



Lesson 4.2: Challenging Laws

Lesson Overview

75 minutes

Students will learn about the processes by which laws can be amended or repealed. Students will work in groups to investigate the Objectives and Results of the various laws and explore how those laws are subject to stability and change in a democratic society.

<p>Connections to Inquiry Process (at least one)</p> <ul style="list-style-type: none">★ Gather and Organize★ Interpret and Analyze★ Evaluate and Draw Conclusions★ Communicate	<p>Connections to Political Thinking Concept(s)</p> <ul style="list-style-type: none">● Objectives and Results● Stability and Change● Political Perspective
<p>Curriculum Expectations</p> <p>A1.4 use the concepts of political thinking when interpreting and analysing evidence, data, and information relevant to their investigations; evaluating and synthesizing their findings; and formulating conclusions, predictions, and judgments about issues, events, and/or developments of civic importance</p> <p>A2.2 apply communication skills, showing consideration for diverse perspectives and experiences, when engaging in discussion of complex civic issues and sensitive topics, including those related to political processes</p> <p>B2.7 explain, with reference to issues of civic importance, including economic issues, how various domestic, foreign and international groups and institutions can influence government policy, and describe ways in which government policy affects individuals' lives and the economy</p> <p>B3.3 explain how people living in Canada can exercise their rights and freedoms in order to effect positive social change</p> <p>B3.4 explain how the judicial system and other institutions and/or organizations affect the rights of individuals and the public good in Canada</p>	<p>Learning Goals</p> <p>We are learning how laws can change in response to social change and pressure through lobbying.</p>



<p>Readiness</p> <ul style="list-style-type: none"> • Students will share their Exit Card responses from Lesson 4.1 consolidation. • Students will refer back to the idea of the common good, the legislative branch and levels of government. • They will also reference civic action taken by individuals in Unit 1 - lesson 6. • Some students may have already covered some content related to historic events in their grade 10 history class <p>Terminology</p> <ul style="list-style-type: none"> • Lobbying • Amendment • Repeal • Preamble • Statute • Delegation • Campaign 	<p>Materials</p> <p>Computer Projector Screen Computer lab or computer cart</p> <p>Resources: CBC News: How a group stood up for civil rights in an Ontario town</p> <p>Indigenous Pedagogies</p> <ul style="list-style-type: none"> • Sharing circle • Collaborative Inquiry
<p>Minds On</p> <ul style="list-style-type: none"> • Establishing a positive learning environment • Connecting to prior learning and/or experiences • Setting the context for learning 	<p>Connections</p>
<p>Readiness (5 minutes)</p> <ol style="list-style-type: none"> 1. Ask students to share their responses to the Exit Card activity at the end of Unit 2: Lesson 4.1: Making Laws.docx 2. Show slide one of the slide deck, "Challenging the Law". Ask students to consider how they might challenge a law that does not benefit the common good. <ol style="list-style-type: none"> a. The slide deck provides overview materials, information and a video in the case of the National Unity Association and Hugh Burnett. 	<p>Assessment <i>as</i> learning:</p> <ul style="list-style-type: none"> • Activate previous knowledge of law making <p>Differentiated Instruction:</p> <p>Differentiation of:</p> <ul style="list-style-type: none"> • Process
<p>Action</p> <ul style="list-style-type: none"> • Introducing new learning or extending/reinforcing prior learning • Providing opportunities for practice and application of learning (guided > independent) 	<p>Connections</p>
<p>Part 1 - Whole class note and video analysis. (15 minutes)</p> <ol style="list-style-type: none"> 1. Distribute a copy of the Challenging the Law Through Lobbying handout to each student. Show and read slide 2 and then instruct students to complete Questions 1 and 2 on the handout, using slide 3. 	<p>Assessment <i>for</i> learning:</p> <ul style="list-style-type: none"> • Teacher will monitor completion of note and ensure completion



2. Use the [CBC video](#) in slide 4 to prompt students to think about the Civil Rights movement in Ontario referenced in Unit 1, Lesson 7. The caption for the video reads: *"Sixty years ago, a small group sat down in a restaurant in Dresden, Ontario and made a big difference in the fight for civil rights in Canada."*
3. Have each student complete their handout using the Ontario law, "An Act to promote fair accommodation practices in Ontario" on slides 4-5.
 - a. Question #3 on the student handout is specific to the video on slide 4
 - b. The definition of lobbying is on slide 5.
 - c. Prompts are built into the slide deck in speaker notes.

Part 2 - Challenging the law - Jigsaw Activity (30 minutes)

1. Students will explore different challenges to laws in Canada in a Jigsaw Activity.

Teacher Note: Facing History and Ourselves offers a great explanation of the [Jigsaw Teaching Strategy](#).

2. Divide students evenly into an even number of HOME groups. Each student in the groups will then split into EXPERT groups in phase two of the activity.
3. Distribute a copy of the [Challenging the Law](#) handout to each student. Go through the questions they are responsible for answering. Explain the Jigsaw format to students.
4. The number of students in the HOME groups should be equal to the number of students in each EXPERT group. In their HOME groups, students should number themselves (e.g. Student 1, Student 2).
5. Divide students into their EXPERT groups based on their assigned number (e.g. All the #4 students move to the Ontario Temperance Act group) and provide the following sources for the groups: [Challenging the Law_Case Studies](#)
 - **Expert Group #1** - The Indian Act - Mary Two-Axe Earley
 - **Expert Group #2** - The Lord's Day Act - Big M Drug Mart
 - **Expert Group #2** - Civil Marriage Act - Same-sex marriage
 - **Expert Group #3** - Controlled Drugs and Substances Act - decriminalization of marijuana
 - **Expert Group #4** - Ontario Temperance Act - regulation of liquor and establishment of the LCBO
 - **Expert Group # 5** - Canada's Immigration Act - Willard D. Moore
6. Students will use the resources provided to complete the questions in the handout for their specific law. They will need to use either their phones, or school-provided devices like tablets or computers. Allow for 25 minutes for students to become EXPERTS on their cases.

Differentiated Instruction:

- Flexible groupings
- Vocabulary support for ELL students

Quick Tips:

- Use a clock or digital timer to keep students on-task during the Jigsaw sessions.



<p>7. Instruct students to return to their HOME groups once they finish their expert group research. Prompt students to prepare to work in home groups in a talking circle to share their findings. In a talking circle, only one person may speak at once and for as long as they like.</p>	
<p>Consolidation</p> <ul style="list-style-type: none">● Providing opportunities for consolidation and reflection● Helping students demonstrate what they have learned	<p>Connections</p>
<p>HOME group consolidation (15 minutes)</p> <ol style="list-style-type: none">1. Students from each expert group will present their findings on their law to the HOME group using a talking circle strategy. One person speaks at a time for as long as they like. Everyone gets a turn and the conversation moves around the circle. This gives everyone a voice and opportunity to participate, providing balance and wholeness.2. Give each HOME group 10-15 minutes to report to each other. As a group, students will determine which were the most successful strategies used by groups to bring about social change.3. Create a digital poll (mentimeter or google form) to do this visually and have students vote as a class.4. Once explanations, discussion and the poll are completed, have each student create a progressive cinquain based on any of the laws studied in this lesson to demonstrate their understanding. <p>Teacher Note: See this quick example of a cinquain. The model for the poem is on the second page.</p>	<p>Assessment: Assessment <i>for</i> learning:</p> <ul style="list-style-type: none">● Student group work can be submitted for formative feedback from the teacher● The teacher will observe student achievement when the final home groups discuss their findings.● The teacher can provide feedback on the progressive cinquains. <p>Differentiated Instruction:</p> <ul style="list-style-type: none">● Students can create their progressive cinquains as a whole group.

Challenging the Law through Lobbying

1. What is a **preamble**?

An Act to promote Fair Accommodation Practices in Ontario

*Assented to April 6th, 1954
Session Prorogued April 6th, 1954*

WHEREAS it is public policy in Ontario that places to Preamble which the public is customarily admitted be open to all without regard to race, creed, colour, nationality, ancestry or place of origin; whereas it is desirable to enact a measure to promote observance of this principle; and whereas to do so is in accord with the Universal Declaration of Human Rights as proclaimed by the United Nations;

2. What is the **objective** of “An Act to promote Fair Accommodation Practices in Ontario.” (What does it aim to accomplish or intend to change?). Highlight the section of the preamble which explicitly states this.

3. Examine the video: “**How a group stood up for civil rights in an Ontario town**” in the slide deck and consider these questions. Work with a partner to answer the questions and be prepared to share your findings with the class.

- How did not being served by businesses in Dresden ON make Bromley Armstrong **feel**?
- Why were some people **refused service** at restaurants and other businesses?
- How did some people **react** to the new law banning discrimination?
- What was the **role** of Bromley and Ruth in enforcing this new law?
- What was the **result** of their actions?

4. How do people attempt to change the laws in a democracy?

Answer: _____

Lobbying is the _____ through which individuals and groups
_____ to federal, provincial or municipal governments to
_____.

5. Case Study: Hugh Burnett and the National Unity Association.

Task: read the following passage from the *Canadian Encyclopedia* and **HIGHLIGHT** the answer to the questions underneath each paragraph. Work with a partner to check your answers.

In 1950, Burnett and the NUA joined a coalition of **human rights** activists pushing for provincial anti-discrimination legislation. In 1951, as a result of their campaign, the government of **Premier Leslie Frost** enacted the *Fair Employment Practices Act*, which forbid discrimination in employment. As Burnett pointed out in a letter to Frost, however, this law did not address discriminatory practices in public service — a central issue in Dresden. By 1954, the NUA began working in earnest with the **Toronto** Joint Labour Committee for Human Rights to push for further anti-discrimination legislation in Ontario.

Questions:

- What law did Burnett and the NUA (National Unity Association) want?
- Who did Burnett and the NUA contact to voice their concerns?
- Why was Burnett not fully satisfied with the result?

In March 1954, Burnett was a lead speaker in a civil rights delegation to Premier Frost and his **cabinet**, making the case for a law against discrimination in public service. According to media reports, Frost was emotionally moved by Burnett's testimony that day. Soon after, the Frost government introduced the *Fair Accommodation Practices Act*, which forbid discrimination in public service and housing on the basis of race, religion and other criteria. This was a victory for Burnett, the NUA and their allies.

Questions:

- **HIGHLIGHT** the word that means a *group of individuals who represent the interests of a broader population*.
- What **impact** did this action have on the premier of Ontario?
- What was the **result** of the efforts of Burnett and the NUA?

Challenge the Law! Jigsaw

In a jigsaw activity, you have a HOME group where you take on the responsibility of an expert on ONE topic or issue. Then, after working with other experts, you return HOME to report on your findings. In this activity, you will become an expert on ONE way in which Canadians challenged the laws.

The Law	How the law was changed, added or taken away...
The Indian Act	<p>What was the objective of this law originally?</p> <p>Why did some people have a problem with it? How did it act against the Common Good?</p> <p>Who lobbied the government and how did they do it? (protest, speeches, letters)</p> <p>Obstacles (attitudes, barriers) they encountered</p> <p>What was the result of the lobby efforts? How did the law change to contribute to the Common Good?</p>
The Lord's Day Act	<p>What was the objective of this law originally?</p> <p>Why did some people have a problem with it? How did it act against the Common Good?</p> <p>Who lobbied the government and how did they do it? (protest, speeches, letters)</p> <p>Obstacles (attitudes, barriers) they encountered</p> <p>What was the result of the lobby efforts? How did the law change to contribute to the Common Good?</p>
Civil Marriage Act	<p>What was the objective of this law originally?</p> <p>Why did some people have a problem with it? How did it act against the Common Good?</p> <p>Who lobbied the government and how did they do it? (protest, speeches, letters)</p> <p>Obstacles (attitudes, barriers) they encountered</p> <p>What was the result of the lobby efforts? How did the law change to contribute to the Common Good?</p>
Controlled Drugs & Substances Act	<p>What was the objective of this law originally?</p> <p>Why did some people have a problem with it? How did it act against the Common Good?</p> <p>Who lobbied the government and how did they do it? (protest, speeches, letters)</p> <p>Obstacles (attitudes, barriers) they encountered</p> <p>What was the result of the lobby efforts? How did the law change to contribute to the Common Good?</p>
Ontario Temperance Act	<p>What was the objective of this law originally?</p> <p>Why did some people have a problem with it? How did it act against the Common Good?</p> <p>Who lobbied the government and how did they do it? (protest, speeches, letters)</p>

	<p>Obstacles (attitudes, barriers) they encountered</p> <p>What was the result of the lobby efforts? How did the law change to contribute to the Common Good?</p>
Immigration Act	<p>What was the objective of this law originally?</p> <p>Why did some people have a problem with it? How did it act against the Common Good?</p> <p>Who lobbied the government and how did they do it? (protest, speeches, letters)</p> <p>Obstacles (attitudes, barriers) they encountered</p> <p>What was the result of the lobby efforts? How did the law change to contribute to the Common Good?</p>

The Indian Act

The Canadian Encyclopedia - Mary Two Axe Earley "[Activism: Women's Rights and Indian Status](#)"

Historica Canada video - [Women in Canadian History: Mary Two-Axe Earley](#)

Indspire: [Mary Two-Axe Earley](#)

Native Womens' Association of Canada - [The Indian Act said what? Infographic](#) - (specifically the 'marrying out' rule being changed in 1985)

Canadian Civil Marriage Act

CBC News: [Gay marriage critics, supporters lobby MPs ahead of free vote](#)

History Canada: [History of Same-sex marriage in Canada](#)

Egale Canada - Lobby Group History: <https://egale.ca/about/>

Village Legacy Project video: [Egale and the battle for equal marriage](#)

The Lord's Day Act

Canadian Encyclopedia - [Sunday Shopping](#)

CBC article - [Why Ontario's Sunday shopping laws didn't make sense to some](#)

CityNews Ottawa article: [Remember this? Sunday Shopping](#)

Retail Council of Canada press release: [Sunday shopping remains intact in Quebec](#)

Prohibition in Ontario - the Ontario Temperance Act

The Canadian Encyclopedia - [Temperance Movement in Canada](#)

The Toronto Star - [Temperance in Ontario](#)

Toronto Public Library - [Arrests for Breach of Temperance Act infographic](#)

Wikipedia - [Ontario 1924 Prohibition Referendum](#)

All About Canadian History Blog - [The Rise and Fall of Prohibition, part 1](#)

Controlled Drugs and Substances Act and the Cannabis Act - legalization of cannabis

The Canadian Encyclopedia - [Cannabis Legalization in Canada](#)

CBC Kids News: [How Marijuana became legal in Canada - a timeline](#)

YouthREX: [A History of Cannabis in Canada](#)

Canada's Immigration Act - Donald Willard Moore

Caribbean Connection - One Man's Legacy - [Donald Willard Moore](#)

Torontoist - [Looking Back to a Time When Canadians Wanted Black Immigrants Banned](#)

The Toronto Star - [Service honours Donald Willard Moore, leader of historic train trip for equal rights](#)

Mary Two-Axe Earley

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Mary Two-Axe Earley, Kanien'kehá:ka (Mohawk) elder, advocate for women and children, human rights activist (born 4 October 1911 on the Kahnawà:ke reserve, QC; died 21 August 1996 in the same place). Mary Two-Axe Earley was a pioneer and architect of the Canadian women's movement. Her political activism helped to forge a coalition of allies to challenge Canadian laws that discriminated against Indigenous women. The great bulk of her political advocacy spanned the last three decades of her life, and she was particularly active in the 1960s, 1970s and 1980s.



Mary Two-Axe Earley

Mary Two-Axe Earley receiving the Governor General's Persons Case Award for contributing to equality for women and girls in Canada, 17 October 1979.

Courtesy Library and Archives Canada, e002415954

Early Life and Education

Born in 1911, Mary Two-Axe Earley grew up on the Kahnawà:ke reserve, a farming community adjacent to the St. Lawrence River, on Montréal's south shore. The Kanien'kehá:ka are members of the Haudenosaunee Confederacy (Six Nations or Iroquois Confederacy). They are also known as the "Keepers of the Eastern Door" because of their geographical location at the most easterly reach of the Haudenosaunee territory. (See also Indigenous Territory).

As a child, Two-Axe Earley stayed with her mother — an Oneida teacher, healer and nurse — as she cared for vulnerable members of their communities.

Tragically, when she was just 10 years old, her mother died of the Spanish flu while attending to sick students in North Dakota. This illness ravaged the global population in the aftermath of the First World War.

At the age of 18, during a time of limited employment opportunities for people on reserves in Canada, Two-Axe Earley left her ancestral land and migrated to the United States in search of work. She settled in Brooklyn, New York, where a Mohawk community, "Little Caughnawaga," grew around the steel and iron industries during the boom of the 1920s. It was here that she met and married Edward Earley, an electrical engineer of Irish-American origin. She and her husband bore two children, Rosemary and Edward Earley.

Activism: Women's Rights and Indian Status

Mary Two-Axe Earley spent much of her life fighting against the injustices that the Indian Act created for Status Indian women. An amendment to the Act in 1876 — section 12(1)(b) — removed land and treaty rights for Status Indian

women who “married out” (i.e., married a non-Status Indian man). Under this amendment, Status Indian men could still pass down their status to their wives and children, but Status Indian women could not. This is because First Nations women first inherited the status of their fathers and then of their husbands. If their husbands were also Status Indians, the women would adopt their status and live with their husband’s band. If their husbands were not Status Indians, they would lose their status entirely. Under section 12(1)(b), women who sought divorces from Status Indian husbands would also have their status revoked, and the only way a woman might regain her status was to (re)marry a Status Indian man. Therefore, Indian status was determined by the male lineage. These status provisions worked as agents of forced assimilation and disenfranchisement, which marginalized Indigenous women and institutionalized male privilege within band governments. This ultimately created social conditions of oppression both on and off reserves. (See also [Indigenous Women and the Franchise](#) and [Indigenous Women’s Issues](#)).

In 1966, after one of Two-Axe Earley’s Mohawk clan sisters died in her arms of a heart attack, she became vocal about Indigenous women’s rights. She firmly believed that stress was a contributing factor in her friend’s death, since she had been denied property rights in Kahnawà:ke under the *Indian Act*. Two-Axe Earley mobilized a series of speaking and writing campaigns to raise the profile of abuses faced by women who had been denied status, treaty and property rights under the *Indian Act*. The hearings of the [Royal Commission on the Status of Women in Canada](#) (RCSW) began in 1967 as a direct result of the coordinated efforts of various women’s organizations. These groups repeatedly called for sovereignty over their own bodies, constitutional reform and equality under the law.

Ready to spirit this agenda, Two-Axe Earley became involved with Indian Rights for Indian Women (IRIW) in 1967, an advocacy group dedicated to resisting gendered colonialism. The RCSW offered a mainstream platform for IRIW to communicate the inequality experienced by Indigenous women. While the

findings of the RCSW recommended “that the *Indian Act* be amended to allow an Indian woman upon marriage to a non-Indian to (a) retain her Indian status and (b) transmit her Indian status to her children,” the change was not adopted. Two-Axe Earley found herself affected by section 12(1)(b) upon the death of her husband in 1969, when she had to transfer ownership of her house to her daughter (who was married to a Kahnawà:ke man) in order to return to the reserve.

The failed recommendations of the RCSW in 1970 were followed by a long period of unwillingness by the Canadian government and the National Indian Brotherhood (renamed the [Assembly of First Nations](#) in 1982) to address the patriarchal and oppressive nature of section 12(1)(b) of the *Indian Act*. Two-Axe Earley and her allies continued to wage this human rights battle throughout the 1970s. In 1974, she became a founding member of the Québec Native Women’s Association. The following year, Two-Axe Earley accompanied 60 other women from Kahnawà:ke to the International Women’s Year conference in Mexico City. While at the conference, Two-Axe Earley received a phone call informing her that the Kahnawà:ke band council had served the women in attendance at the conference eviction notices. A brilliant strategist, Two-Axe Earley used this event to highlight the racist and gendered discrimination she and other women faced in Canada at an international forum. In light of the negative coverage garnered by this move, the band council withdrew their original eviction orders.

After a difficult battle, the work of Two-Axe Earley eventually culminated in Bill C-31 receiving Royal Assent on 28 June 1985. Bill C-31 amended the *Indian Act* to outline a process of reinstatement for some women who had lost their status because of section 12(1)(b). The following week, on 5 July 1985, Two-Axe Earley had her status reinstated at a [Toronto](#) ceremony with a letter from [David Crombie](#), minister of Indian Affairs and Northern Development (now [Indigenous and Northern Affairs Canada](#)). At the ceremony, Two-Axe Earley stated, “Now I’ll have legal rights again. After all these years, I’ll be legally entitled to live on the reserve, to own property, die and be buried with my own people.”

Awards and Honours

On 17 October 1979, Mary Two-Axe Earley was recognized for her work with Indian Rights for Indian Women, and received the [Governor General's Persons Case Award](#) for her notable contributions to the advancement of equality and rights for women and girls in Canada. In the 1980s, Two-Axe Earley was celebrated by [York University](#) in Toronto with an honorary doctorate of law, made an Officer of the National Order of Québec (Ordre national du Québec) in 1985 and issued a National Aboriginal Achievement Award in 1996 (now called the Indspire Award).

On 28 June 2021, a Google home page daily "doodle" created by artist Star Horn appeared along with a short profile honoring Two-Axe Earley and highlighting her significant achievements. The piece also included a Q&A with artist Star Horn who comes from the same community as Two-Axe Earley.

Death

Following three decades of activism, Mary Two-Axe Earley fell ill of respiratory illness. She left her earthly body on the same reserve where she was born, on 21 August 1996, at the age of 84. Before her death, she reaped the rewards of the constitutional changes she herself fought to make. As per her wishes, Two-Axe Earley was buried in a [Catholic](#) cemetery on the Kahnawà:ke reserve.

Significance

Mary Two-Axe Earley was a courageous and vocal agent of constitutional change for women marginalized by the *Indian Act*. Her work remains significant to the legacy of the women's movement and Indigenous women's activism in Canada.

Further Reading

Kathleen Jamieson, "Multiple Jeopardy: The Evolution of a Native Women's Movement," *Atlantis* (1979).

Bonita Lawrence and Kim Anderson, "Introduction to 'Indigenous Women: The State of Our Nations,'" *Atlantis* (2005).

Mary-Jo Nadeau, "Troubling Herstory: Unsettling White Multiculturalism in Canadian Feminism," *Canadian Woman Studies* (2009).

Ellen Gabriel, "Aboriginal Women's Movement: A Quest for Self-determination," *Aboriginal Policy Studies* (2011).

Cora A. Woolsey, "The Indian Act: The Social Engineering of Canada's First

Nations." *Explorations in Anthropology* (2013).

External Links

INDSPIRE

About Mary Two-Axe Earley

KAHNAWÀ:KE

Apprenez-en davantage au sujet du Mohawk Council of Kahnawà:ke. (En anglais seulement.)

ELECTIONS CANADA

Mary Two-Axe Earley: Crusader for Equal Rights for Aboriginal Women

Élections Canada

Mary Two-Axe Earley, militante des droits à l'égalité des femmes autochtones

DOCUMENTARY

Reaghan Tarbell, *Little Caughnawaga: To Brooklyn and Back*, National Film Board of Canada, Documentary (2008).

KAHNAWÀ:KE

Learn more about the Mohawk Council of Kahnawà:ke

THE INDIAN ACT

SAID WHAT?

The *Indian Act* was created to control and assimilate Indigenous peoples and their communities. Throughout history, a number of shocking and discriminatory measures have been in place.

1880

Though not a law but a policy, Indigenous farmers are expected have a **permit** to sell cattle, grain, hay or produce. They must also have a permit to buy groceries and clothes.

1885

Indigenous peoples are banned from conducting their own **spiritual ceremonies** such as the **potlatch**. A pass system is also created and Indigenous peoples are **restricted from leaving their reserve** without permission.

1914

Indigenous peoples are required to ask for official permission before wearing any **"costume"** at public events. Dancing is outlawed off reserve. In 1925, it is outlawed entirely.

1927

Indigenous peoples are banned from hiring **lawyers or legal representation** regarding land claims against the federal government without the government's approval.

1876

The *Indian Act* is created. Any existing Indigenous self-government structures at this time are **extinguished**.

An Indian is defined as "*any **male person of Indian blood***" and their children. Provisions include: status women who marry non-status men lose status; non-status women who marry status men gain status and anyone with status who earns a degree or becomes a **doctor, lawyer** or **clergyman** is also enfranchised,

1884

Attendance in **residential schools** becomes mandatory for status Indians until they turn 16. Children are forcibly removed and separated from their families and are not allowed to speak their own language or practice their own religious rituals. The **sale of alcohol** to Indigenous peoples is prohibited.

1886

The definition of Indian is expanded to include "*any person who is reputed to belong to a particular band or who follows the Indian mode of life, or any child of such person.*" Voluntary enfranchisement is allowed for anyone who is "of **good moral character**" and "temperate in his or her habits".

1918

The Canadian government gives itself the power to **lease out Indigenous land** to non-Indigenous persons if it is being used for farming.

1951

After the Joint Committee of the Senate and House of Commons looks at the Act again in the late 1940s, the bans on dances, ceremonies and legal claims are **removed**. Women are now allowed to vote in **band council elections**. Provisions that are still in place include compulsory enfranchisement through marriage to a non-status man; Indigenous peoples who receive a **degree** or become a doctor, clergyman or lawyer lose status. 1951 amendments now enact the "**double mother rule**" which removes the status of a person whose mother and grandmother were given status through marriage.

1960

Indigenous peoples are finally allowed to **vote** in federal elections. That is to say, for nearly a century, Indigenous peoples were denied the right to vote on land that had been stolen from them.

1961

Compulsory enfranchisement is removed.

1969

The first Trudeau government announces its intentions to entirely eliminate the *Indian Act* with the **White Paper**. This draws great ire from Indigenous communities and the government abandons the idea.

1970

The Royal Commission on the Status of Women recommends that legislation be enacted to repeal **sexist** *Indian Act* provisions.

1978

Canada issues a **report** which acknowledges the sexist **marrying out rule** which strips status women of their status and benefits if they marry non-status men. Sandra Lovelace challenges this rule in the late 1970s, petitioning to the UN Human Rights Committee in her quest. In 1981, the committee finds that the loss of a woman's status upon marriage violates the *International Covenant on Civil and Political Rights*.

1973

The Supreme Court rules that **Indigenous rights to land** do indeed exist and cites the 1763 Royal Proclamation as proof. This translates into an actual victory in the following decade, when the Inuvialuit Claims Settlement Act comes into force in 1984, giving Inuit of the western Arctic **control over resources**.

1985

Bill C-31 comes into effect. The **marrying out rule** in the *Indian Act* is finally removed but further distinctions in status are created, with additional issues stemming from this distinction. Re-instated women are given 6(1)(c) status, while men retain 6(1)(a) status.

2010

Canada signs onto **UNDRIP**. This is the same year that the Liberal Opposition suggests the "6(1)(a) All the Way" amendment as Sharon McIvor brings her case forward. The Speaker of the House rules against the proposed amendment.

2011

Bill C-3 comes into place to fill the gaps in Bill C-31, granting 6(2) status to grandchildren of women who regained status in 1985, but who only passed 6(2) status onto their children.

2015

In the **Descheneaux** Case, the Superior Court of Quebec rules that several provisions under section 6 of the *Indian Act* violate section 15 of the Canadian Charter of Rights and Freedoms.

2017

The Ontario Court of Appeal rules in favour of Lynn Gehl regarding **unstated parentage**. She is granted 6(2) status, and the issue of unstated parentage is included in Bill S-3.

2017

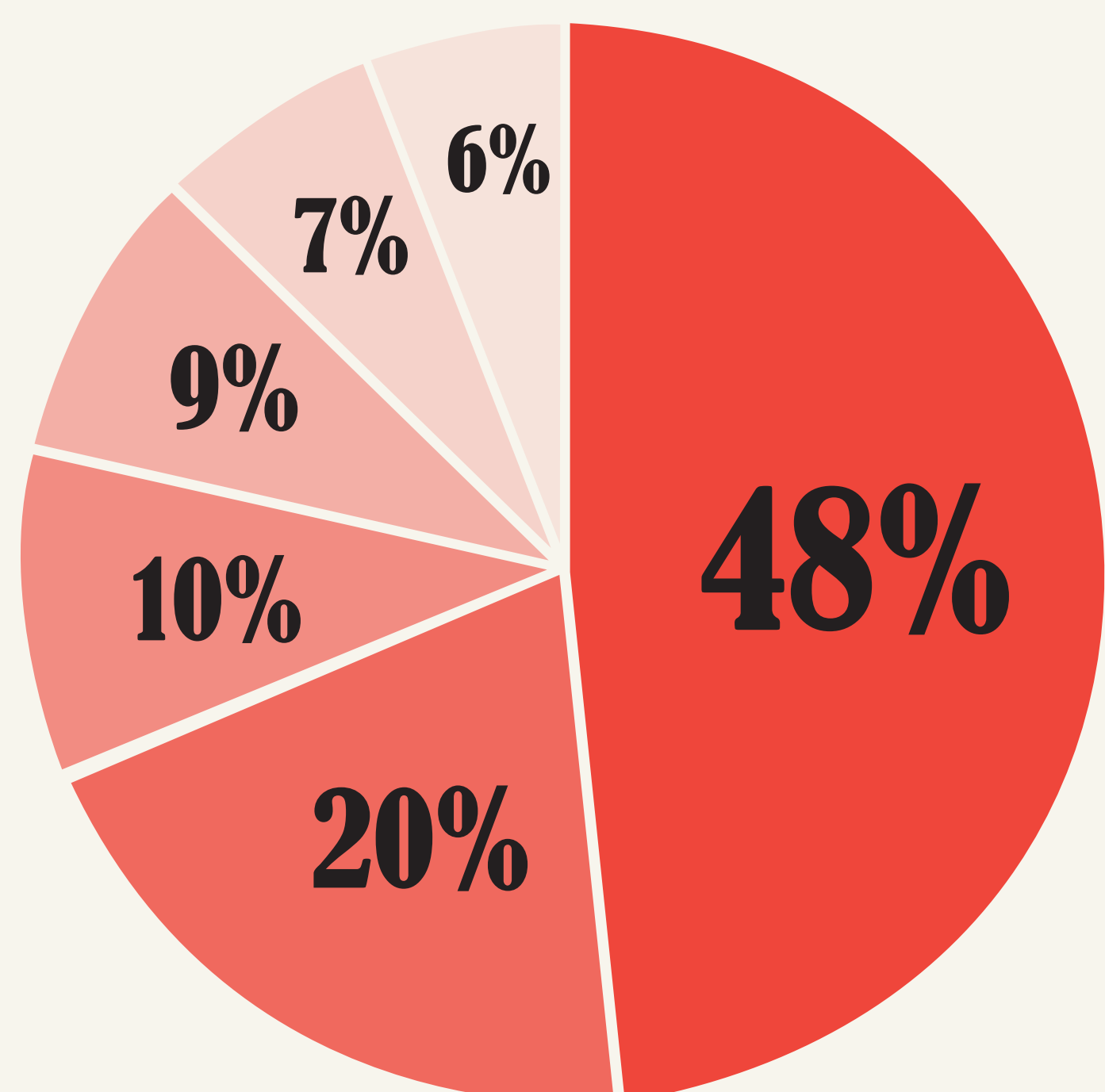
Bill S-3 receives Royal Assent and covers issues related to the cousins issue, the siblings issue and the omitted minor child issue but leaves many other issues unaddressed.



DRUNK OR DISORDERLY

“The council of every township, city, town, or incorporated village may pass a by-law ‘for restraining and punishing vagrants, mendicants and persons found drunk and disorderly in any highway or public place.’”

- *The Constables' Manual* (Fourth Edition), 1916



CAUSES OF ARREST IN TORONTO IN 1865 (When the Don Jail was first in operation)

- Drunk or Disorderly
- Other
- Larceny
- Breach of City By-Laws
- Selling Liquor without a License
- Vagrancy



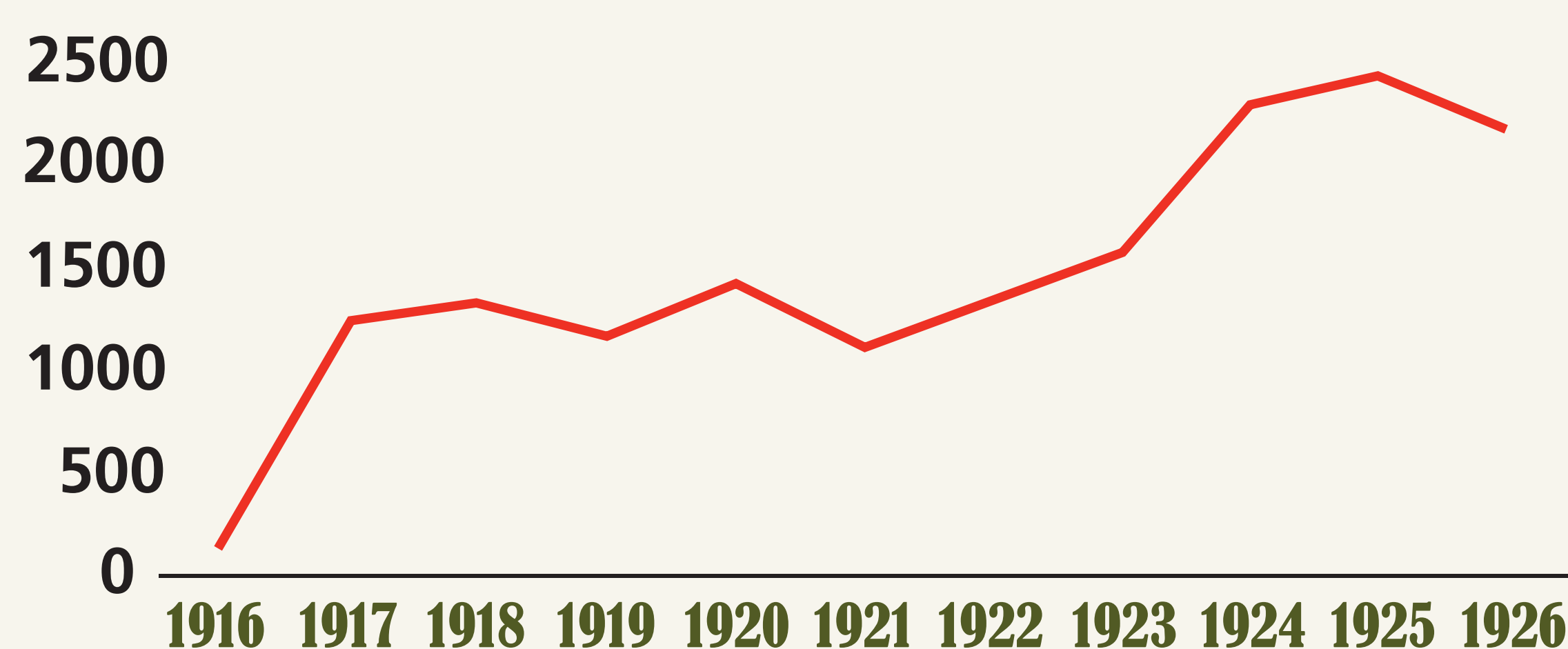
TEMPERANCE IN TORONTO

1916: The Ontario Temperance Act is enacted, prohibiting the sale and consumption of alcohol in the province, though not its manufacture.

1927: Ontario votes to end prohibition. The Liquor Control Board of Ontario (LCBO) is established.

LIQUOR SEIZED BY TORONTO POLICE IN 1925


ARRESTS FOR BREACH OF ONTARIO TEMPERANCE ACT IN TORONTO



The Indian Act

Source	Type of resource
<p>The Canadian Encyclopedia: Mary Two-Axe Earley.</p> <p>URL: https://www.thecanadianencyclopedia.ca/en/article/mary-two-axe-earley</p> <p>* Scroll down to: “Activism: Women’s Rights and Indian Status”</p>	Website reading with video
<p>Historica Canada: Women in Canadian History: Mary Two-Axe Earley</p> <p>URL: https://youtu.be/0AXc9u5SuRA</p>	Video
<p>Indspire: Mary Two-Axe Earley</p> <p>URL: https://indspire.ca/laureate/mary-two-axe-earley/</p>	Webpage
<p>Native Women’s Association of Canada - The Indian Act Said What?</p> <p>URL: https://www.nwac.ca/assets-knowledge-centre/Indian-Act-Said-What-infographic.pdf</p> <p>* specifically the ‘marrying out’ rule being changed in 1985</p>	Infographic PDF

Canadian Civil Marriage Act

Source	Type of resource
<p>CBC News: “Gay marriage critics, supporters lobby MPs ahead of free vote”</p> <p>URL: https://www.cbc.ca/news/canada/gay-marriage-critics-supporters-lobby-mps-ahead-of-free-vote-1.598259</p>	News article
<p>History Channel: “History of same-sex marriage in Canada”</p> <p>URL: https://youtu.be/G5uNtYy3ayc</p>	Video
<p>Egale Canada - Lobby Group History</p> <p>URL: https://egale.ca/about/</p> <p>Click on middle tab that says “Our History”</p> 	Website
<p>Village Legacy Project - “Egale and the battle for equal marriage”</p> <p>URL: https://www.villagelegacy.ca/items/show/62</p>	Website and video

The Lord's Day Act

Source	Type of resource
<p>The Canadian Encyclopedia: "Sunday Shopping"</p> <p>URL: https://www.thecanadianencyclopedia.ca/en/article/sunday-shopping</p>	Website
<p>CBC News: "Why Ontario's Sunday shopping laws didn't make sense to some"</p> <p>URL: https://www.cbc.ca/archives/1987-sunday-shopping-1.5817562</p>	News article with video
<p>CityNews Ottawa: Remember this? Sunday Shopping</p> <p>URL: https://ottawa.citynews.ca/remember-this/remember-this-sunday-shopping-1488739</p>	News article
<p>Retail Council of Canada - "Sunday shopping remains intact in Quebec"</p> <p>URL: https://www.retailcouncil.org/province/quebec/sunday-shopping-remains-intact/</p>	Press Release

Prohibition in Ontario - the Ontario Temperance Act

Source	Type of resource
<p>The Canadian Encyclopedia: “Temperance Movement in Canada”</p> <p>URL: https://www.thecanadianencyclopedia.ca/en/article/temperance-movement</p>	Website
<p>The Toronto Star: “September 16th, 1916: Ontario Temperance Act takes effect”</p> <p>URL: https://www.thestar.com/news/gta/2017/09/16/sept-16-1916-ontario-temperance-act-takes-effect.html</p>	News article
<p>Toronto Public Library: Arrests for Breach of Temperance Act</p> <p>URL: https://torontopubliclibrary.typepad.com/files/vv_crimestats_ddtt-1.pdf</p>	Infographic
<p>Wikipedia - Ontario 1924 Prohibition Referendum</p> <p>URL: https://en.wikipedia.org/wiki/1924_Ontario_prohibition_referendum</p>	Article
<p>All About Canadian History - “The Rise and Fall of Prohibition, part 1”</p> <p>URL: https://cdnhistorybits.wordpress.com/2017/05/09/prohibition-in-canada/</p>	Blog post

Controlled Drugs and Substances Act and the Cannabis Act - legalization of cannabis

Source	Type of resource
The Canadian Encyclopedia: “Cannabis Legalization in Canada” URL: https://www.thecanadianencyclopedia.ca/en/article/marijuana-legalization-in-canada	Website
CBC Kids News: “How Marijuana became legal in Canada” URL: https://www.thestar.com/news/gta/2017/09/16/sept-16-1916-ontario-temperance-act-takes-effect.html	Timeline
Toronto Public Library: Arrests for Breach of Temperance Act URL: https://torontopubliclibrary.typepad.com/files/vv_crimestats_ddtt-1.pdf	Infographic
Wikipedia - Ontario 1924 Prohibition Referendum URL: https://en.wikipedia.org/wiki/1924_Ontario_prohibition_referendum	Article
YouthREX - “What’s with weed?” URL: https://youthrex.com/whats-with-weed/history-of-cannabis-canada/	Website

Canada's Immigration Act - Donald Willard Moore

Caribbean Connection: One man's legacy - [Donald Willard Moore](#)

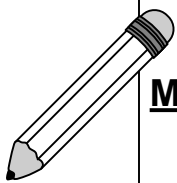
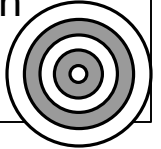
Torontoist article - [Looking Back to a Time When Canadians Wanted Black Immigrants Banned](#)

Toronto Star article: [Service honours Donald Willard Moore, leader of historic train trip for equal rights](#)

Progressive Cinquain

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Purpose: To help students synthesize their learning while sharing, perception-checking their understanding, and collaborating on increasingly sophisticated written summaries utilizing a cinquain poetry format



Materials: paper, pencils, poster paper, markers

Procedure:

- Provide a model of a cinquain poem.
- Assign a topic (not a title) based on the reading or learning that was just completed.
- Each student writes a cinquain independently.
- As individual students finish, pair them up to share their poems and collaboratively write a new cinquain that is a combination of what they have written or a new one that is better.
- As pairs of students complete their new cinquain, combine two pairs of students into a foursome and have them share and collaboratively write a new cinquain that is a combination of what the two pairs have written or something entirely new.
- Students write their final product on poster paper.
- Each group shares their progressive cinquain with the entire class.
- Discuss how the cinquains reflect deep understanding of the topic.



Cinquain Format

Title - one word

Description - two adjectives

Action - three "ing" words

Feeling - four word phrase

Synonym for title - one word
