



The Blackfoot Treaty (Treaty 7), 1877, Crowfoot speaking  
Bruce A. Stapleton: Artist  
Collection of Glenbow Museum  
NA-40-1

## Treaty 7 to Truth and Reconciliation: Reclaiming a Culture Teacher's Program Guide

**Glenbow**

# Glenbow

## Teacher's Program Guide for School Visits

Culture: the characteristics and knowledge of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts.

What happens when your culture is taken away? When you are forced to give up your language, your religion, your way of life, even your family, how do you recover? As people, how do we acknowledge the past and take responsibility for building a more just society in the future? From the signing of Treaty 7 to the present, this program examines the consequences of colonialism, how it has affected generations of First Nations people, and the progression of Truth and Reconciliation that is part of the process in restoring and reclaiming this rich and beautiful culture.

*Treaty 7 to Truth and Reconciliation: Reclaiming a Culture* is a program designed for the Grades 7-12 Social Studies curriculum. In this program students will meet with survivors of Canada's residential schools and their relatives, learn about the processes of Treaty 7 and the Truth and Reconciliation Commission, and explore the *Niitsitapiisinni: Our Way of Life* gallery.

This guide will assist you in preparing for your visit to Glenbow Museum. It contains curriculum connections, vocabulary terms, and pre & post visit activities. Engaging in the suggested activities before and after your visit will reinforce the ideas in the program and link classroom learning to the Museum experience. Most activities require few materials and can be adjusted to needs of your students.

# **CURRICULUM CONNECTIONS**

## **Grade 8 Social Studies**

**8.2.1** - appreciate how Renaissance Europe formed the basis for the worldview of the Western world

**8.2.2** - demonstrate a willingness to consider differing beliefs, values and worldviews

**8.2.3** - recognize how beliefs and values are shaped by time, geographic location and societal context

**8.2.4** - examine, critically, the factors that shaped the worldview evolving in western Europe during the Renaissance by exploring and reflecting upon the following questions and issues:

- In what ways did thinkers and philosophers influence society in the development of a humanist worldview during the Renaissance?
- In what ways were the Age of Discovery and the rise of imperialism expressions of an expansionist worldview?
- In what ways did exploration and intercultural contact during the Renaissance affect the citizenship and identity of Europeans?

**8.3.1** - appreciate how a society's worldview influences the society's choices, decisions and interactions with other societies

**8.3.3** - appreciate and recognize how rapid adaptation can radically change a society's beliefs, values and knowledge

## **Grade 9 Social Studies**

**9.1.2** - appreciate the various effects of government policies on citizenship and on Canadian society

**9.1.3** - appreciate how emerging issues impact quality of life, citizenship and identity in Canada

**9.1.7** - assess, critically, how the increased demand for recognition of collective rights has impacted the legislative process in Canada by exploring and reflecting upon the following questions and issues:

- In what ways has the Canadian Charter of Rights and Freedoms fostered recognition of collective rights in Canada?
- How does the *Indian Act* recognize the status and identity of Indigenous peoples?
- How does legislation such as Treaty 6, Treaty 7 and Treaty 8 recognize the status and identity of Indigenous peoples?

## **Grade 10 Social Studies**

**2.1** - recognize and appreciate historical and contemporary consequences of European contact, historical globalization and imperialism on Indigenous societies

**2.2** - exhibit a global consciousness with respect to the human condition

- 2.3** - accept social responsibilities associated with global citizenship
- 2.4** - recognize and appreciate the validity of oral histories
- 2.5** - recognize and appreciate various perspectives regarding the prevalence and impacts of Eurocentrism
- 2.6** - examine impacts of cultural contact between Indigenous and non-Indigenous peoples (exchange of goods and technologies, depopulation, influences on government and social institutions)
- 2.7** - explore the foundations of historical globalization (rise of capitalism, industrialization, imperialism, Eurocentrism)
- 2.8** - explore the relationship between historical globalization and imperialism
- 2.9** - examine multiple perspectives on the political, economic and social impacts of historical globalization and imperialism
- 2.10** - examine imperialist policies and practices that affected Indigenous peoples (British rule in India, British and French rule in Canada, post-colonial governments in Canada)
- 2.11** - analyze contemporary global issues that have origins in policies and practices of post-colonial governments in Canada and other locations (consequences of residential schools, social impact on Indigenous peoples, loss of Indigenous languages, civil strife)
- 2.12** - evaluate various attempts to address consequences of imperialist policies and practices on Indigenous peoples in Canada and other locations
- 2.13** - examine legacies of historical globalization and imperialism that continue to influence globalization

### **Grade 11 Social Studies**

- 1.2** - appreciate the existence of alternative views on the meaning of nation
- 1.3** - appreciate how the forces of nationalism have shaped, and continue to shape, Canada and the world
- 1.9** - analyze nationalism as an identity, internalized feeling and/or collective consciousness shared by a people (French Revolution and Napoleonic era, Canadian nationalism, Québécois nationalism, American nationalism, First Nations and Métis nationalism, Inuit perspectives)
- 1.10** - evaluate the importance of reconciling contending nationalist loyalties (Canadian nationalism, First Nations and Métis nationalism, ethnic nationalism in Canada, civic nationalism in Canada, Québécois nationalism, Inuit perspectives on nationalism)
- 1.11** - evaluate the importance of reconciling nationalism with contending non-nationalist loyalties (religion, region, culture, race, ideology, class, other contending loyalties)
- 2.9** - analyze impacts of the pursuit of national self-determination (successor states; decolonization; Québécois nationalism and sovereignty movement; First Nations, Métis and Inuit self-government; contemporary examples)
- 4.1** - appreciate historical and contemporary attempts to develop a national identity
- 4.2** - appreciate contrasting historical and contemporary narratives associated with national identity

- 4.3** - respect the views of others on alternative visions of national identity
- 4.4** - explore multiple perspectives on national identity in Canada
- 4.6** - examine historical perspectives of Canada as a nation (Louis LaFontaine and Robert Baldwin, the Fathers of Confederation, First Nations treaties and the Indian Act, Métis and Inuit self-governance, Louis Riel, Sir Clifford Sifton, Henri Bourassa, French-Canadian nationalism, Pierre Trudeau, National Indian Brotherhood)
- 4.7** - evaluate the challenges and opportunities associated with the promotion of Canadian national unity (Québec sovereignty, federal-provincial-territorial relations, Indigenous self-determination and land claims, bilingualism, multiculturalism)
- 4.8** - evaluate various perspectives of future visions of Canada (pluralism, multination model, separatism, Indigenous self-determination, global leadership, North American integration)

### **Grade 12 Social Studies**

- 2.1** - appreciate Indigenous contributions to the development of ideologies
- 2.2** - appreciate how citizens and citizenship are impacted by the promotion of ideological principles
- 2.4** - explore Indigenous contributions to the development of liberalism
- 2.11** - analyze perspectives on the imposition of the principles of liberalism (Indigenous experiences, contemporary events)
- 2.12** - analyze the extent to which modern liberalism is challenged by alternative thought (Indigenous collective thought, environmentalism, religious perspectives, neo-conservatism, postmodernism extremism)
- 3.8** - evaluate the extent to which governments should promote individual and collective rights (American Bill of Rights; Canadian Charter of Rights and Freedoms; Québec Charter of Human Rights and Freedoms; First Nations, Métis and Inuit rights; language legislation; emergencies and security legislation)

## **VOCABULARY**

**Worldview** - The overall perspective from which one sees and interprets the world, a collection of beliefs about life and the universe held by an individual or a group.

**Indigenous treaties** - Constitutionally recognized agreements between the Crown and Indigenous peoples. Most of these agreements describe exchanges where Indigenous groups agree to share some of their interests in their ancestral lands in return for various payments and promises. On a deeper level, treaties are sometimes understood, particularly on the Indigenous side, as sacred covenants between peoples that establish the relationship linking those for whom Canada is an ancient homeland with those whose family roots lie in other countries. Thus, treaties form the constitutional and moral basis of alliance between Indigenous peoples and Canada.

**Treaty 7** - Treaty 7 was the last of the numbered treaties negotiated and signed during the 1870s. It was signed in 1877. The treaty covers the southern part of present-day Alberta. It was signed between the tribes of the Blackfoot Confederacy, Tsuu T'ina, the Stoney and Queen Victoria, through David Laird, Lieutenant Governor and Indian Superintendent of the North-West Territories, and James Farquharson Macleod, Commissioner of the North-West Mounted Police. The First Nations understood Treaty 7 to be a peace treaty with the Government of Canada. The government, on the other hand, drafted Treaty 7 as a land surrender, in which the First Nations were giving up their territory and sovereignty to become a part of Canada.

**Indian Act** - The Indian Act is the principal statute through which the federal government administers "Indian" status, local First Nations governments and the management of reserve land and communal monies. It was first introduced in 1876 as a consolidation of previous colonial ordinances that aimed to eradicate First Nations culture in favour of assimilation into Euro-Canadian society. The Act has been amended several times, most significantly in 1951 and 1985, with changes mainly focusing on the removal of particularly discriminatory sections. The Indian Act pertains only to First Nations peoples, not to the Métis or Inuit.

**Cultural genocide** - The systematic destruction of traditions, values, language, and other elements which make a one group of people distinct from other groups.

**Residential schools** - Government-sponsored religious schools established to assimilate Indigenous children into Euro-Canadian culture.

**Peasant Farmer Policy** - In signing treaties with the First Nations, the government promised to provide them with a way of life through farming. Agriculture was not only the government's plan to develop an agricultural based economy in the west but it was a means to assimilate the First Nations into the rest of society. Following the settlement on reserves, the prairie First Nations were eager to establish farming practices. It

became apparent in some cases the First Nations were more successful than non-First Nations farmers, which caused the government to implement policies to benefit the interests of the non-First Nations farmers. The Peasant Policy of 1889 introduced a system of farming to be adopted with the western First Nations. They were to copy 'peasants of various countries' and keep their operations small and their machinery rudimentary.

**Sixties Scoop** - The term Sixties Scoop was coined by Patrick Johnston, author of the 1983 report *Native Children and the Child Welfare System*. It refers to the mass removal of Indigenous children from their families into the child welfare system, in most cases without the consent of their families or bands. Although the practice of removing Indigenous children from their families and into state care existed before the 1960s (with the residential school system, for example), the drastic overrepresentation of Indigenous children in the child welfare system accelerated in the 1960s, when Indigenous children were seized and taken from their homes and placed, in most cases, into middle-class Euro-Canadian families. This overrepresentation continues today.

**Bill C-51** – Bill C-51, the Anti-terrorism Act, 2015, gives widespread powers to Canadian law enforcement agencies to combat terrorism. However, controversial provisions in the law have the potential of criminalizing various forms of activism, including Indigenous rights activism and protest.

**Constitution Act** - The Constitution Act, 1867, originally known as the British North America Act (BNA Act) was the law passed by the British Parliament creating the Dominion of Canada at Confederation. This was revisited with the Constitution Act, 1982, which patriated the Constitution, enshrined the Canadian Charter of Rights and Freedoms, and guarantees the rights of Indigenous peoples.

**Truth and Reconciliation Commission** - Its mandate is to inform all Canadians about what happened in Indian Residential Schools (IRS). The Commission will document the truth of survivors, families, communities and anyone personally affected by the IRS experience. This includes First Nations, Inuit and Métis former Indian Residential School students, their families, communities, the Churches, former school employees, Government and other Canadians.

# LESSON PLANS

## PRE-VISIT ACTIVITY

### PURPOSE

The purpose of this activity is to prepare students to think critically about how Indigenous worldviews differed from European-Canadian worldviews, and how Indigenous peoples being forced to adopt Euro-Canadian worldviews, lifestyles, systems of governance, etc. affected them as individuals, communities, and nations.

### INSTRUCTIONS

Facilitate a class discussion on the differences between the worldviews of Indigenous peoples and European peoples.

1. Have students brainstorm and discuss the way of life that most Canadians today lead. Write down ideas on a board or in journals. Focus this discussion on certain key areas, for example:
  - a. How is Canadian society governed? How are leaders chosen? How do they make laws? How are those laws enforced?
  - b. How do we understand the idea of “family”? Do most families in Canada have a husband with more than one wife? A wife with more than one husband? Do extended families live together? Are parents or grandparents the primary caregivers for children? These situations might be different for individual families, but what about most Canadians?
  - c. How do we understand the concept of “work”? What is work **for**? Where do we do work? How do we measure success?
  - d. How do we understand the idea of “religion”? What is religion? Is there such a thing as “religion”? How do we do religion? Is religion separate from society, government, decision-making, etc.? Should it be? What is the relationship between god(s) and people? God(s) and nature?
  - e. How do Canadians relate to the environment? How do we treat the landscape? Wildlife? How do we measure the value of nature? Are the cycles of nature **animate** (moving, personal, conscious, living, alive) or are they **inanimate** (non-living, impersonal, mechanical)? Is nature something to be exploited? Is it something to be respected because of what it offers us? Is it something to be respected for its own sake?
2. Have another brainstorming and discussion session about Canada’s First Nations cultures. Understanding that different First Nations have different cultures, what

are some of the views about governance, family, work, religion, and nature that they hold in common?

3. Compare these two lists. What are views that First Nations and the rest of Canadian society have in common? What are views that are different?
4. Share the “Indigenous vs. Eurocentric Worldviews” chart with students. Explain that these are not views that are necessarily held by every individual person of First Nations or Canadian heritage. Some people might have a mix from both, or worldviews inherited from their own family’s ethnic background (e.g.: Chinese, Middle Eastern). Nor is one necessarily better than the other. They are different, with different benefits and different challenges. On average, though, these are the worldviews held by the European colonizers who created the country of Canada and the First Nations people whose lands they colonized. Take some time to examine the sheet. How does it compare with the lists that students developed during their brainstorming and discussion?
5. Now ask students to imagine what it would be like if, somehow, in some way, different people with an entirely different worldview and way of life than us took over Canada and forced us to stop living our own way of life and holding our own point of view. Imagine if they created an entirely different system of government that you were not allowed to participate in, vote for, etc. Imagine if they stopped you from practicing your own religion (if you have one) and forced you to practice their religion. Imagine if they stopped you from speaking your language, forced you to speak their language, and would punish you if you didn’t. Imagine if they took you away from your family and your friends, if they closed down your school and started teaching you what they wanted you to learn, in their language, in the way they wanted you to learn it, in their own schools. Imagine that they wouldn’t let you go anywhere or do anything without their permission. Imagine that every way you live your life now was suddenly illegal and you were forced to be different.
6. Discuss with students how they would react. Would some try to fight back? Would some adapt and do things the new way? Would some go into hiding? The experiences of any immigrant students in how they have adapted to Canadian society might be interesting to share. Discuss what students think would happen to Canadian people in this situation. Would they just be okay, or would there be negative physical and psychological effects? What might some of those effects be?
7. Share the “Residential Schools Intergenerational Impacts” sheet with students. Talk briefly about what the residential schools were if you have not done so already. This sheet lists the real-life effects on First Nations people whose entire

culture was forcibly taken away from them, and who personally experienced racism and physical, emotional, and sexual abuse in the process.

8. Discuss with your students that they will be taking the *Treaty 7 to Truth and Reconciliation: Reclaiming a Culture* program at the Glenbow Museum. In this program, they will be learning about the experience of residential schools from Blackfoot educators who experienced them and their effects first hand. They will also learn about how we are moving forward as a nation. Much of what they will hear will be emotionally difficult. It may even bring up feelings of guilt, but nobody alive today is responsible for what happened in the past. We are not guilty for the choices they made. We are, however, responsible for our **future**. We have to hear these stories so that we can all work together to make Canada a more fair and just place for everyone.

## **POST-VISIT DISCUSSIONS AND ACTIVITIES**

1. Have students pick a place in Southern Alberta that has meaning to Blackfoot people. This may be a natural feature, mountain, ceremonial site, archaeological site, historical site, name of a town or city, etc. Some examples include: Okotoks (the Big Rock), Head-Smashed-In Buffalo Jump, Woman's Buffalo Jump, Crowsnest Mountain, Writing On Stone Provincial Park, Nose Hill, Blackfoot Crossing, Majorville Medicine Wheel. Students should prepare a brief summary on this site and its significance to Blackfoot people and Alberta history.
2. Discuss students' thoughts on these places.
  - a. Did researching these places deepen their understanding and appreciation of Alberta's landscape and history? How?
  - b. Did it deepen their understanding and appreciation of Blackfoot culture?
  - c. Did learning the Blackfoot stories or history of this place make them feel more connected to Alberta and to the Blackfoot people?
  - d. Does Alberta's history "begin" with the arrival of Europeans? Does Blackfoot pre-history matter? (You may have to discuss the difference between history [written documentation] and pre-history [traditions, stories, etc. prior to written documentation])
  - e. Do you think it is important to teach Blackfoot culture, history, language, and traditions to people who live here in traditional Blackfoot territory? Why?
  - f. Is there a connection between landscape and cultural identity? How do they connect?
  - g. What is the current status of these places of meaning for the Blackfoot? Are any of the protected sites? Are any of them on Blackfoot reserves (i.e.: Siksika, Blood, Piikani reserves)? How might separation from these places impact the Blackfoot?
3. Next, have students research a contemporary issue in Alberta society. These may be any social, political, environmental, or economic issues impacting Alberta today.

4. Using the “Indigenous and European Worldviews” chart, discussions in class, and learning from the Glenbow, discuss how Indigenous worldviews might offer solutions for these contemporary issues.
5. If Indigenous worldviews can offer solutions to Alberta’s issues, should decision-making in our province be more inclusive of Blackfoot leaders, elders, and communities? What are some positive changes we can make to our system of government and politics, education, economy, etc. to encourage respect, understanding, and inclusivity in Alberta’s relationship with the Blackfoot people?

## RESOURCES

### WEBSITES

- Niisitapiisinni: Our Way of Life, <http://www.glenbow.org/blackfoot/>
- Where are the Children, <http://wherearethechildren.ca>
- National Centre for Truth and Reconciliation, <http://nctr.ca/>
- Reconciliation Canada, <http://reconciliationcanada.ca/>

### OUR COLLECTION

<http://www.glenbow.org/collections/>

# **INDIGENOUS and EUROPEAN WORLDVIEWS**

Adapted from *The True Spirit and Original Intent of Treaty 7*

Treaty 7 Elders and Tribal Council with Walter Hildebrandt, Dorothy First Rider and Sarah Carter

## **INDIGENOUS WORLDVIEWS**

- Nature as 'capital'
- Qualitative
- Living with nature
- Decentralization
- Individual creativity is encouraged
- Consensus decision making
  
- Active participation in the process of government
- Power shared between many people.
- Strong ethic of collective leadership
- 'Economics' inseparable from other aspects of daily life
- Humanization of work
- Workers work close to home and family
- Work emphasizes spiritual gain
- Collective ownership
- Concern with services
- Work is evident, not provided
  
- Work is selected
- Work is task allocated
- Flexible time
- Seasons; cyclical time
- Work and leisure as part of the same process
- Ethic of cooperation
- Resources close at hand
- Rural focus

## **EUROCENTRIC WORLDVIEWS**

- Money as 'capital'
- Quantitative
- Domination of nature
- Centralization
- Individual creativity is often subverted
- Democratic or autocratic decision making
- Alienation from the process of government
- Power concentrated in the hands of a few
- Strong ethic of direct leadership
  
- 'Economics' a separate and specialized area left to 'experts'
- Dehumanization of work
- Workers leave home and family to travel to a work site
- Work emphasizes material gain
- Individual ownership
- Concern with goods
- Work is provided by an external provider
- Work is assigned
- Work is time allocated
- Strict control of time
- Hours, minutes, days; linear time
- Leisure as an alternative to work (rest time)
- Ethic of competition
- Resources at a distance
- Urban focus

## INDIGENOUS WORLDVIEWS

- Willingness to accommodate to changes in economic circumstances
- Land/means of production are held collectively
- Lands are demarcated only by natural features
- Land is the source of life
- 'We' belong to the land
- Many models of economic organization
- Economic success is measured by quality of life
- Informal education at home
- 'Teachers' are family members at home
- Ethic of communalism
- Fluidity of institutions
- Deviance is punished by exile from society
- Problems are dealt with at a community level
- Inter-tribal hostilities are difficult to overcome
- Oral traditions
- Preservation of concepts
- Pantheism
- Unstructured and fluid animism
- Male and female deities
- Concepts of 'god' as 'in' and inherently part of the earth

## EUROCENTRIC WORLDVIEWS

- Elimination of perceived obstacles to economic 'progress'
- Land/means of production can be owned individually
- Territories are demarcated by manmade borders
- Land is an economic resource
- Land belongs to 'us'
- One large model of economic organization
- Economic success is measured by accumulation
- Formal education away from home
- 'Teachers' are outsiders away from home
- Ethic of individualism
- Permanent institutions
- Deviance is punished by confinement within society
- Problems are isolated away from society in general
- Ability to form large and coherent interest groups
- Literate traditions
- Preservation of details
- Monotheism, atheism
- Structured religious dogma
- Primarily male or non-gendered deities
- Concepts of 'god' as above 'earth'

# **RESIDENTIAL SCHOOL INTERGENERATIONAL IMPACTS**

Adapted from *Where are the Children*, <http://wherearethekids.ca>

The unresolved trauma of Indigenous people who experienced or witnessed physical or sexual abuse in the residential school system is passed on from generation to generation. The ongoing cycle of intergenerational abuse in Indigenous communities is the legacy of physical and sexual abuse in residential schools.

The definition of intergenerational impacts and the legacy of residential schools abuse follows:

**"Intergenerational Impacts" refer to "the effects of physical and sexual abuse that were passed on to the children, grandchildren and great-grandchildren of Indigenous people who attended the residential school system."**

Please see the list below of impacts that intergenerational Survivors face on a day-to-day basis:

1. Alcohol and drug abuse;
2. Fetal alcohol syndrome (FAS) and fetal alcohol effect (FAE);
3. Sexual abuse, physical, and psychological/emotional abuse (past and ongoing);
4. Low self-esteem;
5. Dysfunctional families and interpersonal relationships;
6. Parenting issues such as emotional coldness, rigidity, neglect, poor communications and abandonment;
7. Suicide (and the threat of suicide);
8. Teen pregnancy;
9. Chronic, widespread depression;
10. Chronic, widespread rage and anger;
11. Eating disorders;
12. Sleeping disorders;
13. Chronic physical illness related to spiritual and emotional states;
14. Layer upon layer of unresolved grief and loss;
15. Fear of personal growth, transformation and healing;
16. Unconscious internalization of residential school behaviours such as false politeness, not speaking out, passive compliance, excessive neatness, obedience without thought, etc.;
17. Post-residential school community environment, seen in patterns of paternalistic authority linked to passive dependency; patterns of misuse of power to control others, and community social patterns that foster whispering

- in the dark, but refusing to support and stand with those who speak out or challenge the status quo;
18. The breakdown of the social glue that holds families and communities together, such as trust, common ground, shared purpose and direction, a vibrant ceremonial and civic life, co-operative networks and associations working for the common good, etc.;
  19. Disunity and conflict between individuals, families and factions within the community;
  20. Flashbacks and associative trauma; i.e., certain smells, foods, sounds, sights and people trigger flashbacks memories, anxiety attacks, physical symptoms or fear; e.g. the sight of a certain type of boat or vehicle (especially containing a social worker or RCMP), the sight of an old residential school building, etc;
  21. Educational blocks - aversions to formal learning programs that seem "too much like school," fear of failure, self-sabotage, psychologically-based learning disabilities;
  22. Spiritual confusion; involving alienation from one's own spiritual life and growth process, as well as conflicts and confusion over religion;
  23. Internalized sense of inferiority or aversion in relation to whites and especially whites in power;
  24. Toxic communication - backbiting, gossip, criticism, put downs, personal attacks, sarcasm, secrets, etc.;
  25. Becoming oppressors and abusers of others as a result of what was done to one in residential schools;
  26. Dysfunctional family co-dependent behaviours replicated in the workplace;
  27. Cultural identity issues - missionization and the loss of language and cultural foundations has led to denial (by some) of the validity of one's own cultural identity (assimilation), a resulting cultural confusion and dislocation;
  28. Destruction of social support networks (the cultural safety net) that individuals and families in trouble could rely upon;
  29. Disconnection from the natural world (i.e. the sea, the forest, the earth, living things)