

*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?

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Treaty Education Learning Resource
April, 2015*

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Inquiry Question #2: How do the Circle of Life teachings connect us to nature and one another?5

Inquiry Question #3: How do stories, traditions, and ceremonies connect people to the land?6

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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
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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?
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**MINISTRY OF EDUCATION
TREATY EDUCATION OUTCOMES AND INDICATORS 2013**

Kindergarten: Getting to Know My Community

Treaty Relationships	Spirit and Intent	Historical Context	Treaty Promises and Provisions
<p>TRK1: Examine the diversity of First Nations peoples living in Saskatchewan starting with the classrooms and communities in which they live.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Share, in a variety of ways, the languages and traditions that exist within their families, classrooms and communities. ➤ Recognize that people come from a variety of cultures with commonalities and differences. ➤ Describe the diversity of First Nations cultures that exist within communities (e.g. Oceti Sakowin, Nahkawé , Nêhiyawak, and the Denesûliné ➤ Recognize that children born with both First Nation and European ancestry are now called “Métis.” ➤ Compare similarities across and among First Nations and other cultures. 	<p>SIK2: Express personal connectedness to nature and one another (e.g., Circle of Life, seasons, elements, weather, families, and relatives).</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Recognize that all people are connected to each other and to nature. ➤ Recognize that according to First Nation traditional beliefs children are sacred gifts to the world. ➤ Represent how we are part of an interconnected web (e.g., a family member, a community member, a human interconnected to all life). ➤ Share examples of how we experience nature in our lives (e.g., day and night, wood grain, scales on a fish, heartbeats). 	<p>HCK3: Explore the connection all people have to the land as expressed through stories, traditions, and ceremonies.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Discuss stories and traditions that show personal connection to the land. ➤ Describe how people use resources from nature, now and in the past. ➤ Discuss how First Nations respect and honor living things through stories, traditions and ceremonies. 	<p>TPPK4: Examine the intent of different kinds of promises.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Describe own beliefs related to the meaning and importance of keeping promises. ➤ Represent understanding of different kinds of promises. ➤ Explore the ways and symbols used to express the making and keeping of a promise (e.g., a handshake, a ceremony, writing it down, or telling someone).

Kindergarten: Getting to Know My Community – Treaty Relationships

Inquiry Question #1: How is the diversity of First Nations in Saskatchewan reflected in your classroom/community?

Treaty Essential Learnings: TEL 3 (Historical Context) TEL 4 (Worldview) TEL 6 (Contemporary Treaty Issues)		
<p>There is a diversity of First Nations who live in Saskatchewan. This includes the Oceti Sakowin, Nahkawé, Nêhiyawak, and Denesûliné Nations. These Nations have their own languages and cultures. They continue to practise their cultural beliefs and values based on their respective worldviews. Their cultural and traditional teachings are passed from generation to generation through oral traditions. All First Nations have important cultural celebrations that celebrate family and community. The round dance is an example of a cultural event that celebrates friendships and brings family and community together.</p>		
Outcomes and Indicators	Possible Learning Experiences	Assessment Ideas
<p>Treaty Education – Treaty Relationships</p> <p>Outcome: TRK1: Examine the diversity of First Nations peoples living in Saskatchewan starting with the classrooms and communities in which they live.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Describe the diversity of First Nations cultures that exist within the classroom, school and community (e.g. Oceti Sakowin, Nahkawé, Nêhiyawak, and the Denesûliné). 	<p>Diversity of First Nations People in Saskatchewan</p> <p>Ask, who am I? What are the languages or words we speak in our classroom? How can we greet visitors in our classrooms using a different language than our own? What are the words used to say “hello” in different languages? Share the song <i>Hello</i> and add the word for “hello” in the different languages represented in the classroom including First Nations languages (e.g., hello, bonjour, tansi, etc.) How do languages and culture define who we are? Who were the first people in Canada? What are they called? What are some languages they speak? Where do they live?</p> <p>Environment:</p> <ul style="list-style-type: none"> • Display artifacts, props, and materials (e.g., photos of families) in inquiry and play based centres throughout the classroom that reflect the cultures represented in the classroom, including First Nations’ cultures (e.g., jingle dress, drums, beadwork, moccasins). • Provide texts (non-fiction and fiction) related to the diversity of cultures, including First Nations’ cultures in Saskatchewan in the classroom library area, and/or dramatic play centre. • Create a children’s heritage museum. Have children bring an object from their home that represents their family culture(s) to share and display in the classroom museum. <p>Conversation:</p> <ul style="list-style-type: none"> • What words in your language do you use to say “grandmother” and “grandfather”? • Why do people speak different languages? • How do we learn our cultural traditions? • What celebration do you like best in your culture? • What foods do you eat at this celebration? • Why is it important to celebrate your culture? <p>Play:</p> <ul style="list-style-type: none"> • Role-play that the students’ grandparents are visiting the classroom and have each child greet them using words in his/her language for grandmother and grandfather. • Host a family potluck and celebration of learning. Invite families to explore the cultural museum or students’ creations representing their cultures. • Invite a First Nation Elder or guest to the classroom. Have him/her share how to say “hello”, “grandmother”, and “grandfather” in his/her language (Oceti Sakowin, Nahkawé, Nêhiyawak, or Denesûliné) and share knowledge about his/her culture. • Visit a museum or places of interest that emphasizes First Nations’ cultures. • Participate in cultural celebrations in the community (e.g., National Aboriginal Day, powwow, or other celebrations) that represent the cultures represented in the classroom. 	<ul style="list-style-type: none"> • Identify words used to say “hello”, “grandmother”, and “grandfather” in different languages represented in the classroom including Saskatchewan First Nations’ languages. • Recognize the role language and culture play in an individual’s unique identity. • Compare cultural traditions, stories, and celebrations of the cultures represented in the classroom/community, including First Nations’ cultures in Saskatchewan. • Explain the importance of cultural traditions and celebrations to cultural identity. • Recognize that there is a diversity of First Nations who live in Saskatchewan. <p>Consider: How can the learning experiences help us answer the inquiry question?</p>
<p>Arts Education - Outcome: CHK.1 Investigate arts expressions found in own homes and school community in relation to own lives.</p> <p>e. Learn songs, music, and dances of various styles and cultural groups associated with home and school community.</p>		
<p>English Language Arts - Outcome: CRK.1 Comprehend and respond to a variety of visual, oral, print, and multimedia texts that address identity (e.g., exploring interests), community (e.g., belonging), and social responsibility (e.g., contributing).</p> <p>a. View, listen to, comprehend, and respond to a variety of texts (including First Nations and Métis resources) that address identity.</p> <p>e. Use illustrations, photographs, video programs, objects, and auditory cues to understand ideas and information.</p>		
<p>Social Studies – Outcome: INK.2 Describe the diversity of groups represented in the classroom.</p> <p>a. Investigate the diversity of languages and cultural traditions represented in the classroom and school,</p> <p>b. Recognize the role language and culture play in an individual’s unique identity.</p> <p>c. Describe various cultural traditions, festivals, and celebrations recognized by children’s families and communities, and discuss the importance of these cultural traditions, festivals, and celebrations.</p>		
<p>First Nations Protocol/Information</p> <ul style="list-style-type: none"> • Many stories are told in specific seasons. Trickster and Creation stories Nanabosho, Wesakechak, and Iktomi, are told when snow is on the ground. Life stories about animals can be told anytime. • When inviting an Elder/Traditional Knowledge Keeper into your classroom, give him/her at least one week notice, provide specific guidance on topics that you want her/him to share. Refer to your local Elder guidelines. • Tobacco – traditional use – Gift wrap the tobacco with cloth, envelopes, or wrapping paper if the tobacco is given when students are present. • For more information read <i>Cultural Teachings: First Nations Protocols and Methodologies</i>, (McAdam, 2009). 		

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.

Inquiry Question #2: How do the Circle of Life teachings connect us to nature and one another?

Treaty Essential Learnings: TEL 4 (Worldview)		
The Circle of Life has many teachings about the cyclical patterns in nature. These teachings tell about Mother Earth and how everything is interconnected to all of creation. These teachings connect us to nature and to one another. The number four is a sacred number to First Nations people. In First Nations' cultures, many things in nature contain four elements (e.g., seasons, directions, and stages of life). First Nations' ceremonies and celebrations have patterns of four. Saskatchewan First Nations honour all of creation through song, dance, and stories.		
Outcomes and Indicators	Possible Learning Experiences	Assessment Ideas
Treaty Education – Spirit and Intent Outcome: SIK.2: Express personal connectedness to nature and one another (e.g., Circle of Life, seasons, elements, weather, families, and relatives). Indicators: <ul style="list-style-type: none"> ➢ Recognize that all people are connected to each other and to nature. ➢ Share examples of how we experience nature in our lives (e.g., day and night, wood grain, scales of a fish, heartbeats). 	The Circle of Life Teachings Ask, what are the “Circle of Life” teachings? Why do First Nations people have these teachings? What circular patterns can we find in nature (e.g., daily times (morning, afternoon, evening, and night), four seasons, four cardinal directions, and four stages of life)? See <i>Since Time Immemorial: A Treaty Resource Guide for Kindergarten, Topic One</i> , (OTC, 2008). How are we connected to nature and one another? Where do we find circles in nature? How do the Circle of Life teachings show that we are connected to one another and to nature? Why is the number 4 important to First Nations people? Where do we see the number 4 in nature? <hr/> Environment: <ul style="list-style-type: none"> • Show photographs, literature, props, and materials that depict the Circle of Life teachings focussing on the seasons, four daily times, and four directions. • Display labelled charts and posters that depict the Circle of Life teachings include these in science and mathematics centres (e.g., changes of season, numbers 1 – 4 showing the patterns in nature of the number 4). • Display live materials of nature collections (e.g., set up a small tree or a large branch without leaves) and display items that represent how the tree looks in each season. Use fish, plants, leaves, and other visuals depicting life cycles found in nature. 	<ul style="list-style-type: none"> • Identify the Circle of Life teachings focusing on the seasons and daily times. • Recognize that the Circle of Life teachings are circular in nature. • Show how the Circle of Life teachings are depicted in circles which are divided into four quadrants with each quadrant representing the teachings (cardinal directions, seasons). • Describe how you are connected to nature and one another. • Explain how the Circle of Life teachings show our connectedness to nature and one another. • Describe why the number 4 is an important number in First Nations cultures. <p>Consider: How can the learning experiences help us answer the inquiry question?</p>
Arts Education - Outcome: CPK.2 Explore a variety of drama strategies including: a. role, b. imaging, c. parallel play, d. journeys, e. meetings. a. Use sources such as stories, poems, observations, visual images, music, sounds, or objects to initiate drama work.	Conversation: <ul style="list-style-type: none"> • What are your daily activities? What do you do in the morning, afternoon, evening and at night? What school activities or routines do we do first thing in the morning, before noon, just after lunch, and at the end of the day? • What four seasons do we have in Saskatchewan? • What do the four seasons teach us about our connectedness to nature? • Why do things in nature change in each season? • How do changes in weather in spring, summer, fall and winter affect our lives? • How does each season look, feel, and sound to you? • How are we connected to nature? To one another? 	
Mathematics - Outcome: NK.3 Relate a numeral, 0 to 10, to its respective quantity. a. Construct or draw a set of objects corresponding to a given numeral. b. Identify the number of objects in a set.	Play: <ul style="list-style-type: none"> • Invite the students to explore the outdoors and collect things in nature that depict what season they are experiencing. Explore the cycles of life in nature using the terms used in the Circle of Life teachings. • Create an invitation with props, materials, and resources to dramatize students' interpretations of seasonal changes (e.g., create pinwheels with four points. Give each point a season and spin to discuss how the seasons occur in a circle). • Invite the students to role-play that they are a tree and interpret what the tree would feel, think, and/or say in each season. • Invite a First Nation Elder or guest to the classroom. Have him/her share knowledge about the Circle of Life teachings and how we are all connected to nature and one another. 	First Nations Protocol/Information <ul style="list-style-type: none"> • The Circle of Life teachings are a reflection of First Nations' worldviews which may be different from other cultures. • Some First Nations people refer to the Circle of Life as The Medicine Wheel. • The drum has a pattern that is like our heartbeat. First Nations people believe that same drumbeat is also the heartbeat of Mother Earth. Mother Earth is a living entity.
Science - Outcome: NSK.1 Explore features of their natural surroundings (e.g., soil, water, landform, and weather conditions), including changes to those surroundings over time. g. Communicate ideas, actions, experiences, and understandings of patterns and cycles in the natural world with others using charts, displays, videos, stories, or other artistic representations.		
Science - Outcome: LTK.1 Examine observable characteristics of plants, animals, and people in their local environment. f. Explore portrayals of plants, animals, and people through stories and artwork from various cultures, including First Nations and Métis.		

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.

Kindergarten: Getting to Know My Community – Historical Context

Inquiry Question #3: How do stories, traditions, and ceremonies connect people to the land?

Treaty Essential Learning: TEL 3 (Historical Context) TEL 4 (Worldview) TEL 6 (Contemporary Treaty Issues)		
<p>First Nations people have many traditional teachings that have been passed down from generation to generation through oral traditions and ceremonies. First Nations people depended on plants and animals for shelter, food, medicines, and clothing. The resources from nature were highly respected through preservation and conservation. To learn about creation is to understand who you are. Humans are dependent on creation; we need all of creation to survive. The natural resources from Mother Earth continue to meet our most basic needs. First Nations people continue to stay connected to the land through stories, traditions, and ceremonies.</p>		
Outcomes and Indicators	Possible Learning Experiences	Assessment Ideas
Treaty Education – Historical Context	First Nations People and the Land	
<p>Outcome: HCK3: Explore the connection all people have to the land as expressed through stories, traditions, and ceremonies.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➤ Discuss stories and traditions that show personal connection to the land. ➤ Describe how people use resources from nature, now and in the past. 	<p>Ask, where do we get our food and clothing? Where do we get our meat, milk, and vegetables? Where does the food in our grocery stores come from? Where did First Nations people get their food long ago before stores were here? Read texts that show how stories, traditions, and ceremonies connect First Nations people to the land through the use of resources now and in the past. What resources did First Nations people use for food, clothing, and shelter in the past?</p> <p>Environment:</p> <ul style="list-style-type: none"> • Display literature, props, and materials that depict resources from nature (e.g., clothing, food, and shelter) used in the past and today with a focus on First Nations’ cultures in Saskatchewan. • Introduce the animals (e.g., buffalo, caribou, moose) used for survival of First Nations people in the First Nations Peoples Era and add them to the construction/block, science, and grocery store centres. Label items/materials in the centres. <p>Conversation:</p> <ul style="list-style-type: none"> • Where did the First Nations people get their clothing in the past? • What animals provided meat to First Nations in the past? • Why was the buffalo so important to First Nations people? • Why is the caribou important to the Denesûliné people? • What did these animals look like and what are the similarities and differences? • What plants provided food to First Nations in the past? • What did these plants look like and what are their similarities and differences? <p>Play:</p> <ul style="list-style-type: none"> • Create an invitation with props and materials to provide opportunities for movement and activities related to personal connectedness to the land (e.g., movement of various animals). • Create an invitation to explore the products in the grocery store to find out where foods come from. • Invite students to explore artifacts, props, and materials that depict resources from nature (e.g., the buffalo and its uses). Have student create a representation of one use of the buffalo. • Have students participate in setting up a tipi in the classroom and discuss the materials used and what animals and plants (trees) were used. • Invite a First Nation Elder or guest to the classroom. Read the story <i>How the Beaver Got His Tail</i>, (LaBarge) to help explain why animals look and act the way they do. 	<ul style="list-style-type: none"> • Identify where food and clothing come from today. • Recognize the specific plants and animals from nature that were used for food in the past by First Nations people. • Identify the characteristics of plants and animals used for food today and by First Nations in the past. • Compare the similarities and differences in the characteristics of plants and animals that provide food. • Describe how the buffalo and caribou were used by Saskatchewan First Nations people for food, clothing, and shelter in the past. • Identify resources that nature provided to First Nations people for survival in the past and today. • Recognize that cultural stories, traditions, and ceremonies connect people to the land. <p>Consider: How can the learning experiences help us answer the inquiry question?</p>
English Language Arts - Outcome: CRK.1 Comprehend and respond to a variety of visual, oral, print, and multimedia texts that address identity (e.g., exploring interests), community (e.g., belonging), and social responsibility (e.g., contributing).		
<p>d. Relate aspects of stories and information to personal feelings and experiences</p> <p>e. Use illustrations, photographs, video programs, objects, and auditory cues to understand ideas and information.</p> <p>g. Satisfy natural curiosity by engaging in inquiry: wonder about new ideas and observations, seek information from others including people at school, at home, and in the community including Elders and Knowledge Keepers, compare gathered ideas and information to personal knowledge.</p>		
Science - Outcome: LTK.3 Examine observable characteristics of plants, animals, and people in their local environment. [CP, SI]		
<p>c. Seek out information about the observable characteristics of plants, animals and people from a variety of sources, such as family members, friends, Elders, knowledge keepers, and scientists.</p> <p>f. Explore portrayals of plants, animals, and people from various cultures, including First Nations and Métis.</p> <p>h. Identify similarities and differences in observable characteristics among different plants, among different animals, and among different people.</p>		
Social Studies - Outcome: DRK.3 Analyze ways in which place and physical systems influence daily life, including the influence of place on the daily life of First Nations and Métis people.		
<p>c. Identify how weather affects everyday life, and describe how adaptation for seasonal change is evident in daily life (e.g., clothing, food, home construction, recreational and sporting activities, and transportation).</p>		
First Nations Protocol/Information		
		<ul style="list-style-type: none"> • First Nations people believe that animals are sacred beings because they provide food, clothing, and shelter. • First Nations people believe that the plants and animals that provided for their survival were put on this land by the Creator. • First Nations people continue to hunt, fish, and trap to provide food for their families. • Today, the resources from nature continue to provide First Nations people with food, clothing, and shelter.

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.

Kindergarten: Getting to Know My Community – Treaty Promises and Provisions

Inquiry Question #4: Why is it important to understand the meaning and significance of keeping promises?

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>A treaty is like a promise. A sacred pipe ceremony was conducted at the time of treaty signing. First Nations people believed that the Creator was witness to the treaties negotiated and signed between the British Crown and the Nahkawé, Nêhiyawak, Nakota and Denesúliné Nations. The pipe ceremony is a pledging of a solemn covenant and the ultimate truth must be spoken. First Nations people believe that the treaties are sacred and have a spiritual connection to the Creator. The First Nations and British Crown used symbols in the negotiation and signing of the treaties. These symbols are important to understanding treaties.</p>		
Outcomes and Indicators	Possible Learning Experiences	Assessment Ideas
<p>Treaty Education – Treaty Promises and Provisions</p> <p>Outcome: TPPK4: Examine the intent of different kinds of promises.</p> <p>Indicators:</p> <ul style="list-style-type: none"> ➢ Describe own beliefs related to the meaning and importance of keeping promises. ➢ Represent understanding of different kinds of promises. ➢ Explore the ways and symbols used to express the making and keeping of a promise (e.g., a handshake, a ceremony, writing it down, or telling someone). 	<p>The Intent of Different Kinds of Promises</p> <p>Ask, what is a promise? Why do we make promises? What is our intent when making promises? Are all promises the same? How are they different? Can you break promises? When is it alright to break a promise?</p> <p>Environment:</p> <ul style="list-style-type: none"> • Offer texts related to making promises and the intent of the different kinds of promises. • Set up a writing centre and display and label artifacts or pictures that reflect various symbols used in making treaty promises (e.g., treaty medal, British flag, handshake, pinky fingers, crossing heart, writing it down). • Introduce school promises (e.g., classroom rules, school rules, homework rules). • Display photographs, charts, and posters that depict symbols used in making promises. <p>Conversation:</p> <ul style="list-style-type: none"> • Have you ever made a promise? • What kinds of promises do you make to your friends? parents? siblings? teachers? principal? Creator (God)? • When do you make promises? • Why is it important to keep promises? • How do you feel when a promise is kept? broken? • What symbols can you use to make promises? <p>Play:</p> <ul style="list-style-type: none"> • Take on the role of a person making a promise to a friend. Have students create their representations using symbols for keeping the promises. • Invite the students to a Sharing Circle to discuss the kinds of promises they make. • Role-play making a treaty by using the rules of the classroom as the treaty agreement. • Create a promise with the students, write it on a poster, and create a symbol to represent the promise, take pictures of students fulfilling the promise and add to the poster. • Invite a First Nation Elder or guest to the classroom. Have him/her talk about the treaty promises made to First Nations people. 	<ul style="list-style-type: none"> • Identify the different kinds of promises we make and the intent of these promises. • Describe how it feels when a promise is kept or broken. • Recognize that there are negative consequences when promises are broken. • Distinguish the differences in consequences when a promise is kept or broken. • Describe some symbols used to seal promises. • Create a symbol to use when sealing a promise and explain the symbol to a classmate or the class. • Explain why it is important to keep promises. <p>Consider: How can the learning experiences help us answer the inquiry question?</p>
<p>English Language Arts - Outcome: CRK.4 Comprehend, retell, and respond to basic ideas in stories, poems, songs, and informational texts read to them.</p> <p>c. Demonstrate awareness that communication can occur through visuals and print texts (including First Nations and Métis texts).</p>		<p>First Nations Protocol/Information</p> <ul style="list-style-type: none"> • Promises were taken very seriously by the First Nations and this was symbolized by the use of the pipe ceremony during treaty making with the British Crown. • The handshake is an important way to seal promises. • In the past, promises were sealed by both parties by giving gifts, which was treasured. • It is honourable to keep promises.
<p>Health - Outcome: USCK.3 Explore that who I am includes more than my physical self.</p> <p>g. Examine basic connections between personal thoughts and actions.</p>		
<p>Social Studies - Outcome: DRK.2 Explore examples of promises made through actions and words, and why it is important to keep promises.</p> <p>e. Identify situations where a promise has been made in personal stories, recollection of books, and other narratives.</p> <p>f. Describe the consequences of when promises are kept and when they are not (e.g., hurt feelings, misunderstandings).</p> <p>g. Identify the intent of different kinds of promises.</p>		

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

“All children need to know who they are. First Nations people identify each other by their language, culture, kinship lines, and their First Nation community. Language is crucial to retaining cultural beliefs and values. Each First Nation has traditional ceremonies and celebrations that are unique to their cultural beliefs.” (Elder Gladys Wapass-Greyeyes, 2013).

First Nations people were the first people to live in what is now called North America and what is now the Province of Saskatchewan. When First Nations people lived on this land before the arrival of the settlers and newcomers this land was called: Kitaskinaw “Our Land” or iyiniwi-ministik, “The Peoples Island” by the Nêhiyawak (Cree); Diri Nohe “the Island” by the Denesûliné; and Mahkināhk Mīnis “Turtle Island” by the Nahkawé. The Nahkawé have a creation story about how Turtle Island was created.

First Nations people believe they have lived, since time immemorial, in what is now known as Saskatchewan. They lived on the vast lands of North America for thousands of years before the arrival of the newcomers.

First Nations live throughout North America. They are sovereign nations with their own languages, economic, social systems, laws, cultures, and worldviews. They also have their own hunting, fishing, trapping, and gathering territories. Today, all First Nations continue to strive for recognition as nations.

First Nations people believe that the Creator put them on this land to live happy, productive, and fulfilling lives. To live this life, the Creator provides them with everything they need to survive in this vast and beautiful land. The First Nations’ bands co-exist by sharing the land and all that the Creator provides for their survival.

The Oceti Sakowin, Nahkawé, Nêhiyawak, and the Denesûliné Nations continue to live in Saskatchewan. Each has its own language and culture.

Spirit and Intent

“First Nations people acknowledge Mother Earth as their teacher. They acknowledge the plants, animals, and other things within the Circle of Life teachings. These teachings are carried on by Elders and Traditional Knowledge Keepers today. First Nations people believe that children are gifts from the Creator to be nurtured until they are ready to look after themselves.” (Elder Gladys Wapass-Greyeyes, 2013).

First Nations people have cultural beliefs and values including the many natural laws that allowed them to live in balance and harmony with nature and all of creation.

First Nations people observe, listen, and learn from Mother Earth. They believe that everything is interconnected: the seasons, the directions, and the cycles of life. Traditionally, First Nations people learned everything they needed to know from nature. They believe that they have a special relationship that connects them to all of creation.

The number 4 has special significance in First Nations’ worldviews. The number 4 is used to represent the patterns of four found in the natural environment. Many of the Circle of Life teachings have sets of four, for example; the 4 cardinal directions, 4 seasons, 4 stages of life, and the 4 colours used in the circle. The colours in the circle may differ according to specific cultural teachings in each First Nation.

Historical Context

“First Nations’ cultural traditions connect people to Mother Earth. Having a connection to Mother Earth through one’s culture gives a strong sense of identity, well-being, and pride. To learn about creation is to understand who you are. Humans are the most dependent on creation; we need the plants and animals to survive. They provide us with food, medicines, clothing, and shelter. The natural resources from Mother Earth continue to meet our most basic needs. These teachings have been passed on through oral traditions. Many creation and trickster stories tell about the land and the need to respect and take care of it.” (Elder Gladys Wapass-Greyeyes, 2013).

The Elders tell stories about the beliefs and values of their cultures. Many First Nations Elders continue to pass on these teachings and ceremonies. These teachings are passed on from generation to generation through oral traditions. Today, many of these stories are recorded in written form.

Elders are very important in First Nations' cultures because they are wise and knowledgeable about their traditional teachings and spiritual ceremonies. They teach children how to live in balance and harmony with the environment.

First Nations people believe that all of creation is interconnected. First Nations have traditions and ceremonies that honour and respect all of creation.

First Nations' history and knowledge are orally transmitted. Knowledge about the natural environment is passed on through oral traditions.

First Nations people depend on plants and animals for shelter, food, medicines, and clothing. The resources from nature were highly respected through preservation and conservation.

Treaty Promises and Provisions

“It is important to honour the promises made in agreements. Speaking with honesty and truthfulness is very important. First Nations people believe in only making promises that they can fulfill. They honoured the promise with integrity. Long ago, if you made a promise, you would give up something special to the other party. If one does not live up to the promise, things do not work out too well; bad feelings come and interfere with living a good life.” (Elder Gladys Wapass-Greyeyes, 2013)

A pipe ceremony was conducted at the time of treaty negotiation and signing. The pipe ceremony is a solemn covenant and the ultimate truth must be spoken. First Nations people believe that the Creator was a witness to the promises made at the time of treaty making.

The symbols used in sealing promises are important. It is important to honour the promises made in agreements.

First Nations people made promises they were sure of keeping. It was dishonourable to break a promise.

SUGGESTED KINDERGARTEN 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 to evaluate the resources.

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 03/06/14.

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