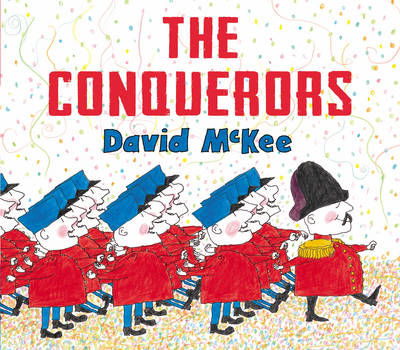
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The Conquerors

Essential Question:

How does worldview impact my actions and beliefs?



Abstract: this unit will examine ideas about colonialism and how worldview impacts our actions. Students will explore treaty concepts through drama and creative writing.

**Grade 4**

**Drama**

**Social Studies**

**ELA**

**Treaty Education**



Living Sky School Division no. 202

**Outcomes**

**Social Studies**

**IN4.2** **Describe the origins of the cultural diversity in Saskatchewan communities.**- Detail the ways in which First Nations peoples supported the survival of early European newcomers to Saskatchewan.  
- Represent through speaking, writing, drama, multimedia, or other form, the challenges faced, both historically and in the current era, by First Nations people, Métis people, and immigrants to Saskatchewan.

**DR4.3** **Analyze the implications of the Treaty relationship in Saskatchewan.**- Investigate conditions which precipitated Treaty negotiations in Saskatchewan.

**Drama**

**CP4.3** **Assume a range of roles and strategies in drama work, using a Saskatchewan context as inspiration.**Devise a variety of roles, improvisations, and dramatic episodes drawing on imagination and own observations and experiences of life in Saskatchewan.

**ELA**

**CC4.1: Compose and create a range of visual, multimedia, oral, and written texts that explore: identity (e.g., Expressing Myself) community (e.g., Celebrating and Honouring Others) social responsibility (e.g., Within My Circle) through personal experiences and inquiry.** Create spoken, written, and other representations that include: a specific message, a coherent organization of ideas, ideas and information which are clear and complete, appropriate use of language and conventions.

**CC4.2 Create a variety of clear representations that communicate straightforward ideas and information relevant to the topic and purpose, including short, illustrated reports, dramatizations, posters and other visuals such as displays and drawings.** Organize information and ideas in visual and multimedia texts that are clear, meaningful, logical and illustrative of the topic and are properly labelled and captioned.

**CC4.3 Speak to, present and express a range of ideas and information in formal and informal speaking situations (including giving oral explanations, delivering brief reports or speeches, demonstrating and describing procedures for differing audiences and purposes.** Make narrative presentations that relate ideas, observations, or recollections about an event or experience, provide a context that enables the listener to imagine the circumstances of the event or experience, and provide insight into why the selected event or experience is memorable.

**Treaty Education Outcomes:**

**Historical Context:** Explore the historical reasons why people entered into treaty.   
– relationship to the land  
- loss of buffalo and hunting led to need for treaties  
- treaties provided opportunity for us to share the land

**Treaty Promises and Provisions:** Examine the objectives of the First Nations and British Crown’s representatives in negotiating treaty.

- examine the benefits for each signatory

- examine the challenges and opportunities associated with negotiating treaties.

**Part 1**

**Big Ideas**

We all have a worldview that shapes our beliefs and ways we behave.

Treaties are promises.

**Questions for Deeper Understanding:**

What makes my culture and worldview unique?

Do we all benefit from treaties?

|  |  |
| --- | --- |
| **Students will know:** | **Students will do:** |
| * Worldview includes: relationship to the land, family values and spirituality * Culture is defined by: language, dance, arts, music, games, stories food, clothing, and rituals * Newcomers relied on a good relationship with First Nation people * Survival in a new land requires many skills * The Crown wanted to populate the west with settlers and expand * Restricted traditions and loss of buffalo had great impact * Treaties were signed, promises made and reserve land created * Drama uses role play to imagine experiences of other people * Drama requires imagination * Writing is an expressive tool | * Identify and compare worldviews * View images and make predictions about culture and worldview, (use the book The Conquerors, by David McKee) * Hold meetings to debate ideas while in various roles * Use tableau to illustrate concepts of history * Read and respond to text about treaties, Métis people and traditions of First Nations people * Write a series of historical Journal entries to represent a view point. |

**Part II**

**Assessment**

|  |  |
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| **Formative** | **Summative** |
| ***Pre-Assessment***  **Graffiti Wall**: Identify worldview and culture traits – self and others  ***On-going assessments of process through observation of role:***  **Meetings** in role to discuss newcomers/challenges/ways to help each other  **Read and Respond:** Discuss cultural perspectives in the Conqueror, and other books  **Frayer model**: Treaty 6 agreement review of concepts  **T chart**: compare culture and worldview of Métis, First Nations and newcomers | ***Performance Task***  Write (and illustrate) the story of treaty 6 negotiations and promises, from a view point (see descriptions of role playing participants to select a role). Alternatively write from the point of view of an animal, rock, or a spirit.  Write a series of historical journal entries in role.  Use the entries to create a “postcard from the past”, written and illustrated from point of view in role and dated at the time of treaty negotiations, to someone in the present day.  ***Other Evidence***  **Tableau**: concepts to define “opposite lands”  (Note: Appendix A “1876 Treaty Singing Role Play” is a reference for the teacher to use or adapt if wanted.) |

**Part III**

**Learning Plan**

**I. Introduction:**

A) **Key Words:**

* Treaties
* Conquer
* Relationships
* Culture
* View points
* Colonization
* Reconciliation

B) What is worldview? What is culture?

From ***Teaching Treaties in the Classroom*:**

Generally, all worldviews contain a distinct set of values and beliefs that:

* Establish identity (personally, culturally, spiritually, intellectually, socially and physically)
* Provide a feeling of "rootedness" (I.e. Connection to ancestry)
* Instill a sense of belonging to a group (Nation), place (community) and era (present, past and future)

Worldview defines the meaning and purpose of society's existence.

Work collectively to create a **graffiti wall** to identify how we define this as individuals but also as a class. Note similarities, things we share in common. What makes me unique?

C) **Timeline**

Sketch a timeline on the board for students beginning with “Turtle Island” the pre-contact period, early contact, 1867 – confederation, 1876 signing of Treaty 6, colonial history, to present.

* **Visualization activity:** Ask students to close their eyes and imagine Turtle Island. Imagine what it looked like prior to contact, before any people came from overseas. Describe what they might see around them. What would people be doing?
* **Drama Warm up exercise Mime:** “What are you doing?”

Use mime to depict an action that might take place during the pre-contact period (for example: building a fire, hunting, making a bow, and so on) Students join in when they think they know what the activity is. Then discuss the action and the ideas students had.

This activity could also be used for the other time periods on the timeline.

D) Treaty 6 agreement: review and/or introduce concepts using a Frayer Model (attached)

* Definition: a peaceful agreement; specific area and nations included in Treaty 6 area
* Characteristics: as long as the sun shines, the grass grows and the river flows; it is sacred and made before the Creator; pipe ceremony; benefits all signatories; not all nations signed it; included many promises and provisions, 1876
* Examples: land base of 1 square mile/family of 5; farming implements; medicine chest; a school house on every reserve; annual payment of $5
* Non-examples: not paying taxes, residential schools, land disputes

**II. Newcomer Relationships, Worldview and Culture**

**A Parable**  
The Conquerors, David McKee

Before reading:

* Identify the characteristics of a parable: a story designed to illustrate or teach a moral lesson. Note that a parable may not tell the real story of what actually happened historically.

During reading:

* Read the book and use questioning to identify characteristics of the “conqueror” and “the people”. Draw students’ attention to elements of the text and illustrations that connect to worldview. (ie. “They believed that their way of life was the best”, “It’s for their own good…so they can be like us”, “The general installed himself in the most comfortable house”, the small country “had no army and offered no resistance”, “the people greeted the soldiers as if they were welcome guests)

After reading:

* Use the images in the book to illustrate/reinforce main concepts through tableaux
* Identify the worldview of each group represented. What is of value to them? How do they benefit? Create a T chart to show both.
* What is a “conqueror”? Why do people want to “conquer” other people? Students can “turn and talk” to share their thoughts. Anyone want to share?
* Discuss the big ideas in the book: What do you think the lesson of the story is? Discussion points might include the concepts of power, motivation, ethnocentricity, winning and losing versus sharing, or following versus individual choice. Note that the book’s illustrations depict the face of each of the soldiers as unique.

Teacher Note:

The story is complex and does not translate directly to Canada’s history of colonization. The “lesson” from the story might be different through different lenses and for different age groups. For example from a humanist point of view one might argue that the general’s perception of “conquering” is not accurate; that he has not really “conquered” the people in the little country because they did not fight back and they retained their culture. The general and his soldiers were not successful in imposing their worldview (which they view as superior). Alternatively, from a critical postcolonial perspective, one might view the general’s perception as having conquered the little country as accurate. He is successful in securing power and control of the little country and has expanded his empire; thus gaining access to the country’s resources that he can exploit for profit. The spoils of war he refers to involve cultural misappropriation. Multiple interpretations can be used to deepen discussion and comprehension.

B) **Canada’s Story of History**

* Introduce the term “colonization” and call upon prior knowledge
* Create a second T chart to compare worldview of First Nations and Europeans. How is this like the book we read? What is different?
* How will each side benefit from the Treaties?

C) **Drama Strategies** (action and emotion)

* **Roles**: Take on roles of First Nations people and the Europeans. Take time to discuss the roles, who was there at time of treaty signing. (\* Refer to Appendix A “1876 Signing of Treaty 6 Role Play”)
* **Hot Seat**: ask for a volunteer (or the teacher) to take a seat, in role, and the group can ask them questions to help establish how we imagine characteristics for a role. Continue hot seat activity to explore the various roles with the students until they are comfortable thinking and speaking spontaneously “in role”.
* Role Play: **Meeting** to discuss “what are we going to do about them?” Take turns holding the meetings and airing concerns, questions, suggestions, while the other group watches.
* **Tableau**: form small groups (about 4 or 5), work together to create a series of tableaux to represent:

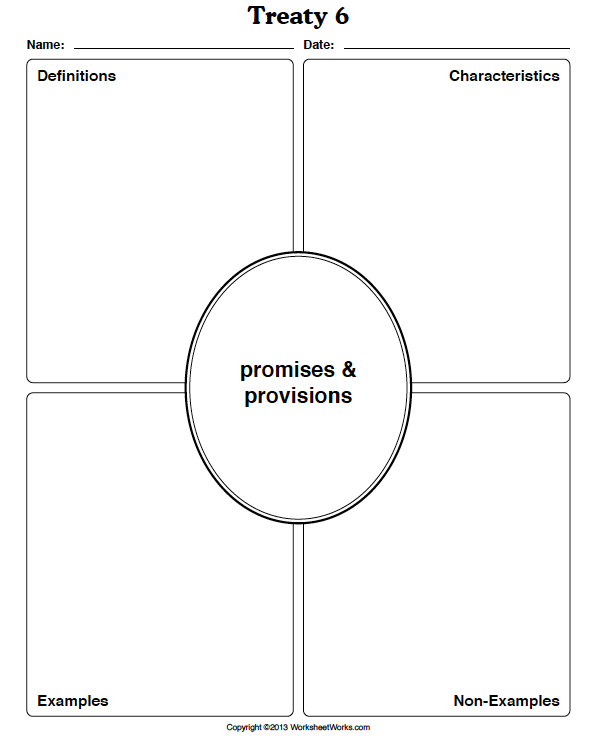
1. A Peaceful Gathering & Meeting of the Nations
2. Loss of the Buffalo, Starvation Comes
3. Sacred Ceremony to Sign the Treaty before the Creator
4. Promises are Broken and the People are Hurt
5. Truth and Reconciliation are the Healing Journey

D) **Writing in Role, point of view**

**Hot Seat** again (new volunteer) to be interviewed about what they witnessed in the time leading up to the signing of the treaty. This models how we use our imagination and empathy to see from another view point. We can also do research to deepen the role.

**Writing**: Discuss “voice” and compare writing from your own “voice” or writing from a different point of view. Discuss the idea of writing from the point of view of the role taken on in the role-playing activity. How is this s

* Initial quick write: Write an historical journal entry “in role” prior to September 1876. Write about what your life is like, what you are seeing around you and how you are feeling. Students could begin with “Today I….” Date the journal entry prior to 1876.
* Write a series of three or more journal entries as you continue to research and explore the history before and during the time of treaty. Include details about what you are seeing, hearing and feeling about the possibility of making a treaty with the newcomers. Pose questions to support the writing process such as: What do you hope will happen?
* Use the entries to create a “postcard from the past”, written and illustrated from point of view “in role” and dated at the time of treaty negotiations, to someone in the present day.



**1876 Signing of Treaty 6: Role Play**

Appendix A

Role Play allows you to put yourself in the shoes of another person, see it through their eyes and imagine how they might feel or think. Use the cards provided – or create your own from research - to help you understand the character (real or imagined) but use your own ideas and words to have them speak and interact with others. We cannot know if we “have it right” but the point is to imagine what life was like at that time. You can add in characters as you wish.

**Background:**

In the years of 1872 to 1875 there was pressure on the Canadian government to address treaties. First Nations were alarmed at the various newcomers coming onto their lands and conducting geological surveys for telegraph lines, the railway, and lands for settlement. This made the Plains Cree very nervous and they confronted the surveyors and warned them to stop what they were doing because the government had not met with them to discuss their concerns. 

*"Big Bear, Ahtahkakoop, and Mistawasis were the most vocal leaders to stop the developments on their lands. In the summer of 1875, messengers from the Canadian government came to Cree territory to inform them that the government would be coming to negotiate a Treaty with them the following summer of 1876. The two messengers, Rev. George McDougall and North West Mounted Police (NWMP) Inspector Crozier brought presents to give to the Cree, but Big Bear refused them, telling them they did not want presents until the treaties were finalized. Big Bear and others seen the presents as traps, something to soften them up before negotiations."*

**Travel to Fort Carlton**

Many Chiefs anticipated the arrival of the Queen’s treaty commissioners.  In August 1876, Chiefs Ahatahkakoop, Mistawasis and their followers, were among the first to arrive at Fort Carlton. Although, the Chiefs had been waiting for the government to address them for some years, they were still uneasy about what the future held for their people as they were about to embark on a new way of living. Until recent memory, the Plains Cree were masters of their territory, which included much of present-day central Saskatchewan and Alberta. With guns and horses acquired through trade, they had driven the Blackfoot and Gros Ventres to the west and south, occupying the rich buffalo-hunting lands of the prairie parkland.

Approximately 2,000 Cree, Nakota (Assiniboine), and Anishinabe (Saulteaux) people were there to witness and be a part of this historic event, Chiefs Ahtahkakoop and Mistawasis greeted Morris and the Treaty Commissioners on August 15, 1876. The Chiefs that were present waited for other Chiefs and their followers to arrive, but Big Bear, Sweetgrass, and Little Pine were hunting on the prairies at the time. They were unaware of the negotiations at Fort Carlton and thought they would not be coming for another month or so. A messenger was sent for Sweetgrass, but it is unknown why Big Bear and Little Pine didn’t receive the message. So they were not present during the negotiations.

For several days the Chiefs met and waited for others to arrive. The negotiations began at a traditional camping area the Cree’s called “pehonanik” or the waiting place, located a mile and half from the Fort. The Queen’s representative, Alexander Morris, dressed in a cocked hat, blue uniform with gold braid and lace, was accompanied by the North West Mounted Police and treaty commissioner’s William J. Christie and James McKay.  When they arrived at the council tent they hoisted the union jack - the flag of Britain. The First Nations assembled near the Chief’s tents, to the sound of beating drums and the discharge of small arms, singing, dancing, and loud speaking going on at the same time, as told by A.G. Jackes, secretary to the Treaty Commissioner.

**Role Play Participants: First Nations and Métis People**

\* these notes can be used to help understand the character OR students can research into the various roles and complete their own chart with images and information.

For specific teaching on Cree Leadership, roles you can visit <http://scaa.sk.ca/ourlegacy/exhibit_nehiyawak_leadership>

|  |  |
| --- | --- |
| Chief Ahtahkakoop | I am leader of a Cree Nation. My name means Starblanket in Cree. I was born in 1816. I am highly respected by my people.  When I became leader there were many buffalo roaming the land. They provided the things that we needed to survive and live a good life. This changed when the Europeans came.  I signed Treaty 6 at Fort Carleton. I agreed to relocate my people to 67 square miles of land that is now called Sandy Lake. |
| Chief Mistawasis | I am head chief and I am known to other Tribes as Sak-kaw-wen-o-wak.  Chief Ahtahkakoop is my cousin.  My people followed the buffalo. Before signing the treaty in 1876 I said, “Our way of life is changing because the buffalo are gone. We need to find a new way to feed our people.” (1876)  At the time of the signing of the treaty I said, “We are Plains Cree and demand to be spoken to in our language.” |
| Chief Sweetgrass: | I am known as Weekaskookwasayin.  I do not wish to sell our lands. I don’t believe that anyone has the right to sell them.  I believe that we need help. I sent a letter to Lieutenant Governor Archibald telling him that we want cattle, tools, agricultural implements and assistance and that we can no longer survive on the land.  In my letter I said, *“Make provision for us against years of starvation. We had a great starvation the past winter, and the smallpox took away many of our people, the old, young, and children. We want you to stop the Americans from coming to trade on our lands, and giving firewater, ammunition, and arms to our enemies the Blackfeet. Our young men are foolish, it may not last long.*    *We invite you to come and see us and to speak with us. If you can’t come yourself, send someone in your place. We Send these words by our Master Mr. Christie, in whom we have every confidence – that is all.”*  *- Chief Sweetgrass*  I signed Treaty 6 on Sept 9, 1876 with the Fort Pitt Indians. |

|  |  |
| --- | --- |
| Poundmaker | I was Headman from Red Pheasant and later I became a Chief. I attended the Treaty 6 negotiations at Fort Carlton as a minor chief of Pihew-kamihkosit (Red Pheasant).  At the treaty negotiations I was elected to talk for some of the younger Cree chiefs who did not agree with the terms of the Treaty. They did not think it would provide enough for future generations and they also thought that they needed more help learning how to farm.  The treaty commissioner Alexander Morris agreed to give the Cree people more farming implements and agricultural supplies and he also put in a disaster relief clause. The “medicine chest” was added so that  relief would be provided if there was disease or famine. |
| Treaty Ceremony Pipe Carrier  Strike Him on the Back | I am called Wah-wee-kah-oo-tah-mah-hote (the man you strike on the back). I carry the sacred stem.  At the time of treaty signing I carried the decorated pipe stem, and walked slowly along the semi circle of people to the front. I raised the stem to the heavens, then slowly turned to the north, south, east, and west - presenting the stem at each point.  The pipe stem was presented to the Governor and Treaty Commissioners. The ceremony ended with dancing, drums, and singing of the men and women in the background.  The ceremony was an invitation to the Creator to watch and provide guidance.  The pipe ceremony is sacred and commits those that are present to tell the truth. |
| Chief Beardy  Note: not in attendance at the treaty signing | I am a spiritual leader.  I met the treaty party on the journey to the Fort and invited them to meet on a local hill. I had a vision that this is where we would negotiate the treaty.  Morris would not agree to meet anywhere except the planned meeting place at Fort Carlton, so I declined to be part of the negotiations because it did not follow my vision. I did not decline because of the treaty itself. |
| Big Bear and Little Pine  Note: they were not in attendance but their views were important to treaty negotiations. | Little Pine and Big Bear were both opposed to Treaty negotiations because they believed that the buffalo could still be preserved if the hunting of the buffalo by non-First Nations was regulated.  They had heard of the disharmony in Treaty 4 territory; that the promises of the treaty were not being honoured by the government.  They also believed strongly in the sovereignty of First Nations and did not agree to allow another Nation to apply their laws to them because they had practiced their own governance for thousands of years.  Both Little Pine and Big Bear did not believe that the treaty would provide enough security for the future. They were also concerned that the treaty would not do enough to protect the Cree way of life and that the Europeans would impose their values on First Nations people.    Note: Sadly in the face of starvation and the inevitable settlement of their lands, Little Pine eventually signed an adhesion to Treaty 6 on July 2, 1879. Big Bear held out on signing an adhesion until 1882. |
| Woman | I look after the children, food, clothing, fire, tools, and medicines.  I pray and sing and participate in ceremonies. My people respect women’s spiritual and mental strength and our responsibility in bearing children.  I am concerned that there will be death and loss.  I want to protect our way of life.  Some of the women I know married fur traders and they play an important role interpreting and helping them survive. |
| Elder  Male and female | I have wisdom, knowledge and history. I watch and listen.  I am a teacher and mentor.  I am a keeper of ceremonies, song, culture, values and traditions.  I can see that life is changing.  I believe that the newcomers will keep coming and they cannot be stopped. |
| Child | I learn from everyone around me by watching and by doing.  I ask many questions.  I am strong, skilled and playful.  I am curious about the newcomers. |
| Warrior | My role is to protect my people.  I watch the land and listen for signs of danger from other tribes and newcomers.  I go to war against another party if necessary.  I wonder if the newcomers can be trusted and I am  wary of their motives. |
| Hunter | My role is to feed the people.  I needed to learn many skills and techniques to become a good hunter.  I am very brave.  I am worried about loss of the buffalo and the lack of food available to feed everyone. It is a real danger. |
| Métis Scout | I travel between camps and am part of both worlds. I am a new culture to this land, my mother is First Nations and my father is European.  I bring messages from one group to another.  I help the newcomers understand the way of life and culture of the First Nations people.  I know the land well and I can see signs of travel.  I am worried about conflict between First Nations people and the newcomers and wonder if the treaty will help. |
| Peter Erasmus | I am Métis. I will translate between Cree and English at the treaty negotiations.  “I act on behalf of the Chiefs; I am not employed by the government.”  I am concerned about being heard and translating correctly.  At the treaty negotiations I said, “It is difficult to speak in front of so many people.” (about 2,000 people gathered for the negotiations) |

**Role Play Participants: Europeans and Newcomers**

|  |  |
| --- | --- |
| Queen Victoria  *not in attendance* | I am the Queen of England  I am called the Great Mother during treaty times  I refer to First Nations people as “my children” |
| Governor Alexander Morris | I Represent the Crown (meaning the Queen)  I am concerned for the welfare of First Nations people and their future.  In my speech at the time of treaty I said, “…what I will promise, and what I believe and hope you will take, is to last as long as the sun shines and yonder rivers flow.” |
| William J. Christie  Treaty Commissioner | I was born in Scotland.  I worked for the Hudson Bay Company and traded for furs.  I organized transport, supplies, labour, etc for many newcomers including missionaries, miners, explorers, and scientists.  I know the habits and dialects of First Nations people.  I was a commissioner for the negotiation of Treaty 6. |
| James McKay  Treaty Commissioner | I was a Métis fur-trader and guide/interpreter with the Hudson Bay Company.  I was influential and helped represent First Nations concerns during treaty negotiations. |
| North West Mounted Police | I am a member of the North West Mounted Police (NWMP).  [Queen Victoria](https://en.wikipedia.org/wiki/Queen_Victoria), started the NWMP in 1873 to bring law and order to the [Northwest Territories](https://en.wikipedia.org/wiki/Northwest_Territories).  The Canadian Prime Minister, [John A. Macdonald](https://en.wikipedia.org/wiki/John_A._Macdonald), advised Queen Victoria that the NWMP were needed at the time.  I help enforce agreements with First Nations people and protect them. |
| Fur Trader | I travel across the country, trading with First Nations people for furs. The furs are worth a lot of money.  I trade guns, flour, salt, sugar and cloth for furs.  I work for the Hudson Bay. Some fur traders work for the Northwest Company.  I get along well with First Nations people;  They help me in my work.  Some of my fur trader friends married First Nations women and they have blended their cultures and customs.  I don’t like the American “free agents” who are also are fur traders and buffalo hunters. They are causing hardship by bringing in whiskey to the First Nations people. |
| Map Maker | I travel all over the Northwest Territories to measure and draw the land, rocks and water and resources.  I travel in all weather, on foot and by canoe.  I rely upon friendships and support from First Nations people along the way. |
| Homesteader / Settler    Male and female | I came here from Europe.  I will receive a quarter section of land (160 acres) for $10 if I cultivate the land, build a house and live on the land. It is a very difficult life.  I am friends with some of the First Nation people in the area.  Some of my neighbours are afraid of being attacked by First Nations people and don’t think they can be trusted. |
| Church:  Priest  Nun, brothers | I am Catholic. Some of the other priests and nuns that came from Europe are Anglican  I teach First Nations people about Christianity and help the sick. I baptize some of the young people and teach them about European and church traditions.  (Note: Residential schools came later after treaties were signed) |