Teaching Treaties in the Classroom

A TREATY RESOURCE GUIDE FOR KINDERGARTEN

August 2008
The Office of the Treaty Commissioner

in partnership with

FIELD TEST DRAFT
Welcome to Since Time Immemorial: Teaching Treaties in the Classroom, A Treaty Resource Guide for Kindergarten. This resource guide is one component of the Teaching Treaties in the Classroom Treaty Resource Kit – Saskatchewan’s and Canada’s first comprehensive treaty resource designed specifically for classroom teaching.

This Treaty Resource Guide for Kindergarten and the kit are provided by the Office of the Treaty Commissioner (OTC) with the support of our partners: the Federation of Saskatchewan Indian Nations, the Government of Canada and the Government of Saskatchewan.

The Treaty Resource Kit is about taking solid action to build a better future for Saskatchewan. A critical component of the kit is this teacher’s guide – Teaching Treaties in the Classroom: A Treaty Resource Guide for Kindergarten.

The Treaty Resource Guide for Kindergarten is designed for teachers. It provides the basic information about treaties, First Nations peoples and the history of what is now known as Saskatchewan for teachers to use as part of their classroom curriculum. The Resource Guide also provides suggested activities to support teachers in the development of their lessons as well as other resource recommendations.

A brief summary of the themes and topics for Kindergarten to Grade 6 is also provided. Teachers may find this helpful in understanding how what they are teaching fits with other grades. It also gives each teacher a quick overview of what they might cover during the year.

The Office of the Treaty Commissioner intends to continue to support teacher and school use of this Guide and Kit by developing and providing additional resources in the future.

The Treaty Resource Guide for Kindergarten and the Treaty Resource Kit are designed to help teachers and students learn about the treaty relationship as their first step toward understanding the role of treaties in our history, our society and our future. Our greatest hope is that this enhances the ability of our education system to build understanding and social harmony between First Nations and other communities and individuals.

Honourable Bill McKnight, P. C.
Treaty Commissioner
ACKNOWLEDGEMENTS

Since Time Immemorial: Teaching Treaties in the Classroom, A Treaty Resource Guide for Kindergarten is made possible through the Office of the Treaty Commissioner in partnership with and the generous support of the Federation of Saskatchewan Indian Nations, Indian and Northern Affairs Canada, Saskatchewan Ministry of Education, the Office of the Treaty Commissioner Education Steering Committee and the Treaty Learning Network of Elders and Teachers.

The Treaty Resource Guide for Kindergarten development work began in 2005 and the first rough draft was made available to the Gathering of the Treaty Learning Network of Elders and Teachers in March 2006. During that gathering, participants provided feedback on the material, which was then redrafted by Iron Alliance Consultants – Greg and Brenda Stevenson, through joint efforts of the Federation of Saskatchewan Indian Nations and the Office of the Treaty Commissioner, as well as others. Another draft was prepared by September 2006 and a second draft was completed in March 2007.

In the fall of 2007, the Office of the Treaty Commissioner contracted with Susan Beaudin, Circle of Learning Consulting to revise the material and coordinate its piloting with teachers at each grade. A development committee oversaw this effort: Val Harper, Saskatoon Tribal Council; Gladys Christiansen, Federation of Saskatchewan Indian Nations; Cort Dogniez, Saskatoon Public Schools; Angela Pinay, Greater Saskatoon Catholic Schools; Joanna Landry, Regina Catholic Schools; Brenda Green, Ministry of Education; Sarah Longman, Regina Public School Division; and Ken Horsman, Office of the Treaty Commissioner.

A Regina-based and Saskatoon-based pilot process was established. The following Elders were approached and agreed to guide the development process: in Regina – Nakota Elders Phyllis Thomson and Wilma Kennedy; and Cree Elders Mike Pinay and Ray Lavallee; in Saskatoon – Cree Elders Alma Kytwayhat and Gladys Wapass-Greyeyes; Dene Elder Ermaline Tousaint; and Saulteaux Elders Maggie Poochay and Dr. Danny Musqua.

The following teachers piloted the material:

Kindergarten – Amanda Norton, Chief Paskwa Education Centre, File Hills Qu'Appelle Tribal Council; Jean Currie, Lakeridge School, Saskatoon Public Schools.

Grade 1 – Jenny Adair, St. Dominic Savio, Regina Catholic Schools; Sandi Harper, Pleasant Hill School, Saskatoon Public Schools; Shaunna Currie, Chief Mistawasis School, Saskatoon Tribal Council.

Grade 2 – Donna Autet, Chief Mistawasis School, Saskatoon Tribal Council; Jeannine Pelletier-Banin, St. Augustine Community School, Regina Catholic Schools; Nicole Gursky, Bishop Pocock School, Greater Saskatoon Catholic Schools.
Grade 3 – Bev Buchan, St. Augustine Community School, Regina Catholic Schools; Leah Missens, Chief Paskwa Education Centre, File Hills Qu’Appelle Tribal Council; Maureen Gawley, Lakeridge School, Saskatoon Public Schools.

Grade 4 – Darlene Bolen-Sliva, St. Dominic Savio, Regina Catholic Schools; Dorothy Johnstone, Chief Mistawasis School, Saskatoon Tribal Council; Lynn Fraser, Caroline Robins School, Saskatoon Public Schools; Paula Klein, Cardinal Leger (French), Greater Saskatoon Catholic Schools.

Grade 5 – David Laroque, St. Mary Community School, Greater Saskatoon Catholic Schools; Linda Johnston, Chief Mistawasis School, Saskatoon Tribal Council; Wendy Gervais, St. Angela Merici, Regina Catholic Schools.

Grade 6 – Delphine Severight, Chief Paskwa Education Centre, File Hills Qu’Appelle Tribal Council; Leslie Sichello, Queen Elizabeth School, Saskatoon Public Schools; Rod Figueroa, St. Michael Community School, Greater Saskatoon Catholic Schools.

A Detailed Unit Plan for each of Grades 4, 5 and 6 was developed by Susan Beaudin, Wendy Gervais and Joanna Landry during a special writing session in Spring 2008.

We extend a special thanks to the students who participated in the pilot classes; their input enabled us to develop student-centered material.

This cooperative work would not have been possible were it not for the support and prayers of many who saw the value of this work.
# TABLE OF CONTENTS

**OVERVIEW**
- Kindergarten to Grade 6: Themes and Topics 10
- Ministry of Education Curriculum Links: Foundational Objectives 11
- Principles of the Adaptive Dimension 12

**INTRODUCTION TO KINDERGARTEN**
- Themes & Kindergarten Topics 16
- Treaty Essential Learnings 16
- Teacher Resources 17
- Student Resources 17
- List of Appendices 17

**TOPIC ONE: The Diversity of First Nations Peoples**
- Concept 18
- Learning Objectives 18
- Teacher Information 18
- Activities 20

**TOPIC TWO: The Circle of Life and the Sacred Number 4**
- Concept 22
- Learning Objectives 22
- Teacher Information 22
- Activities 25

**TOPIC THREE: The First Nations Lived Here First: Pre-Contact Lifestyles**
- Concept 27
- Learning Objectives 27
- Teacher Information 27
- Activities 29

**TOPIC FOUR: A Treaty is More Than a Promise**
- Concept 31
- Learning Objectives 31
- Teacher Information 31
- Activities 33

**GLOSSARY** 35

**BIBLIOGRAPHY** 43

**APPENDICES** 47
<table>
<thead>
<tr>
<th></th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Map of “The Encyclopedia of the First Peoples of North America”</td>
<td>49</td>
</tr>
<tr>
<td>B</td>
<td>The Circle Book</td>
<td>53</td>
</tr>
<tr>
<td>C</td>
<td>Map of “Location of Historical Treaty Boundaries in Canada”</td>
<td>65</td>
</tr>
<tr>
<td>D</td>
<td>Map of “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan”</td>
<td>69</td>
</tr>
<tr>
<td>E</td>
<td>Blank Map of “Treaty Boundaries in Saskatchewan”</td>
<td>73</td>
</tr>
<tr>
<td>F</td>
<td>First Nations Historical Worldview</td>
<td>77</td>
</tr>
</tbody>
</table>
OVERVIEW

This Kindergarten resource guide is part of the K – 6 Teaching Treaties in the Classroom resource material. A resource guide has been prepared for each grade from Kindergarten to Grade 6. Each is a self-contained guide designed to provide teachers with the material they need to teach about treaties. It also contains basic information from which teachers can develop their own materials and teaching approaches.

Each resource guide provides a summary of the Kindergarten to Grade 6 themes and topics, which can be found on the next page. These are presented as an overview of teaching suggestions for each grade level. With this information, teachers should be able to avoid duplication, ensure their teaching builds on what has been taught in previous grades and lay the necessary foundation for the following grade’s topics and themes.

To assist teachers in relating their treaty teaching to the provincial curriculum, excerpts from the provincial curriculum and a restatement of the key elements of the provincial Adaptive Dimension are included in each resource guide.

The remainder of the introductory material in each grade’s resource guide contains:

- an introduction, which provides an overview of materials presented in the resource guide and the topics and themes addressed in the guide
- a list of the Treaty Essential Learnings addressed in this guide
- teacher and student resources needed to conduct the activities as laid out in the guide
- a list of the appendices

Each grade level has four topics. Each topic contains:

- the concept(s) to be covered
- the learning objectives for the topic
- teacher information that provides the content for the topic
- activities for the teacher to use with students. Teachers are encouraged to develop their own activities to accommodate the various abilities of their students

Each resource guide includes a glossary, a number of appendices containing resource material, and a back cover pocket with posters and/or maps for use in the classroom. As an additional resource for teachers to consider, a Detailed Unit Plan is included in the Grade 4, 5 and 6 resource guides.
<table>
<thead>
<tr>
<th>Level</th>
<th>Topics</th>
</tr>
</thead>
</table>
| Grade 6 | Teaching Treaties in the Classroom: Themes & Topics  
Kindergarten to Grade 6 |

<table>
<thead>
<tr>
<th>Level</th>
<th>Themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade 6</td>
<td>Treaty</td>
</tr>
<tr>
<td>History</td>
<td></td>
</tr>
<tr>
<td>Traditional Teachings</td>
<td></td>
</tr>
<tr>
<td>Relationships</td>
<td></td>
</tr>
<tr>
<td>Major Theme</td>
<td></td>
</tr>
</tbody>
</table>
MINISTRY OF EDUCATION CURRICULUM LINKS: FOUNDATIONAL OBJECTIVES

The following foundational objectives are from the Kindergarten curriculum document Children First: A Curriculum Guide for Kindergarten, 1994, pages 20 – 25, Curriculum and Instruction Branch, Ministry of Education.

1. Socio-emotional Development

   Be sensitive to the feelings and rights of others
   • begin to show appreciation of others
   • willingly share materials and time
   • begin to learn to empathize with those in stressful circumstances (e.g., death of loved ones, divorce of parents)

   Appreciate the uniqueness of every individual
   • begin to recognize and respect individual differences (e.g., gender, culture, race, religion, age, varying abilities, disabilities, chronic illnesses)
   • identify and accept themselves as members of a particular family, culture, religion, gender, etc.
   • begin to be aware of stereotypes (e.g., specific cultures, male/female roles)

   Be aware of their emotions and try to solve their problems when such exist
   • express their feelings in a constructive way
   • accept their feelings

2. Physical Development

   Participate in activities designed to develop an appreciation and enjoyment of human movement
   • experience various loco motor body movements with and without music (e.g., skip, slither, crawl, spin, roll, walk)
   • experience movements relating to space (e.g., reach high, squat low, stretch your arms out wide)
   • develop ability to use bodies expressively

   Participate in activities designed to improve motor skills
   • develop eye-hand coordination (e.g., throw a ball at a target, catch a bean bag, assemble a puzzle, cut with scissors)

3. Intellectual Development

   Acquire concepts and information that lead to the attainment of the life skills that are necessary to function independently
   • describe the characteristics of objects (e.g., colour, size, texture, shape)

   Develop logical thinking skills
   • create meaning from experiences
   • make predictions
   • ask questions
Use language to bring meaning to what they observe, feel, think, hear, taste and smell
- communicate ideas, feelings and emotions
- tell stories about pictures
- listen to a story, poem or song and explain what happened
- explain how a problem was solved

Develop awareness that print and symbols in their environment convey meaning
- understand that thoughts and ideas can be expressed in written as well as spoken language
- develop an awareness that various cultures, lifestyles and experiences are portrayed in literature
- create increasingly representational artwork

Show an interest in participating in the exploration of the patterns, sounds and rhymes of language during listening, singing and speaking activities
- recite finger plays, poems and songs
- move to the rhythm of music (e.g., clap, snap, step)

**PRINCIPLES OF THE ADAPTIVE DIMENSION**

The Adaptive Dimension refers to the concept of making adjustments in approved educational programs to accommodate diversity in student learning needs. It includes those practices the teacher undertakes to make curriculum, instruction, and the learning environment meaningful and appropriate for each student.  

The Adaptive Dimension is designed for all students in all educational settings.
- The Adaptive Dimension is an important aspect of all approved regular, modified, transitional, and alternative educational programs and courses in the K-12 school system.

The Adaptive Dimension expects student diversity, as reflected in individual differences, to be a key consideration as teachers plan.
- It is acknowledged that students come to the classroom with significant differences in cultural backgrounds, aptitudes, interests, abilities, and achievement levels which must be accommodated through adaptations to curriculum content, instructional strategies, and the learning environment if all are to benefit equitably from the approved programs.

The Adaptive Dimension assumes that there is an interrelationship among the variables associated with adaptation.
- Adaptations to accommodate learning styles necessitate adjustments to instructional approaches and assessment practices.
- Adaptations to evaluation practices may be necessitated by changes to the amount, type, and time frame for students to explore the curriculum.
- Adaptations to curriculum, instruction, and assessment practices may require changes in resource requirements, support personnel requirements, and classroom organization.

The Adaptive Dimension requires the teacher to attend to the learner, the learning task, and the learning environment in optimizing learning opportunities for students.
• It is understood that adaptation takes into account the student’s developmental level, the specific needs, the interests, and the learning styles of the learner, the demands of the particular learning task, the significant aspects of the learning environment, and the knowledge, skills, and abilities of the teacher.

The Adaptive Dimension places expectations upon the teacher and support personnel to assess, plan, and facilitate appropriate learning experiences for all students.

• Teachers are regarded as the professionals who have the authority and the responsibility to make adaptations to curriculum, instruction, and the learning environment to meet the needs of all students.
• It is expected that teachers’ decisions regarding adaptations will be based on current knowledge and understanding of research-based educational theory and practice.

The Adaptive Dimension recognizes that students approach learning in multiple ways.

• Teachers know about differences in learning styles and regard adaptations designed to accommodate differences as an expected part of their teaching responsibilities.

The Adaptive Dimension recognizes the importance of careful collaborative preplanning for instruction.

• Preplanning, which may involve consultation with students, parents/guardians, and other professionals, is fundamental to structuring adaptations to maximize students’ potential as independent learners.

The Adaptive Dimension requires that assessment practices align with the curricular and instructional adaptation provided for the student.

• Assessment practices must be adapted to be consistent with curricular and instructional adaptations.
• It is expected that teachers will be familiar with current research and the best practices for diagnosis of student needs, assessment of student learning, and evaluation of all aspects of student development.
INTRODUCTION TO KINDERGARTEN

This unit focuses on the study of the First Nations peoples—the first people to live in North America and the land now known as Saskatchewan. It is important for students to recognize and affirm that First Nations peoples lived on this land for thousands of years. They called North America “Turtle Island” and they lived here long before the arrival of the newcomers. First Nations peoples believe that the Creator put them on this land to live happy, productive and fulfilling lives. To live this life, the Creator provided them with everything they needed to survive in this vast and beautiful land.

First Nations peoples continue to live in North America, throughout the United States of America and Canada. Students will gain appreciation for the First Nations peoples who lived on the land now known as Saskatchewan. This land is often referred to as the “plains” or “prairies.” The Cree, Dene, Saulteaux and Dakota, Lakota, Nakota continue to live in what is now Saskatchewan, though some First Nations tribes no longer exist. The First Nations tribes co-existed by sharing the land and all that the Creator provided for their survival.

First Nations peoples have their own languages, social and economic structures, and cultural worldviews. These worldviews are based on the belief that the Creator gave them many natural laws and gifts that allowed them to live in balance and harmony with the world around them. They believe the Creator put them on this land to protect and look after it so they could continue to live off its bounty.

The students will become knowledgeable about some First Nations traditional teachings in the “Circle of Life” and “The Sacred Number Four.” First Nations peoples believe the circle has many things to teach humanity about the universe. The circle has no beginning or end. Everyone in the circle is the same. Everyone belongs in the circle. They will learn that First Nations peoples believe that the Creator created many things in circular patterns. First Nations peoples refer to this as the “Circle of Life” and also “The Medicine Wheel.” They believe that the number four (4) is a sacred number because the Creator made many entities that contain four elements.

The students will learn that to be blessed with children is one of the most precious and sacred gifts bestowed on First Nations peoples. First Nations peoples believe children are loaned to them until they are able to leave their homes to live as adults. Until that time,
children are to be loved and cared for so that they can develop the knowledge and skills to live happy and balanced lives within their environment. They believe that children need a special name that will guide that child throughout his/her lifetime. Each child has special skills and talents that are beneficial to the community as a whole and to him/her individually. These gifts are celebrated and developed throughout their childhood and into adolescence.

The students will gain knowledge about First Nations oral traditions. Histories and cultural beliefs and values were passed on from generation to generation through oral traditions, ceremonies and traditional teachings. They will learn that First Nations peoples recorded historical events that were important to their nations through oral traditions.

The students will learn that while a treaty is like a promise, it is also more than a promise. A promise is an agreement between two or more people. When promises are made, the parties involved must keep the promise until a mutually agreed time. Treaties are solemn agreements made between two or more sovereign nations. When treaties were made between the British Crown and the Cree, Dene, Saulteaux and Nakota nations in Saskatchewan, the promises made by both parties were solemnly agreed to in two ways: 1) through the signing of documents written in the English language and 2) through the conducting of a spiritual ceremony, the pipe ceremony. A sacred pipe ceremony was performed at the time of treaty signing, signifying that the promises were made between two nations with the Creator as witness. This is why treaties are more than a promise. Both parties made the promise that the treaties would last “as long as the sun shines, the grass grows and the rivers flow.”

The students will gain an understanding that the treaty promises made in Treaties 4, 5, 6, 8 and 10 were made to ensure that all Saskatchewan citizens would live together in peace and harmony, and would mutually benefit from the treaties.
### THEMES | KINDERGARTEN TOPICS
--- | ---
Relationships: | The Diversity of First Nations Peoples
Traditional Teachings: | The Circle of Life and the Sacred Number 4
History: | The First Nations Lived Here First: Pre-Contact Lifestyles
Treaties: | A Treaty is More Than a Promise

### TREATY ESSENTIAL LEARNINGS

1. Many First Nations tribes lived throughout North America. They were sovereign nations with languages, economic and social systems, laws, cultures and worldviews. They shared the land with each other. They also had their own spiritual and hunting territories.

2. First Nations peoples made treaties with each other for war alliances, sharing hunting and fishing territories, and for peace and friendship.

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

4. First Nations peoples believed that the Creator put them on this land to live happy and fulfilling lives. The Creator provided them with everything they needed to survive.

5. There is a diversity of First Nations who live in Saskatchewan. They are the Cree, Dene, Saulteaux, and Dakota, Lakota and Nakota nations. These nations have their own languages and cultures. They continue to practise their cultural beliefs and values based on their particular worldviews.

6. First Nations peoples 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.

7. First Nations peoples have many traditional teachings that have been passed down from generation to generation through oral traditions and ceremonies.

8. The Circle of Life (The Medicine Wheel) has many teachings about the cyclical nature of creation. These teachings tell about the universe and how everything is connected.

9. First Nations peoples believe that many entities in creation contain four elements. The number four is a sacred number to First Nations peoples.

10. First Nations peoples believe children are gifts that are loaned to them until they are ready to live their lives as adults. Children are given special names early in life. Their special gifts and talents are nurtured as they grow into adulthood.

11. The First Nations and the British Crown signed treaties that created a nation-to-nation relationship based on treaty promises. The treaty agreements made were to be honoured “as long as the sun shines, the grass grows and the rivers flow.”

12. The Cree, Dene, Saulteaux and Nakota nations signed treaties in Saskatchewan with the British Crown. These treaties were to be mutually beneficial to both parties.

13. A treaty is more than a promise. A sacred pipe ceremony was conducted at the time of treaty signing. First Nations peoples believed that the Creator was witness to the treaties negotiated and signed between the British Crown and the Cree, Dene, Saulteaux and Nakota nations.
TEACHER RESOURCES

Books:


Large Maps & Posters:
*found in the pocket at the back of this book*

Map of “The Encyclopedia of the First Peoples of North America”
Map of “Location of Historical Treaty Boundaries in Canada”
Map of “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan”
“First Nations Historical Worldview”

STUDENT RESOURCES


LIST OF APPENDICES

<table>
<thead>
<tr>
<th></th>
<th>Map of “The Encyclopedia of the First Peoples of North America”</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>The Circle Book</td>
</tr>
<tr>
<td>C</td>
<td>Map of “Location of Historical Treaty Boundaries in Canada”</td>
</tr>
<tr>
<td>D</td>
<td>Map of “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan”</td>
</tr>
<tr>
<td>E</td>
<td>Blank Map of “Treaty Boundaries in Saskatchewan”</td>
</tr>
<tr>
<td>F</td>
<td>First Nations Historical Worldview</td>
</tr>
</tbody>
</table>
TOPIC ONE: The Diversity of First Nations Peoples

CONCEPT

Many First Nations lived in what is now known as North America. Many of them call North America “Turtle Island” in their creation stories. The First Nations lived and survived in this territory for thousands of years. First Nations peoples believe they have lived here since time immemorial. Each nation had its own cultural worldview, language, traditional teachings and histories. These nations had specific hunting, trapping, fishing and spiritual territories. They were sovereign nations who respected the land and all that it provided. They had everything they needed to survive and there was plenty for everyone.

LEARNING OBJECTIVES

1. The students will become aware of the diversity of First Nations peoples who, since time immemorial, lived in what is now known as North America.

2. The students will become aware that many First Nations peoples have another name for North America. Many First Nations call it “Turtle Island.”

3. The students will listen to some First Nation creation stories about how “Turtle Island” came to be.

4. The students will identify some First Nations who lived in North America and what is now Saskatchewan.

5. The students will become aware that all First Nations had their own cultures, languages, beliefs, and values, oral traditions and histories.

6. The students will learn that each First Nation had its own creation story about how the world was made.

TEACHER INFORMATION

Many First Nations lived throughout North America for thousands of years. Many First Nations tribes believe they have been here since time immemorial. They co-existed with one another for thousands of years before the arrival of the newcomers. Many First Nations lived in what is now Canada. The words “Canada” and “North America” were not used by the First Nations long ago because those words were given to these lands by the newcomers when they arrived and settled here. The First Nations peoples called this land “Turtle Island.” Many First Nations peoples today still refer to North America as “Turtle Island.”


For An Iroquoian Story of Creation, go to: http://www.tyendinaga.net/stories/creation.html (Accessed 10/04/08).
You will find that some parts of the stories are the same. Every First Nation has a creation story that tells how Mother Earth or “Turtle Island” was created.

European cultures record their cultural beliefs and values through the use of the written word. As these worldviews are passed on from generation to generation using the written word, the European cultures thrive and carry on into the future. Oral tradition was used by First Nations peoples to pass their cultures on from generation to generation, preserving their cultural worldviews.

Oral history is a way to store knowledge and pass it along by word of mouth. Legends and stories are part of the oral history of First Nations peoples. These stories have many themes: the creation, trickster and animal stories that teach about the beliefs and values of these cultures. They are entertaining, humorous and easy to understand. They tell about the world of animals, plants, the sky and the universe. Stories differ from nation to nation but have similarities, too. First Nations cultures have their own languages, traditions and customs that are learned through storytelling and ceremonies.

The Elders in First Nation cultures are usually the ones who tell these stories. Elders are very important in First Nation cultures because they are wise and knowledgeable about their traditional teachings and spiritual ceremonies. They taught children how to live in balance and harmony with the environment. The Elders told stories to the children so they could learn the beliefs and values of their cultures. Many First Nations Elders continue to pass on these teachings and ceremonies today.

ACTIVITIES

1. Inform the students that First Nations peoples lived all over North America and show them the poster of the map “The Encyclopedia of the First Peoples of North America” (Appendix A). Name some of the First Nations who lived in North America that the children may be familiar with: Navajo, Apache, Crow, Cheyenne, Sioux, (Lakota, Dakota, Nakota [Assiniboine]), Cree, Dene, Saulteaux (Ojibwa), Iroquois, Blackfoot and others that the children may name. Tell the students that First Nations peoples called, and still call, this large piece of land “Turtle Island.”

2. There are many different creation stories about “Turtle Island.”


   You will find another Ojibway/Anishinabe creation story called The Creation Story – Turtle Island. This story can be accessed at: http://www.gct3.net/wp-content/uploads/2008/01/creation_story.pdf (Accessed 10/04/08)

   For a Cree creation story – Oral Traditions - The Beginning of the Cree World, go to http://www.sicc.sk.ca/heritage/ethnography/cree/origin/oral.html (Accessed 10/04/08)


   For a Dene creation story, go to The Dene Worldview: http://www.sicc.sk.ca/heritage/ethnography/dene/beliefs/worldview.html (Accessed 10/04/08)

3. Inform the children that the First Nations who lived on “Turtle Island” (North America) had their own languages, cultures, traditions, beliefs, values, history, stories and laws. Tell them First Nations peoples believed that they were put on “Turtle Island” (North America) by the Creator. The Creator provided them with everything they needed to survive. They lived off the land. They called the earth “Mother Earth.” They called her Mother Earth because a mother provides her children with everything they need to live. Mother Earth provided First Nations peoples with everything they needed to live. They were provided plants and animals for food, shelter and clothing. These First Nations had their own places called territories where they hunted, fished and trapped for wild animals, and gathered berries and plants. They looked after Mother Earth as she looked after them: with love, caring and respect. They gave thanks every day for all that was provided to them.

   Provide the students with pictures of food, clothing and shelter from magazines, catalogues and flyers. Ask them to cut out some pictures of food, clothing and shelter. Give them a piece of construction paper shaped in a circle and ask them to paste their pictures on it (or cut the construction paper into a circle after the student pastes the pictures on it). Display the collages in the classroom.
4. Have the students look at their circular collages and review the shape of the circle. Introduce the “Circle of Life” by making a big circle on the board. Begin by saying First Nations peoples had their own cultures, languages, beliefs and values. One of those beliefs had to do with the “Circle of Life” (write these words on the board above the circle). Tell them that the First Nations knew that “Mother Earth” (the world) was round. Show the students a globe of the world. Ask the students what the shape of the globe is and look at the map of the world on the globe.

5. Ask the students the name of the kind of house the Plains First Nations peoples lived in long ago. Tell them that First Nations peoples lived in a home that had a circle in it. Show a picture of a tipi and talk about the circular base of the tipi. First Nations peoples lived in tipis so that it could be moved from place to place very easily. Show some pictures of tipis. Go to these websites for historical pictures of tipis:

6. Some teachers may wish to continue teaching about the tipi. Some lessons can be found at these websites:

7. Read Grandfather Buffalo by Jim Arnosky to show the children that even though grandfathers and grandmothers are old they are still an important part of the family circle. They have much to share with the young who need to learn about their cultural beliefs and values so they can pass these teachings on to future generations.

8. You will find other stories in The Learning Circle: Classroom Activities on First Nations in Canada, Ages 4 to 7. Unit 1: Storytelling will give the students more information about First Nations oral storytelling.

The booklet may be in the Office of the Treaty Commissioner (OTC) Resource Kit in your school or go to http://www.ainc-inac.gc.ca/ks/pdf/e_cover.pdf (Accessed 10/04/08) to download a copy of the unit.
TOPIC TWO: The Circle of Life and the Sacred Number 4

CONCEPT

First Nations peoples believe that the Creator created many things that occur in circular patterns. Many things have a circular shape. They refer to this as the “Circle of Life” or “The Medicine Wheel.” First Nations peoples use the circle to teach the concepts of unity, inclusiveness and the cycles of life, among others. The circle has no beginning and no end. Included in the circle teachings is the sacred number four. Many entities within the circle contain four elements. These elements occur in circular patterns. The First Nations believe the number four is a sacred number because of the importance it plays within the entities found in the “Circle of Life.”

LEARNING OBJECTIVES

1. The students will gain knowledge of some of the First Nations’ traditional teachings about life and nature in “The Circle of Life” or “The Medicine Wheel.”

2. The students will gain an understanding of why First Nations peoples think the number four is sacred by learning about the significance of the number four in “The Circle of Life” traditional teachings.

3. The students will create a “Circle Book” to learn about the sacred number four as they discover the four directions and the four seasons and how these elements occur in circular patterns as taught in the First Nations’ traditional teachings in the “Circle of Life.”

4. The students will become aware of the First Nations belief that children are gifts from the Creator.

TEACHER INFORMATION

First Nations peoples believe that the Creator made many things that are either shaped or occur in circular patterns. They refer to this as the “The Circle of Life” and also “The Medicine Wheel.” The circle has no beginning or end. Everyone in the circle is the same. Everyone is included in the circle. Within the “Circle of Life” there are many entities that have four elements and occur in circular patterns.

First Nations peoples believe that the number four (4) is a sacred number because the Creator created many entities that contain four elements.

For example, First Nations teachings include:
1) **four directions**: east, south, west and north
2) **four seasons**: spring, summer, fall and winter
3) **four elements**: earth, air, water and fire
4) **four entities above the earth**: the sun, moon, sky, and stars
5) **four kinds of plants**: grasses, vegetables, trees and flowers;
6) **four kinds of animals**: insect life, water and sky life, two-legged and four-legged land life, and humanity
7) **four stages of life**: infancy, childhood, adulthood and old age.

First Nations peoples believe the Creator provided them with many gifts so they could live happy and fulfilled lives. One of these gifts is children. They believe that children are loaned to them for a short period of time, usually until the children are grown and are able to live on their own as adults. Throughout their childhood and into adolescence, children are to be loved and cared for according to the cultural beliefs and values of their nations. These children are the future of their respective nations.

In the traditional First Nations family composition, babies and toddlers spent their first years with the extended families, consisting of parents, grandparents, aunts, uncles and siblings, who all shared the responsibility of protecting, caring for and teaching them. First Nations peoples believed that the rearing of children was a most important and integral part of their First Nations way of life. The entire community provided a holistic learning environment for children so they would receive a solid foundation that would help them to live and exist in a full and productive lifestyle. With minimal adult interference, children were allowed to exert their wills in order to develop independence through their learned life experiences. These learned skills allowed for a natural integration into the rhythm of daily life in the family and community.

Traditional First Nations peoples lived and practised the values of love, caring, respect and kinship. Children were taught these traditional beliefs and values through storytelling, ceremonies and other oral traditions. Children were taught the values of the community through stories with moral messages that were intertwined with their spiritual beliefs. Children developed a healthy sense of self-worth, which built their self-confidence and self-esteem. Children grew up to be independent and self-sufficient.

One of the most important and underlying traditional values was respect; respect for self, respect for others and respect for creation. Young children were taught to take
responsibility for their actions. They were allowed to make mistakes and learn through experiences. They were given freedom to explore the world around them. They were protected yet they were also given opportunities to learn on their own. This type of education gave them the confidence they would need later on in life.

When the treaties were made in what is now Saskatchewan, First Nations peoples were promised that their lives would not be interrupted; that they would be able to live as before, with their languages, customs, beliefs and values. This promise was not kept as policies of assimilation and colonization were introduced to control the lives of First Nations peoples. Consequently, many First Nations peoples lost their cultural languages, traditions, beliefs and values when they were forced to learn the language, culture and beliefs of the European culture.

Today First Nations peoples are renewing and retaining their cultural languages, beliefs, values and traditional teachings. First Nations societies still maintain a strong sense of family and communal cohesiveness. This cohesiveness is essential in the healing of First Nations peoples. Children are now learning their First Nations languages and about their cultural traditions, beliefs and values, and are able to develop positive self-identities that enable them to find success in their world and in Canadian society.
ACTIVITIES

1. Let the students know that they are going to make “The Circle Book” (Appendix B). Hand out the book pages:

   - **Cover page**: Have the students print their names in the circle and review the shape of the circle.
   - **Page 1**: Read the words and talk about traditional First Nations teachings as they relate to the circle.
   - **Page 2**: Talk about the shape of the world. Print the word “Mother Earth” on the board. Using a globe of the world, show the students that the world has a circle shape. If you do not have a globe, tell the students that the world is round by bringing in a large ball with the larger bodies of land outlined on it.
   - **Page 3**: Make a circle on the board with the directions as seen in the booklet. Go over the four directions: east, south, west and north (follow the directions as they occur in the circular shape). Show the students that the following continents are in the four directions: east, Europe; south, South America; west, Asia; north, North America.

   - **Page 4**: Discuss each season with the students. Have them draw pictures in each season depicting an activity they like to do in that season.
   - **Page 5**: Have students print the name of each season on the lines (optional).
   - **Page 6**: Ask the students to look at the circle. Discuss the traditional First Nations teachings regarding the circle and their belief that everyone belongs in the circle. The circle has no beginning and no end. Go on to say that when people stand together they have strength as a group. Ask them to repeat the phrase, “Keep the circle strong.”
   - **Page 7**: Teach the students the chant “Keep the Circle Strong.” Have the students join hands in a circle. As they join hands in the circle, ask them what they have in common as a group (i.e. age, grade, teacher, school, etc…). Emphasize the idea that to keep the circle strong everyone needs to participate. Begin to chant “Keep the Circle Strong” as the circle moves right and then left. Continue until the students know the chant. Remind the students that everyone is equal in the circle and that no one is more important than anyone else. Everyone can see each other in the circle. Ask the students to shake hands with one another. Start by asking the students to stay in the circle. Ask one student to turn to his/her left and begin shaking hands with the students continuing to go around the circle shaking hands. The student immediately on the left follows and so forth. Once completed, everyone will have shaken the hand of every person in the circle.
   - **Page 8**: Have each student trace his/her hand in the circle. Ask the students what happens when they join hands and form a circle...something powerful happens when the group is united and strong. They can accomplish many things together.
   - **Page 9**: Talk about the importance of the family. Discuss the family circle. Discuss with the students the importance of the family circle and how each member of that circle has a special role in the family. Focus on the importance of children and all the “gifts” they bring to the family. The gifts of love, caring, laughter and fun. Talk about the First Nations belief that the Creator gave them a very special gift: the gift of children. Discuss the importance of children in the family circle. Talk about the First Nations belief about children (use the teacher information). Have each student draw a picture of his/her family in the circle.

2. Continue to teach about the “Circle of Life” by making circles on the board or on flip-chart paper. Divide the circle into quadrants. Tell the students that First Nations peoples believe that the number four is sacred because many things in nature happen in circles and contain four elements. Print “The Sacred Number Four” on the board or flip-chart. Name the first circle “The Four Directions” and label each quadrant as you talk about each direction. Name the next circle “The Four Seasons” and have the students go to:

   - **Page 4**: Discuss each season with the students. Have them draw pictures in each season depicting an activity they like to do in that season.
   - **Page 5**: Have students print the name of each season on the lines (optional).
   - **Page 6**: Ask the students to look at the circle. Discuss the traditional First Nations teachings regarding the circle and their belief that everyone belongs in the circle. The circle has no beginning and no end. Go on to say that when people stand together they have strength as a group. Ask them to repeat the phrase, “Keep the circle strong.”
   - **Page 7**: Teach the students the chant “Keep the Circle Strong.” Have the students join hands in a circle. As they join hands in the circle, ask them what they have in common as a group (i.e. age, grade, teacher, school, etc…). Emphasize the idea that to keep the circle strong everyone needs to participate. Begin to chant “Keep the Circle Strong” as the circle moves right and then left. Continue until the students know the chant. Remind the students that everyone is equal in the circle and that no one is more important than anyone else. Everyone can see each other in the circle. Ask the students to shake hands with one another. Start by asking the students to stay in the circle. Ask one student to turn to his/her left and begin shaking hands with the students continuing to go around the circle shaking hands. The student immediately on the left follows and so forth. Once completed, everyone will have shaken the hand of every person in the circle.
   - **Page 8**: Have each student trace his/her hand in the circle. Ask the students what happens when they join hands and form a circle...something powerful happens when the group is united and strong. They can accomplish many things together.
   - **Page 9**: Talk about the importance of the family. Discuss the family circle. Discuss with the students the importance of the family circle and how each member of that circle has a special role in the family. Focus on the importance of children and all the “gifts” they bring to the family. The gifts of love, caring, laughter and fun. Talk about the First Nations belief that the Creator gave them a very special gift: the gift of children. Discuss the importance of children in the family circle. Talk about the First Nations belief about children (use the teacher information). Have each student draw a picture of his/her family in the circle.
3. Continue discussing First Nations beliefs about children. First Nations peoples believe that children are loaned to them by the Creator. The Creator loaned them these special gifts to love and care for while they grew into adults. Each mother wanted to keep her babies close to her as soon as they were born. Moms still had to work so they made “moss bags” to carry their children as they worked. Students will be curious about how these moss bags looked and how they were made.

Go to “The Plains Indians – Family Life, The Children, Duties” at:
http://www.saskschools.ca/~gregory/firstnations/family.html (Accessed 10/04/08)
To find a picture of a baby in a moss bag, go to:
http://rainbowhorizons.ca/teaching_units/units.php?UID=Moss_Bag_Stories (Accessed 12/06/08)
TOPIC THREE: The First Nations Lived Here First: Pre-Contact Lifestyles

CONCEPT

Many First Nations lived in what is now known as Saskatchewan prior to the coming of the newcomers. These nations lived in the plains area for thousands of years. They had their own cultures and languages. These nations had specific territories where they camped so they could hunt, trap and fish. They also had specific territories where they conducted their spiritual ceremonies. Each season was celebrated and many tasks needed to be completed in preparation for the coming season.

LEARNING OBJECTIVES

1. The students will recognize that a diversity of First Nations lived in what is now known as Saskatchewan for thousands of years before the arrival of the newcomers.

2. The students will become aware that First Nations peoples living on the plains depended on the buffalo for their survival.

3. The students will become aware that all First Nations cultures had their own languages, beliefs, values, traditions and histories.

4. The students will learn how First Nations peoples helped the newcomers to survive on the plains.

5. The students will become aware that treaties were signed between the British Crown and the First Nations in Canada.

6. The students will gain knowledge about the Canadian government’s need for more land and resources, which led to the making of treaties with the First Nations in what is now known as Saskatchewan.

TEACHER INFORMATION

Prior to the arrival of the newcomers, many First Nations peoples lived on the plains in North America. These nations were sovereign nations; they had their own languages, laws, social structures, economic bases, political structures, cultural beliefs and values, and spiritual ceremonies. Their histories were recorded in the form of oral stories and oral historical accounts of events. These nations did not depend on any other nation to support them. They lived as the Creator meant for them to live in this physical world—in peace and harmony with nature.

They were very knowledgeable about how their world was created. They believed that the Creator gave them everything they needed to survive and live off the land. They had their hunting, fishing, trapping and gathering territories as well as their spiritual territories.
The Creator provided them with “natural laws” to live by. Every living entity lived in balance and harmony with others. These natural laws ensured the continuation of all living beings and entities. Mother Earth provided all that First Nations peoples needed to survive.

When the newcomers came to the plains in what is now known as Saskatchewan, they found many First Nations peoples inhabiting the land. Some of these First Nations were the Cree, Dene, Saulteaux, and Dakota, Lakota and Nakota who continue to live in what is now Saskatchewan today. First Nations peoples have lived on the plains since time immemorial. First Nations peoples did not live in one place as they do today. Long ago, they lived a nomadic lifestyle. They traveled and lived where they would find food, which was in their gathering, hunting, fishing and trapping territories. They also had specific areas for their spiritual ceremonies. The buffalo was their most important source of food. It provided First Nations peoples with food and materials that helped them to live on the plains. The buffalo gave them meat for food, furs and hides for shelter and clothing, and bones for tools. Every part of the buffalo was used. It was their main source of food.

When the newcomers arrived on the plains, they lived like First Nations peoples. The buffalo became important for their survival, too. First Nations peoples helped these newcomers to survive by sharing their knowledge about the land, plants and animals.

The British Crown made treaties with the First Nations across what is now known as Canada. The Cree, Dene, Saulteaux and Nakota nations made treaties with the British Crown in Saskatchewan.
ACTIVITIES

1. Review with the students that First Nations peoples lived all over North America. Show the poster of the map “The Encyclopedia of the First Peoples of North America” (Appendix A). Show the children where Saskatchewan is on the map. Name and point to the Cree and Ojibwa (called Saulteaux in Saskatchewan) on the map. Explain to the students that these First Nations still live in this area today. Explain that this is the province of Saskatchewan where the students now live. List the First Nations that now live in Saskatchewan on the board: Cree, Dene, Saulteaux, and Dakota, Lakota and Nakota.

2. Inform the students that these First Nations are called the Plains First Nations because they lived on what we today call the “plains” or “prairies.” Tell them First Nations peoples lived here for thousands of years before the newcomers came to this land.

3. Draw a large circle on the board and divide it into four quadrants. Review and label the four directions on the circle.
   - Show the children the globe or map of the world and point to Europe and tell the students that the newcomers came to the plains from this continent. Let them know that the newcomers came to Canada from many places.
   - When the newcomers arrived, they were greeted by First Nations peoples who had been living here for thousands of years.
   - The First Nations did not live in one place as they do today. Long ago, they lived a nomadic lifestyle. They traveled and lived where they would find food, which was in their gathering, hunting, fishing and trapping territories. They also had specific areas for their spiritual ceremonies. The buffalo was their most important source of food. It provided First Nations peoples with food and materials that helped them to live on the plains. The buffalo gave them meat for food, furs and hides for shelter and clothing, and bones for tools. Every part of the buffalo was used. It was their main source of food.


   You may wish to make a large poster and pin the parts as a whole class activity.

4. Let the students know that the explorers needed help from First Nations peoples so they could learn to live in this land. Go to http://www.saskschools.ca/~gregory/first.html (Accessed on 10/04/08) to find out the “Ways the Indian People helped the Settlers.” Have a discussion with the students and list some things that the explorers would need to know to live in what is now called Saskatchewan.
5. Display the map “Location of Historical Treaty Boundaries in Canada” (Appendix C). Tell the children that the British Crown made treaties with the First Nations peoples. The Canadian government agreed to make treaties for peace and to gain ownership of some land. The First Nations peoples agreed to live in peace and friendship with the newcomers. Point to the treaties across Canada, starting with the Peace and Friendship Treaties in the Atlantic Canada. Stop at the Numbered Treaties and tell the students that the Canadian government needed land for the newcomers so they made treaties with the First Nations to gain access to the land.

6. Display the map “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan” (Appendix D) to identify the Numbered Treaties in Saskatchewan. Ask the students where they live and point to the treaty area they live in. Explain to the children that all of Saskatchewan is covered by a treaty area. This makes everyone in Saskatchewan a “treaty person.” End by saying, “We are all treaty people.”

Make a black and white copy of the blank map “Treaty Boundaries in Saskatchewan” (Appendix E) for each student. Ask the students to colour the treaty areas. Make a map puzzle by cutting out each treaty area. Each child can make his/her own puzzle. You can laminate a few map puzzles for an activity centre in your room.
TOPIC FOUR: A Treaty is More Than a Promise

CONCEPT

Treaties made between the First Nations and the British Crown in what is now Saskatchewan were solemn agreements. These agreements were made between nations who wanted to live in peace with one another. They promised to honour these agreements by signing written documents and participating in First Nations pipe ceremonies. Four of these nations signed treaties with the British Crown. These nations are the Cree, Dene, Saulteaux and Nakota. The promises made in the treaties were to last “as long as the sun shines, the grass grows, and the rivers flow.” The promises were made between nations with the Creator as witness; this is why treaties are more than a promise.

LEARNING OBJECTIVES

1. The students will gain an understanding of what a treaty is by exploring the concept of a promise.

2. The students will listen to the story A Promise is a Promise by Robert Munsch and Michael Kusugak and discuss the concept of “making a promise.”

3. The students will gain an understanding about the sacredness of the treaties from a First Nations perspective.

4. The students will learn that First Nations peoples believe that treaties are more than promises because they were sealed by sacred pipe ceremonies where the Creator was witness to the treaties made between the British Crown and the First Nations in Saskatchewan.

TEACHER INFORMATION

A treaty is like a promise but it is also more than a promise. A promise is an agreement between two or more people. When promises are made, the parties involved must keep the promise until a mutually agreed time. To do this, they do not have to sign a paper or conduct a ceremony. Treaties are solemn agreements made between two or more sovereign nations. Some people do not keep their promises just because they don’t want to or because they change their minds.
The following websites give information about the pipe ceremony from a Cree and Saulteaux perspective:

“The Pipe Ceremony”

and “The Sacred Pipe”

When treaties were made between the British Crown and the Cree, Dene, Saulteaux and Nakota nations in Saskatchewan, the promises made by both parties were solemnly agreed to in two ways:

1) The British Crown agreed to the treaties through the signing of written legal documents. The signing of legal documents also indicates that treaties are considered more than mere promises by the Canadian government because the courts of the land uphold these agreements.

2) The First Nations peoples conducted a spiritual ceremony, the pipe ceremony. A sacred pipe ceremony was performed at the time of treaty signing which signified that the promises were made between the First Nations and the British Crown with the Creator as witness. This is why First Nations peoples consider treaties to be more than promises. Both parties agreed that treaties would last “as long as the sun shines, the grass grows and the rivers flow.”

When the First Nations and the British Crown made treaties with one another, they needed to trust one another and cooperate to arrive at an agreement. These nations agreed to keep the promises. Treaties 4, 5, 6, 8 and 10 were made to ensure that all Saskatchewan citizens would live together in peace and harmony, and would mutually benefit from the treaties.
ACTIVITIES

1. Read the story *A Promise is a Promise* by Robert Munsch and Michael Kusugak to the students. Discuss the promise made in the story and what happened when the promise was not kept.

2. To arrive at a definition of a “promise,” ask the students the following questions:
   - What is a promise?
   - How many of you have made a promise?
   - Has anyone made a promise to you?

3. Have the students brainstorm about promises that were made to them and promises they have made in the past. Use a Sharing Circle for this activity. Have the students sit in a circle and begin by sharing one promise they have made. Ensure that each student has the opportunity to share.

4. Ask them how they sealed the promises. Make a list of ways to seal a promise. The list may include the following actions: cross my heart, criss-crossing fingers, shaking hands, words written down, etc. Have the students make a picture of one of the ways to seal a promise.

5. Display the map “*Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan*” (Appendix D) to talk about the treaties made between the British Crown and the First Nations in what is now known as Saskatchewan. Both parties promised to live in peace and friendship. They also agreed to share the land. These promises are to be kept “as long as the sun shines, the grass grows and the rivers flow.”

The British Crown wrote the agreement on legal documents and both parties signed them. The First Nations peoples held a very sacred ceremony called a pipe ceremony to show their commitment to the agreements because the Creator was a witness to these agreements. Representatives of the Canadian government participated in these pipe ceremonies. These nations promised to uphold (live up to) the agreements.

This is how the First Nations peoples and the newcomers came to live together in what is now called Saskatchewan. The promises made at the time of treaty signing are still relevant today. Treaties are more than promises.
The following definitions were taken from various sources including: “Definitions” (Indian and Northern Affairs Canada, March 2000), The Canadian Oxford Dictionary, Saskatchewan Education Curriculum Guides, Indian Claims Commission, Knots in a String (Peggy Brizinski, 1993), Treaty Elders of Saskatchewan (Cardinal and Hildebrandt, 2000), Federation of Saskatchewan Indian Nations, Saskatchewan Indian Cultural Center and various Internet sites.

Aboriginal peoples: The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people: Indian[see First Nations], Métis and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

Aboriginal rights: Those rights which Aboriginal peoples have because of their status as Aboriginal people in their own land.

accommodation: A convenient arrangement; a settlement or compromise.

adhere: To behave according to; follow in detail; to give support or allegiance.

adhesion: An addition made to a treaty when a new band signs onto an existing treaty; the new band then comes under the treaty rights and gives up its rights to all but reserve lands. Individuals also adhere to treaty by accepting annuities.

agreement: The act of agreeing; a contract legally binding the contracting parties.

Anishinabé: A Saulteaux term describing themselves as the First People that came down from the Creator; coming down to be man.

annihilation: To completely destroy; defeat utterly; make insignificant or powerless.

annuity: An annual payment. Most treaties provided for annual payments, paid in perpetuity to each treaty Indian.

Assembly of First Nations (AFN): The Assembly speaks for First Nations peoples all across Canada, working with the federal government on political, social, economic and healthcare issues.

assimilation: Becoming part of another society; adapting to the society and taking on the characteristic or quality.

authority: The source of power of individuals and organizations that hold positions of high status by virtue of such conditions as legal appointments, high education, job situation and experience.

autonomous: Having self-government, acting or existing independently or having the freedom to do so.

Band: A group of First Nations peoples for whom lands have been set apart and money is held by the Crown. Each band has its own governing band council, usually consisting of one or more chiefs and several councillors. Community members choose the chief and councillors by election or sometimes through traditional custom. The members of a band generally share common values, traditions and practices rooted in their ancestral heritage. Today, many bands prefer to be known as First Nations.

belief: What is held to be true; something believed; opinion.
British North America Act, 1867 (BNA, 1867): Canada’s original Constitution, supplemented later by additional laws. It was the Charter of Confederation for the British colonies, and established the powers of the federal government, the provinces and the territories.

Canadian Confederation: The federal union of provinces and territories forming Canada, originally including Ontario, Quebec, New Brunswick and Nova Scotia, and subsequently expanding to include the present provinces and territories.


cede: Give up one’s rights to or possession of.

cession: The act of ceding; a giving up, as of territory or rights, to another. The underlying principle of cession is that it is based on consent, usually acquired through negotiated agreements such as treaties.

citizen: A person who lives in a given place, such as Saskatchewan or Canada, and has both a formal and informal relationship with other people in that place.

citizenship: The fact of being a citizen of a country; the qualities considered desirable in a person viewed as a member of society, the exercising of rights, privileges and responsibilities as a member of a particular society.

colonization: The act or policy of colonizing; to bring settlers into a country; to make a country into a colony.

constitution: The body of fundamental principles or established precedents according to which a state or other organization is acknowledged to be governed.

contract: A written or spoken agreement between two or more parties, intended to be enforceable by law, a document recording this.

covenant: An agreement between God and a person or nation.

Creator: The First Nations believe in a Great Spirit or God who was the Creator of all things. This spirit was often referred to as the Creator in the First Nations languages.

Cree: The European name for the First Nations living in central Canada. The Cree were divided into three main groups: the Plains Cree, the Woodland Cree and the Swampy Cree.

Crown: The monarch, especially as head of state; the power or authority residing in the monarchy. This term denotes the British government, as led by the monarchy.

cultural diversity: Most commonly refers to differences between cultural groups, although it is also used to describe differences within cultural groups, (e.g. diversity within the Cree culture includes Plains Cree, Woodlands Cree and Swampy Cree). Underlying current usage is an emphasis on accepting and respecting cultural differences through the recognition that one culture is not intrinsically superior to another.

culture: The customs, history, values and languages that make up the heritage of a person or people and contribute to that person’s or peoples’ identity. First Nations peoples use the term culture to refer to their traditional teachings: beliefs, history, languages, ceremonies, customs, traditions, priorities (how life should be) and stories.

custom: A tradition that is passed from one generation to another.
Dakota: A term used by a Dakota- (Assiniboine) speaking person in reference to the Očeti Sakowin (Dakota, Lakota and Nakota Nations) that means “those who consider themselves to be kindred.”

Denesųliné [Dene]: The Athaspaskan-speaking peoples of northwestern Canada. This is their own name for themselves, “the people.”

diversity: The state or quality of being diverse or different. Within an ethnic group, each member of the group has unique qualities and characteristics, making the group diverse. Diversity includes difference in gender, age, skills, knowledge, attributes, physical characteristics, education, etc. A situation that includes representation of multiple (ideally all) groups within a prescribed environment.

Elder: A person who has earned the right to be recognized as an Elder in his/her community and/or in other First Nations communities. Most have variety of special gifts they have acquired and earned. These Elders have the ability to pass on traditional teachings and provide spiritual guidance.

entitlement: The allotment of reserve land due to a band under treaty; an outstanding entitlement means that the band did not get all of the reserve land that it should have.

entrenched: To safeguard (rights, etc.) by constitutional provision; provide for the legal or political perpetuation of.

European: A native or inhabitant of Europe, a person descended from natives of Europe.

Euro-Canadian: A Canadian of European origin or descent.

Eurocentricism: Label for all the beliefs that presume superiority of Europeans over non-Europeans (Laliberte et al., 2000, p. 568)

Federation of Saskatchewan Indian Nations (FSIN): Since its inception more than 50 years ago, the FSIN has provided strong and constructive First Nations government. The FSIN represents Saskatchewan First Nations and more than 96,000 First Nations citizens in this province.

First Nations: A collective term used to refer to the original peoples of North America. It is important to recognize that there are many different nations within the First Nations, each with their own culture, language and territory. Other descriptions of “First Nations” include the following: 1) usually used to refer to a politically autonomous band under the Indian Act, a nation of First Peoples; and 2) a term that came into common usage in the 1970s to replace the word “Indian.” Although the term “First Nation” is widely used, no legal definition of it exists. Among its uses, the term “First Nations peoples” refers to the descendants of the original inhabitants of Canada. The term “First Nation” has also been adopted to replace the word “band” in the name of communities.

fiscal: Pertaining to financial matters; related to public revenue, taxes.

fur trade: The system of trade between the Europeans and First Nations peoples in Canada. The fur trade was dominated for the most part by the Hudson’s Bay Company.

governance: The act or manner of governing; the office or function of governing.

Hudson’s Bay Company: A British trading company chartered in 1670 to carry on the fur trade with the Indians of North America. The Hudson’s Bay Company played a great part in the exploration and development of Canada’s Northwest.

Indian: A person who is registered as an Indian or is entitled to be registered as an Indian under the Indian Act. A term that describes all the Aboriginal people in Canada who are not Inuit or Métis. Indian peoples are one of three
groups of people recognized as Aboriginal in the *Constitution Act*, 1982. There are three definitions that apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians. The use of the term “Indian” has declined since the 1970s, when the term “First Nation” came into common usage.

**Indian Act:** Canadian legislation first passed in 1876 and amended many times since then; defines an Indian in relation to federal obligation and sets out a series of regulations applying to Indians living on reserves.

**Indian Reserves:** A tract of land, the legal title to which is vested in Her Majesty, that has been set apart by Her Majesty for the use and benefit of a band.

**Indigenous People:** All inhabitants indigenous to their lands and territories, and their descendants; native or belonging naturally to a place; of, pertaining to, or concerned with the aboriginal inhabitants of a region.

**influence:** The power credited to individuals or an organization that uses persuasion, rational arguments, emotional appeals, rewards and/or bribes.

**inherent:** A God-given right, existing in someone or something as a permanent characteristic or quality. Also, from Saskatchewan Ministry of Education’s *Native Studies 30* June 1997 curriculum guide: A right which exists outside of the Constitution (of Canada) and does not have to be granted through agreements.

**imperialism:** A policy of acquiring dependent territories or extending a country’s influence over less developed countries through trade or diplomacy; the domination of another country’s economic, political or cultural institutions; the creation, maintenance or extension of an empire comprising many nations and areas, all controlled by a central government.

**integration:** The integration occurring between the late 1960s to the 1980s; this period replaced the previous segregation era as First Nation children were sent to nearby urban centres in search of better opportunities.

**Inuit:** People living mainly in Northern Canada, Greenland, Alaska and eastern Siberia, who are the original inhabitants of the Arctic; the Eskimo people.

**jurisdiction:** Administration of justice; legal or other authority.

**kinship (as it relates to the treaties):** The kinship which is embodied in the treaty relationship consists of three characteristics: First, the principle of mutual respect, and the duty of nurturing and caring describes the kind of relationship that would exist between mother and child. Second, the principle of non-interference describes the relationship of brothers. Third, the principle of non-coercion, happiness and respect describes the relationship of cousins.

**Lakota:** A term used by a Lakota-speaking person in reference to the Oçeti Sakowin (Dakota, Lakota, Nakota Nations) that means those who consider themselves to be kindred.

**language:** The method of human communication, either spoken or written, using words in an agreed way; the language of a particular community or nation.

**language/dialect:** A form of speech peculiar to a particular region; a subordinate language form with non-standard vocabulary, pronunciation or grammar (e.g. the Plains Cree word for “the people” is *néhiyawak*, the Swampy Cree word is *néhinawak* and the Woods Cree word is *néhithawak*).

**Madakota:** A term most frequently used by a Dakota-speaking person to identify him or herself as being of Oçeti Sakowin (Dakota, Lakota, Nakota) ancestry.
Malakota: A term most frequently used by a Lakota-speaking person to identify him or herself as being of Očeti Sakowin (Dakota, Lakota, Nakota) ancestry.

Manakoda: A term most frequently used by a Nakota-speaking person to identify him or herself as being of Očeti Sakowin (Dakota, Lakota, Nakota) ancestry.

Métis: People born of, or descended from, both European and First Nations parents. A distinctive Métis Nation developed in what is now southern Manitoba in the 1800s, and the descendants of these people later moved throughout the prairies. There are also many other groups of mixed ancestry people who consider themselves Métis.

Nakota: One of the Očeti Sakowin sub-groups, the Nakota occupied large areas of Saskatchewan. The Nakota (sometimes called Assiniboine) retained their own hunting territory and are recognized as a separate nation.

Nation: Community of people of mainly common descent, history, language, etc. forming a State or inhabiting a territory. A group of people with a common history, language and culture who use a particular territory—and live upon it—and a system of governance.

Native: A person born in a specified place; a local inhabitant; a member of an Indigenous people of a country, region, etc. as distinguished from settlers, immigrants and their descendants.

Nêhiyawak [Nêhiñawak, Nêhithawak]: A Cree term describing the People of the Four Directions.

Non-Status Indian: An Indian person who is not registered as an Indian under the Indian Act. This may be because his or her ancestors were never registered or because he or she lost Indian status under former provisions of the Indian Act.

Numbered Treaties: Treaties signed between 1871 and 1921, each numbered 1 to 11, throughout the North and West. All contained some rights conferred on Indians, such as reserves and annuities, and in return the First Nations agreed to share vast tracts of land.

Očeti Sakowin: The political organization of the Dakota, Lakota and Nakota peoples. Očeti Sakowin is the term used in their language to refer to their historical and ongoing social and political brotherhood. The Dakota, Lakota and Nakota have often been erroneously referred to as Sioux, Assiniboine or Stoney. There are four dialects of the language which are spoken in Saskatchewan: Isanti (Dakota), Ihanktonwan (Nakota), Hohe (Nakota) and Titonwan (Lakota).

Office of the Treaty Commissioner (OTC): The OTC was created by the Federation of Saskatchewan Indian Nations and the Government of Canada to facilitate treaty discussions between the Government of Canada and the First Nations.

Oral history: The art of passing on the history, values and beliefs of the First Nations from one generation to the next through the spoken words of people who have knowledge of past events and traditions. Knowledge based on the experience of the person speaking, usually recollections of events the person saw, heard of or took part in.

Oral tradition: Knowledge that goes back many generations. It may take the form of laws, myths, songs, stories or fables. It may be found in place names or phrases in a traditional aboriginal language. Weaving, masks, totem poles, carvings and other symbolic creations may be used by some First Nations to record information.

Note: First Nations oral tradition has been labeled as myths, fables, legends and stories. However each of these terms conceal the true meaning of oral tradition. For instance, the term “myth” is derogatory and is associated with fantasy and untruth. It is also assumed that the events in stories never took place. In oral tradition, it is clear that the
events addressed did take place and are very real in the mind of the storyteller, who follows centuries of protocol for passing this information on.

**policy:** A definite course or method of action selected from among alternatives and in light of given conditions to guide and determine present and future decisions.

**power:** The ability to carry out decisions.

**Reinstated Status Indians:** This includes people who regained their status on the Indian register as per the Bill C-31 amendment made to the *Indian Act* effective April 17, 1985. They are required to make further application to specific bands, usually the band from which they were enfranchised, to receive band membership. In reference to this group of people, the term Status Indian is sufficient.

**Royal Proclamation of 1763:** A legal document which established British ownership over all colonies in Canada and provided protection over unsettled lands belonging to the Indians.

**Saulteaux:** Sometimes called the Ojibway, these First Nations were latecomers to what is now Saskatchewan, settling primarily in southern areas through alliances with the Nakota (Assiniboine) and Cree.

**segregation:** The separation or isolation of a race, class or ethnic group by enforced or voluntary residence in a restricted area, by barriers to social intercourse, by separate educational facilities or by other discriminatory means.

**self-determination:** The freedom of a people to decide their own allegiance or form of government.

**self-government:** Government by its own people; self-control.

**Status Indian (First Nation):** Three definitions are as follows: 1) an Indian person who is registered as an Indian under the *Indian Act* and thus recognized by the federal government as an Indian and accorded the accompanying rights, benefits and restrictions of the *Indian Act* and related policies; 2) Status Indians who are registered or entitled to be registered under the *Indian Act*. The act sets out the requirements for determining who is Status Indian; and 3) a commonly used term applied to a person who is registered as an Indian under the *Indian Act*; a Registered Indian is a person who, pursuant to the *Indian Act*, is registered as an Indian or is entitled to be registered as an Indian.

**society:** A social community; the customs and organization of an ordered community.

**solemn:** Serious and dignified, formal; accompanied by ceremony, especially for religious purposes, grave, sober, deliberate; slow in movement or action (a solemn promise).

**sovereign:** Characterized by independence or autonomy, especially having the rights; concerned with or pertaining to independence or autonomy; the right to rule without any external control. Ultimate jurisdiction or power. Claiming sovereignty for the First Nations means governing themselves without any external control.

**sovereignty:** The absolute and independent authority of a community, nation, etc.; the right to autonomy of self-government; supremacy with respect to power and rank; supreme authority; a territory or community existing as a self-governing or independent state.

**sovereignty (First Nations perspective):** The Creator gave the First Nations:

- The land on the island of North America (“Turtle Island,” the Peoples’ Island).
- A way to communicate with Him for guidance and to give thanks.
- Laws, values and principles that described the relationships and responsibilities they possessed to and for the lands given to them.
• An interconnectedness among the sacred ceremonies, teachings and beliefs among the First Nations.
• Spiritual philosophies, teachings, laws and traditions that provided a framework for the political, social, educational and cultural institutions, and laws that allowed them to survive as nations from the beginning of time to the present.
• The “gifts” they needed to survive both spiritually and materially, given to them through their special relationship with the Creator. These gifts are the life-sustaining and life-giving forces represented by the sun, water, grass, animals, fire and Mother Earth.
• Relationships that symbolize and represent the existence of a living sovereign First Nations circle (humans, plants, animals, land, etc.).

**spirituality:** A devotion to spiritual things; a spiritual quality.

**state:** A sovereign political community organized under a distinct government recognized and conformed to by the people as supreme and having jurisdiction over a given territory; a nation.

**stereotype:** A generalization about a group of people; to label a person because they belong to a certain group.

**surrender:** To give up possession or control of (something) to another, especially on compulsion or demand; to relinquish, yield.

**surrender claim:** An agreed-upon transfer of Indian land to the Government of Canada, usually for money. Under the **Indian Act**, reserve land can only be sold to the federal government, which may then sell or lease the land on behalf of the Indian band or First Nation.

**territory:** An area that has been occupied in regard to use or jurisdiction.

**tradition:** The handing down of beliefs, opinions, customs, stories, etc. from parents to children.

**treaties:** Solemn agreements between two or more nations that create mutually binding obligations.

**treaty:** Formally concluded and ratified agreement between states; an agreement between individuals or parties, especially for the purchase of property.

**Treaty First Nation:** A person who obtained treaty rights through treaty negotiations. Specifically, leaders and members of the First Nations who negotiated treaty and passed on their treaty rights to their children, with exception to the **Indian Act** legislated situations.

**Treaty Indian:** Three definitions are as follows: 1) an Indian person whose forefathers signed a numbered treaty in which land was exchanged for certain listed payments, such as money, tools, and health and educational benefits. The term is often used in the prairie provinces synonymous with “Status Indian”; 2) a First Nation whose ancestors signed a treaty with the Crown and as a result are entitled to treaty benefits. Non-treaty Indians do not receive the same benefits; and 3) Indian people or descendants of Indian people who entered into treaties with the Crown or Canadian government.

**Treaty Land Entitlement (TLE):** A specific area of claims concerning fulfillment of the guarantee of reserve land in the Numbered Treaties.

**Treaty rights:** Rights that are provided for in the treaties made between the First Nations and the British Crown or the Government of Canada.
'trust obligations': The obligations of the federal government to act in the best interests of Indians when acting on their behalf on a trusteeship capacity. These obligations, which are rooted in the treaties and the Indian Act, are akin to those exercised by one country to another that has been made a protectorate of the first.

'values': The ideals and standards set by a society.

'worldview': A comprehensive view or philosophy of life, the world and the universe. Worldview can be described as a philosophy or view of life that shapes how we interact and respond to the world around us. Our own worldview influences, shapes and interprets what we experience, and provides us with a sense of vision for the future.

'yield': Give up, surrender, concede; comply with a demand for.


Carter, S. *Aboriginal People and Colonizers of Western Canada to 1900.* Toronto: University of Toronto Press. 1999.


Morris, A. The Treaties of Canada with the Indians of Manitoba and the North-West Territories. Toronto: Belfords, Clark & Company. 1880.


———. ...And They Told Us Their Stories: A Book of Indian Stories. Saskatoon: Saskatoon Tribal Council. 1991.


Watetch, A. *Payepot and His People.* Regina: Canadian Plains Research Centre, University of Regina. 2007.


APPENDICES

A  Map of “The Encyclopedia of the First Peoples of North America”
B  The Circle Book
C  Map of “Location of Historical Treaty Boundaries in Canada”
D  Map of “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan”
E  Blank Map of “Treaty Boundaries in Saskatchewan”
F  First Nations Historical Worldview
“The Encyclopedia of the First Peoples of North America”
(a larger, colour version of this map can be found in the pocket at the back of this book)
APPENDIX B

“The Circle Book”
The Circle

This book belongs to

The Circle Book

1. Finish the pages. Fill in the blanks and add your own illustrations.

2. Cut out the circles.
   Put your circle pages in the right order and staple.

Adapted from The Circle of Life. Saskatoon Tribal Council, Saskatoon, Saskatchewan ©1993. Used with permission.
The circle is an important and special shape to First Nations peoples.

We see many things in nature that are special like a circle.
Mother Earth is shaped like a circle.
The 4 Directions

NORTH (North America)

EAST (Asia)

SOUTH (South America)

WEST (Europe)
There are 4 parts to the circle of seasons:

1. ______________________
2. ______________________
3. ______________________
4. ______________________
Keep the Circle STRONG
Keep the Circle STRONG

Keep the circle strong.
Keep the circle strong.

We all join hands together to keep the circle strong.
Trace your hand here
These are the people in my FAMILY CIRCLE
APPENDIX C

Map of “Location of Historical Treaty Boundaries in Canada”
(a larger, colour version of this map can be found in the pocket at the back of this book)
APPENDIX D

Map of “Treaty Boundaries, Location of the First Nations and Treaty Sites in Saskatchewan”
(a larger, colour version of this map can be found in the pocket at the back of this book)
Appendix E

Blank Map of “Treaty Boundaries in Saskatchewan”
Treaty Boundaries in Saskatchewan

We are all Treaty People.
APPENDIX F

“First Nations Historical Worldview”
(a larger version of this poster can be found in the pocket at the back of this book)
First Nations Historical Worldview
Tāpwēwakēyihtamōwin-pimātisiwin-cycle of life
“As long as the sun shines, the grass grows and the water flows”

Creator Māmawi wīyōhtāwīmāw
Ultimate spirit entity, the ruler/giver of all life

Sun kēsīkāw pīsim

Mother Earth māmawi okāwīmāw

Moon tipiskāw pīsim

Stars acāhkōsak

Elements used in First Nations ceremonies:
Rock, Wind, Fire, Water ospwākan - pipe
oskīy - pipestem
pipe/stem represents truthfulness and honesty

Plant Life kā-ohpikiki

Small Life Forms Insect Life askīy kāwaskawihtācik

Tobacco and smudges:
sweetgrass, sage and cedar,
Food, Medicine, Clothing,
Shelter, Tools

Water and Sky Life nīpīh kā-ayācik & opapāmihāwak

Land Life Two- and Four-Legged kā-nīsō ahpō
kā-nēwo kātemakisicik pisiskōwak

#1 Learned Value:
Humility - tapahtēyimōwin
Honesty - kwayaskwātisiwin
Care/Love - kisēwātisiwin

pēhōkosiwin - Voice
kākisimōwin - Prayer
Creator gave all Life Forms an instinct and made all Life Forms equal. Humanity could not survive. Life Forms begged the Creator to give humanity “the ability to think.” Humanity returned and begged Creator for more help. Creator gave humanity the gift of voice. Voice became a powerful tool for humanity

Tāpwēwakēyihtamōwina - Beliefs:
ahcāhk-atayohkan - Spirit World
pēhōkosiwin - language:
pimātisiwakhtew - animate
and inanimate
pimātisiwin - circle of life:
piśimwasakāhtewin - clockwise
atayohkēwina - legends:

All entities listed on the Worldview are in relationship to Mother Earth.

Traditional teaching — learning takes place from birth:
The mother shapes the unborn child’s emotions, transfers feelings such as Love, Caring and Compassion.
Each part in this Worldview is a Teaching.
Written by Judy Bear, sanctioned by her consultant Elders
Based on the First Nations People oral traditions.
Used with permission.