

*Grade Two
Treaty Education Learning Resource
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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)		
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.)		
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.

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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. *

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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.

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

Teacher Resources:

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Traditional Leadership and Consensus Decision Making. [Web Log Post]. Retrieved from <http://olc.spsd.sk.ca/de/native30/unit2/leadership.html>