

*Kindergarten to Grade Nine
Treaty Education Learning Resource
Introductory Information
April, 2015*

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MESSAGE

Welcome to the *Kindergarten to Grade Nine Treaty Education Learning Resource*. This learning resource is provided by the Office of the Treaty Commissioner (OTC) and is one component in the K – 12 Treaty Resource Kit which is Saskatchewan’s and Canada’s first comprehensive treaty resource designed specifically for classroom teaching. The Saskatchewan Ministry of Education has provided financial support for these Treaty Education Resources.

The *Kindergarten to Grade Nine Treaty Education Learning Resource* is designed for teachers. It integrates the treaty content and perspective with Saskatchewan’s curricula and is based on the inquiry method of teaching. It provides information about treaties, First Nations people, and the history of what is now known as Saskatchewan. This learning resource provides sample learning experiences, assessment ideas, and suggested resource materials to support teachers in the development of their lessons.

A chart, with a summary of the integrated treaty education key questions for Kindergarten to Grade Nine is included. This chart gives an overview of the treaty education outcomes and indicators at each grade level.

The Office of the Treaty Commissioner will continue to support teacher and school use of the K – 12 Treaty Resource Kit. This kit is about building a better future for all Saskatchewan people.

Minister of Education

Treaty Commissioner

ACKNOWLEDGEMENTS

The *Kindergarten to Grade Nine Treaty Education Learning Resource* is made possible through the Office of the Treaty Commissioner (OTC) in partnership with the Saskatchewan Ministry of Education, the Treaty Learning Network of Elders, school systems, Treaty Catalyst Teachers, teachers, administrators, consultants, and coordinators.

Throughout the development of materials, OTC recognized the need for resources to align more closely with the provincial curricula. Therefore in 2012, the Ministry and OTC launched the treaty education renewal process. The *Kindergarten to Grade Nine Treaty Education Learning Resource* is intended to supplement and enhance the previous teacher resource materials. It clarifies how to integrate treaty education into grade level and subject area provincial curricula.

The *Kindergarten to Grade Nine Treaty Education Learning Resource* renewal process included the Office of the Treaty Commissioner's Treaty Curriculum Renewal Team (TCRT) whose members were representatives from provincial and First Nations' school systems. These directors, superintendents, consultants, coordinators, principals, and treaty catalyst teachers formed teams to identify provincial subject area outcomes and indicators that directly align with treaty education content and perspectives. Staff from the Ministry of Education's Student Achievement and Supports Branch reviewed the materials.

The OTC is grateful for the input and support of many First Nations Elders, teachers, administrators, and consultants who were involved since the project started in 2000. We extend our heartfelt thanks and appreciation to the teachers and students who participated in the pilot classes. Their input provided valuable feedback. The Ministry of Education provided significant financial support for these initiatives. Elders from each of the First Nations provided invaluable support and guidance. They shared knowledge of their respective First Nations' worldview, culture, and traditional teachings so that teachers and students will be able to understand the treaties from Saskatchewan First Nations' perspectives.

The following Elders were invited according to cultural protocols and agreed to share their wisdom and knowledge. The OTC Elders Advisory Council members are: Nêhiyawak: the late Alma Kytwayhat, Gladys Wapass-Greyeyes, Mike Pinay, and Ray Lavallee; Nahkawé: Dr. Danny Musqua, Thelma Musqua, and Maggie Poochay; Denesûliné: Margaret Reynolds, Paul Sylvestre, and Ermaline Tousaint; Oceti Sakowin: (Nakota) James O'Watch, Wilma Kennedy, and Phyllis Thomson; (Dakota) Bernice Waditaka; and (Lakota) Darlene Speidel.

WHY MANDATORY TREATY EDUCATION?

On December 10, 2007, the Throne Speech for the Province of Saskatchewan announced the provincial government's commitment to mandatory treaty education, *"Treaty education is an important part of forging new ties. There must be an appreciation in the minds of the general public that Treaties are living, breathing documents that continue to bind us to promises made generations ago. This is why my government is committed to making mandatory instruction in history and content of the Treaties in the K-12 curriculum."*

Since then, the Office of the Treaty Commissioner, school systems, and educators across the province have made significant efforts to support mandatory treaty education. The implementation of mandatory treaty education is important because:

- Treaty education is important for students to appreciate Saskatchewan's past, present, and future.
- Treaty education promotes understandings that respect and honour First Nations people.
- The Treaties are the foundation of Canada and the province of Saskatchewan.

We Are All Treaty People. It is important for all students to understand that all people benefit from Treaties 2, 4, 5, 6, 8, and 10 which cover all of what is now Saskatchewan. It is imperative that both the British Crown's and First Nations' history and perspectives are taught in order to respect and establish the treaty relationship that was envisioned at the time of treaty making between First Nations people and other Saskatchewan people.

The values of respect, harmony, peace, empathy, and honesty are the basis for many First Nations peoples' belief systems. Many schools participate in storytelling, dances, discussions, tipi teachings, and activities that honour the Oceti Sakowin (Dakota, Lakota and Nakota), Nahkawé (Saulteaux), Nêhiyawak (Cree), and the Denesûliné (Dene) First Nations' ways of life. These values are considered basic universal values that many other cultures consider important to uphold. The First Nations resource people that are invited into schools acknowledge this fact - that we are all human beings and these values connect us.

The following is a prepared response that teachers can use to explain to parents and community members who question why treaties are being taught in the classroom:

The Provincial Treaty Education Outcomes and Indicators include the history, cultural beliefs, and historical lifestyle of Saskatchewan First Nations people and must be taught. A Kindergarten outcome "the connection that all people have to the land as expressed through stories, traditions, and ceremonies" is a specific outcome for Treaty Education. This outcome is one of the many outcomes in the K – 12 Treaty Education that may be interpreted as First Nations' spirituality. The purpose of this content is to understand the treaties from First Nations perspectives. These teachings are about the First Nations peoples' connection to the land, which formed the basis to their economy and way of life for thousands of years in North America during the First Nations Peoples Era.

Saskatchewan First Nations' Languages and Dialects

The First Nation language terms used throughout the document are: Nêhiyawak (Cree), Nahkawé (Saulteaux), Denesûliné (Dene) and Oceti Sakowin (Dakota, Nakota, Lakota).

| First Nations Terms (Pronunciation) | | | |
|--|---|---|-----------------------------|
| Nation | Language | Meaning in English | English/French Terms |
| Iyiniwak (ee yin ně wuk) – All First Nations People | nêhiyawaywin (neh hee ah way win) | The Nêhiyawak language | Cree |
| Nêhiyawak (neh hee o wuk) | (Y Dialect) | People of the Four Directions | Plains Cree |
| Nêhinawak (neh hee no wuk) | (N Dialect) | People of the Four Directions | Swampy Cree |
| Nêhithawak (neh heath no wuk) | (TH Dialect) | People of the Four Directions | Woodland Cree |
| Anishinabé (ah nish in nah bay) Nahkawé (nuk ah way) | nahkawaywin (nuk ah way win) | The Nahkawé Language The People The First People that came down to be man | Saulteaux (French term) |
| Denesûliné – (den eh sue shlee-neh) | The Dene Language Saskatchewan's Far North – K Dialect Saskatchewan's Western – T Dialect | The Real People | Dene |
| Ikce wicasa (ick chay) (wee cha shaw) – All First Nations People (Common people) | Dakota (da kō da) | Those who consider themselves to be kindred | Sioux - (French term) |
| Oceti Sakowin (oh che tee) (sha go ween) | Nakota (na kō da) | Those who consider themselves to be kindred | Assiniboine – (French term) |
| The people of the Seven Council Fires | Lakota (la kō da) | Those who consider themselves to be kindred | Stoney (English Term) |

Note: Information given by the OTC Elders Advisory Council

OVERVIEW

The *Kindergarten to Grade Nine Treaty Education Learning Resource* is part of the Province of Saskatchewan's goal to ensure that treaty education is being integrated into all subject areas in K-12 education. This is a joint project between the Office of the Treaty Commissioner and the Ministry of Education. Each learning resource is designed to provide teachers with the material and support they need to teach about treaties. The *Kindergarten to Grade Nine Treaty Education Learning Resource* is based on the Saskatchewan Curriculum, the Treaty Education Outcomes and Indicators 2013, and the Treaty Essential Learnings. This resource includes the Treaty Education Outcomes and Indicators chart for the grade level and a chart for each of the four focuses: treaty relationships, spirit and intent, historical context, and treaty promises and provisions. Each chart has the following information: Treaty Essential Learnings, Treaty Education Outcomes and Indicators (note: all outcomes, and all, or some of the indicators are used in the chart for each grade), Subject Area Outcomes and Indicators, Possible Learning Experiences, Assessment Ideas, and First Nations Protocols/Information.

Treaty Education Goals

The Ministry of Education developed the Kindergarten to Grade Twelve Treaty Education Outcomes and Indicators. These outcomes and indicators are organized into four themes. The following four themes are addressed at each grade level: Treaty Relationships, Spirit and Intent, Historical Context, and Treaty Promises and Provisions. The Treaty Education Kindergarten to Grade Nine goals for each theme are as follows:

Treaty Relationships (TR) Goal: By the end of Grade 12, students will understand that Treaty relationships are based on a deep understanding of peoples' identity which encompasses: languages, ceremonies, worldviews, and relationship to place and the land.

Spirit and Intent of Treaties (SI) Goal: By the end of Grade 12, students will recognize that there is interconnectedness between thoughts and actions which is based on the implied and explicit intention of those actions. The spirit and intent of Treaties serve as guiding principles for all that we do, say, think, and feel.

Historical Context (HC) Goal: By the end of Grade 12, students will acknowledge that the social, cultural, economic, and political conditions of the past played and continue to play a significant role in both the Treaty reality of the present and the reality they have yet to shape.

Treaty Promises and Provisions (TPP) Goal: By the end of Grade 12, students will appreciate that Treaties are sacred covenants between sovereign nations and are the foundational basis for meaningful relationships that perpetually foster the well-being of all people.

Treaty Essential Learnings

The Office of the Treaty Commissioner, with its partners, has embarked on an education program to build greater harmony in Saskatchewan by improving the understanding of the treaties and the treaty relationship. With this in mind, the OTC has set about the task of identifying a set of Treaty Essential Learnings (TELs). The TELs are those topics, concepts, and understandings of treaties and the treaty relationship that students are expected to know by the end of Grade 12. The Treaty Essential Learnings are organized into the following:

Treaty Essential Learning #1: The Treaties introduces the treaties and answers the questions: who, what, where, when and why. To become familiar with the intentions of treaties there is need for a better understanding of the implications of the treaties. This learning will introduce the treaty partners of the numbered treaties that cover Saskatchewan.

Treaty Essential Learning #2: The Treaty Relationship continues from the treaties to emphasize that the treaties established a new relationship. The treaties outlined how this relationship was to be honoured and maintained for peace and good order. Both parties to the treaties agreed to responsibilities which would nurture the treaty relationship.

Treaty Essential Learning #3: The Historical Context of Treaties is a chronological list of historical events which affected First Nations peoples and the treaty making process. During the time of treaty-making, the government implemented other policies directed at First Nations peoples. Many of these policies have had negative intergenerational effects. Understanding the historical events will lead to a more informed perspective of the treaty-making era.

Treaty Essential Learning #4: Worldviews gives the reader a better understanding of the differing worldviews of the treaty partners. It is essential to understand the worldviews to understand the differing perspectives involved when interpreting the treaties for implementation.

Treaty Essential Learning #5: Symbolism in Treaty-Making explains the significance of the objects and actions used in treaty-making. The meanings of the symbols are explained.

Treaty Essential Learning #6: Contemporary Treaty Issues is a compilation of some of the issues that have arisen since the time of treaty-making. If the reader has a good understanding of the first five treaty essential learnings they will have enough knowledge to make the connection to the contemporary issues. This greater understanding will equip the reader to make accurate observations of the treaty relationship.

INQUIRY LEARNING

Inquiry learning provides students with opportunities to build knowledge, abilities, and inquiring habits of mind that lead to a deeper understanding of their world and human experience. The inquiry process focuses on the development of compelling questions, formulated by teachers and students, to motivate and guide inquiries into topics, problems, and issues related to curriculum content and outcomes.

Inquiry is more than a simple instructional strategy. It is a philosophical approach to teaching and learning, grounded in constructivist research and methods. It engages students in investigations that lead to disciplinary and transdisciplinary understanding. Inquiry builds on students' inherent sense of curiosity and wonder, drawing on their diverse backgrounds, interests, and experiences. The process provides opportunities for students to become active participants in a collaborative search for meaning and understanding.

Students who are engaged in inquiry:

- Construct deep knowledge and deep understanding rather than passively receiving information
- Are directly involved and engaged in the discovery of new knowledge
- Encounter alternative perspectives and differing ideas that transform prior knowledge and experience into deep understandings
- Adapt new knowledge and skills to new circumstances
- Take ownership and responsibility for their ongoing learning and mastery of curriculum content and skills.

(Adapted from Kuhlthau, Maniotes, & Caspari, 2007)

Inquiry learning is not a step-by-step process but rather a cyclical process, with parts of the process being revisited and rethought as a result of students' discoveries, insights, and co-construction of new knowledge.

Inquiry prompts and motivates students to investigate topics within meaningful contexts. The inquiry process is not linear or lock-step but is flexible and recursive. As they become more comfortable with the process, experienced inquirers will move back and forth among various phases as new questions arise.

Well-formulated inquiry questions are broad in scope and rich in possibilities. Such questions encourage students to explore, observe, gather information, plan, analyze, interpret, synthesize, problem solve, take risks, create, conclude, document, reflect on learning, and develop new questions for further inquiry.

Teachers and students can begin their inquiry at one or more curriculum entry points; however, the process may evolve into transdisciplinary integrated learning opportunities, as reflective of the holistic nature of our lives and interdependent global environment.

An important part of any inquiry process is students' reflection on their learning and the documentation needed to assess the learning and make it visible to students. Student documentation of the inquiry process in English language arts may take the form of reflective journals, notes, drafts, three-dimensional models, and works of art, photographs, and video footage.

Source: Ministry of Education. (2010). *Saskatchewan Curriculum: English Language Arts 1*. pp. 22-25.

FREQUENTLY ASKED QUESTIONS - TREATY FACTS AND MISCONCEPTIONS

What is a Treaty?

A Treaty is a formal agreement between two parties. The Numbered Treaties, which cover all of Saskatchewan, are formal agreements that created a relationship between the Crown and First Nations. As a result, each party has certain expectations and obligations, both explicit and implicit. The Numbered Treaties provided First Nations with such things as annuities, education, reserves, and protection of their traditional economies, while the Crown acquired the means to open up territories, including modern day Saskatchewan, for settlement, agricultural, and resource development. First Nations and the Federal Government differ, however, in how they view Treaties – First Nations see the Treaties as covenants, while the Federal Government sees them primarily as contracts. First Nations believe that the Treaties are land sharing agreements, witnessed by the Creator, between two sovereign parties that established a permanent relationship. The Federal Government acknowledges their solemnity, but they view the Treaties as land surrender agreements whereby First Nations ceded their territories to the Crown. As well, First Nations believe that the spirit of the agreement is what is most important, including oral commitments, whereas the Federal Government believes the written text is what is most important.

When were Treaties negotiated in Canada?

Treaties have been negotiated in Canada between First Nations and the Crown in both the pre and post Confederation eras. Pre-Confederation Treaties include the Peace and Friendship Treaties on the East Coast, the Treaty of Swegatchy (Southern Quebec), the Murray Treaty of 1760 (Quebec), the Upper Canada Treaties (Southern Ontario), the Robinson Treaties (Ontario), the Douglas Treaties of Vancouver Island, the Selkirk Treaty (Manitoba) and the Manitoulin Island Treaties (Ontario). The first post-1867 Treaty was Treaty 1, which was concluded on August 3, 1871 at the Hudson's Bay Company post, Lower Fort Garry. Treaty 2 was signed on August 21, 1871 at the Manitoba House Post and Treaty 3, or the North-West Angle Treaty, was concluded on October 3, 1873, near the Lake of the Woods. The first of the Treaties in present-day Saskatchewan was Treaty 4, concluded on September 14, 1875 at the Qu'Appelle Lakes. The rest of the Numbered Treaties were concluded between 1876, when Treaty 6 was negotiated, and 1921, when Treaty 11 was concluded. Treaties have also been signed in the modern era, with the negotiation of the James Bay and Northern Quebec Agreement in 1975 and most recently, the Nisga'a Treaty, which was concluded in 1999.

Why were the Numbered Treaties negotiated?

Both First Nations and the Crown had a history of Treaty making prior to first contact. First Nations and Europeans continued the Treaty making approach with each other in order to secure military and trade alliances through 'Peace and Friendship' Treaties during the early colonial period and the fur trade. With the issuing of the Royal Proclamation of 1763 by King George III, official guidelines were established for the acquisition of First Nations land whereby only the Crown could enter into Treaty negotiations with First Nations. The British Crown

then embarked on a series of Treaties with First Nations primarily in Ontario in order to open up areas for settlement, farming, and mining. After Confederation in 1867, the Dominion of Canada looked to the North-West Territories to expand and followed the precedent that had been set for Treaty making. Between 1871 and 1921, eleven Numbered Treaties were negotiated between the Crown and First Nations covering the territories from present-day Ontario to Alberta and portions of British Columbia and the Northwest Territories.

What were the Crown's and First Nations' reasons for wanting a Treaty relationship?

The Crown wanted to establish a relationship with First Nations because they wanted access to the land and resources of western and northern Canada. The western prairies were a large part of Prime Minister John A. Macdonald's 'National Policy', which envisioned the west as an agricultural producing region full of European immigrants. Macdonald's government also needed to complete a railway from Ontario to British Columbia in order to ensure that B.C. would remain in Confederation. The Crown was also afraid of the expansionist tendencies of the United States, who was looking northwards to expand its borders. If Canada did not settle the land in the west, it was conceivable that the Americans would. Canada and the First Nations also wanted to avoid the same type of Indian Wars that were occurring in the United States as the cost had been great, both financially and in lives lost. First Nations had differing reasons for wanting a Treaty relationship with the Crown. During the 1870s, First Nations were going through a period of transition. Diseases, such as small pox, were wiping out large numbers of First Nations people. The decline of the buffalo, the Plains First Nations main source of food, was creating starvation conditions in First Nations communities. The decline of the fur trade was also affecting the livelihood of First Nations in northern areas. With their traditional way of life slowly disappearing, First Nations saw the Treaties as a bridge to the future and a way to provide for their future generations.

What is a Treaty Adhesion?

The Treaty adhesion process was just as significant as the Treaty negotiation process. Adhesions were signed with First Nations throughout the areas dealt with in the initial Treaty negotiations and often continued for several years, sometimes decades, following the negotiations. Treaty adhesions were signed because some bands were not present at the original Treaty negotiations. For example, Little Pine was not present at the Treaty 6 negotiations at Fort Pitt or Fort Carlton in 1876; however Little Pine did adhere to Treaty 6 in 1879 at Fort Walsh. First Nations who adhered to existing Treaties are subject to the same conditions as the original signatories. Likewise, the Crown is also subject to the same conditions and obligations. From the First Nations' perspective, Treaty adhesions are just as significant as the Treaties themselves. Treaty adhesions are sacred agreements that created an ongoing relationship with the Crown, just as the original Treaties.

Who benefits from Treaties?

Treaties benefit all Canadians. Two parties are required to make a Treaty, with both parties having obligations and benefits that derive from the Treaty. In Saskatchewan, the Treaties contained benefits for both settlers and First Nations. First Nations received annuities, education, reserves, as well as farming assistance. Settlers received access to farmland and resources, as well as the peace and goodwill of First Nations.

What is a Treaty Right?

A Treaty Right is a personal or collective entitlement derived from a Treaty. For example, in Saskatchewan, Treaty First Nations have certain entitlements that flow from the Treaties, such as annuities, provisions for land and the right to hunt for themselves and their families. Other Canadians also have rights that come from the Crown signing Treaties, such as the right to settle and make a living on the land agreed to in the Treaties.

What do Treaties mean today?

Treaties are basic building blocks of the relationship between First Nations and the rest of Canada. It is clear that in the past, First Nations and the Crown had differing interpretations on what the Treaties meant. In Saskatchewan, the Government of Canada and the Federation of Saskatchewan Indian Nations have come to a common understanding about Treaties and are now using that understanding to reinvigorate the Treaty relationship. They are building on the relationship created by the Treaties by entering into agreements whereby Treaty First Nations can exercise jurisdiction and governance over their lands and people. Treaties are the building blocks for the future of the relationship between First Nations and the rest of Canada.

Do Status Indians pay taxes?

In general, Aboriginal people in Canada are required to pay taxes on the same basis as other people in Canada, except where the limited exemption under Section 87 of the *Indian Act* applies. Section 87 says that the “personal property of an Indian or a band situated on a reserve” is tax exempt. Inuit and Métis people are not eligible for this exemption and generally do not live on reserves. The exemption in Section 87 of the *Indian Act* has existed since before Confederation. It reflects the unique constitutional and historic place of Aboriginal people in Canada. The courts have held that the exemption is intended to preserve the entitlements of Indian people to their reserve lands, and to ensure that the use of their property on their reserve lands is not eroded by taxes. Employment income earned by a Status Indian working on a reserve is considered tax exempt. The courts have stated that factors such as the location of the duties and residence of the employee and employer must be considered to determine whether the income will be considered tax exempt. The Goods and Services Tax (GST) or Harmonized Sales Tax (HST) generally do not apply to purchases by Status Indians if the purchase is made on a reserve or is delivered to a reserve by the vendor or the vendor’s agent. For answers to particular questions, the relevant statute or appropriate regulations, contact any Canada Customs and Revenue Agency office for publications and more information at <http://www.aadnc-andc.gc.ca/eng/1100100016434/1100100016435>

**KINDERGARTEN TO GRADE FOUR
TREATY EDUCATION - KEY QUESTIONS**

| Grade Level | Kindergarten | Grade One | Grade Two | Grade Three | Grade Four |
|---------------------------------------|---|--|--|---|---|
| Treaty Education Focus | Getting to Know My Community | Learning That We Are All Treaty People | Creating a Strong Foundation Through Treaties | Exploring Challenges and Opportunities in Treaty Making | Understanding How Treaty Promises Have Not Been Kept |
| Treaty Relationships | How is the diversity of First Nations in Saskatchewan reflected in your classroom/ community? | How does sharing contribute to treaty relationships? | How are treaties the basis of harmonious relationships in which land and resources are shared? | How have the lifestyles of First Nations people changed prior to and after the signing of treaties? | How are relationships affected when treaty promises are kept or broken? |
| Spirit and Intent | How do the Circle of Life teachings connect us to nature and one another? | How do thoughts influence actions? | How important is honesty when examining one's intentions? | How were the historical worldviews of the British Crown and the First Nations different regarding land ownership? | Why did First Nations' leaders believe there was a benefit to both European education and traditional ways of learning? |
| Historical Context | How do stories, traditions, and ceremonies connect people to the land? | How do nature and the land meet the needs of people? | How were traditional forms of leadership practiced in First Nations' communities prior to European contact? | How do First Nations and Saskatchewan people benefit from Treaties 2, 4, 5, 6, 8, and 10? | How did First Nations people envision treaty as a means to ensure their livelihood and maintain their languages, cultures, and way of life? |
| Treaty Promises and Provisions | Why is it important to understand the meaning and significance of keeping promises? | What is meant by <i>We Are All Treaty People</i> ? | Why are the symbols used by the Nêhiyawak, Nahkawé, Nakota and Denesûliné First Nations and the British Crown important in Treaties 2, 4, 5, 6, 8, and 10? | How did the use of different languages in treaty making present challenges and how does that continue to impact people today? | What objectives did the First Nations and the British Crown representatives have when negotiating treaty? |

**GRADE FIVE TO NINE
TREATY EDUCATION - KEY QUESTIONS**

| Grade Level | Grade Five | Grade Six | Grade Seven | Grade Eight | Grade Nine |
|---------------------------------------|--|--|--|--|---|
| Treaty Education Focus | Assessing the Journey in Honouring Treaties | Moving Towards Fulfillment of Treaties | Understanding Treaties in a Contemporary Context | Exploring Treaty Impacts and Alternatives | Understanding Treaties From Around the World |
| Treaty Relationships | What are the effects of colonization and decolonization on First Nations people? | What structures and processes have been developed for treaty implementation? | To what extent do the Canadian government and First Nations meet their respective treaty obligations? | What was the role of the Métis people in treaty making? | What are the treaty experiences of Indigenous peoples around the world? |
| Spirit and Intent | How did the symbols used by the British Crown and the First Nations contribute to the treaty making process? | Why is it important to preserve and promote First Nations' languages? | How does First Nation's oral tradition preserve accounts of what was intended by entering into treaty and what transpired? | To what extent have residential schools affected First Nations' communities? | How did worldviews affect the treaty making processes between the British Crown and Indigenous peoples? |
| Historical Context | Why is First Nation's self-governance important and how is it linked to treaties? | How do urban reserves positively affect all people in Saskatchewan? | How do the <i>Indian Act</i> and its amendments impact the lives of First Nations? | What are the differences and similarities between the Saskatchewan Treaties 2, 4, 5, 6, 8, and 10 and the British Columbia Nisga'a Treaty? | How does treaty making recognize peoples' rights and responsibilities? |
| Treaty Promises and Provisions | What are the benefits of treaties for all people in Saskatchewan from a contemporary perspective? | How does the Office of the Treaty Commissioner promote good relations between First Nations people, other people in Saskatchewan, and the Canadian government? | In what ways does the Canadian government disregard First Nations' traditional kinship patterns by implementation of the <i>Indian Act</i> ? | To what extent have the treaty obligations for health and education been honoured and fulfilled? | How effective has treaty making been in addressing the circumstances of Indigenous peoples? |

*Grade Two
Treaty Education Learning Resource
April, 2015*

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**KINDERGARTEN TO GRADE FOUR
TREATY EDUCATION - KEY QUESTIONS**

| Grade Level | Kindergarten | Grade One | Grade Two | Grade Three | Grade Four |
|---------------------------------------|---|--|--|---|---|
| Treaty Education Focus | Getting to Know My Community | Learning That We Are All Treaty People | Creating a Strong Foundation Through Treaties | Exploring Challenges and Opportunities in Treaty Making | Understanding How Treaty Promises Have Not Been Kept |
| Treaty Relationships | How is the diversity of First Nations in Saskatchewan reflected in your classroom/ community? | How does sharing contribute to treaty relationships? | How are treaties the basis of harmonious relationships in which land and resources are shared? | How have the lifestyles of First Nations people changed prior to and after the signing of treaties? | How are relationships affected when treaty promises are kept or broken? |
| Spirit and Intent | How do the Circle of Life teachings connect us to nature and one another? | How do thoughts influence actions? | How important is honesty when examining one's intentions? | How were the historical worldviews of the British Crown and the First Nations different regarding land ownership? | Why did First Nations' leaders believe there was a benefit to both European education and traditional ways of learning? |
| Historical Context | How do stories, traditions, and ceremonies connect people to the land? | How do nature and the land meet the needs of people? | How were traditional forms of leadership practiced in First Nations' communities prior to European contact? | How do First Nations and Saskatchewan people benefit from Treaties 2, 4, 5, 6, 8, and 10? | How did First Nations people envision treaty as a means to ensure their livelihood and maintain their languages, cultures, and way of life? |
| Treaty Promises and Provisions | Why is it important to understand the meaning and significance of keeping promises? | What is meant by <i>We Are All Treaty People</i> ? | Why are the symbols used by the Nêhiyawak, Nahkawé, Nakota and Denesûliné First Nations and the British Crown important in Treaties 2, 4, 5, 6, 8, and 10? | How did the use of different languages in treaty making present challenges and how does that continue to impact people today? | What objectives did the First Nations and the British Crown representatives have when negotiating treaty? |

**GRADE FIVE TO NINE
TREATY EDUCATION - KEY QUESTIONS**

| Grade Level | Grade Five | Grade Six | Grade Seven | Grade Eight | Grade Nine |
|---------------------------------------|--|--|--|--|---|
| Treaty Education Focus | Assessing the Journey in Honouring Treaties | Moving Towards Fulfillment of Treaties | Understanding Treaties in a Contemporary Context | Exploring Treaty Impacts and Alternatives | Understanding Treaties From Around the World |
| Treaty Relationships | What are the effects of colonization and decolonization on First Nations people? | What structures and processes have been developed for treaty implementation? | To what extent do the Canadian government and First Nations meet their respective treaty obligations? | What was the role of the Métis people in treaty making? | What are the treaty experiences of Indigenous peoples around the world? |
| Spirit and Intent | How did the symbols used by the British Crown and the First Nations contribute to the treaty making process? | Why is it important to preserve and promote First Nations' languages? | How does First Nation's oral tradition preserve accounts of what was intended by entering into treaty and what transpired? | To what extent have residential schools affected First Nations' communities? | How did worldviews affect the treaty making processes between the British Crown and Indigenous peoples? |
| Historical Context | Why is First Nation's self-governance important and how is it linked to treaties? | How do urban reserves positively affect all people in Saskatchewan? | How do the <i>Indian Act</i> and its amendments impact the lives of First Nations? | What are the differences and similarities between the Saskatchewan Treaties 2, 4, 5, 6, 8, and 10 and the British Columbia Nisga'a Treaty? | How does treaty making recognize peoples' rights and responsibilities? |
| Treaty Promises and Provisions | What are the benefits of treaties for all people in Saskatchewan from a contemporary perspective? | How does the Office of the Treaty Commissioner promote good relations between First Nations people, other people in Saskatchewan, and the Canadian government? | In what ways does the Canadian government disregard First Nations' traditional kinship patterns by implementation of the <i>Indian Act</i> ? | To what extent have the treaty obligations for health and education been honoured and fulfilled? | How effective has treaty making been in addressing the circumstances of Indigenous peoples? |

MINISTRY OF EDUCATION - TREATY EDUCATION OUTCOMES AND INDICATORS 2013

Grade Two: Creating A Strong Foundation Through Treaties

| Treaty Relationships | Spirit and Intent | Historical Context | Treaty Promises and Provisions |
|---|--|--|--|
| <p>TR21: Examine how the Treaties are the basis for harmonious relationships in which land and resources are shared.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Examine the concepts of peace and harmony and provide examples of how these concepts are expressed in people’s lives and discuss why these concepts are important. ➤ Discuss the First Nations concepts of sharing (e.g., traditional community ownership vs. individual ownership) and consider what sharing the land and its resources might mean. ➤ Represent examples of peaceful and harmonious relationships between First Nations and others. | <p>SI22: Recognize the importance of honesty when examining one’s intentions.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Share examples of honesty. ➤ Discuss the role of honesty in written or verbal expressions of intention. ➤ Explore and express what may happen if honesty is separated from one’s actions (e.g., promising to do something and not doing it). | <p>HC23: Analyze the traditional forms of leadership that were in practice prior to European contact and in First Nations communities.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Explore the traditional leadership practices of First Nations (e.g., matriarchal, consensus approach, spiritual). ➤ Describe the concept of consensus from student’s own experience (e.g., deciding what restaurant to go to, what game to play at recess). ➤ Research how decisions were made by First Nations. ➤ Compare past and present ways of selecting First Nations leaders. | <p>TPP24: Develop an understanding of Treaties as sacred promises that exist between the British Crown (e.g., government) and First Nations.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Explore First Nations beliefs that treaties are special promises sealed by sacred ceremonies (e.g. pipe ceremony). ➤ Recognize that the treaty suits, medals, and flags are symbols used by the British Crown to signify its commitment to uphold the promises made in the treaties. ➤ Represent understanding of the concept that treaties will last for as long as the sun shines, grasses grow, and rivers flow. ➤ Identify the Saskatchewan Numbered Treaty Territory in which they live (e.g., Treaties 2, 4, 5, 6, 8, 10). |

Grade Two: Creating a Strong Foundation through Treaties – Treaty Relationships

Inquiry Question #1: How are treaties the basis of harmonious relationships in which land and resources are shared?

| Treaty Essential Learnings: TEL 3 (Historical Context) TEL 4 (Worldview) TEL 6 (Contemporary Treaty Issues) | | |
|---|---|--|
| <p>The Denesûliné, Nêhiyawak, Nahkawé, and Oceti Sakowin Nations had their own territories with boundaries that each Nation respected. There was an understanding that resources within their territories would be made accessible to other First Nations when needed. First Nations people lived on the land in balance and harmony with all of creation since time immemorial. The British Crown (Canadian government) gained access to these lands through treaty agreements. First Nations people and the British Crown had different perspectives regarding land ownership. First Nations people looked upon the land as their mother (Mother Earth) and believed that the land was to be shared. The British worldview perspective was that the land was to be owned. First Nations and the British Crown agreed to share the land and to live in peace and friendship.</p> | | |
| Outcomes and Indicators | Possible Learning Experiences | Assessment Ideas |
| <p>Treaty Education – Treaty Relationships</p> <p>TR21: Examine how the Treaties are the basis for harmonious relationships in which land and resources are shared. Indicators:</p> <ul style="list-style-type: none"> ➤ Examine the concepts of peace and harmony and provide examples of how these concepts are expressed in people’s lives and discuss why these concepts are important. ➤ Discuss the First Nations concepts of sharing (e.g., traditional community ownership vs. individual ownership) and consider what sharing the land and its resources might mean. ➤ Represent examples of peaceful and harmonious relationships between First Nations and others. | <p><u>Living in Peace and Harmony</u> Determine students’ prior knowledge and understanding of peace and harmony. What is the definition of the word peace? How do you feel when you are at peace? What made you feel peaceful? What is the definition of the word harmony? Do peace and harmony have the same meaning? How are peace and harmony different? Lead a discussion to explore examples of peace and harmony in students’ lives. When are you at peace? Play various types of music (e.g., classical, First Nations flute, rap, pop, and First Nations drum music) and talk about how the music makes you feel. Ask students to follow a slow beat rhythm with the teacher (e.g., round dance drumbeat). How do you feel? Ask students to make loud and fast sounds with their hands and feet. What music made you feel peaceful? Lead a discussion about how living in peace and harmony looks and feels. How does sharing create peace and harmony? Do we share with others at home and in the classroom? Why are peaceful and harmonious relationships important in our lives? Have students develop and role-play scenarios showing how sharing leads to peaceful and harmonious relationships at home or in the classroom.</p> <p><u>First Nations Share the Land and Resources</u> What do you own? What is owned by your family? Who owns the land? Who owns the trees and the water? Initiate a discussion to explore the First Nations’ traditional worldviews of the relationship between humanity and the environment. Refer to the <i>First Nations Historical Worldview Chart, A Treaty Resource, Grade Two, p. 61</i>, (OTC, 2008). Why do First Nations people believe that the land and the resources are to be shared? Explain that First Nations shared the land and its resources. The plants and animals that provided food, clothing, and shelter were shared with members of the community. First Nations people did not believe that the land and its resources (Mother Earth) could be owned by individuals or governments as is believed in the traditional western European worldview. How do we practice community ownership today? What do we have in our school that is shared by the whole community? What is owned by all the people in the community? Pose questions that lead students to discuss how the land and the resources are owned today. Have students work together to create a visual representation that identifies the differences and similarities between the traditional First Nations’ and western European worldviews regarding the relationship between people and the environment.</p> <p><u>Treaty Relationships Promote Peace and Harmony</u> What is a treaty? Who makes treaties? Why are treaties made? How do treaties promote peace and harmony? What is a treaty relationship? Have a discussion about treaties made in Saskatchewan between the British Crown and the Denesûliné, Nêhiyawak, Nahkawé, and Nakota Nations. Lead the students in a discussion that identifies examples of peaceful and harmonious relationships between First Nations and others in Saskatchewan (e.g., living on the land together, sharing plants and animals, water, cultural knowledge, and ceremonies). What would happen if we didn’t share the land and its resources? Invite a First Nations Elder to the classroom to talk about the treaty agreements made between First Nations and the British Crown (Canadian government) regarding the sharing of the land and living in peace and harmony with the newcomers.</p> | <ul style="list-style-type: none"> • Describe how sharing leads to peace and harmonious relationships. • Demonstrate your understanding of how peace and harmony feels, sounds, and looks. • Recognize that peaceful and harmonious relationships are important in our lives. • Explain the differences and similarities between traditional First Nations’ and traditional British worldviews of ownership of land and resources. • Compare and contrast how individual ownership of the land and resources today differs from traditional First Nations’ worldviews about humanity and the environment. • Represent understanding of how a treaty agreement promotes peaceful and harmonious relationships. • Create a representation of living in peace and harmony. <p>Consider: How can the learning experiences help us answer the inquiry question?</p> |
| <p>Arts Education - Outcome: CP2.6 Create and perform music that demonstrates understanding of: rhythm (create ostinato), tempo (fast/slow paces), dynamics (loud/soft), pitch (high/low sounds) and pitch direction (moving up and down/staying the same) texture (layers of sounds) and tone-color(variety). h. Investigate various ways of creating harmony (combining pitch and rhythm) and texture, and recognize differences in sounds heard alone and sounds heard together.</p> | | |
| <p>Social Studies - Outcome: RW2.2 Analyze various worldviews regarding the natural environment. a. Investigate traditional First Nations worldviews of the relationship between humanity and the environment. b. Describe traditional western European worldviews of the relationship between humanity and the environment. Outcome: PA2.2 Assess and practice various approaches to resolving conflicting interests within the community. a. Recognize that the existence of conflicting interests does not necessarily result in conflict, and that harmonious communities resolve conflicting interests in peaceful ways.</p> | | |

| First Nations Protocol/Information |
|---|
| <ul style="list-style-type: none"> • First Nations made treaties with each other thousands of years before the newcomers arrived. • These treaties were made for allies in war, access to resources, trade, economics, and other issues and concerns. |

Treaty Relationships – Goal: By the end of Grade 12, students will understand that Treaty relationships are based on a deep understanding of peoples’ identity which encompasses: languages, ceremonies, worldviews, and relationship to place and the land.

Grade Two: Creating a Strong Foundation through Treaties – Spirit and Intent

Inquiry Question #2: How important is honesty when examining one’s intentions?

| Treaty Essential Learnings: TEL 4 (Worldview) | | |
|---|---|--|
| <p>First Nations believe that if a person is dishonest and does not carry out commitments there will be personal or family consequences (e.g., someone will take something from the family, misfortune will happen to the person). The Nēhiyawak use the word “pāstāhōwin” meaning we need to be cautious in our actions and words or we may set ourselves up for hardships in our path of life. One’s intentions; good or bad will determine the future. Honesty is one of the primary values in all First Nations’ cultures. A pipe representing truth and honesty is used in many First Nations’ ceremonies. Pipe ceremonies were used at the time of treaty making. A pledge was made to negotiate in good faith and to be honest and truthful in all words and actions because the Creator was a witness to these treaty agreements.</p> | | |
| Outcomes and Indicators | Possible Learning Experiences | Assessment Ideas |
| Treaty Education – Spirit and Intent | | |
| <p>SI22: Recognize the importance of honesty when examining one’s intentions. Indicators:</p> <ul style="list-style-type: none"> ➤ Share examples of honesty. ➤ Discuss the role of honesty in written or verbal expressions of intention. ➤ Explore and express what may happen if honesty is separated from one’s actions (e.g., promising to do something and not doing it). | <p>The Value of Honesty Ask, what is honesty? What does being honest mean? Who should be honest? When are you honest? Is it important to be honest? Initiate a discussion to explore honesty as a universal value practiced by all cultures. Read the book <i>Download</i>, (Cutting, 2011). This story is about being honest even if it gets you into trouble. Can you think of a time when honesty was important for you? Why is it important to be honest with your friends, teachers, parents, and others? What happens when honesty is separated from a person’s actions? How does thinking about your intentions impact your decision to be honest with your friends, teachers, parents, and others? Lead a discussion on why it is important to think before you take action. Ask students to give examples by filling in the statement “If I am _____, I will feel _____.” Explain that everyone is responsible for their personal thoughts, feelings, and actions. What would you do if someone was not honest with you? How would it make you feel? How did this affect your relationship with that person? Why are people honest or not honest? How are thoughts, feelings, and actions related to intentions? Invite students to a Talking Circle to share personal stories about being honest and why was it important.</p> <p>Written and Oral Expressions of Honesty Ask, what does being honest have to do with keeping promises? What happens when you keep a promise? What happens when you don’t keep a promise? Is it important for people to keep their promises? What does honesty have to do with keeping a promise? What is a written expression of honesty? What is an oral expression of honesty? What is the difference between written and oral expressions of honesty? Lead a discussion about how writing down one’s intention or stating it orally influences one’s decision to be honest? When would you write your intention to be honest? When would you say it? Does saying it or writing it down make a difference if your intention is the same? Why is it important to be honest when making important agreements? Lead a discussion about how First Nations used oral tradition and the British Crown used written contracts in Treaties 2, 4, 5, 6, 8, and 10. Why did First Nations use oral tradition? Why did the British Crown (Canadian government) use the written word? How are the intentions of both oral and written expressions the same in these treaty agreements (both wanted to use peaceful and harmonious methods instead of conflict and war)? Why was it important for people to be honest when making the treaty promises? Is honesty important in oral and written agreements? Have students role-play how honesty is important when making oral agreements (e.g., trading pencils for a day, promising to play together at recess, promising to behave in class) and have students sign their names to a written document to follow the rules in the classroom.</p> | <ul style="list-style-type: none"> • Demonstrate an understanding of what honesty means by sharing a personal story. • Explain how thoughts, feelings, and actions influence our health and well-being. • Recognize that one’s intentions are important when being honest. • Explain why written and oral expressions are equally important. • Describe the role of honesty in oral and written expressions of intentions. • Recognize that oral and written agreements were used when Treaties 2, 4, 5, 6, 8 and 10 were made in what is now Saskatchewan <p>Consider: How can the learning experiences help us answer the inquiry question?</p> |
| <p>Arts Education - Outcome: CP2.3 Adopt roles and collaborate with others in role within dramatic contexts, using community as inspiration (e.g., contexts inspired by local stories and songs, photographs of local people and places, or events from real or fictional communities). e. Use imagination to explore various possibilities in dramatic contexts.</p> | | |
| <p>English Language Arts - Outcome: CR2.1 Comprehend and respond to a variety of grade-level texts (including contemporary and traditional visual, oral, written, and multimedia) that address: identity (e.g., Just Watch Me) community (e.g., People and Places) social responsibility (e.g., Friendship) and make connections to prior learning and experiences. c. Connect situations portrayed in texts (including First Nations and Métis texts) to personal experiences and prior learning.</p> | | |
| <p>Health - Outcome: USC2.1 Demonstrate a basic understanding of how thoughts, feelings, and actions influence health and well-being. a. Develop a common understanding and use of respectful language to talk about thoughts, feelings, and actions (e.g., emotions, ideas, behaviours, choices, reactions, control). f. Discuss the basic “cause-effect” relationship among thoughts, feelings, and actions (e.g., If I think I am smart, I will feel “content/confident” and I will try to learn. If I think I am “dumb”, I will feel sad/frustrated and I may not participate in class.). g. Determine that people are responsible for personal thoughts, feelings, and actions.</p> | <p>First Nations Protocol/Information</p> <ul style="list-style-type: none"> • First Nations’ traditional worldviews are embedded in the First Nations’ languages. • First Nations Elders who speak their First Nation’s language can explain the spirit and intent of treaty negotiations and signing from a Denesūliné, Nēhiyawak, Nahkawé, or Nakota perspective because they have the understanding from their First Nations’ languages. | |

Spirit and Intent – Goal: By the end of Grade 12, students will recognize that there is interconnectedness between thoughts and actions which is based on the implied and explicit intention of those actions. The spirit and intent of Treaties serve as guiding principles for all that we do, say, think, and feel.

Grade Two: Creating a Strong Foundation through Treaties – Historical Context

Inquiry Question #3: How were traditional forms of leadership practiced in First Nations’ communities prior to European contact?

| Treaty Essential Learning: TEL 3 (Historical Context) TEL 4 (Worldview) TEL 6 (Contemporary Treaty Issues) | | |
|---|---|--|
| <p>Traditional First Nations leadership took several forms. It may have been hereditary, matriarchal, or appointed because of strong leadership qualities. Someone identified as a leader was groomed from a very young age for a leadership position within the community. Other leaders within First Nations’ communities included medicine people, peacekeepers, mediators, and warrior leaders. Leaders served the people and always did what was in the best interests of the community. First Nations women were leaders in the home as keepers of order in family and community laws (e.g., child care, health care, social order.)</p> | | |
| Outcomes and Indicators | Possible Learning Experiences | Assessment Ideas |
| <p>Treaty Education – Historical Context</p> <p>HC23: Analyze the traditional forms of leadership that were in practice prior to European contact and in First Nations communities.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Explore the traditional leadership practices of First Nations (e.g., matriarchal, consensus approach, spiritual). ➤ Describe the concept of consensus from student’s own experience (e.g., deciding what restaurant to go to, what game to play at recess). ➤ Research how decisions were made by First Nations. | <p>Traditional First Nations Leadership</p> <p>Ask, what is a leader? Who are leaders? Who are the leaders in our families, school, and community? Why are these people recognized as leaders? Read the story <i>A Boy Named Slow: The True Story of Sitting Bull</i>, (Bruchac, 1994). Have the students identify the values that will make <i>Slow</i> a good leader in the future. What values make a good leader? Have students list the values good leaders need in order to be recognized as leaders in our families, school, and communities. Did First Nations people have leaders in the past? Read the book series <i>Rabbit and Bear Paws Sacred Seven</i>, (Solomon, C. et. al., 2011) to discuss the Nahkawé cultural values that people needed to be chosen as leaders. How were leaders chosen in First Nations’ communities in the past? Explain that some leaders were chosen through hereditary custom and the consensus approach. How is a hereditary leader chosen? How was a leader chosen through consensus? What does consensus mean? Why was it important for the people in the community to be included in choosing a leader? Have students use the consensus approach to determine a leader for the classroom for the day.</p> <p>Consensus Decision Making in Our Lives</p> <p>Ask, what is consensus decision making? When do we use consensus decision making at home, on the playground, and in the classroom? How are decisions made in your family with your input (e.g., what restaurant to go to, what’s for supper)? What decisions are made without your input (e.g., the time physical education or recess is scheduled)? Lead students through an activity practicing consensus decision making (e.g., what movie are we watching at lunch or a question applicable to the class). Have students explain why they are making their choice. Graph the results of student choices. Continue the consensus process and graph the results until a decision is made. Is it necessary that everyone makes the same choice? What steps did we use to make our decision? Why is the consensus approach a good way to make decisions? Why do you think First Nations people used the consensus approach to make decisions? What decisions required the consensus approach (e.g., political, spiritual, economics, basic needs)? Why was it important to include all adults in these decisions? How did these decisions impact everyone in the community? Is the consensus approach used for the same reasons today? Lead the students in a discussion to compare how decisions are made today and the consensus approach used in First Nations’ communities in the past.</p> | <ul style="list-style-type: none"> • Identify the values good leaders need to have to be recognized as leaders in our communities. • Describe the leadership characteristics that are important for leaders. • Explain the differences between hereditary, matriarchal, and consensus leadership. • Describe the method of decision making in First Nations’ communities in the past. • Role-play interactions that demonstrate understanding of consensus decision making. • Graph the results of student choices in the consensus decision making activity. • Identify the differences in consensus decision making in our daily lives to First Nations’ communities in the past. <p>Consider: How can the learning experiences help us answer the inquiry question?</p> |
| <p>English Language Arts - Outcome: CR2.1 Comprehend and respond to a variety of grade-level texts (including contemporary and traditional visual, oral, written, and multimedia) that address: identity (e.g., Just Watch Me) community (e.g., People and Places) social responsibility (e.g., Friendship) and make connections to prior learning and experiences.</p> <p>a. View, listen to, read, and respond to a variety of texts including First Nations and Métis resources that present different viewpoints and perspectives on issues and topics related to identity, community, and social responsibility and relate to own experiences.</p> <p>b. Discuss the experiences and traditions of various communities and cultures portrayed in texts including First Nations and Métis resources.</p> <p>c. Connect situations portrayed in texts (including First Nations and Métis texts) to personal experiences and prior learning.</p> | | <p>First Nations Protocol/Information</p> <ul style="list-style-type: none"> • In the past consensus decision making was the custom in First Nations’ communities. This allowed everyone to have a say in matters that affected them. • First Nations’ communities had many leaders who were recognized by their work and service to their people. • First Nations’ communities are returning to traditional forms of leadership. The difference is they are elected under present democratic methods which are not traditional. This sometimes means that leaders are not necessarily chosen for their leadership qualities and service to the people. |
| <p>Math - Outcome: SP2.1 Demonstrate understanding of concrete graphs and pictographs.</p> <p>a. Pose questions related to gathered data and explain how the data can be used to answer those questions.</p> | | |
| <p>Social Studies - Outcome: PA2.1 Analyze how decisions are made within the local community.</p> <p>b. Give examples of leadership in the local community, and describe ways leadership is demonstrated (e.g., mayor, reeve, chief, Elders, community volunteers).</p> <p>c. Identify decision makers in the local community in government, economic, community, faith, and cultural organizations, and the roles of each.</p> <p>d. Research processes for decision making in local community organizations, and describe similarities and differences.</p> | | |

Historical Context – Goal: By the end of Grade 12, students will acknowledge that the social, cultural, economic, and political conditions of the past played and continue to play a significant role in both the Treaty reality of the present and the reality they have yet to shape.

Grade Two: Creating a Strong Foundation through Treaties – Treaty Promises and Provisions

Inquiry Question #4: Why are the symbols used by the Nêhiyawak, Nahkawé, Nakota and Denesûliné First Nations and the British Crown important in Treaties 2, 4, 5, 6, 8, and 10?

| Treaty Essential Learning: TEL 1 (The Treaties) TEL 2 (The Treaty Relationship) TEL 3 (Historical Context) TEL 4 (Worldview) TEL 5 (Symbolism in Treaty Making) | | |
|---|--|--|
| <p>The Nêhiyawak, Nahkawé, and the Nakota nations conducted pipe ceremonies in the negotiations and the signing of Treaties 2, 4, 5, and 6. The use of the pipe in treaty making made the treaties sacred to First Nations people because the Creator was witness to the treaties. The pipe represents truth and honesty. The bowl of the pipe represents Mother Earth, the stem represents the universe and the smoke rises to carry the prayers to the Creator. The Denesûliné Nation used prayer according to the Christian religion of the Jesuits because that religion had been in Denesûliné communities for over a hundred years. The people gathered in a circle and prayed. The Creator was asked to give the signatories the power to sign Treaties 8 and 10. First Nations symbols used were: the pipe ceremony, handshake, and the natural world (e.g., the water, sun, and grass) as in the phrase “as long as the sun shines, the grass grows, and the waters flow”.</p> | | |
| Outcomes and Indicators | Possible Learning Experiences | Assessment Ideas |
| <p>Treaty Education – Treaty Promises and Provisions</p> <p>TPP24: Develop an understanding of Treaties as sacred promises that exist between the British Crown (e.g., government) and First Nations.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Explore First Nations beliefs that treaties are special promises sealed by sacred ceremonies (e.g. pipe ceremony). ➤ Recognize that the treaty suits, medals, and flags are symbols used by the British Crown to signify its commitment to uphold the promises made in the treaties. ➤ Represent understanding of the concept that treaties will last for as long as the sun shines, grasses grow, and rivers flow. ➤ Identify the Saskatchewan Numbered Treaty Territory in which they live (e.g., Treaties 2, 4, 5, 6, 8, 10). | <p>Treaty Territories In What is Now Saskatchewan</p> <p>What is a treaty? Do we have treaties in Saskatchewan? What treaties are in Saskatchewan? Show the treaty boundaries map at the OTC website at http://www.otc.ca/education/we-are-all-treaty-people/treaty-map How many treaty territories do you see on the map? What are the numbers of those treaties? How much of Saskatchewan is covered by treaties? Explain that no matter where we live in Saskatchewan we live on treaty land. Where do you live? Which treaty territory do you live in? Have students create a visual representation of “We are all Treaty People”.</p> <p>First Nations Believe Treaties Are Sacred Promises</p> <p>Why is the pipe sacred to First Nations people? What is the meaning of the pipe to First Nations people? Read <i>The Legend Of The White Buffalo Calf Woman</i>, (Goble, 1998) to explain the meaning of the pipe. Why did First Nations people conduct pipe ceremonies in treaty making? In First Nations’ beliefs, who was a witness to the treaties (Creator)? Why did this make the treaties sacred? Invite a First Nations Elder or a Traditional Knowledge Keeper to talk about the significance of the pipe to First Nations people.</p> <p>Symbols Used in Treaties 2, 4, 5, 6, 8, and 10</p> <p>Ask, what are symbols? Why are symbols used? What are some symbols that we use in our daily lives? Lead students in a brainstorming session to list symbols used in the school and community. Why are symbols important? What symbols do provinces and Canada use to identify them? What is on these symbols? What do the symbols mean? Lead a discussion on why Nations would use symbols when making treaties (e.g., identifies their Nation, shows commitment, and represents their worldview). Inform the students that the British Crown used symbols to uphold its commitment to the promises made in Treaties 2, 4, 5, 6, 8, and 10 with the Denesûliné, Nêhiyawak, Nahkawé, or Nakota Nations. Display these symbols using <i>The Numbered Treaties in Saskatchewan: A Treaty Resource Guide for Grade Two, Appendices I - J.</i>, (OTC, 2008). What symbols were used by the British Crown? What is the significance of the treaty medal, British flag, and treaty suits (e.g., commitment to uphold the promises made in the treaties)?</p> <p>What symbols did the Denesûliné (Dene), Nêhiyawak (Cree), Nahkawé (Saulteaux), and Nakota Nations use (e.g., pipe ceremony, phrase “As long as the sun shines, the grass grows, and the waters flow”, and the handshake)? Why didn’t they use symbols like the British Crown (written tradition not oral)? What symbols are on the treaty medal (e.g., sun, grass, and water)? Show a picture of the Treaty Medal using <i>The Numbered Treaties in Saskatchewan: A Treaty Resource Guide for Grade Two, Appendix H</i>, (OTC, 2008). Why did First Nations use symbols found in the natural world (Mother Earth)? Why is the sun important to our survival? How does the sun help all living things? Why are plants important to our survival? Why do we need water? Why is air important? Can we live without the elements of air and water? Have students study the pictures on the treaty medal. Lead students in a discussion about what would happen if the sun stopped shining, the grass stopped growing, and if we didn’t have water? Explain that this phrase was used to signify that the Treaties 2, 4, 5, 6, 8, and 10 are to last forever. Have the students create their interpretation of the phrase “As long as the sun shines, the grass grows, and the waters flow”.</p> | <ul style="list-style-type: none"> • Illustrate what the phrase “We Are All Treaty People” means. • Identify the treaty territory in which the students live. • Describe why treaties are sacred to First Nations people. • Identify the symbols used by the British Crown and First Nations in treaty making. • Recognize that the symbols used by the British Crown and the Denesûliné (Dene), Nêhiyawak (Cree), Nahkawé (Saulteaux), and Nakota Nations signified their commitment to uphold the promises made in Treaties 2, 4, 5, 6, 8, and 10. • Explain why the phrase “As long as the sun shines, the grass grows, and the water flows” means that treaties are to last forever. <p>Consider: How can the learning experiences help us answer the inquiry question?</p> |
| <p>Science - Outcome: AW2.2 Assess the importance of air and water for the health and survival of living things, including self, and the environment.</p> <p>c. Recognize the importance of air and water as two of the four elements (e.g., air, water, earth, fire) in Mother Earth in First Nations, Métis, and other cultures.</p> <p>j. Propose an answer to a question or problem related to the importance of air and water for living things.</p> | | |
| <p>Social Studies - Outcome: DR2.4 Describe the influence of Treaty and First Nations people on the local community.</p> <p>c. Identify on a map the Treaty territory within which the local community is situated.</p> <p>e. Trace the evolution of the Treaty relationship in the community.</p> <p>f. Present oral, visual, or other interpretation or representation of historical understanding gained through oral history.</p> | | <p>First Nations Protocol/Information</p> <ul style="list-style-type: none"> • Pipe ceremonies continue to be very important in First Nations’ cultural ceremonies today. • Pipe ceremonies are conducted before important meetings and for ceremonial purposes. |

Treaty Promises and Provisions – Goal: By the end of Grade 12, students will appreciate that Treaties are sacred covenants between sovereign nations and are the foundational basis for meaningful relationships that perpetually foster the well-being of all people.

TEACHER BACKGROUND INFORMATION

Vocabulary: For the purpose of this document the following two phrases/terms are defined below.

First Nations Peoples Era: refers to the period of time when only First Nations people lived on the land called “The Island” by the Denesûliné, “People’s Island” by the Nêhiyawak, “Turtle Island” by the Nahkawé, and "The Plains" by the Oceti Sakowin now called North America. First Nations peoples believe they lived in North America since time immemorial.

Newcomers: refers to all peoples who arrived, from other countries after the First Nations Peoples Era, to live in what is now known as North America.

Treaty Relationships

“Sharing is everything to First Nations people. All that we do and all that we receive; we share with our families, community, and those who need help. We look after one another. Our First Nations’ belief is that the community is owned by the people who live together on the land. Community and family share the responsibility of taking care of the land. We lived in balance and harmony with all of creation. We are thankful for the land and all of creation. The Creator put us here and gave us all we needed to survive”. (Elder Thelma Musqua, June 13, 2014).

Treaties established a brother-to-brother relationship between First Nations people and newcomers.

The treaty relationship would change to reflect both First Nations and other cultural realities over time.

First Nations people, settlers, and newcomers were to mutually respect and benefit from the treaties creating a relationship that would resolve differences in peaceful and harmonious ways.

Treaties benefit all people in Saskatchewan. We are all treaty people.

First Nations agreed to share the land, plants, and animals with the settlers so they could live in peace and harmony with the newcomers.

First Nations agreed to share the land to the depth of a plow.

Both parties agreed to live in peace and friendship to maintain harmony with all of creation.

First Nations and the Government promised not to take up arms against each other.

Peace and harmonious relationships between First Nations and others include: participation in ceremonies, hand games, dancing, singing, celebrations, working on the land (sharing of machinery, labour, harvesting, rodeos, ranching), sharing of resources, partnerships in education, business partnerships, and First Nation government to federal and provincial government relationships – health, justice, child care, and education.

Spirit and Intent

“Everything was done through spirituality. We followed the Natural laws given to us by the Creator. We prayed about what we were about to do. Lots of thought and prayer happened to be respectful and honest in all our actions. We honored the plants and animals that provided food, clothing, and shelter by giving an offering of tobacco when hunting, fishing, trapping, and gathering. Tobacco is a symbol of honesty, to speak the truth along with a strong request to do what is right. The pipe was used at the time of treaty making. The pipe symbolizes honesty and truthfulness.” (Elder Thelma Musqua, June 2014).

The Nahkawé Seven Grandfather Teachings represent important traditional beliefs and values held in the Nêhiyawak and Nahkawé worldviews.

The Elders pass on the teachings about First Nations’ values through the sharing of stories and talking about the values and why they are important to live a good life.

The teachings of honesty begin in early childhood and continue throughout a person’s life. The Elders teach children the difference between talking about honesty and walking through life as an honest person.

Honesty is an important value that is practiced by people who are respected and honored in families and communities. These people have leadership positions within their families and communities because people trust them.

Historical Context

“First Nations in Saskatchewan choose leaders through hereditary or through consensus. Everyone had the opportunity to give their opinions and beliefs whether it was in agreement or disagreement. It was a community decision discussed at community gatherings. The decisions were respected and final. The discussions were completed and were not carried on in the community. The final decision was accepted and that is as far as it went.”(Elder Thelma Musqua, June 2014).

First Nations traditional leadership was based on either heredity, appointment (due to leadership qualities) or signs of early promise. Leaders were taught at a young age to be humble. Being humble was respected and honoured in leaders because ego did not interfere with duties and responsibilities to serve the people.

In the Denesûliné Nation, leaders were chosen on merit. This was the best practice because this person was looked up to and respected by the people.

First Nations had leaders who were specialized. There were leaders in communities, such as: ceremonial leaders, medicine people, service people, mediation specialists, head elder’s helper, peacekeepers, warrior people, heads of families/clans, and those involved in governance. These leaders work with the chief, headmen, and the community.

First Nations women are leaders in the home. They had family laws to carry out. They were the keepers of order in family and community laws (e.g., taking care of community members, social fabric, health care, and child care).

Matriarchal leadership is becoming more common in First Nations’ communities. Many First Nations’ bands across Canada have elected women chiefs and councillors.

When the *Indian Act* was implemented in 1876, the electoral system became the only way First Nations’ leaders were chosen. This change in determining leadership within First Nations’ communities was an act of colonization. This electoral system had many negative impacts on First Nations’ communities. This electoral system continues today.

Under the *Indian Act* First Nations’ bands have a chief and council system. Traditionally, First Nations had a leader and headmen. The word headman is now being used in some First Nations' communities who want to go back to traditional leadership practices.

Historically, consensus decision making was used in First Nations’ communities. All men and women had opportunity to present their opinions and beliefs. Decisions were made based on what was beneficial for the people. Everyone did not have to agree as part of the

process, but once a decision was made, the community members understood that the matter was resolved and discussions counter to the decisions would not be respectful or honourable.

Treaty Promises and Provisions

“The pipe is a symbol of good intentions. The pipe ceremony made the treaties sacred – a covenant. Creator was witness to the agreements and the people asked the Creator to bless the treaty agreements. Treaties were the right thing to do. The sun, grass, and the water were used because everything in nature is sacred. The phrase, “As long as the sun shines, the grass grows, and the waters flow” means that the treaties are to last that long.” (Elder Thelma Musqua, June 2014).

The Nêhiyawak, Nahkawé and the Nakota Nations conducted pipe ceremonies in the negotiations and the signing of Treaties 2, 4, 5 and 6. The use of the pipe in treaty making made the treaties sacred to First Nations people because the Creator was witness to the treaties.

The Creator was asked to give the Denesûliné leaders the power to sign Treaties 8 and 10. One leader held a rock in his hand and said to Treaty Commissioner J.A.J. McKenna that he (the Denesûliné leader) was only interested in the land, not monetary payments.

Symbols were used at the time of treaty making. Both parties to the treaties used symbols from their cultures. The British used their country’s flag, medals, and treaty suits. The First Nations used the pipe and the handshake.

The phrase “As long as the sun shines, the grass grows, and the waters flow” was used by the First Nations to indicate that the treaties are to last forever.

The treaty areas in what is now Saskatchewan are Treaty 2, 4, 5, 6, 8, and 10. All of the land in Saskatchewan is treaty land.

SUGGESTED GRADE TWO RESOURCES:

Note: If the suggested resources are not on the Ministry of Education's recommended learning resources list please refer to the Ministry of Education's *Learning Resources Evaluation Guide* (2013) or your school/school system's learning resources evaluation policy.

Recommended Learning Resources - Resources marked with an * are not currently on the Ministry of Education recommended list.

Websites: The websites listed below may not be available because the site may have been discontinued by the organizations listed in the URL. All websites were accessed on 25/10/14.

Treaty Relationships:

Bouchard, D. (2011). *Night and Day*. Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

Bouchard, D. (2011). *Buffalo Learns Respect*. Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

Ferguson, P. (2013). *Nokomis and I*. Winnipeg, Manitoba: Pemmican Publishers. *

Indigenous Education Coalition. (2013). *Wishing For Summer*. Circle of Life Series. Toronto, Ontario: Nelson Education Ltd.

Indigenous Education Coalition. (2013). *The Medicine Wheel*. Circle of Life Series. Toronto, Ontario: Nelson Education Ltd.

Indigenous Education Coalition. (2013). *Sharing*. Circle of Life Series. Toronto, Ontario: Nelson Education Ltd.

Marley, C. (2012). *Every Little Thing*. San Francisco, California: Chronicle Publishers. *

Office of the Treaty Commissioner. (2008). *Teaching Treaties in the Classroom: A Treaty Resource Guide for Grade Two*. (Chart - *First Nations Historical Worldview, Page 61*). Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Taylor, C. (1993). *Secret of the White Buffalo*. Montreal, Quebec: Tundra Books.

Spirit and Intent:

Bradley, K. (2012). *The Boy Who Cried Wolf*. Huntington Beach, California: Teacher Created Materials. *

Brown, M. & Studio, M. (2001). *Arthur's Promise*. Plano, Texas: Advance Publishers. *

Cutting, R. (2011). *Download*. Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

Cutting, R. (2011). *Just Joking*. Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

Cutting, R. (2011). *Buniq's Boots*. Turtle Island Voices. Oakville, Ontario: Rubicon Publishing Inc.

Dorion, L. (2009). *The Giving Tree: A Retelling of a Traditional Métis Story about Giving and Receiving*. Regina, Saskatchewan: Gabriel Dumont Institute.

Goble, P. (1990). *Iktomi and the Ducks: A Plains Indian Story*. United Kingdom: Orchard Books.

Goble, P. (1998). *Iktomi and the Coyote: A Plains Indian Story*. United Kingdom: Orchard Books.

Indigenous Education Coalition. (2013). *Wishing For a Summer Birthday*. Circle of Life Series. Toronto, Ontario: Nelson Education Ltd.

McLellan, J. (1991). *Nanabosho Dances*. Winnipeg, Manitoba: Pemmican Publishers.

Ministry of Education. *Got A Problem*. N1135. Recommended Online Video Resources (R.O.V.E.R). [Video File]. Retrieved from <http://rover.edonline.sk.ca/>

Mieners, C. (2007). *Be Honest and Tell the Truth*. Minneapolis, Minnesota: Free Spirit Incorporated Publishing.

Onion Lake First Nation. (2004). *Honesty: Character Education Grades 1-3*. Onion Lake, Saskatchewan: Onion Lake Education. *Sharing the Seven Sacred Teachings through Puppetry*. [Web Log Post]. Retrieved from <http://curriculum.org/resources/233/sharing-the-seven-sacred-teachings-through-puppetry> *

Solomon, C., Leary, T., & Meyer, C. (2011). *Rabbit and Bear Paws Sacred Seven*. Peterborough, Ontario: Little Spirit Bear Productions. *

Thomas, P. (2006). *I'm Telling the Truth: A First Look at Honesty*. Hauppauge, New York: Barron's Educational.

Historical Context:

Bruchac, J. (1994). *A Boy Named Slow: The True Story of Sitting Bull*. Toronto, Ontario: Penguin Canada. *

Consensus Decision Making. [Web Log Post]. Retrieved from <http://consensusdecisionmaking.org/Articles/Basics%20of%20Consensus%20Decision%20Making.html> *

Solomon, C., Leary, T., & Meyer, C. (2011). *Rabbit and Bear Paws Sacred Seven*. Peterborough, Ontario: Little Spirit Bear Productions. *

The Seven Grandfathers' Teachings. [Web Log Post]. Retrieved from <http://www.anishinaabemdaa.com/grandfathers.htm>

Treaty Promises and Provisions:

Goble, P. (1998). *The Legend of White Buffalo Calf Woman*. Richmond, Texas: National Geographic Society Children's Books.

Indigenous Education Coalition. (2013). *The Gift of Water*. Circle of Life Series. Toronto, Ontario: Nelson Education Ltd.

Lessons of Our Land: Mother Earth. [Web Log Post]. Retrieved from <http://www.lessonsofourland.org/lessons/mother-earth> *

McLeod, E. (2010). *Lessons from Mother Earth*. Toronto, Ontario: Groundwood Books Ltd. *

National Symbols. [Web Log Post]. Retrieved from <http://www.canadianheritage.gc.ca/eng/1266349496789/1266305961543> *

Office of the Treaty Commissioner. *Saskatchewan Map, Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan*. [Web Log Post]. Retrieved from <http://www.otc.ca/education/we-are-all-treaty-people/treaty-map> *

Symbolism in Treaty Making. [Web Log Post]. Retrieved from http://prezi.com/ag_-zxt3xu0o/symbolism-in-treaty-making/ *

Symbols of Treaty - Grade Two. [Web Log Post]. Retrieved from <http://otctreatyteacherwikispace.wikispaces.com/SMART+Board+Activities> *

Teacher Resources:

- Art Activities to Accompany Rabbit and Bear Paws*. Sacred Seven Series. [Web Log Post]. Retrieved from www.rabbitandbearpaws.com
- Cardinal, H. & Hildebrandt, W. (2000). *Treaty Elders of Saskatchewan: Our Dream Is That Our People Will One Day Be Recognized As Nations*. Calgary, Alberta: University of Calgary Press.
- Four Directions Teachings*. [Web Log Post]. Retrieved from <http://www.fourdirectionsteachings.com/transcripts/ojibwe.html>
- Indian and Northern Affairs Canada. (2006). *The Learning Circle: Classroom Activities on First Nations in Canada. Ages 8-11*. Ottawa, Ontario: Indian and Northern Affairs Canada.
- Office of the Treaty Commissioner. (2005). *Allen Sapp's Art: Through the Eyes of the Cree and Beyond*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.
- Office of the Treaty Commissioner. (2008). *Revival of the Treaty Relationship: Living in Harmony: A Treaty Resource Guide for Grade Six (Topic Four)*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.
- Office of the Treaty Commissioner. (2008). *Since Time Immemorial: A Treaty Resource Guide for Kindergarten (Topic four)*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.
- Office of the Treaty Commissioner. (2008). *The First Nations And The Newcomers Settle In What Is Now Known As Saskatchewan: A Treaty Resource Guide for Grade Three (Topic One)*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.
- Office of the Treaty Commissioner. (2008). *The Lifestyles of First Nations Peoples Before and After the Arrival of the Newcomers: A Treaty Resource Guide for Grade One (Topics One and Two)*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.
- Office of the Treaty Commissioner. (2008). *The Numbered Treaties in Saskatchewan: A Treaty Resource Guide for Grade Two (Topics One, Two and Four)*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.
- Office of the Treaty Commissioner. (2008). *Treaty Essential Learnings: We Are All Treaty People*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.
- Office of the Treaty Commissioner. [Web Log Post]. Retrieved from www.otc.ca
- Traditional Leadership and Consensus Decision Making*. [Web Log Post]. Retrieved from <http://olc.spsd.sk.ca/de/native30/unit2/leadership.html>