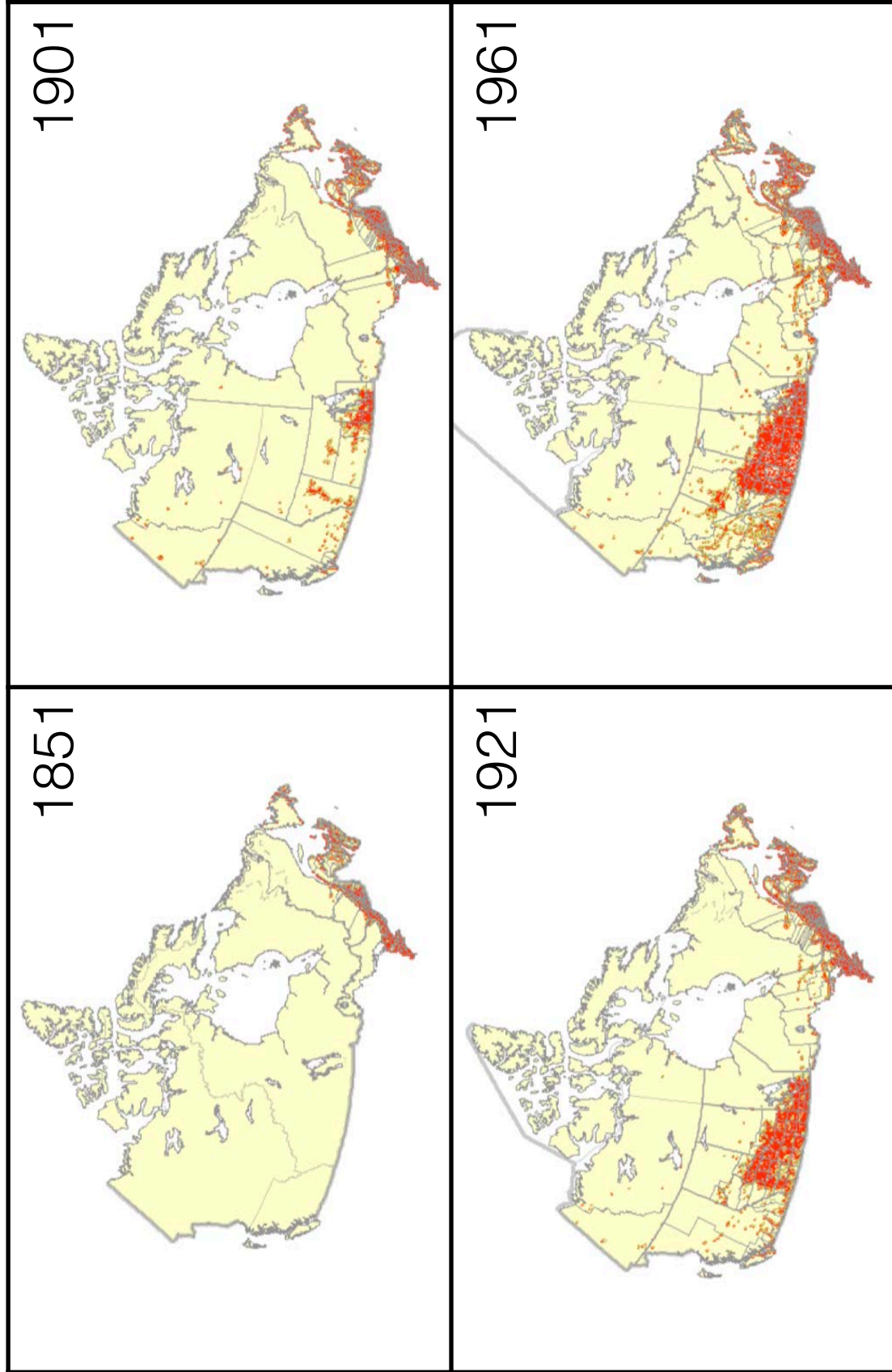


● French
● British
● Other

Origin of immigrants in Canada Top 10 source countries in 2015



POPULATION DISTRIBUTION: 1851-1961



REFERENCE: http://www.historicalatlas.ca/website/hacalp/national_perspectives/population/UNIT_25/UNIT_25_Pop_Dist_1851_1961/UNIT_25_frame_PD15161.htm

TEACHER'S GUIDE

The charts from the previous page are featured here with descriptions or background knowledge on the charts, graphs and maps.

This can be used to assist your students with the conclusions that they can draw from reviewing the content of this lesson.



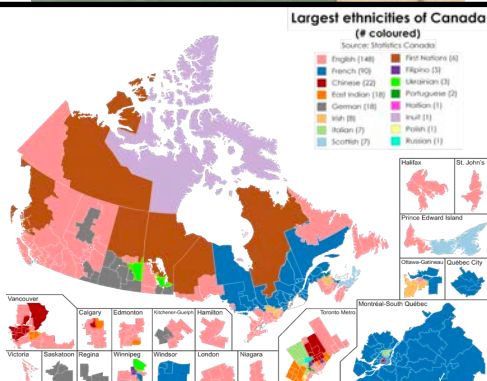
This map displays the linguistic groups of Indigenous peoples and a visualization of areas they lived within Canada. While the concepts of boundaries and territories is a colonial construct and not indicative of how Indigenous people viewed territorial lands, it provides a visual of general territorial locations within Canada.



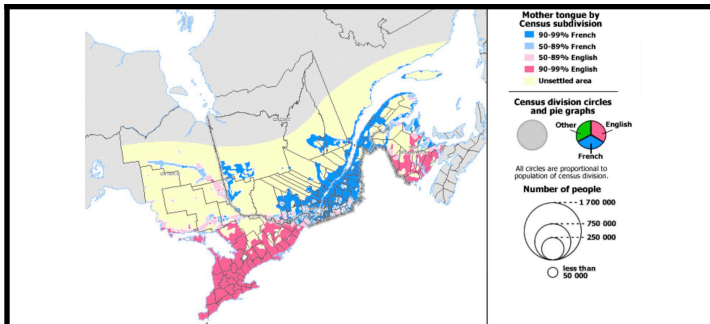
These are the predominant flags of the Nations and groups of people that live and have settled in Canada.



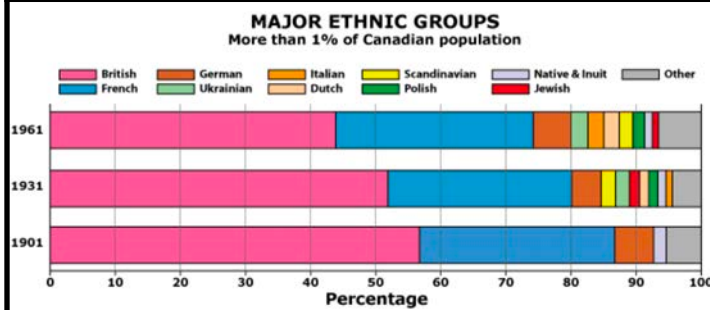
As Europeans began to colonize Canada, they arrived by ship. These ships sailed from European ports to ports along the eastern seaboard of North America. This journey took about six to nine days by ship. Most immigrants at this time emigrated from European countries. Immigration by ship was the predominant method of immigration until 1980.



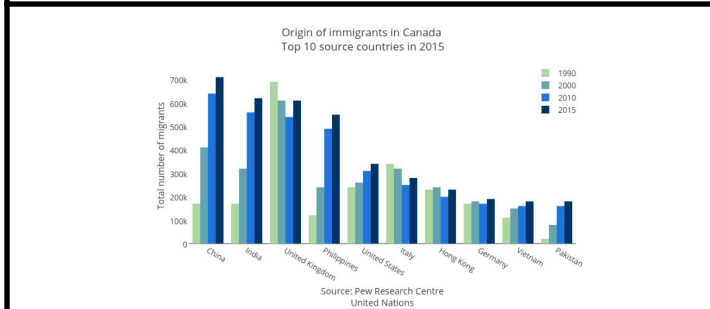
This map displays the present-day ethnic diversity of Canada based on political riding. Some areas of Canada are more ethnically diverse than others. Major cities have a larger distribution of ethnic minorities. There are patterns of different ethnic groups settling in Canada with other people from the same ethnic group.



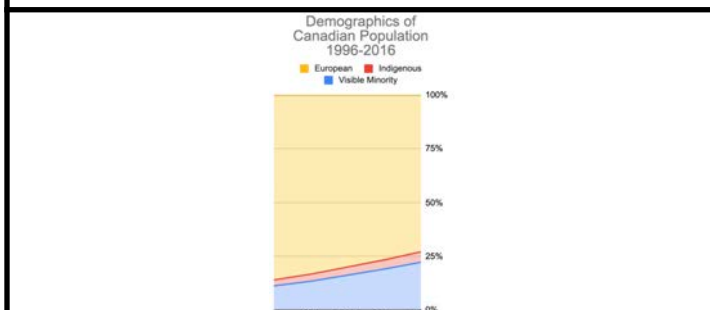
This map shows languages spoken (French, English and bilingual) in the area of southern Ontario and Quebec known as the Bilingual Belt. This map represents information from 1961. These same settlement patterns are similar to the population and language patterns from upper and lower Canada. Bilingualism in Canada remains influenced by settlement patterns of Canadian history.



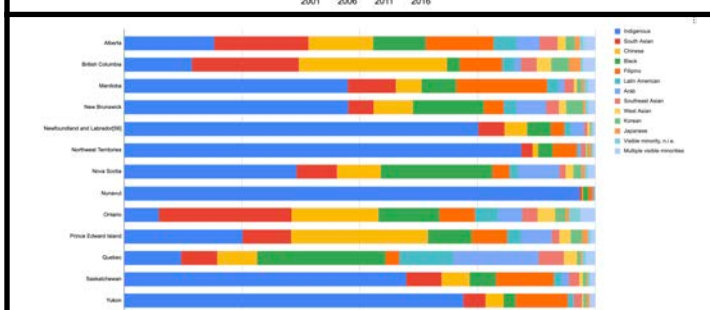
From 1901 to 1961, as immigration rules in Canada changed, so did the ethnic diversity of the country. While English and French populations still retained the majority, a wider variety of people were in Canada. As immigration laws changed and activities from the Canadian government influenced immigration from different countries around the world, we notice the ethnic diversity increased.



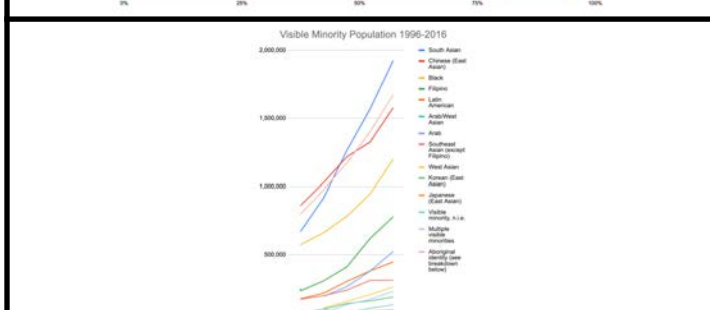
People living in Canada come here from many different places. This graph shows the change in origin of immigration. While the immigration of some groups increased over time, other groups' population decreased. This also was influenced by the rules and laws within Canada, as immigration rules were changed allowing more people from non-European countries to emigrate to Canada.



This graph shows a change in the ethnic origin of Canadians. While the majority of Canadians still report that their ancestry is from white European countries, this denotes that the demographics of Canada are changing and a larger portion of the population identifies as a visible minority or Indigenous.

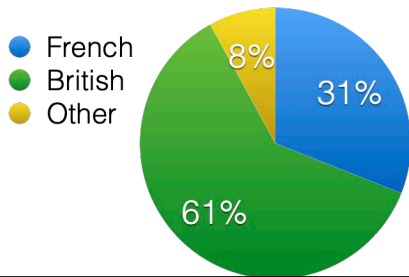


Not all provinces within Canada are as diverse as others. Provinces with the largest ethnic diversity are ones with major cities within Canada with airports or ports of entry. Immigration history, established communities, economic opportunities and weather also continue to influence settlement patterns of immigrants.



There are many factors that influence someone to emigrate from their country of origin. Worldwide conditions, such as war, famine, drought or political unrest, often result in the influx of immigrants of one ethnic group over others. Canada continues to be ranked with a high-quality standard of living that others around the world want to enjoy. This makes Canada a country that others around the world want to live in.

Demographics of Canada in 1791

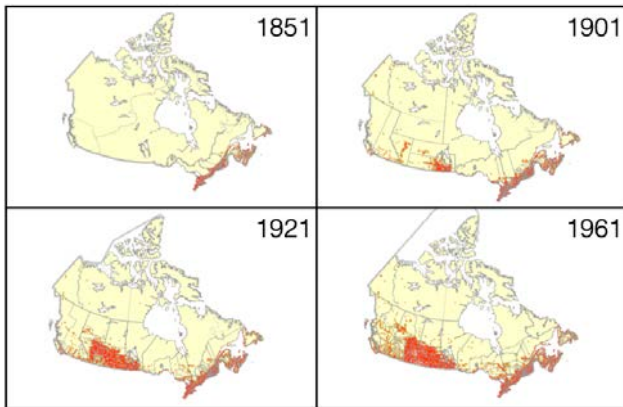


In 1791, the Seven Years War prompted control over Canada to pass from the French to the British for the last time. The American Revolution was over, and many English loyalists came to Canada.

Population Changes by Province

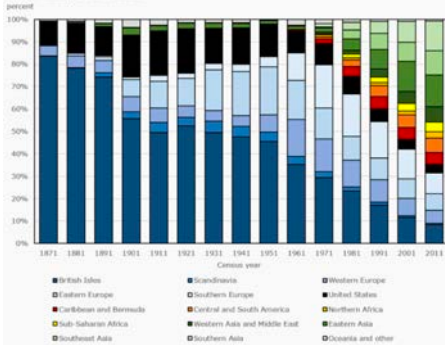


Over time, the population has changed in many ways. This is a good timeline of changes that occurred in Canada. It is important to notice how policies, laws and world events impact the population growth in Canada. Treaties, railway and immigration policy all impacted settlement patterns of various communities.



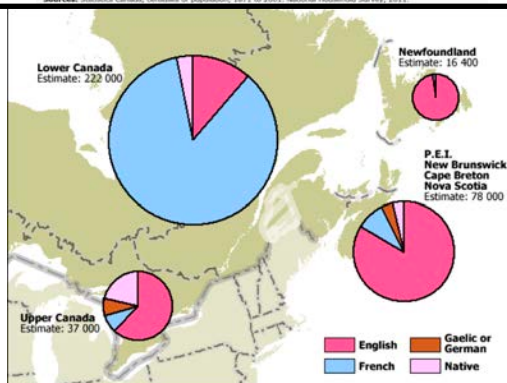
By 1900, settlement began to spread west into the Red River Settlement in Manitoba, Alberta and British Columbia. Communities in Ontario and Quebec grew larger, especially within urban industrial areas. Aided by treaties made by the Canadian government, the railway that connected Canada and immigration policies that encouraged western settlement all impacted the trends seen in these maps.

Distribution in percentage of the foreign-born population, by place of birth, Canada, 1871 to 2011



Sources: Statistics Canada, censuses of population, 1871 to 2001; National Household Survey, 2011.

This graph represents the birthplace of people living in Canada. As shown, the origins of British and French people goes down. Immigration from these areas are less and many people with British origins trace their ancestry a few generations back in Canada. The distribution of more colours on this chart correlates with changes in immigration law in Canada.



This map/graph indicates the dominant languages in Canada in 1800. While there are a few other languages represented here within Eastern Canada, these regions are still dominated by English and French. To note, in these regions, Indigenous languages are also present. These are non-dominant languages later in history, often due to language loss related to residential schools.

COMMUNITIES IN CANADA

journal

Choose two or three questions from the choice board below to answer in your Communities of Canada journal. Make sure to justify your answers with details, examples and evidence that you have learned throughout this unit.

How have different communities contributed to the evolution of Canadian identities?

What experiences have shaped the stories of different communities in Canada?

In what ways is your story part of the story of Canada?

Different groups may experience the same development or event in different ways.

What impact have Indigenous communities had on the Canadian identity?

How have various communities contributed to the goal of an inclusive and multicultural society?

COMMUNITIES IN CANADA

Journal

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

INQUIRY PROJECT

IMPORTANT CANADIANS

Throughout history, there have been many important people and communities that have shaped the development of this country. While it is important to celebrate all the great things about our country of Canada, it is also important to recognize the people and the communities that shaped our country, as well as their struggles and difficulties that often have been ignored and hidden.

In this final inquiry project, you are going to choose an important person from our history and explore the community or communities they represent and how they helped to shape Canada.

Steps to Success

1. Choose an important person that helped to shape the development of Canada.
2. Conduct research on this person. Make sure you look at the good and bad from an unbiased perspective.
3. Look at the community or ideology they represent and how this person represents an important community or ideology in Canadian history.
4. Write a biographical sketch.
5. Share what you find with others.

IMPORTANT CANADIANS



Rose Fortune



George
Dixon



Joseph Brant



Molly Brant



Terry Fox



Richard
Pierpoint



Oscar
Peterson



Pierre
Trudeau



Emily Stowe



Iwan Pylypiw



Rick Hansen



Joseph
Oleskiw

IMPORTANT CANADIANS



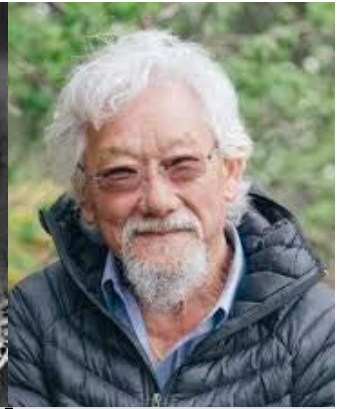
Chinese Railway
Workers



Pauline
Johnson



Nellie
McClung



David Suzuki



Louis Riel



Viola
Desmond



Clifford Sifton



Tommy
Douglas



George Mellis
Douglas



Mary Ann
Shadd Cary



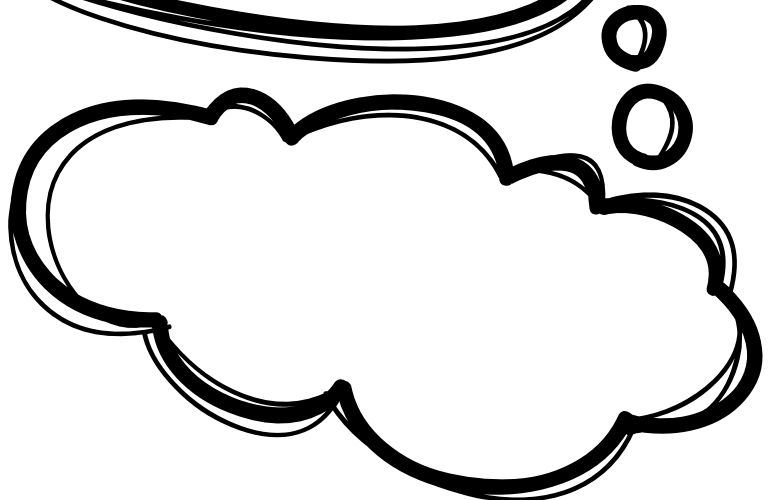
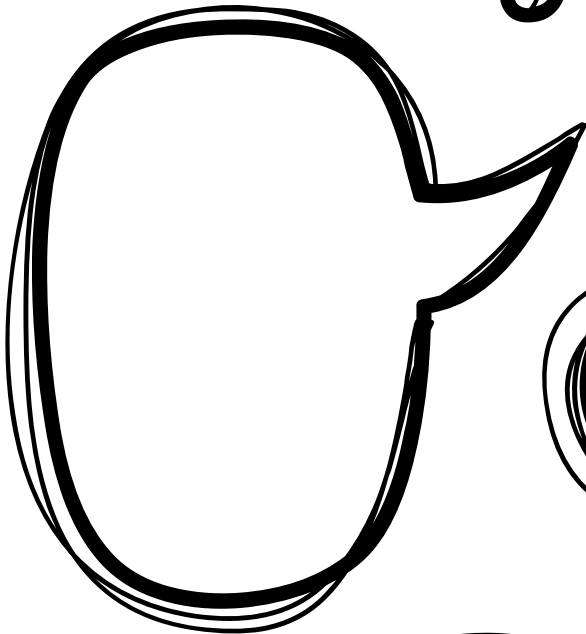
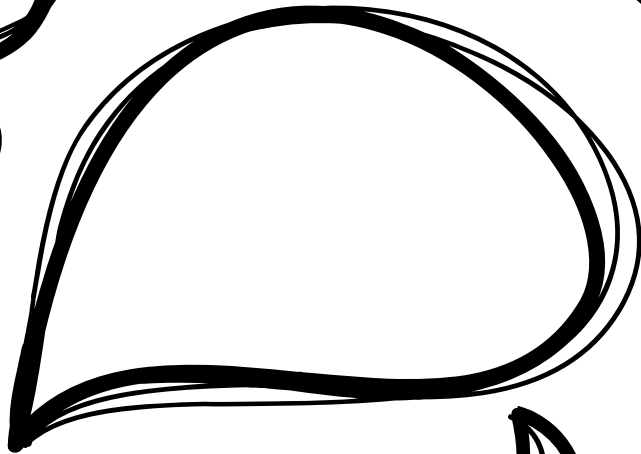
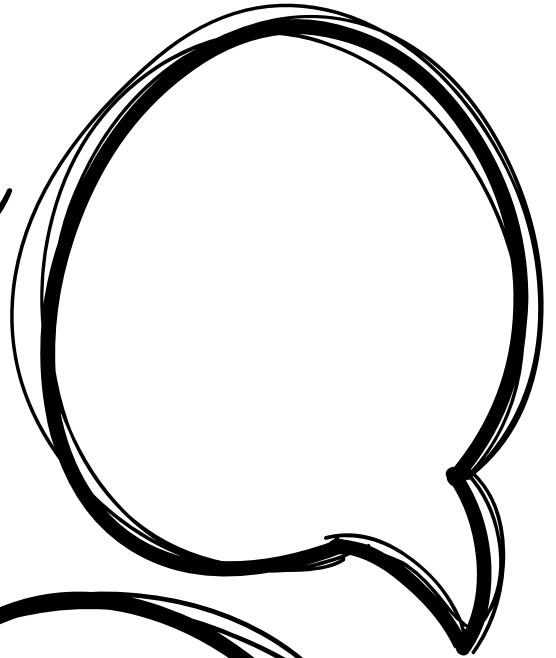
Wayne
Gretzky



Joy Kogawa

RESEARCH

question guide



RESEARCH

question guide

WHAT WAS THEIR
EARLY LIFE LIKE AND
HOW DID IT SHAPE
THEM AS A PERSON?

WHY IS THIS
PERSON
IMPORTANT IN
CANADIAN
HISTORY?

DID THIS
PERSON HAVE
ANY PREJUDICES
OR BIASES?

WHAT
GROUP OR
COMMUNITY
DOES THIS
PERSON
REPRESENT?

DID THIS PERSON
CONTRIBUTE POSITIVELY
OR NEGATIVELY?

HOW IS THIS
AN IMPORTANT
PART OF
CANADIAN
HISTORY?

WHAT WERE THEIR
ACCOMPLISHMENTS?

MY INQUIRY PROJECT

Name:

My Topic

BRAINSTORMING

1

WHAT I WONDER ABOUT MY TOPIC

Record some questions you can ask about your topic. What questions will your research answer?

2

WHAT I KNOW ABOUT MY TOPIC

What background knowledge do you already have about your topic?

TIME TO RESEARCH

A blank coordinate plane with a horizontal x-axis and a vertical y-axis intersecting at the origin. The axes are represented by solid black lines. The x-axis extends from the left edge to the right edge of the grid, and the y-axis extends from the bottom edge to the top edge. The grid is composed of 10 squares, with the origin at the center intersection.

3

TIME TO RESEARCH

Using your questions to help guide your research, begin to learn more about your topic.
Record your notes and organize what you find into separate categories.

This image shows a blank sheet of white paper with horizontal ruling lines. A single vertical line runs down the left side, creating a narrow margin. There are 20 horizontal lines in total, evenly spaced across the page. The lines are thin and black.

SUMMARIZE YOUR FINDINGS

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

BRAINSTORMING

5

BIOGRAPHICAL SKETCH

In your own words, write a paragraph for each of your subtopics.

BRAINSTORMING

6

MAKE A PLAN

How will you share what you learned with others in a creative way?

- | | | | |
|----------------------------------|-----------------------------------|---|---|
| <input type="checkbox"/> Poster | <input type="checkbox"/> Speech | <input type="checkbox"/> Museum exhibit | <input type="checkbox"/> Experiment |
| <input type="checkbox"/> Podcast | <input type="checkbox"/> Pamphlet | <input type="checkbox"/> Model | <input type="checkbox"/> Teach |
| <input type="checkbox"/> Video | <input type="checkbox"/> Song | <input type="checkbox"/> Artifact | <input type="checkbox"/> Media campaign |

7

SOURCES

Record the sources you used for your research.

ASSESSMENT PAGES

FINAL PROJECT

assessment

CRITERIA	LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4

COMMUNITIES OF PAST AND PRESENT

unit assessment

CRITERIA	LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4
<p>Student can identify and compare how various features have shaped the Canadian identity.</p> <p><i>Related to: parks, buildings, railroads, dams, physical environmental features, monuments, etc.</i></p>				
<p>Student can analyze the contributions of various groups and their impact on Canadian society and the Canadian identity.</p> <p><i>Groups: Indigenous communities, settler and newcomer communities, special interest groups</i></p>				
<p>Student can evaluate the experiences of different communities and how these experiences have shaped these communities throughout history.</p> <p><i>Communities: settlers, newcomers, Indigenous peoples, Black Canadians</i></p>				
<p>Student can explain how the contributions of various communities within Canada helped Canada be more inclusive.</p> <p><i>In reference to: women's rights, Indigenous rights, disability rights, immigration, civil rights and labour rights</i></p>				
<p>Student can demonstrate an understanding of significant experiences and major changes in communities of the past and present.</p> <p><i>Related to: treaties</i></p>				
<p>Student can evaluate how their own story is part of the story of Canada.</p>				

GRADE SIX COMMUNITIES

Unit checklist

Checklist of curriculum
expectations covered
by lesson

Code	Ex	1	2	3	4	5	6	7	8	9	10
A1.1	Explain how features (built, physical and social) can contribute to identities and images of Canada and assess their impact.										
A1.2	Analyze the contributions of Indigenous peoples to Canada.										
A1.3	Analyze the contributions of different settler groups to Canada.										
A1.4	Explain how different groups, including Indigenous people, have contributed to the goal of inclusiveness in Canada.										
A2.1	Formulate questions to guide investigations into historical and contemporary experiences of a few distinct communities (including various perspectives).										
A2.2	Gather and organize information from a variety of primary and secondary sources.										
A2.3	Analyze and construct digital and print maps.										
A2.4	Interpret and analyze information and evidence relevant to their investigation.										
A2.5	Evaluate evidence and draw conclusions about perspectives on the historical and contemporary experience of a few distinct communities, including Indigenous peoples.										
A2.6	Communicate results of their inquiries using appropriate vocabulary.										
A3.1	Identify traditional Indigenous and treaty territories on which their community was located.										
A3.2	Identify the main reason why different peoples migrated to Canada.										
A3.3	Describe some key economic, political, cultural and social aspects of life in settler and newcomer communities.										
A3.4	Identify various types of communities in Canada and some ways in which they have contributed to the development of the country.										
A3.5	Describe significant events or developments in the history of two or more Indigenous communities.										
A3.6	Describe significant events or developments in the history of two or more settler communities.										
A3.7	Describe interactions between communities in Canada.										
A3.8	Identify key differences (social, cultural and/or economic) between communities (including at least one Indigenous community).										
A3.9	Describe significant changes within their own community in Canada.										
A3.10	Identify and describe the fundamental elements of Canadian identities.										