



ISBN: 9781550506402

Askiwina: A Cree World

Novel Study Guide

By Paula Jane Remlinger

Non-Fiction – High School

Curriculum Connections: English Language Arts, Social Studies (History),
Native Studies



Askiwina: A Cree World
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INTRODUCTION

“Askiwina” is a Cree word that refers to the passage of time, roughly meaning “over the years.” This book travels from the past to the present. It gives students a glimpse of the Cree past and Cree beliefs, in the hope that this will help them understand issues of the present.

ASKIWINA AND THE SASKATCHEWAN SECONDARY CURRICULUM

The issues covered in *Askiwina* are applicable to various aspects of the Saskatchewan Native Studies curriculum, along with other courses where Indigenous content is desired, such as History, Social Studies, Journalism, etc. Suggestions for specific placement in various levels of Indigenous Studies courses are listed in this teachers guide under each chapter title or, where there are different topics within the chapter, under each section head, but that does not preclude its use elsewhere. For example, “1885 and Beyond” and “Painful Parallels” should have a place in Journalism and English courses.

All the activities described in this Teachers Guide should occur after students have read the applicable chapter(s) from *Askiwina*.

JOURNALS

Journals force students to go beyond inference, to apply the issue to their own lives and consider how they are affected by the reading and examine the complexity of factors that motivate people and influence events. The Native Studies 30 curriculum (www.sasked.gov.sk.ca/docs/native30/nt30app.html#app20) suggests that journals may help students organize their thoughts about what is happening as they move through new classroom experiences and course materials. The Native Studies 30 curriculum guide describes journals of various types, including Dialogical Journals, Character Analysis Journals, and Application Journals; these are incredibly useful for encouraging student reflection on the subjects explored in *Askiwina*. Teachers should allow follow-up time for journal entries immediately after class discussion to encourage growth toward more complex thinking skills. Open-ended questions are provided in this teachers guide to stimulate students' thoughts, feelings, and ideas. Students' journal entries may include poems, short stories, artwork, questions, or any individual comments that are relevant to the topic under study.

PROFILES

Many activities can be designed based on the profiles found at the end of each chapter. These individuals represent many different time periods and fields of accomplishment—sports, governance, spirituality, conservation, business, politics, etc. Focusing on an individual brings these larger issues to life for students.

1. Working in small groups, have students find photographs of the individuals profiled in each chapter and do a poster or Powerpoint presentation on that individual. Many photograph collections are now available on-line, including the collections of the Glenbow Museum and Archives <<http://ww2.glenbow.org/search/archivesPhotosSearch.aspx>>, the Canadian Museum of Civilization <<http://collections.civilization.ca>>, and the collections of other museums and archives. Where it is difficult to find photographs of the individual involved, students should be encouraged to seek out photographs of related events. The poster/presentation might also include a timeline setting the high points of the individual's life and contributions in the context of world events, as well as text outlining the individual's major accomplishments derived from the profile.
2. After students have read each profile, have them select one of the issues/events/institutions mentioned to investigate. Each student should give a brief presentation on the subject so that the class can fully understand the breadth of the individual's contribution to society.
3. Character Analysis Journal: Students should consider the people outlined in the profiles at the end of each chapter and reflect upon what their perspectives are, what their role is, and how they are affected by the issues described in the chapter. This allows students the opportunity to infer meaning beyond what is stated.
4. Read one of the profiles at the end of each chapter of *Askiwina* aloud to the class each week. After reading the profile of Edward Ahenakew, begin each class with a selected reading from Edward Ahenakew's *Voices of the Plains Cree: Chronicle of the Old Stories*.

CHAPTER SYNOPSES AND QUESTIONS

Chapter 1: The Land is Our Soul

Native Studies 10 Unit 1: Spiritual Life Unit 6: Social Life	Spiritual symbols and beliefs Traditional and contemporary Aboriginal arts Recreation and games
Native Studies 30 Unit 1: Aboriginal & Treaty Rights	Aboriginal beliefs & worldviews

The Four Directions

REVIEW QUESTIONS

1. How do the Cree people account for the seasons? Describe the battle between Kewatin and Sawin.

2. How do the Cree people explain day and night?

3. Why is four a sacred number for the Cree people?

4. Describe the various ways in which the four directions are honoured by the Cree.

The Creation Story — Wesakechak

RESEARCH OPPORTUNITIES — WESAKECHAK

Assign groups of students to research the creation stories of other First Nations or the other stories of Wesakechak and other tricksters. Each student should prepare to present one of the stories to the class at a special storytelling celebration. They should be encouraged to tell the story with expression, as if it were being told for the first time, around a fire in winter.

EXTENSION — NOW THAT'S FUNNY!

Wesakechak is a humorous person with human weaknesses. Cuthand shows this in the description of some of the animals created by Wesakechak. Working in small groups or pairs, have students concoct a myth that would explain how Wesakechak created another of the funny-looking animals of our world. Students may accompany their creation story with a humorous PowerPoint presentation or a drawing on the board.

The Sundance

REVIEW QUESTIONS

1. What is "monotheistic"?
2. Why was the Sundance held in secret?
3. Why is the Sundance held over four days?
4. What is the significance of June 21?

RESEARCH OPPORTUNITIES — THE SUNDANCE

In pairs, students should investigate the following questions on the Internet and/or in the library:

1. Describe the traditional Potlach. Why did the federal government use the *Indian Act* to outlaw the Potlach on the West Coast? What effect did this have on the spiritual life of a West Coast First Nation such as: Tlingit, Tsimshian, Haida, Kwakwaka'wakw, Bella Coola, Nuu'chah'nulth (Nootka), and Coast Salish/Squamish?
2. After reading the Cuthand article, read primary articles such as "Sun Dances Stopped: Indians Summarily Dealt With For Attempting Heathen Practices" (*Saskatoon Phoenix*, June 5, 1903. p.7, <<http://library2.usask.ca/sni/stories/con5.html>>). Describe the Sundance. Why did the federal government use the *Indian Act* to outlaw the Sundance on the prairies? What effect did this have on the spiritual life of a prairie First Nation such as: the Assinboine, Crow, Gros Ventre, Sioux, Plains Cree, Plains Ojibway, and Blackfoot?

RESEARCH OPPORTUNITIES — LANDMARKS

Ask students In pairs, students should investigate the following questions on the Internet and/or in the library:

1. to describe the other sacred places they are familiar with. Working individually on the internet or by an interviewing a knowledgeable person, they should find out more about the spiritual significance of their sacred place and make a poster incorporating their findings and encapsulating some of the site's spiritual nature in their artwork.
2. Why did John McDougall remove the Iron Creek meteorite from its original resting place? Using the internet and/or reference books from the library, compare and contrast his methods of converting other peoples to a different religion, such as for example, the introduction of Christianity to Europe long ago, where pagan holidays were associated with Christian celebrations (e.g., Christmas, Easter).

DISCUSSION STARTERS — LANDMARKS

What makes a place sacred to Indigenous peoples? What makes a place sacred to you? Is there something that all spiritual places have in common?

JOURNAL PROMPT — SACRED PLACES

Write about one of your sacred places, a place where you feel peaceful, connected to God. How does being there affect you? Are you changed by it?

POWWOW TIME

Field Trip

After reading the article, attend a powwow. The class should observe the opening ceremonies and several of the dances, and when you return to the classroom, have the students write in their journals about their significance and which dance they found most interesting/meaningful.

RESEARCH OPPORTUNITIES

In pairs, students should investigate the following questions on the Internet and/or in the library:

1. How does a contemporary powwow differ from a traditional one? Describe the evolution of the powwow and illustrate your paper with photographs, both archival and modern. Many photograph collections are now available on-line, including the collections of the Glenbow Museum and Archives <<http://ww2.glenbow.org/search/archivesPhotosSearch.aspx>>, the Canadian Museum of Civilization <<http://collections.civilization.ca>>, and the collections of other museums and archives.
 2. There are precedents for on-reserve gambling in traditional hand games and for on-reserve social services in traditional blanket dances. Discuss the implications of these activities for Indigenous governments in terms of traditions, revenue, sovereignty, and social issues.
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CHAPTER 2: HISTORY AS WE SEE IT

Native Studies 10 Unit 4: Economic Life	Traditional economies Effects of the fur trade
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Settling the Americas

JOURNAL PROMPT — ALIENS FROM AN UNKNOWN LAND (3 DAYS)

Imagine a spaceship full of aliens suddenly landed among us.

Day 1: At first we think the aliens are dangerous, and we try to fight them, but they have superior weapons, and we suffer. What should we do?

Day 2: When we get to know the aliens, we decide they're harmless, just intriguing visitors who are, in fact, quite incompetent at surviving in our land. They are starving. Should we help them?

Day 3: After we have helped them survive, we find out that the aliens plan to stay, to take over. Should we try to make them leave or work with them to improve our economic situation?

The Fur Trade

EXTENSION—MAPPING

Trace the settlement of the province as described by Cuthand on a map. Working in pairs, have the students find and present a map showing the locations of the various Indigenous peoples at different points in Canada's history. (These can be found on-line in the Atlas of Canada <<http://atlas.nrcan.gc.ca/site/english/maps/historical/aboriginalpeoples>> and in other resource materials such as the *Atlas of Saskatchewan*.)

A New Economy Built On Fur

EXTENSION—WHAT IF?

Write a story about a First Nation that until now has been isolated from the rest of the world, living its own traditional lifestyle. It is suddenly introduced to, not the horse and gun in the eighteenth and nineteenth century, but the automobile and the computer. What effect would these have on their culture? How might they take advantage of the economic opportunities, as the Cree did in becoming middlemen in the fur trade?

Horse and Gun—The Tools of a New Culture

JOURNAL PROMPT — SCIENCE FACT OR FICTION

What if some new technology were introduced to our culture, akin to the horse and gun, but modernized: a new means of transportation (the modern horse) or a new tool that helped people make a living (like the gun, but not necessarily a weapon—a new way to make enough money to feed your family). Imagine what that tool might be, and write about what effects it might have on our culture.

1885 and Beyond

EXTENSION—ALL THE NEWS THAT'S FIT TO PRINT

After reading “1885 and Beyond,” tell the class that we tend to look at newspapers and written accounts as providing facts, complete and unadulterated by bias. But historical documents can be subject to bias. As Cuthand points out in “The Fur Trade,” “History can be very different depending on who is telling it. Napoleon said that history was a group of lies agreed upon.” Because Saskatchewan’s early history was largely recorded the settlers’ newspapers and government officials, can we trust “factual” written documents more than Indigenous oral history? While it is true that memories can be faulty, are they any less reliable than the news?

Activity 1

Have the students imagine that they are journalists in the West, but instead of writing for the settlers’ newspapers, they are writing for an imaginary First Nations newsletter, writing from the First Nations point of view. Distribute copies of the attached Student Handout. Ask the students to work in small groups to write about the same subject from Big Bear’s perspective, then read their work aloud. The facts should remain the same—it is their interpretation of them that will be different from the original author’s.

Activity 2

Working alone, have the students find another newspaper article c. 1885 (on the internet or in reference books) and rewrite it from a First Nations point of view. The class can then put all the original articles together and all the rewritten articles together in two authentic-looking historical class newspapers.

Student Handout

ARTICLE FROM THE SASKATCHEWAN HERALD

March 13, 1885

(from http://members.shaw.ca/bcsk/primsrctf/newspaper/85_0313BigBear.html)

Big Bear has always an excuse for not going on to a reserve. When in the middle of the plains on his way in from the south he declined to go farther because his agricultural implements had not been delivered to him; and from time to time he has up to the present day urged similar frivolous reasons for refusing to carry out his part of the bargain. For a long time the Government temporized with him, hoping that better counsels would prevail, and that the influence of his bad advisers would lose its weight. There appearing but little prospect of this, and wearying of his broken promises, the Government gave him to understand that if he and what followers he had left did not settle down by New Year their rations would be cut off. The Bear being still obdurate this threat was carried into effect, and rations were only given to those who worked. Meantime disease has all but exterminated their horses, leaving them without the means of moving about as freely as of old, and the old procrastinator seizes on this as another excuse for not settling down, because he has not horses wherewith to move. This is of course a mere pretence, as the Department will furnish the band with stock and implements when they are in a position to use them. Meantime the Government must stick to its rule of "no work, no grub" as the settled Indians are beginning to grumble at having to work for everything they get while these get everything they want and have not to work.

Activity

Work in small groups to write about the same subject from Big Bear's point of view. The facts should remain the same—it is your interpretation of the facts that will be different from the original author's. Consider why the author chose the words he did, and which more favorable-sounding words could be chosen instead. For example, instead of obdurate, you might say that Big Bear was firm. You may have to look up words like frivolous, temporized, obdurate, procrastinator, etc. You will then read your work aloud to the class.

CHAPTER 3: THE POWER OF WORDS

Native Studies 30	Unit 1: Aboriginal & Treaty Rights	Aboriginal beliefs & worldviews Treaty and Aboriginal rights
	Unit 3: Land Claims & Treaty Land Entitlements	Land claims processes and cases
	Unit 5: Social Development	Justice, health, education and child welfare

DISCUSSION STARTERS

Does your name reflect your ethnic heritage? Judging by their names, do many other people in your school share your ethnic heritage? Does this make you feel proud? Self-conscious? Do names matter?

TREATY NEGOTIATION SIMULATION

The Saskatchewan Native Studies curriculum states that simulations can motivate learners, develop analytical process, increase students' ability to apply principles and help them understand their current roles, and sensitize individuals to another person's life role (<http://www.sasked.gov.sk.ca/docs/native30/nt30app.html#app20>). Here is an opportunity to engage in a treaty negotiation simulation that centres around language and communication and upon a concept that has become central in Canadian Indigenous law, the Honour of the Crown—that is, that representatives of the monarch would not deliberately lie on her behalf.

This activity will take approximately one week to complete:

- one introduction/reading/discussion period
- one period for each group to map out its plan
- two periods for the negotiation process
- one period for celebration/debriefing/reflection

Activity

Divide the class into three groups: Crown negotiators, First Nations negotiators, and a smaller group (3-4 students) of Métis interpreters. Have each group read its own Student Information Sheet, but give the Metis interpreters group copies of all the sheets—knowledge of both sides is one of their advantages. Each group should meet individually to go over their tasks, their advantages/disadvantages, their constraints, and finally to map out their negotiating strategy. To simulate the inability of the two sides to communicate directly, each side should stay in a separate room until the last day, with the Metis interpreters serving as messengers between them during the negotiation. Students should follow the directions set out in the Student Information Sheets.

For background information on the role of the Metis in treaty negotiations, see for example David T. McNab, "Hearty Co-Operation and Efficient aid, The Metis and Treaty #3," *The Canadian Journal of Native Studies* III, 1(1983): 131-49, available online at <http://www.brandonu.ca/Library/cjns/3.1/mcnab.pdf>.

Celebration

At the end of the negotiation, the two sides should come together for the first time, to celebrate their achievement in making a treaty and to sign it. This event could take the form of a class party. Students could be encouraged to dress up and should be encouraged to behave with the utmost solemnity—after all, this is an important diplomatic event. They will exchange gifts. At this point, the Crown negotiators may give a speech outlining in simple language what

is in the treaty, but they should not actually read it aloud. Because the First Nations negotiators cannot read English, they should sign the treaty without reading it.

Talking Circle—Debriefing

A debriefing session/talking circle should be held at the end of the activity. Here are some suggestions for discussion starters:

1. Ask each group to read over their list of advantages. Ask whether each group started out with the same number.
2. Ask each group to read over their list of disadvantages. How did each group compare?
3. How did language enter into it? Was this a source of power? In the end, was it the most important factor?
4. Was it fair for the Crown negotiators to control the language of the legal document?
5. In the end, who won? Given the language issue, was it possible for all sides to negotiate a fair treaty?

Assignment—Reflection

Now that you have experienced a simulation of the treaty negotiation process, reflect on the actual historical treaty negotiation process. How could it have been more fair for both sides, given the constraints of language and differing interests?

Student Information Sheet

CROWN NEGOTIATORS

This is your task:

Your primary task is to secure the land of the Indigenous peoples to allow for settlement of the West, in return for as little as possible from the Canadian government. You want to avoid violence. You want to avoid paying anything now because your government has very little money.

These are your advantages:

1. You know that the Indigenous people are desperate. They are hungry. They are cold. The buffalo are gone. You know that to the First Nations negotiators, food, shelter, and clothing for their people is the most important thing. This is a really big advantage. Knowledge is power. The more you know about your opponents and what is important to them and the less they know about you, the better.
2. You know that the land that's good for farming is different from the land that's good for hunting.
3. The First Nations negotiators believe that you are telling the truth, but you know that the written word holds more weight in a court of law than verbal reassurances.
4. In the end, you get to write the treaty, in your language. You may use very complex terms and legal sounding phrases, and you get to explain what it means to the other negotiators. You can reassure them that it's all fair and square, and they will have to trust you.

These are your disadvantages:

1. The First Nations negotiators know exactly what you want: their land and their commitment to leave the settlers alone. They know that you are afraid of violence.
2. You don't have a lot of money. You really need the West, but you can't afford to buy it. You can't really afford to be fair.
3. You can only talk to the First Nations negotiators through the Metis interpreters. To simulate this, you will be in separate rooms, with the Metis travelling between groups.

Constraints:

There are several factors that affect your behaviour as treaty negotiators for the Crown:

1. The First Nations negotiators do not understand your language very well, and you do not understand theirs. They cannot read English. You have Metis interpreters, but you are not sure whether you can trust them. You are inclined to simplify your language so that the First Nations negotiators can understand you directly, but the issues are complicated.
2. You cannot lie to gain an advantage over the other side. This constraint is based on the theory of the Honour of the Crown: the Queen would not knowingly lie to secure an advantage, and you cannot lie on her behalf.
3. You have limited monetary resources, so you want to get the best deal possible, but the political realities are these:
 - a. You must secure a treaty so that your settlers can safely move onto the prairies.
 - b. You are more concerned about immediate costs than future costs—those costs will be felt by voters in the future, not now.

Negotiating strategy:

You will spend one class period mapping out a plan to get what you want. How will you play up your advantages and downplay your disadvantages? How will you secure the respect of the other side? Do you want to invoke fear? Will you threaten? Cajole? Lie? Appeal to their sense of fair play? What will you talk about first? Map out your initial proposal. Make sure it's outrageously favourable to you—it's a good negotiating technique. You can always "compromise" later.

The Negotiation:

This process will take two class periods, including the time needed to draw up the final treaty for signing at the celebration the next day. To simulate the inability of the two groups to communicate directly, you will not be able to talk to the First Nations negotiators. Each side will stay in a separate room, with the Metis interpreters serving as messengers between you.

1. Your side will present your proposal first. This isn't a great position to be in, as in a negotiation, the side that responds has an automatic advantage over the side that has disclosed its position first, but that's something you can live with. Remember, take a harder line at first as you may have to compromise later. At this point, don't put anything in writing. Get the Metis interpreters to tell the First Nations negotiators what you want, and what you are prepared to offer in return. The First Nations will have 15 minutes to hear and respond to your proposal.

2. While you wait, start drawing up a fancy-looking official treaty. Why not? You know what you want.
3. When the Metis interpreters come back with the First Nations response to your proposal, you have 15 minutes to come up with a counter-proposal. Remember your strengths and weaknesses, and your strategy.
4. Send your counter-proposal to the First Nations. They will have 15 minutes to respond. While you wait, start filling in some of the things you're sure will be included in final treaty.
5. When you get the First Nations response, pretend you're unhappy with it, even if you're not. After all, their people are starving. You have the upper hand. Threaten to leave. Send the Metis interpreters back with the threat and start gathering up your books. The Metis should come back with a counter-proposal within 15 minutes.
6. If you're not happy with the First Nations response to your threat, tell the Metis interpreters that you will address the First Nations concerns in the final treaty.
7. Finish the treaty, incorporating the First Nations concerns if you like. Make gifts to give to the First Nations negotiators at the party. Remember, you're on a budget.

Celebration

On the day after the negotiation is complete, the two sides will come together for the first time, to celebrate your achievement in making a treaty and to sign it. You must behave with the utmost solemnity—after all, this is an important diplomatic event. At this point, you will exchange gifts with the First Nations. You may give a speech outlining in simple language what is in the treaty, but you should not actually read it aloud. Because the First Nations negotiators cannot read English, they should sign it without reading it. But remember the concept of the Honour of the Crown: You cannot actually lie.

After the celebration, all sides will come together as a class to reflect on the process, evaluate the treaty, and get insights from the Crown and First Nations negotiators and the Métis interpreters in a debriefing session.

Student Information Sheet

MÉTIS INTERPRETERS

This is your task:

You are the interpreter. Your task is to serve as a go-between for the Crown and First Nations negotiators. They cannot understand each other without you. You alone know what the both sides are really saying. Your people, the Métis, do not have a place in this negotiation beyond that of interpreter, but you also feel obliged to protect their interests as a people.

These are your advantages:

1. Knowledge is power. The more you know about your opponents and what is important to them and the less they know about you, the better. You are Métis. You know both sides better than anyone.
2. You alone speak English, French, and various Indigenous languages well. You control the message. Your words can bring people together or keep them apart. To simulate this, each group will be in a separate room, and only you will be allowed to travel between groups. You alone get copies of all the Student Information Sheets.

These are your disadvantages:

1. After Red River, your people are more scattered, and the federal government no longer thinks of you as a threat. There are fewer of you than of the other groups, so you have less power, and you do not actually have a place at this negotiation beyond that of interpreter.
2. You read French very well, but your written English is a bit sketchy.

Constraints:

There are several factors that affect your behaviour during the treaty negotiation process.

1. You won't lie, but by choosing your words carefully, you can affect how the other group's proposals are perceived and understood.
2. You are Métis, and the Meétis have their own interests, both personal and as a Nation. Look after them.

Negotiating strategy:

You need to map out a plan for how to get what you want, for yourself and your people. You know what is important to both sides. Because you are the interpreter, you control the discussion. You have to decide what is important to you. How will you play up your advantages and downplay your disadvantages? How will you secure the respect of both sides? How will you ensure that your interests are protected if you are not actually one of the parties in the treaty discussion? They're paying you by the day, so you want to keep the treaty negotiation process going. You don't want people to agree right away, but you don't want anyone to walk out either.

You will spend one class period mapping out a plan to get what you want. How will you play up your advantages and downplay your disadvantages? How will you secure the respect of both sides? Do you want to invoke fear? Trust?

The Negotiation:

This process will take two class periods, including the time needed to draw up the final treaty for signing at the celebration the next day. To simulate the inability of the two groups to communicate directly, each side will stay in a separate room, with you serving as messengers between the two groups.

1. The Crown will present its proposal first. You don't get to sit in on their strategy session, and they won't give you anything in writing at this stage, but you can take brief notes so you remember all the points about what the Crown wants, and what they are prepared to offer in return. The First Nations will have 15 minutes to hear and respond to the Crown proposal.
2. While you wait, try to listen in on what they say. Suggest that the First Nations negotiators include the Metis in their demands. Take brief notes as they won't give you anything in writing.
3. Return to the Crown negotiators with the First Nations response to their proposal. The Crown will have 15 minutes to come up with a counter-proposal. Remember your strengths and weaknesses, and your strategy. Suggest that the Crown include the Metis in their plan. Take brief notes on what you're supposed to say to the First Nations.
4. Return with the Crown's counter-proposal to the First Nations. They will have 15 minutes to respond. Take brief notes. Return to the Crown.
5. Return to the First Nations with the Crown's threat to leave. They will respond. Return to the Crown. They will tell you that they're drawing up the final treaty. The celebration will occur in the next class. You can be there too, to celebrate or not, as the case may be.

Celebration

On the day after the negotiation is complete, the two sides will come together for the first time, to celebrate their achievement in making a treaty and to sign it. You must behave with the utmost solemnity—after all, this is an important diplomatic event. The two sides will exchange gifts. The Crown may give a speech outlining in simple language what is in the treaty, and you should take brief notes and then tell the First Nations what they said. You can read the treaty but you believe that it reflects what has been said, which you feel to be the most important thing. Because the First Nations negotiators cannot read English, they should sign it without reading it.

After the celebration, all sides will come together as a class to reflect on the process, evaluate the treaty, and get insights from the Crown and First Nations negotiators and the Metis interpreters in a debriefing session.

Student Information Sheet

FIRST NATIONS NEGOTIATORS

This is your task:

Your primary task is to secure the future livelihood of your people in return for allowing the settlement of the West. The buffalo that have sustained your people are gone. Settlement seems inevitable. You want to ensure that there is a place for your people in the future.

These are your advantages:

1. You are experienced negotiators. You have made many treaties with other First Nations in the past.
2. The Crown negotiators are afraid of violence. They recognize that you have the power to seriously disrupt their goal of settling the West.
3. You know what the Crown wants: land. Knowledge is power. The more you know about your opponents and what is important to them and the less they know about you, the better.

These are your disadvantages:

1. Everyone knows that your people are hungry, and you want a treaty immediately. This shifts the balance of power toward the Crown negotiators.
2. You are not sure which of the Crown negotiators and which of the Metis interpreters you can trust.

Constraints:

There are several factors that affect your behaviour as treaty negotiators for the Indigenous peoples:

1. Your first language is not English, and you cannot read it. You have Metis interpreters, but you are not sure whether you can trust them because they have their own interests.
2. Your people are hungry, the buffalo are gone, and your ability to maintain your current way of life does not look promising, so even though you are concerned about your people's future, you want to make a deal.
3. You are afraid that if you do not make a deal, the settlers will come anyway, leaving you with no option but violence. This may stop settlement for a while, but it has not been an effective strategy for some tribes in the United States, at least not for long.

Negotiating strategy:

You will spend one class period mapping out a plan to get what you want. How will you play up your advantages and downplay your disadvantages? How will you secure the respect of the other side? Do you want to invoke fear? Will you threaten? Cajole? Lie? Appeal to their sense of fair play? What will you talk about first? Map out your initial proposal. Make sure it's outrageously favourable to you—it's a good negotiating technique. You can always "compromise" later.

The Negotiation:

This process will take two class periods, including the time needed to draw up the final treaty for signing at the celebration the next day. To simulate the inability of the two groups to communicate directly, you will not be able to talk to the Crown negotiators. Each side will stay in a separate room, with the Metis interpreters serving as messengers between you.

1. The Crown will present its proposal first. In a negotiation, the side that discloses its position first is in a weaker position, so this is to your advantage. Remember, you are experienced negotiators, so you know that the Crown will take a harder line at first and compromise later. Wait for the Metis interpreters to bring you the Crown's proposal.
2. You will have 15 minutes to hear and respond to the Crown's proposal. You should also take a harder position than the one you're actually prepared to live with so that you have room for compromise. If the Metis suggest that your case might be strengthened if their issues are addressed at the same time as yours, consider it. You don't have to include their issues in your proposal, but you can.
3. The Crown negotiators will have 15 minutes to respond. While you're waiting, consider what might happen in the next round of negotiations.
4. When the Metis interpreters come back with the Crown response to your proposal, you have 15 minutes to come up with a counter-proposal. Remember your strengths and weaknesses, and your strategy.
5. Send your counter-proposal to the Crown. They will have 15 minutes to respond.
6. Play the rest of the negotiation by ear, but if the Crown threatens to leave, you have to fold—your people are starving, and you need a treaty now.
7. Make gifts to give to the Crown negotiators at the party.

Celebration

On the day after the negotiation is complete, the two sides will come together for the first time, to celebrate your achievement in making a treaty and to sign it. You must behave with the utmost solemnity—after all, this is an important diplomatic event. At this point, you will exchange gifts with the Crown. The Crown may tell you what is in the final treaty document, and you may tell them what you understand is in the treaty, and the Metis may translate, but because you cannot read English, you must sign the treaty without reading it.

After the celebration, all sides will come together as a class to reflect on the process, evaluate the treaty, and get insights from the Crown and First Nations negotiators and the Metis interpreters in a debriefing session.

CHAPTER 4: RIGHTS AND SELF-GOVERNMENT

The Constitution and Jurisdiction

Native Studies 20 Unit Three- Social Justice	Racism, human rights, resistance & protest for change
Native Studies 30 Unit 2: Governance	Political structures Aboriginal self-government

EXTENSION—WE HAVE A DREAM TOO

After having the students read this section, have them listen to Martin Luther King’s “I Have a Dream” speech and watch a video on the American civil rights movement. Give them a copy of the speech. Have students work in small groups or pairs to rewrite the speech for Indigenous people in Canada and then deliver their speech to the class.

JOURNAL PROMPT—THE GOOD FIGHT

Imagine what would happen if Martin Luther King and Jim Sinclair met. What advice might they give each other?

RESEARCH OPPORTUNITIES—INDIGENOUS LAW

Find out more about the Corbiere and Delgamuukw cases mentioned in the article. What were the facts of these cases? What was the decision?

Self-Government Comes from Within

Native Studies 10	Unit 3: Political Life Unit 5: Educational Life	Self-government models History of Aboriginal education in Canada Indian and Métis education today
Native Studies 20	Unit 1: Self-Determination & Self-Government Unit 2: Development	Sovereignty, Aboriginal rights, treaty rights, land claims, models of self-government Indigenous perspectives and factors which affect development
Native Studies 30	Unit 5: Social Development	Justice, health, education & child welfare

EXTENSION—A PICTURE IS WORTH A THOUSAND WORDS

Show overheads/PowerPoint of photographs of various permits, mission schools, Indigenous children in the 1960s, band schools today. You may find these on-line at the Glenbow Museum and Archives <<http://ww2.glenbow.org/search/archivesPhotosSearch.aspx>>, the Canadian Museum of Civilization <<http://collections.civilization.ca>>, and the collections of other museums and archives.

A Charter Challenge Affects Us All

Native Studies 20 Unit 3: Social Justice

National & international human rights legislation

Native Studies 30 Unit 1: Aboriginal & Treaty Rights

Treaty rights & Aboriginal rights

DISCUSSION STARTERS—HUMAN RIGHTS

1. Why does Cuthand equate issues like same-sex marriage with Indigenous rights?
2. What are our rights as human beings? As citizens of Canada? (This is a whole-class brainstorming activity: have a student write all the ideas on the board. You may wish to distribute handouts of Universal Declaration of Human Rights from the United Nations website <<http://www.un.org/Overview/rights.html>> and the Canadian Charter of Rights and Freedoms <<http://laws.justice.gc.ca/en/charter>>, or if necessary to remind students of their content if these have been studied earlier.)
3. Were there any rights you thought we have that we actually don't?
4. If we expect our rights—legal, human, etc.—as citizens of Canada and people of the world to be protected, are we obliged to support the legal and human rights of others? If so, to what extent are we responsible for sticking up for the rights of others? After an initial exchange of views, read the following poem to your class. "First They Came..." is a poem attributed to Pastor Martin Niemöller (1892–1984) about the inactivity of German intellectuals following the Nazi rise to power and the purging of their chosen targets, group after group. The version of the poem inscribed at the United States Holocaust Memorial Museum in Washington, D.C. reads:

*First they came for the Socialists, and I did not speak out -
because I was not a Socialist.*

*Then they came for the Trade Unionists, and I did not speak out -
because I was not a Trade Unionist.*

*Then they came for the Jews, and I did not speak out -
because I was not a Jew.*

Then they came for me - and there was no one left to speak for me.

After the students have thought about the poem, ask them to clarify what it means and how it might relate to Cuthand's article. Are we all created equal? If so, how can some of us, such as Indigenous people, have more rights than others? What is the connection between human rights, Indigenous rights, and treaty rights?

Often, students may have no idea what they think about these subjects until they have the opportunity to listen to the reflections of others who may have some experience and even prejudices in the area, so an initial discussion on the subject is appropriate. If students do not raise objections to those with a narrow view of human rights, the teacher should be prepared to question them, bringing in historical events during which human rights of others were sacrificed by some.

JOURNAL PROMPT—MY BROTHER’S KEEPER

After the discussion, have students reflect on their thoughts on the extent to which they feel responsible for protecting the rights of others (see www.sasked.gov.sk.ca/docs/native30/nt30app.html#app20). They might share these with each other and respond to what other students have written in a dialogical journal, which are a useful tool for developing students' critical thinking.

Asserting Sovereignty, but at What Cost?

Native Studies 30 Unit 2: Governance

Unit 5: Social Development

Aboriginal self-government

Justice, health, education & child welfare

DISCUSSION STARTERS

The following are difficult questions to answer, and should be directly tied to a review of the readings.

Discussion Questions – Handout

1. What is jurisdiction? What is sovereignty?
2. Tobacco has been part of sacred and political Indigenous ceremonies for centuries, but now that we know how addictive it is and how dangerous to people's health, do you think its use in these ceremonies should be curtailed?
3. Think about our rights as employees to be protected from dangers such as second-hand smoke. Should the government of Canada or Saskatchewan place limits on the powers of Indigenous governments in the interests of protecting the individual rights of all Canadian citizens (including Indigenous people)?
4. Can Indigenous governments be trusted to protect individual rights, or do they have to be more focused on gaining their rights as peoples right now?
5. Should Indigenous governments be more concerned about sovereignty or their people's well-being? How are the two connected?

RESEARCH OPPORTUNITIES

1. How do the concepts of jurisdiction and sovereignty apply to the Canadian political system in terms of Quebec, the other provinces, the territories, and Indigenous issues?

2. All levels of government in Canada have certain powers defined under the constitution. What are they? Even if we think the Government of Canada should place limits on the powers of Indigenous governments in the interests of protecting the individual rights of all Canadian citizens, can it?

Self-Government Must Evolve in Order to Grow

Native Studies 30 Unit 2: Governance Unit 5: Social Development	Aboriginal self-government Justice, health, education & child welfare
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DISCUSSION STARTERS—ADMINISTRATION VERSUS LEADERSHIP

1. Why is the separation between administration and policy development an important concept in the evolution of self-government?

2. Is democracy more important than respecting the cultural traditions of others?

RESEARCH OPPORTUNITIES

1. Investigate the administrative problems that plagued the First Nations University of Canada (FNUC) in its early years.

2. How did the election provisions of the Indian Act change over time?

Painful Parallels

Native Studies 20 Unit 1: Self-determination and Self-government
Unit 3: Social Justice

EXTENSION—YOUR OWN NEWSPAPER COLUMN

After reading “Painful Parallels,” point out to your students how Cuthand tried to connect the issue of the Palestinian right to their homeland with Indigenous land claims in Canada. Showing people how a controversial issue connects with an opinion they already hold on another issue is one way of convincing people about a controversial issue. Are there other effective ways of convincing people?

Tell your students that they are to be newspaper columnists writing about a controversial current event or issue (whether it be casinos, land claims, or some other issue is up to you, depending on resource availability). Make sure the students understand the difference between a journalist and a columnist, and between a news article and an editorial. Distribute copies of the attached student activity sheet, making sure the students understand their task.

After showing the video, break the students into two groups (according to whether they are to be in favour or opposed to the event/issue depicted in the video) to discuss strategies and develop their thoughts on the issue.

The next day, distribute a copy of a newspaper column about a different issue from a local newspaper as a model for the students, along with instructions on how to write a newspaper column, which are available on-line. Go through this carefully with the students.

Working individually at this point, each student should write his/her own column on the issue. They should try to convince readers, using one of the methods discussed in class. Afterward, each group should read all the articles and choose the best to represent their side of the argument. The students should receive copies of the best pro and anti column and vote on which is the most persuasive.

Student Activity Sheet

CONTROVERSIAL COLUMNIST

You are a newspaper columnist. Your job is to talk about issues, but you don't have to hide your point of view. You can try to convince your readers. You have to be truthful—this is a quality paper, after all—but interesting and a bit controversial too so that the readers will either love you or hate you and buy more papers.

To research your next column, you will watch a video on an important current issue. Before it begins, divide a sheet of paper into two columns. When you watch the video, in the first column, labelled "Pros," take note of facts that favour the slant you've decided to take on the issue. Write those that might put the issue in a different light in the other column, labelled "Cons."

After the video, get together with the other students assigned to your side to discuss strategies and develop your thoughts on the issue. How will you convince readers that your opinion is correct?

One of the best ways to convince people of something is to show them how the issue connects with an opinion they already hold on another issue. For example, Cuthand tried to connect the issue of the Palestinian right to their homeland with Indigenous land claims in Canada. Figure out how you can connect this issue with something that most people already believe.

Working individually at this point, write a column on the issue, using the model distributed in class. Try to be as convincing as possible, using one of the methods discussed in class.

Afterward, your group will read all the articles and choose the best to represent your side of the argument. This will be presented to the class and voted upon.

CHAPTER 5: STRUGGLES AND SUCCESSES

CREATIVE PROBLEM SOLVING ACTIVITY

This activity will take approximately one week to complete, and several days to present, depending on the number of groups.

There are some ongoing problems facing the Indigenous community and some significant opportunities which are discussed in chapter 5 of *Askiwina*. This activity trains students to see problems as opportunities. Working in small groups of 4-5 students, students select one of the problems described, analyze it thoroughly, and use the creative problem-solving processes (outlined briefly on the attached Student Information Sheet) to create new solutions.

This activity allows students to go beyond inference and application to analyze a problem and create a solution. More information on brainstorming (<http://www.sasked.gov.sk.ca/docs/native30/nt30app.html#app10>) and free-writing is available in the Saskatchewan Government Curriculum.

The result is a report that documents each stage of the problem-solving process. After the activity, the group creative problem-solving processes may be debriefed through writing in a Problem-Solving Journal, which is also described in the SGC.

Student Activity Sheet

CREATIVE PROBLEM SOLVING

Working in groups of four or five, you will spend the next week learning to see problems as opportunities. You can apply the techniques you learn during this activity to any problem, personal or social, in the future, but this week we are going to be thinking about solutions to some ongoing problems and opportunities facing the Indigenous community in Canada.

Step 1 Analyze the environment and identify the problem. First, read Chapter 5 in *Askiwina*. There are some ongoing problems facing the Indigenous community which are discussed in this chapter. Working in small groups, you will select one of the problems described for your project. Talk about what you know about the problem, from your own experience and from the *Askiwina* reading. Then decide how you will know when the problem has been solved. As you're talking, have a group member write down everything you know about the problem under the heading "Problem & Analysis."

Step 2 Next, make some assumptions about the future, such as, for example, unemployment rates, the condition of the economy, and the public's desire to support "green" solutions. In this stage, you need to try to be realistic—if you're too optimistic, you'll end up overestimating the potential of an alternative. Have another group member write these down under the heading "Assumptions About the Future."

Step 3 Under the heading "Alternatives," the next recorder should write down all the alternative solutions your group generates. Generate as many alternative solutions as you can, first on your own (using freewriting or some other technique) and then as a group (using brainstorming or some other technique). These can be common, safe, and "rational" ideas, or they can be a bit bizarre, but at this stage, don't dismiss any idea as stupid or unworkable. Sometimes there may be a seed of something workable inside an idea that at first seems impractical, so don't dismiss anything out of hand. You can build on other people's ideas, using them to spark your own ideas, but at this stage, don't criticize anyone's ideas, even your own. Don't stop when you think you've thought of everything; you need to generate as many alternatives as possible for the next stage to work. Save this list to include in your report.

Step 4 As a group, you now need to choose among the alternatives. You will have to use your imagination a bit here, but your rating system will be somewhat scientific. You might decide to award each idea points (5=excellent, 4=good, 3=okay, 2=so-so, and 1=unworkable) under the various criteria, including perhaps: how big an impact each alternative solution might have on the problem, how easy it might be to get started, how little it might cost, how many people it might employ, etc. Include your chart showing

whatever rating system you use in your final report. As well, under the heading "Chosen Solution," the next recorder should describe the solution, its imagined impact, the cost, and the proposed financing of your chosen solution.

Step 5 Under the heading "Action Plan," have the next recorder outline how your group proposes to implement the alternative you have chosen. What are the steps? Finally, referring back to Step 1 when you figured out how you would know when the problem had been solved, use your imagination to think about the impact your solution had on the problem. Did your solution have a small impact, a significant effect, or did it solve the problem once and for all?

Presentation

Finally, you will present your problem and proposed solution to the class. Describe the nature of the problem, talk about a few of the solutions you considered, and outline why you chose the solution you did. Then describe your Action Plan to implement the alternative you chose. In the end, what would your solution accomplish to solve the problem?

ABOUT THE AUTHOR

Doug Cuthand

Doug is an independent film producer, director, writer and journalist whose career has spanned over 20 years. His work frequently has been recognized and honoured by the media industry. Weekly columns in the Saskatoon *StarPhoenix* and Regina *Leader-Post*, and features in the Winnipeg Free Press have made Mr. Cuthand a respected voice for the indigenous community. A collection of his newspaper writing was published in 2005 as *Tapwe*.

His film and videos have been featured by the National Film Board, and aired on the CBC and numerous local and independent television stations. They have also won awards at the American Indian Film Festival, the Geminis, the Saskatchewan Motion Picture Association awards and the Columbus International Film and Video Festival.

He was awarded the Native American Journalists Association (NAJA) award in 2003 for best column. In addition to his work as a producer and writer, Doug Cuthand is also the chairman of the Board of Trustees for the Little Pine First Nation. Duties include the management of \$25 million in trust funds, intended for the purchase of 90,000 acres of land to fulfill the land quantum as promised in the terms of Treaty #6.

FROM THE AUTHOR

Askiwina is a collection of stories that I have obtained over the years. The major source came from my Dad, Stan Cuthand, who was a professor of Indian studies at the University of Manitoba and the First Nations University of Canada. Over the years Dad had collected a variety of stories starting with his own father when he was young. My Grandfather was a young boy at the battle of Cutknife Hill and he remembered the great buffalo hunts. I received these stories directly from my Dad in a clear and unaltered state. For example in 1935 they held a 50-year commemoration of the battle of Cutknife Hill and many of the veterans were in attendance. My Dad was 16 years old at the time so he was old enough to remember their stories in such detail that he can tell the story of the battle with great accuracy. This clarity is rare a century later when many stories have been dimmed and lost focus over time. I wrote this book in order to honour my father and those elders that have passed on their stories over the years. It is through them that our stories remain alive and get passed on to the next generation. I feel that if other people are exposed to our stories than there will be greater understanding about our people.