

# Lesson Study: What is a Treaty?

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# Rationale and Background

Although the staff at the Dr. Eric Jackman Institute of Child Study undertook professional learning focussed specifically on Indigenous Education for two concurrent years, as often happens when delving into a deeply significant matter, the experiences and the learning gained during this time revealed to all of us just how much remains to be explored and understood.

Early in the school year, one of the academic staff, Bev Caswell, approached the Grade Four teacher, Robin Shaw, and asked her whether she was interested in teaching her class more about treaties. Coincidentally, this was an area that the Grade Four teacher had herself identified as having been inadequately explored during the intensive studies of Indigenous Learning in her class in 2016. When the need to identify a lesson study topic arose, it seemed to the members of the group that this was a wonderful opportunity, for both staff and students, to learn about treaties.

All members of the planning team agreed that bringing Indigenous voices into the learning process would be essential. Through the connections forged by academic professor Bev Caswell and the Robertson Program, the group had the honor of speaking with and learning from: Jason Jones (Native Language Curriculum Coordinator/ Land-Based Pedagogy Coordinator, Rainy River District School Board), Robert Horton (Anishinaabemowin Coordinator, Seven Generations Education Institute), and Niigaanibines (Don Jones, former Chief of Nigigoonsiminikaaning First Nation, Treaty #3 Nation). We learned much by listening including that Niigaanibines' political career has spanned decades and includes expertise in treaty negotiations for the Anishinaabe Nation. These conversations, for which we are deeply grateful, allowed us to realize that our conception of treaties was not only limited, but also substantially different from what was being described.

In an extremely generous offer from both Niigaanibines and the Robertson Program, the lesson study group was able to invite Niigaanibines to visit JICS on Wednesday, February 1st. Niigaanibines came to the school to meet and share ideas with the teachers, but also offered to meet with the Grade 5 and 6 classes. During this classroom visit, he shared much about his life and his experiences with the land, referring often to maps projected behind him on the interactive whiteboard.

The students in both classes had done much learning in Grade 4 on Indigenous Peoples and this previous learning revealed itself through the kinds of questions the children asked. Towards the end of the students' time with Niigaanibines, their attention was directed to maps of the Anishinaabe peoples' ancestral lands, the Treaty #3 nation and the boundaries imposed by governments. This topic sparked an interest in the land which we were eager to pursue.

Although our own research did inform us to a certain degree about the significance and complexities of treaties, the most powerful and informative experience was hearing Niigaanibines speak. The impact of hearing Niigaanibines speak about treaties was so profound for the adults that we could not imagine that any attempts of ours to paraphrase or

communicate this learning to our students would be as effective as hearing his actual voice. We also wondered whether attempting to transmit this knowledge in such a way would even be appropriate. With Niigaanibines' permission, we then began to develop a lesson that would bring Niigaanibines' voice into the room and honor his voice, his Anishinaabe perspective, and his expertise in this area directly to the children. Accordingly, we carefully selected video clips that we would share with the students during the lesson.

It seemed to make the most sense to work with the current Grade 5 students for this lesson study because of their extensive, related studies the previous year. Given the depth of learning the students had engaged in, it was felt that this topic would be accessible to them and would provide the opportunity for them to deepen their current understandings. We also felt that the children had developed a personal connection to Niigaanibines through his recent visit with them.

From our conversations with Niigaanibines, we realized that the very language which we use to discuss treaties is tied to our own cultural perspectives and experiences. We enter this experience with the children knowing and acknowledging that our understanding of treaties is incomplete. Yet, beginning this conversation with our students is a positive and critical beginning point to a longer journey. As we learn alongside the children, we recognize that we may encounter or possibly create misconceptions which need to be addressed.

The scope of this opening lesson allows an entry point and frames a way to think about treaties which begins to reveal and support an Indigenous perspective. Through further experiences and discussions, we would ideally help the children to deepen their understanding of why treaties are a major source of conflict today. This would include understanding the different ways in which these agreements were understood by colonizers and Indigenous Peoples as well as being educated about outright breaches of treaties.

### Trial Lesson in Grade Six

(Transcript of this lesson can be found on page 18)

Although we were generally confident about the structure, sequence and wording of the lesson we developed, we were interested in carrying out the lesson in advance with the Grade Six cohort in order to provide us with any necessary opportunity to revisit and refine aspects of the lesson.

During the trial lesson, we were impressed at how deeply and thoughtfully students attempted to understand treaties from an Indigenous perspective. When speaking to us in Canadian English, Niigaanibines often had to use words that imperfectly represented his perspective. For example, when talking about Treaty 3, Niigaanibines explained to teachers "territory is not something we express ourselves, we call it ancestral lands, where we did our vocations of hunting, fishing, trapping, gathering".

The children's insights and deep contemplations during the trial lesson, provided the teaching group with opportunities to think more deeply about Indigenous perspectives. For example, after listening to Niigaanibines describe the treaty, one student remarked:

*“A nomadic life is where you move a lot, and I think that is a prime example of his life. He went from place to place and didn’t realize, and wasn’t he supposed to, that there were different boundaries where you had to stop and this section ends and a new section begins. He put it all together and they moved to get where they need their food from or and different things from. And if they needed to move to get to a different place, they would pack up and go there. And they didn’t see that when they moved that this place stops and a new place begins. They thought of it as a whole thing. And I think that’s the biggest thing. That here this section ends and this one begins.”*

In contemplating Niigaanibines’ descriptions of the treaty, students quickly identified the profound significance and spiritual dimension of treaties for Indigenous groups.

*“It’s not really the same, but when kids are like ‘pinky promise’, it’s sacred like it’s a really big promise, and you’ll never go against the promise. It’s as or more powerful than a handwritten agreement”*

*“It’s as powerful as it can be. I can’t describe sacred really, but if they are going to shake hands, it’s the most powerful it can get.”*

*“Trust is a big part of it because there’s no document to show that this happened. You are trusting the other to remember and follow through without a signed document to say what happened. It’s spiritual in a way, promise is really binding”*

As students discussed their understandings of what Niigaanibines shared, it became apparent that because the conversation had focused on the spiritual and traditional ways of acknowledging and respecting the treaty that somehow, many of the children had formed the misconception that there was no written documentation of the treaties. We were able to point out this misconception and to explain to the children that we wanted them to understand that written documentation was a part of the process but no more important than any of the other elements.

Finally, to end the lesson, students were asked to examine photographs of Indigenous protesters, newspaper headlines focusing on land and resource claims. We asked them to consider what we were showing them, and why we might end the lesson in this way.

*We are seeing protest from Indigenous wanting their rights and their land. Sometimes in class when we’ve read a book, we walk away thinking about what we last learned. We are looking at this last because it’s really inspiring and this is now the thing we’ll take away from the presentation and inspire us.... A lot of us really don’t know these things. This is new information to us. It will inspire us to learn more about it. And showing us the struggles that these people have to go through, so it inspires us to make a change and look more at this topic.*

*We are seeing it last because we are learning a lot about how they signed it and the land and that stuff, but it’s not like they got everything that the treaty, or what they were supposed to get. These are protests, and that will inspire us and make us think*

*if that's what's going on. If they didn't get what they wanted, and they have to protest against it, we can help them make a difference and change what's going on.*

*They took away the aboriginal land, which is theirs. You showed this to us last because you showed us what the treaties were but we didn't know what happened at the end. It didn't turn out happily ever after because this is really bad what is happening.*

# Related Materials from Ministry Documents and Curriculum Connections

The Ministry of Education's curriculum connections stem from the provincial government's plan to work with Indigenous partners to address the legacy of residential schools, close gaps and remove barriers, create a culturally relevant and responsive justice system, support Indigenous culture, and reconcile relationships with Indigenous peoples. Part of this process is the re-thinking of the provincial curriculum to include Indigenous perspectives.

The lesson was designed to be taught in Grade 5 as it connects with focus on government structure and citizenship. When students learn and understand the indigenous perspective there is a more holistic mindset when exploring what it means to be a responsible, active citizen – in both the community of the classroom and the diverse communities to which students belong within and outside the school, including First Nations, Métis, and Inuit communities.

For this lesson many of the curriculum connections (Grade 5)

- **A1. Application** - analyse some key short- and long-term consequences of interactions among and between First Nations and European explorers and settlers
- **A3. Understanding Context** - describe significant features of and interactions between some of the main communities in Canada prior to 1713, with a particular focus on First Nations
- **B1. Application** - assess responses of governments in Canada to some significant issues, and develop plans of action for governments and citizens to address social and environmental issues
- **B2. Inquiry** - use the social studies inquiry process to investigate Canadian social and/or environmental issues from various perspectives, including the perspective of the level (or levels) of government responsible for addressing the issues

The Journey Together: Ontario's Commitment to Reconciliation with Indigenous People - [https://files.ontario.ca/trc\\_summary-english-accessibility.pdf](https://files.ontario.ca/trc_summary-english-accessibility.pdf)

Treaties Map - <https://www.ontario.ca/page/ontario-first-nations-maps#section-3>

First Nations, Metis, and Inuit Connections - Scope and Sequence of Expectations - <http://www.edu.gov.on.ca/eng/curriculum/elementary/elementaryFNMI.pdf>

Social Studies Curriculum, 1-6 - <http://www.edu.gov.on.ca/eng/curriculum/elementary/sshg18curr2013.pdf>

Aboriginal Perspectives: A Guide to the Teachers Toolkit -  
[http://www.edu.gov.on.ca/eng/aboriginal/Guide\\_Toolkit2009.pdf](http://www.edu.gov.on.ca/eng/aboriginal/Guide_Toolkit2009.pdf)

## References and Resources



Resources shared by Jason Jones (Native Language Curriculum Coordinator/ Land-Based Pedagogy Coordinator, Rainy River District School Board), and Robert Horton (Anishinaabemowin Coordinator, Seven Generations Education Institute)

### **Doctrine of Discovery**

Doctrine of Discovery and Canadian Law  
Doctrine of Discovery and Papal Bulls Resources  
Concise Points on Doctrine of Discovery

### **United Nations Declaration on the Rights of Indigenous Peoples** UNDRIP

### **Treaty of Niagara/Covenant Chain** Wampum at Niagara

**Treaty Three**  
Treaty Three History  
We Have Kept Our Part of the Treaty  
Presentation Portion on Treaty

**Colonization Effects**  
Ethnostress Handout  
Colonization and Contemporary Policy

**Building Language**  
Language Revitalization Resources





## Questions of Focus & Role of the Observers

We understand and acknowledge that the role of the observer is a vital one to Lesson Study. Although in the past we have typically engaged in lessons in half groups of up to 12 students, the group thought it more appropriate to have the full class of 23 students engage in the lesson to bring a greater variety of ideas and voices into the room. For this reason, we ask that you please choose a few students or a small group to observe closely. This will be of particular importance during the lesson when the teacher asks for students to turn to a few peers and share their ideas related to the content presented in small groups.

Our group views this lesson as “opening a door” to broader and deeper conversations on this important topic. It is not our intention in this lesson to bring students to a complete understanding of treaties, but rather to take on the responsibility of opening their eyes to an issue and a part of history that they may not have exposure to with the hope that they will feel inspired and compelled to learn more.

Here are a few key questions we would like the observers to consider in addition to any of their own ponderings:

- What misconceptions do you see present in the students' thinking?
- What terms or concepts do the children seem to not fully understand?
- What doors does this lesson open? What are possible next steps?
- What are student 'take aways'? What do we feel they have gained from this lesson and what could we imagine them gaining from future related experiences?

# Lesson Script: What is a Treaty?

Begin by putting tobacco down as an offering.

“We would like to acknowledge that we are situated upon the lands cared for by the Wendat, Anishinabek Nation, the Haudenosaunee Confederacy, and the Mississaugas of the New Credit First Nation.”

## **PART 1: Activating Prior Knowledge and Thinking About the Land.**

Begin by showing the Grade Fives the overlay map they created in Grade Four which shows approximate distribution of Indigenous cultural groups at the time of first contact with Europeans over top of a map of Canada.



### **Teacher:**

Do you remember making this overlay map last year in Grade Four?  
What do you remember about this map?  
What did this mapping activity help you understand?

*More specific possible prompts:*

How did the land change after Europeans colonized it? On the overlay map, is there a “Canada?”

Are there provincial or territorial boundaries?

Do you remember when Don visited your class and spoke to you about his life?

You might remember that Don’s real name is: Niigaanibines. Niigaanibines is Anishinaabe from Nigigoonsiminikaaning First Nation and is Lynx Clan.

We would like to show you a clip of Niigaanibines speaking with the teachers about the land, some weeks ago in a staff meeting. Please listen carefully to what he says and you may follow along with the text next to the video if that is helpful to you.

### **PLAY CLIP #1**

*“We had a nomadic life, way before the treaty was signed and we went to different areas for our wild rice harvesting, hunting, fishing, gathering blueberries. We moved around in what we called the Anishinaabe territory.*

*And there were no lines on the map or no borders or anything. So we practice our livelihoods in the area and since then when the treaty was signed there were boundaries made, where 55,000 square miles was the Treaty 3 boundary.*

*If you look on a map, they’re all kind of carved out. But we as First Nations Anishinaabe people we travelled all over, and we didn’t recognize boundaries, we didn’t recognize territories. We called this our ‘gidikimninan’ it is the Anishinaabe term which means “our ancestral lands.” Where we do our livelihood, get our food, get our clothing, get our shelter get our shelter. Everything, the resources were on the land.”*

**Teacher:** What is something interesting you learned from what Niigaanibines said in this clip?

### **PART 2: What Is a Treaty?**

Teacher: Niigaanibines came to our school to help us understand treaties between Indigenous Peoples and colonizers.

We would like to show you a clip we have of Niigaanibines speaking to us about this topic but first we would like to ask you: What is your understanding of what a treaty is?

### **Turn and Talk**

If appropriate here ask: What picture comes into your mind when you think about the creation of a treaty?

*If necessary probe and support understanding that a treaty is some kind of agreement and is negotiated by people who are representing their nations and it can be about land, peace or resources.*

**Teacher:** Let’s watch the clip now.

### **WATCH CLIP #2**

*So when we shook hands, when our ancestors shook hands with the person that was representing the Queen that was a sacred promise. The sacred handshake was done with food, with tobacco, with traditional items that we had. We had the war bonnets or the flagstaffs and different drums and pipes and all these things were in place when the final agreement was signed in 1873. Actually October 3rd 1873 on the, near the Northwest Angle reservation.*

*Either we do it before or after, but generally close to that time to acknowledge that there was a sacred handshake done with the incoming settlers.*

*Bev: Right and you were mentioning before I think you just said it too. That in First Nations a handshake is really sacred.*

*Niigaanibines: It carries more weight than a handwritten agreement.*

*Bev: Right.*

*Niigaanibines: The handshake and the ceremony that goes with it. The actual touching of hands between two parties. That's very significant.*

*Each year we're advised that we need to feast the document on the ceremonial site, do our offerings, do our blessings and do our acknowledgement of the significance of the sacred treaty. This agreement that was done between the Ojibwe nation, the Anishinaabe nation and the government of Canada. Governor Morris at the time represented the Queen, represented by the government of Canada at the time.*

**Teacher:** Niigaanibines described a treaty as a "sacred promise." What does that mean to you?

*Possible Prompts:*

*What do you think he means by promise in this context?*

*He calls the promise "sacred". What do you think that means?*

**Teacher:** We are going to listen to the clip a second time. Please listen for anything you notice about Niigaanibines's description of treaties that differs from what you imagined?

**Closing:**

Project the "Stolen Land" photograph taken outside 45 Walmer Road as well as some current headlines about land claim/treaty articles

**Teacher:** What are these images showing and why might we be ending this lesson by showing them to you?



## Current land claims

50 claims have been accepted for negotiation, 3 are being researched and assessed, and 11 settlement agreements are being implemented.

### On this page

1. Algonquins of Ontario
2. Biinjitiwaabik Zaaging Anishinaabek (Rocky Bay)
3. Chapleau Cree
4. Chapleau Ojibwe
5. Eabametoong First Nation
6. Flying Post
7. Grassy Narrows and Wabauskang
8. Lac des Mille Lacs
9. Lac La Croix
10. Lake of the Woods/ Shoal Lake/ Winnipeg River First Nations
11. Matachewan
12. Mississauga #8
13. Mississauga #8
14. Mitaanjigamiing (Stanjikoming)
15. Mishkosiim�iibing (Big Grassy River) and Ojibways of Onigaming
16. Moose Cree
17. Naicatchewenin
18. Northwest Angle No. 37
19. Obashkaandagaang (Washagamis Bay)
20. Obashkaandagaang (Washagamis Bay)
21. Ojibways of Onigaming
22. Pays Plat
23. Pic Mobert
24. Rainy Lake First Nations
25. Rainy River
26. Seine River
27. Temagami
28. Walpole Island
29. Wasauksing
30. Whitefish River
31. Wiikwemkoong
32. FAQs

### Related

- [The Algonquin land claim](#)
- [Submit a land claim](#)
- [The land claim negotiation process](#)

## Transcript of Trial Lesson:

T1: (*Shows map of Canada with student created overlay*) Do you remember anything about the map and what it is representing?

S1: We were studying and making powerpoints about different Indigenous groups.

T1 – Here we had the names of larger cultural groups, the different tribes within groups. What was the overlay trying to show?

S1 - Different areas of Canada and environments in Canada. It was where the different groups were in. Different cultures.

S2 – There are different colours and a legend. One would be one group and colour where they are in Canada.

T1 – Why would we put it on top of Canada map?

S3 – It shows where groups were.

S4 – It is easier to see where Woodland Iroquois and different groups are.

S3 – To see what Indigenous groups were there before.

T1 - If we took the overlay off and looked at the maps side by side. What differences would we see between the land, of Turtle Island, and the land now?

S5 – When Europeans came to Canada they split the land up into neat lines, like Manitoba, Alberta.

T1 - How does it compare to overlay?

S5 – It is not as set. Hasn't been as much change since Europeans set the boundaries.

T1 – Before the colonizers came, was there a Canada? Were there provincial and territorial boundaries?

Group – No.

T1 – Do you remember when Don came to speak to the class. He came to help the teachers learn about his life and situations. We got to know him really well. We want you to

watch this clip really thinking about his words and what he is saying. There is text next to it to help us understand his words to read in case some parts don't come through clearly.

### *SHOW CLIP ONE*

T2 - What is something that you noticed, learned, or heard from what Don said there?

S6 – He talked about moving around in the nomadic lifestyle.

S7 – Now people have one place where people stay and call their home. Then, people would move around, there weren't really lines on maps where there was Toronto, Ontario.

S8 – As I picked up, a nomadic life is where you move a lot, and I think that is a prime example of his life. He went from place to place and didn't realize, and wasn't he supposed to, that there were different boundaries where you had to stop and this section ends and a new section begins. He put it all together and they moved to get where they need their food from or and different things from. And if they needed to move to get to a different place, they would pack up and go there. And they didn't see that when they moved that this place stops and a new place begins. They thought of it as a whole thing. And I think that's the biggest thing. That here this section ends and this one begins.

S3 – They moved to where the resources were if they didn't have it. Didn't think of Ontario.

T2 - You may notice Don said something about treaties. This is why Don came to ICS to speak about it and help us understand. We want to show a clip about Don explaining treaties. But before we do, we want to ask what you think about/know about what a treaty is? What does that word mean? Turn to a partner to discuss for a minute.

*(Wait time)*

Let's hear about it. If someone says the same thing, that's fine; we can hear it again. Or someone says something different that's good too.

S9 - When colonizers made a deal with aboriginals. They would each separate and get their own land.

S10 – The colonizers made a deal with aboriginals<sup>1</sup>. I don't know how they got away with it, but they weren't getting as much land as they were supposed to as when they signed papers, they didn't know what they were doing, they thought they were getting equal land, but they weren't getting as much land as they thought they were.

S11 - It might mean contract or deal between aboriginals and colonizers. They said we'll have this land and you'll have no land, but you'll still be recognized.

S3 – A deal. Treaties between aboriginals and colonizers. But it doesn't need to be between them. It can be between other people.

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<sup>1</sup> Niigaanibines let us know that "aboriginals" is a term given by the government. The term should be "Anishinaabe."



T2 - Could I make a treaty with others? With the U.S.?

S8 – It's a deal with a government. A deal for where you live. Doesn't need to be with a colony or aboriginals.

T2 - A deal between governments.

S1 – Rather than a deal, it's an agreement. They did not go to the government at the time as we call it now. They would go to different groups. Treaties about sharing of land, peace, resources.

T2 - Between leaders of groups

S11 – An agreement.

S10 – It's a compromise. Has to be agreed between both of the countries. Can't be forced upon the people.

S7 – Kind of like an agreement between two or more groups leaders/government. Kind of like an alliance. In this type of treaty it's agreeing on where land is going to be and then it is turned into a law.

T2 – It's an agreement, compromise, put together by leaders of group. Can be about land, resources, or peace.

We want to play you another clip of Don speaking and see what you think.

*SHOW CLIP TWO*

*(A few students start clapping)*

T2 – Ya, we kinda wanna clap! Grade 6's, when Don told us teachers this we were really interested. He described the treaty as a sacred promise. What does that mean to you? What do you think that means?

S3 – It's the same as a handwritten thing. It has no more power, but its more sacred. It has same values, but when you do it is spiritually binding the two heads of the tribes together.

S2 – It's not really the same, but when kids are like pinky promise, it's sacred like it's a really big promise, and you'll never go against the promise. It's as or more powerful than a hand agreement.

T2 – Yeah, it's like a promise that should not be broken.

S11 – It's more powerful than a written agreement because it shows trust. We trust each other and promise we're making to each other that we're not going to break.

S12 – It's as powerful as it can be. Can't describe sacred really, but if they are going to shake hands, it's the most powerful it can get.

S7 – Trust is a big part of it because there's no document to show that this happened. You are trusting the other to remember and follow through without a signed document to say what happened. It's spiritual in a way, promise is really binding.

S9 – I feel it more powerful than “sign here,” because there is this trust. Like when I say “Nia, I'll do this...” we both need to stick to our side.

S2 – It's more powerful that written because it's a set of rules to follow. But in this you are investing trust in each other.

S4 – When it's written you have to do this..... If it's a handshake there has to be trust that it's going to get done.

T2 - We are going to watch again. Look for things that when he describes treaties, differs from what your idea of treaty is.

#### *SHOW CLIP TWO AGAIN*

T2 - Anything there that differs from what you imagine a treaty is?

S10 – It's more than a handshake. It's a ceremony.

S3 – A sacred treaty is really important, more important than a handwritten agreement. There's a ceremony with drums, pipe, tobacco and sacred handshake. It is really important. I thought a treaty was handwritten, but it shows how strong a handshake can be.

T2- Actually, we should say that what Don is describing is one of many different treaties between Indigenous peoples and colonizers. What he is describing now is what is called Treaty 3, that covers the area where some of the Anishnaabe people live. It was in fact written down, and there was a signing and there is a document. I don't want to characterize what Don said, but I think he's saying it's more than just that.

S11– I thought it was less ceremonial. I thought it was more like official, here is what you have to do, what I have to do. It's more ceremonial, sacred, and significant.

S8-- We thought it was just a paper signing, then we found out it was a sacred promise. I thought it wasn't as formal, more of a trust for each other. I didn't know there would even be a paper signing. Watching it again, I picked up things I didn't hear the first time through. You use tobacco, shake hands, and other sacred things really important to them and their culture. One thing I didn't get is what does it mean that you feast the agreement?

T2 - I'm so glad you asked this. I think what he means is that every year, Don and the Anishnaabe people hold feast and ceremonies about the treaty in recognition.

T3 – To commemorate the 140 year anniversary of Treaty #3, Chiefs and community members of 29 First Nations gathered to feast the treaty, to honour the treaty. There was a very special ceremony, with Chiefs in their regalia for full procession, led by the Grand Chief

of Treaty #3. Everyone was invited into the procession circle, gifts were given to everyone there. They brought the ceremonial pipes used in 1873.

T2 - Now I'm wondering what does that make you think, that people feast this treaty 140 years later?

S1 – A lot of times the First Nations, the Anishinaabe people who are feasting this treaty, you can see how important it is because there aren't many things that 140 years after you signed this treating that you would be celebrating for this long, that you are going to be remembering for this long. I think it shows how important this treaty is for the First Nations people and also possibly Canada- ish, kinda. It shows that the governments of many places, they have treaties, but they don't feast treaties, – it's just there. It's just a written agreement, its just something that reminds them you have to do this. It shows that they took it really seriously and that they didn't forget about it this many years after.

S4 – It shows this is a really big deal and something very special. So many deals between Canada and U.S. and Mexico sign a deal, but they don't feast on that deal. If you feast on a deal it shows it's special to you. If it never happened, it would be super different for the Aboriginals and Canada. It shows it's a big deal.

T1 – I hear people recognizing it has a spiritual dimension to it. We want to put some images up. *Images projected on screen.*

What do you see? What are they about?

Why do you think we are ending the lesson looking at these images?

Turn to table and discuss what these images are and why we are ending with these?

*Wait time.*

We'd love to hear from you now.

S11 – We are seeing protest from Indigenous wanting their rights and their land. Sometimes in class when we've read a book, we walk away thinking about what we last learned. We are looking at this last because it's really inspiring and this is now the thing we'll take away from the presentation and inspire us.

T2 - How do you think you'll be inspired?

S11 - A lot of us really don't know these things. This is new information to us. It will inspire us to learn more about it. And showing us the struggles that these people have to go through, so inspire us to make a change and look more at this topic.

S13 – They signed the treaty but they put their own way about it. They kind of signed over their land but didn't know they be kicked out. They want their land back. We have a right to be in our land. It was our land. And they took it from us.

S12 – Because the government didn't give them enough land. It's about the government because they aren't treating the first nations really well.

S2 – We are seeing it last because we are learning a lot about how they signed it and the land and that stuff, but it's not like they got everything that the treaty, or what they were

supposed to get. These are protests, and that will inspire us and make us think if that's what's going on. If they didn't get what they wanted, and they have to protest against it, we can help them make a difference and change what's going on.

S3 – They took away the aboriginal land, which is there. You showed this to us last because you showed us what the treaties were but we didn't know what happened at the end. It didn't turn out happily ever after because this is really bad what is happening.

S7 – Talking about what happened in the past and this is happening now and for the future. They made these deals so everyone could be respected. Now They are making pipelines through lands given to Aboriginals. People aren't respecting what the treaties were for.

S3 – the Government made deals but didn't honor them. They are there trying to make new buildings factories, condos and stuff.

T4 – I saw this (*“stolen land” written on pole outside JICS*) when walking back. What do you think? Do you think when you saw this that now you'd think something different?