

REVIVAL OF THE TREATY RELATIONSHIP: LIVING IN HARMONY

Teaching Treaties in the Classroom
A TREATY RESOURCE GUIDE FOR GRADE 6



August 2008

The Office of the Treaty Commissioner

in partnership with



Indian and Northern
Affairs Canada

Affaires indiennes
et du Nord Canada



Ministry of
Education

FIELD TEST DRAFT

Revival of the Treaty Relationship: Living in Harmony
Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 6

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The Office of the Treaty Commissioner would like to acknowledge and thank Saskatchewan artist, Kevin PeeAce, for his artwork, *The Gathering*, found on the cover page. Kevin is a Saulteaux artist from Yellowquill First Nation, currently residing in Saskatoon. For more information about Kevin or his artwork please visit www.kevinpeeace.com.

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PREFACE

Welcome to *Revival of the Treaty Relationship: Living in Harmony, Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 6*. 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 Grade 6* 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 Grade 6*.

The *Treaty Resource Guide for Grade 6* 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 Grade 6* 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

Revival of the Treaty Relationship: Living in Harmony, Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 6 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 Grade 6* 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 Sichelto, 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.

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OVERVIEW

This Grade 6 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 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.

Kindergarten to Grade 6 TEACHING TREATIES IN THE CLASSROOM: THEMES & TOPICS

Themes	Kindergarten	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6
Major Theme	Since Time Immemorial	The Lifestyles of First Nations Peoples Before and After the Arrival of the Newcomers	The Numbered Treaties in Saskatchewan	The First Nations and the Newcomers Settle in What Is Now Known as Saskatchewan	The Indian Act of 1876 Was Not Part of Treaty	The First Nations Struggle To Be Recognized	Revival of the Treaty Relationship: Living in Harmony
Relationships	The Diversity of First Nations Peoples	First Contact Between First Nations Peoples and the Newcomers	The First Nations and the British Crown Make Treaties	First Nations Reserves and the Settlement of the Newcomers on the Land	The Indian Act of 1876	First Nations Peoples and Non-First Nations Society	First Nations, Federal and Provincial Governments Work Together
Traditional Teachings	The Circle of Life and the Sacred Number 4	Mother Earth	The Meaning of the Pipe in Treaty-making	The First Nations Agree to Share the Land	The First Nations' Traditional Teachings and Languages Are Suppressed	The First Nations Return to Their Languages and Cultural Teachings	The Restoration of First Nations Languages and Cultures
History	The First Nations Lived Here First: Pre-Contact Lifestyles	First Nations Peoples and the Buffalo	Reasons for Treaty	First Nations and Non-First Nations Peoples Benefit from Treaties	The First Nations' Traditional Lifestyles Change	The First Nations Struggle for Recognition as Nations	First Nations Peoples and Communities Work Toward Self-Sufficiency
Treaties	A Treaty is More Than a Promise	We Are All Treaty People	The Treaties in Saskatchewan: As Long as the Sun Shines	The Spirit and Intent of Treaties	Unfulfilled Treaty Promises	The Rebirth of Treaties in Saskatchewan	Treaties in Saskatchewan Are Recognized and Must Be Honoured and Implemented

MINISTRY OF EDUCATION CURRICULUM LINKS: FOUNDATIONAL OBJECTIVES

The following foundational objectives are from the Ministry of Education, Evergreen Curriculum Guides and Resources website: <http://www.sasked.gov.sk.ca/branches/curr/evergreen/index.shtml>.

1. Social Studies

Knowledge Objectives

Students will know that:

- Canada is a country.
- multiculturalism is part of the Canadian identity.

Skills/Abilities Objectives

Students will:

- interpret various maps of Canada.
- access, organize and share information about different aspects of Canada and Canadians.

Attitudes/Values Objectives

Students will:

- appreciate and value the country's diversity.

Heritage

Knowledge Objectives

Students will know that:

- writers of history do so within the context of their own beliefs, values and perspectives.
- First Nations peoples have been living in this country for tens of thousands of years.
- there is great diversity among First Nations peoples.
- explorers, traders, and immigrants came to this country for various reasons and brought with them their own cultures.
- events and interactions among peoples brought about profound changes.

Skills/Abilities Objectives

Students will:

- use various resources to identify perspectives and points of view.
- access, organize and present information.
- make comparisons and connections.
- identify changes that occurred and relate them to the present.

Attitudes/Values Objectives

Students will:

- appreciate and value the cultures and traditions of various people.
- appreciate the people and events that have helped shape this country.

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. www.sasked.gov.sk.ca/docs/policy/adapt/index.html

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 GRADE 6

This unit focuses on the treaty relationship and its significant implications for the present and future success of Saskatchewan. First Nations, and the Canadian and Saskatchewan governments have examined the history of colonial education systems and assimilation policies, and have found that these processes have had more negative effects on First Nations peoples and their communities than positive ones. The *Indian Act* of 1876 developed and implemented by the Canadian government continues to have far reaching effects on First Nations and other communities in Saskatchewan. This unit will examine the present issues facing First Nations peoples and their communities. This will help students understand how the past has affected the situation in which First Nations peoples find themselves today. This understanding will assist First Nations and other students to build a more harmonious and inclusive future for all Saskatchewan residents.

The students will become aware of some of the strategies developed by First Nations, Canadian and Saskatchewan governments to deal with the social and economic fallout of the assimilation and colonial policies that have negatively affected First Nations peoples and their communities. These governments are working to give First Nations peoples opportunities to work towards resolving some of the inequities and unfair practices they face in the areas of child welfare, education, shelter, health, justice, treaty annuities, hunting, fishing, gathering, and lands and resources.

The students will recognize that First Nations peoples have experienced several stages of education from pre-contact to the present. The education systems and institutions since the arrival of the newcomers have not been beneficial or respectful of First Nations peoples and their languages and cultures. Today, First Nations peoples continue to struggle in their efforts to restore their languages and cultures through education. One of the impediments to a successful education system is that education systems on and off First Nation reserves continue to be based on others' structures and ideologies.

The students will learn that a major concern is the decades of emotional, psychological, mental, physical, spiritual and sexual abuse First Nations students experienced while in federally funded residential schools administered by church organizations in Saskatchewan. The intergenerational effects are expected to take years to heal and for First Nations peoples to regain their self-identity as Cree, Sauteaux, Dene, Dakota, Lakota and Nakota people. First Nations peoples and others need to understand what happened

to First Nations children in these schools and the long-term effects these abuses have. This understanding will occur through education.

The students will understand that First Nations peoples need to restore their languages and cultures in order to deal with the impacts of assimilation and residential school life. Many First Nations Elders have dedicated their lives to helping First Nations children and adults learn about their cultural languages, ceremonies and teachings. These Elders are making sure that the languages and traditional teachings stay alive by working in First Nations educational institutions and organizations. Some Elders work in provincial schools because they believe it is important for *all* children to learn about First Nation cultures in Saskatchewan.

The students will learn that First Nations peoples are beginning to have an impact on the economy of the province. They are establishing successful organizations and businesses in the political, educational, social and economical arenas. They are accomplishing this by entering into business and education partnerships with federal and provincial governments.

The students will gain knowledge of the three main First Nations educational institutions in Saskatchewan, namely, the First Nations University of Canada (FNUC) (previously known as Saskatchewan Indian Federated College [SIFC]), the Saskatchewan Indian Cultural Centre (SICC) and the Saskatchewan Indian Institute of Technologies (SIIT). These institutions have been instrumental in providing First Nations peoples with higher education opportunities, trades training and retention of First Nation cultures. The SICC has been the custodian of First Nations languages and cultures in Saskatchewan since its inception. As well, many individual entrepreneurs have started and maintained businesses that serve both First Nations and other peoples and communities.

The students will gain knowledge of land claims, both comprehensive and specific, and how the acquisition of these lands have assisted First Nations communities to establish urban reserves that are assisting these First Nations to become self-sufficient and self-governing. The students will gain an understanding of the issue of self-government as it relates to First Nations peoples.

The students will recognize that for Saskatchewan to have a bright future for all its citizens, the treaties must not only be acknowledged but they must be honoured and

implemented as set out in Treaties 4, 5, 6, 8 and 10. There are many positive relationships being built between First Nations and other peoples in Saskatchewan. These relationships must extend to providing safe and racism-free schools so that First Nations children stay in school and receive the education that their forefathers envisioned for them at the time of treaty-making. Education is the key to success in today's society.

The students will realize that the Cree, Saulteaux, Dene and Nakota nations have yet to take their place as nations within Saskatchewan. The Dakota and Lakota nations did not enter into treaties with the British Crown. Today, the Dakota and Lakota nations are entering into treaty discussions with the Canadian government. The First Nations in Saskatchewan are looking forward to the day when they will be recognized as nations. The fulfillment of the treaties will make positive changes for First Nations peoples. This mutually beneficial relationship was envisioned by the ancestors who negotiated and agreed to treaties in what is now Saskatchewan. First Nations peoples want to take their rightful place, not only in Saskatchewan society but in Canadian society as well. The treaties will last "as long as the sun shines, the grass grows and the rivers flow."

We are all treaty people.

THEMES

GRADE 6 TOPICS

Relationships:	First Nations, Federal and Provincial Governments Work Together
Traditional Teachings:	The Restoration of First Nations Languages and Cultures
History:	First Nations Peoples and Communities Work Toward Self-Sufficiency
Treaties:	Treaties in Saskatchewan Are Recognized and Affirmed, and Must Be Honoured and Implemented

TREATY ESSENTIAL LEARNINGS

1. Understanding the treaties promotes social harmony. Building social harmony is achieved through respect, which is achieved through understanding, which is achieved through knowledge, which is achieved through education. Education will provide a foundation to build a harmonious future for all Canadian people.
2. Treaties are a bridge to the future. The Crown and First Nations leaders negotiated for common interests in order to provide for future socio-economic stability for their peoples. This includes establishing good working relationships in which all people of Saskatchewan, including the First Nations, will be a part of the economy of Saskatchewan.
3. Treaties are to last “as long as the sun shines, the grass grows and the rivers flow.”
4. Treaties established the relationship between the Crown (Canadian government) and the First Nations peoples in Canada.
5. The treaties created a living relationship that changes to reflect the current realities for both First Nations and other peoples.
6. The Numbered Treaties 2, 4, 5, 6, 8 and 10 cover all the land base in Saskatchewan.
7. The treaty-making process was the sanctioning of relationships for the First Nations and the British Crown. These nations agreed that the treaty agreements were permanent, legally-binding contracts. The treaties are recognized by Canadian law and are protected by the supreme law of the land, the Canadian Constitution of 1982.
8. The education of First Nations peoples is a right guaranteed by the treaties, which were negotiated and settled by the Crown on behalf of the newcomers and by First Nations leaders on behalf of their peoples.
9. Many of the policies have been identified by the First Nations as assimilation initiatives that they have never supported because the policies are discriminatory and impede the socio-economic development of First Nations peoples.
10. The Office of the Indian Claims Commission was established by the federal government in the 1970s to deal with its lawful treaty obligations and fulfill the terms of the treaties regarding land.
11. The Office of the Treaty Commissioner is a neutral party in current discussions between the First Nations and the Canadian government at the Treaty Table. The Province of Saskatchewan sits at the Treaty Table as an observer.
12. We are all treaty people.

TEACHER RESOURCES

Books:

Price, R. *Legacy: Indian Treaty Relationships*. Edmonton, Alberta: Plains Publishing Inc. 1991.

Office of the Treaty Commissioner Video Library I and II:

DVD — *A Solemn Undertaking: The Five Treaties of Saskatchewan*. Office of the Treaty Commissioner. Saskatoon, Saskatchewan.

DVD — *Legislature Mace Runner Ceremony*. Office of the Treaty Commissioner. Saskatoon, Saskatchewan.

DVD — *Treaties as a Bridge to the Future*. Office of the Treaty Commissioner. Saskatoon, Saskatchewan.

Large Maps & Posters:

(found in the pocket at the back of this book)

Map of “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan”

LIST OF APPENDICES

- A The Treaty Table
- B Kikawinaw — Our Mother Earth: Cree
- C The Stages of Indian Education in Saskatchewan
- D Industrial/Residential Schools
- E The History of First Nations Education Institutions in Saskatchewan
- F Cree Historical Worldview
- G Dene Historical Worldview
- H Saulteaux Historical Worldview
- I Oçeti Sakowin Historical Worldview
- J Map of “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan

TOPIC ONE: First Nations, Federal and Provincial Governments Work Together

CONCEPT

The First Nations, Canadian and Saskatchewan governments are working together to ensure First Nations peoples have equal access to education, economic and social opportunities. The Canadian and Saskatchewan governments are beginning to acknowledge and affirm the treaties made between the British Crown (now the Canadian Government) and First Nations peoples. These governments are also acknowledging that the assimilation and colonialism policies and laws applied to First Nations peoples have far reaching negative impacts on society as a whole. These negative impacts will last as long as the treaty agreements are not implemented. The fulfillment of treaties made in Saskatchewan will ensure “good relations” among First Nations and other peoples.

LEARNING OBJECTIVES

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. The students will develop an understanding about building better relationships in Saskatchewan between First Nations and other peoples. 2. The students will gain knowledge of the nature and purpose of the Treaty Table, established as a way to discuss treaty issues and concerns between the Canadian and First Nations governments in Saskatchewan 3. The students will learn there are differing points of view to consider when studying the history of treaties in Saskatchewan. 4. The students will recognized that the basic building blocks in the creation of the Province of | <p>Saskatchewan were the agreements made between the First Nations and the British Crown in Treaties 4, 5, 6, 8 and 10.</p> <ol style="list-style-type: none"> 5. The students will realize that the full implementation of the treaties will bring positive economic implications for all people of Saskatchewan. 6. The students will become aware that First Nations peoples are in the process of building a positive future for their children. 7. The students will learn that First Nations peoples want to control their own lives through self-determination and self-government as agreed to in the treaties. |
|---|--|

TEACHER INFORMATION

The Canadian, Saskatchewan and First Nations governments are working together to deal with the negative impacts of colonial policies and laws for First Nations peoples and communities. These partnerships have resulted in positive connections that lead to better relationships between First Nations and other peoples. *Statement of Treaty Issues: A Bridge to the Future* published by the Office of the Treaty Commissioner discusses some of the following changes:

We are witnessing profound change in relations between the federal and provincial governments and First Nations in Saskatchewan. These changes are historic. A paradigm shift is occurring in our relations – from the paternalistic approach of the *Indian Act* to a paradigm built upon the partnership of treaty relationships. We are charting a new course for relations between Treaty First Nation governments and other people in Saskatchewan, a course which requires us to take three steps: to acknowledge the mistakes and injustices of the past, as in the federal government’s “Statement of Reconciliation” (see below); to reaffirm our commitment to the historic treaties in Saskatchewan; and to build practical, forward-looking arrangements based on existing treaty relationships.

In its response to the *Report of the Royal Commission on Aboriginal Peoples*, the federal government acknowledged in its “Statement of Reconciliation” the errors of the past:

Sadly, our history with respect to the treatment of Aboriginal people is not something in which we can take pride. Attitudes of racial and cultural superiority led to a suppression of Aboriginal culture and values. As a country, we are burdened by past actions that resulted in weakening the identity of Aboriginal peoples, suppressing their languages and cultures, and outlawing spiritual practices. We must recognize the impact of these actions on the once self-sustaining nations that were disaggregated, disrupted, limited or even destroyed by the dispossession of traditional territory, by the relocation of Aboriginal people, and by some provisions of the Indian Act. We must acknowledge that the result of these actions was the erosion of the political, economic and social systems of Aboriginal people and nations.

The Government of Canada has recognized that policies that sought to assimilate Aboriginal people were not the way to build a country.

National Chief of the Assembly of First Nations, Phil Fontaine, responded on behalf of the First Nations of Canada. Following the federal government’s response to the report of the Royal Commission, Chief Fontaine offered this comment:

It took some courage on the part of the minister and government to take this historic step, to break with the past, and to apologize for the historic wrongs and injustices committed against our peoples. It is therefore a great honour for me, on behalf of the First Nations, to accept the apology of the Government and people of Canada. Let this moment mark the end of paternalism in our relations, and the beginning of the empowerment of First Peoples; the end of assimilation policies, and the beginning of mutual respect and co-operation. This, after all, was the intention of our forefathers who agreed in the historic wampum treaty to paddle their canoes in separate but parallel paths. I invite all Canadians to share in this momentous occasion by joining hands with us as we begin this journey.

The first element in Canada’s new “Aboriginal Action Plan” is Renewing the Partnerships. This includes affirming the treaty relationship between Canada and First Nations:

A vision of the future should build on recognition of the rights of Aboriginal peoples and on the treaty

relationship. Beginning almost 300 years ago, treaties were signed between the British Crown and many First Nations living in what was to become Canada. These treaties between the Crown and First Nations are basic building blocks in the creation of our country.

The treaties between Aboriginal people and the Crown were key vehicles for arranging the basis of the relationship between them. . . . The Government of Canada affirms that treaties, both historic and modern, will continue to be a key basis for the future relationship.

In moving forward, treaties and the relationship that they established can guide the way to a shared future. In partnership with the Government of Saskatchewan, the Government of Canada and Treaty First Nations are prepared to negotiate agreements to achieve self-government, building on the treaty relationship. The rights contained in these agreements may be protected as Section 35 rights pursuant to the *Constitution Act, 1982*, if the parties so desire. According to the federal government:

This means developing practical arrangements for self-government that are effective, legitimate and accountable; that have the strength to build opportunity and self-reliance; and that can work in a coordinated manner with other governments.

This approach is shared by the Government of Saskatchewan....

The Government of Saskatchewan recognizes and respects the primary relationship that exists between First Nations and the Government of Canada by way of the treaties. While these discussions [at the Treaty Table] are between Canada and First Nations, the province welcomes the opportunity to be an “observer” at the table. The province is then in a better position to fully understand the issues from a treaty perspective in order to work in partnership with Canada and First Nations to find practical solutions to best serve the interests of all Saskatchewan residents, Indian and non-Indian peoples alike.

... After the 1993 federal election, the Government of Canada began reviewing its policies towards Aboriginal peoples. By the summer of 1995, the Minister of Indian Affairs and Northern Development received the necessary approvals within the federal cabinet for a new policy affecting Aboriginal people. The Government of Canada recognized the inherent right of self-government as an existing Aboriginal right within Section 35 of the *Constitution Act, 1982*. Canada also acknowledged that the inherent right may find expression in treaties and reaffirmed its commitment to build a new partnership with First Nations. The Minister of Indian Affairs was also mandated to undertake a number of exploratory discussions on the historic treaties, including these discussions in Saskatchewan. Canada is now exploring the implications of moving forward, building on the treaty relationship in Saskatchewan.

“Statement of Treaty Issues”

http://www.otc.ca/TreatyIssues_Chapter_6.htm (Accessed 01/06/08)

These exploratory discussions began with the establishment of the Office of the Treaty Commissioner (OTC). The Office of the Treaty Commissioner was established in 1989 by the FSIN and the Government of Canada as an independent and impartial office with a mandate to research and provide recommendations on Treaty Land Entitlement and education in Saskatchewan. Headed by Cliff Wright, this mandate of the first OTC, which expired in 1996, resulted in the signing of the Treaty Land Entitlement Agreements between, initially, 28 First Nations and the Government of Canada. This was a major success upon which other land claims in Saskatchewan have been addressed.

Since the renewal of the Office of the Treaty Commissioner in 1996, the Canadian and First Nations governments, with the Saskatchewan government as an observer, have discussed the treaties, and explored the issues and concerns centered on treaty agreements in what was called the Exploratory Treaty Table.

Judge David Arnot was the treaty commissioner from 1996 to 2007. During Judge Arnot's term many goals were achieved, including development activity on a number of context papers in the areas of child welfare, education, shelter, health, justice, treaty annuities, hunting, fishing, gathering, and lands and resources. The OTC published the *Treaty Implementation: Fulfilling the Covenant* in 2007. In addition, the cause of treaty implementation was most significantly advanced by two accomplishments of the OTC during this period:

- *Treaty Elders of Saskatchewan* – this book written by Harold Cardinal and Walter Hildebrandt, published in October 2000, provides a solid foundation for moving forward on treaty implementation in Saskatchewan. This book, for the first time, documents the First Nations' understanding of the treaties. It reflects the treaty Elders' understandings of the treaties. The Federation of Saskatchewan Indian Nations was instrumental in facilitating the discussions that led to this book and has used it to develop their treaty principles which will guide FSIN decision making with respect to treaty matters.
- Public Education – another major accomplishment of the last 10 or 11 years work of the OTC has been public education. Commissioner Arnot and his office fundamentally changed the nature of public dialogue with respect to Treaties in Saskatchewan. The establishment of a Speakers Bureau, strategic alliances with organizations like CTV and the placing of a Treaty Resource Kit, which included a Grades 7 – 12 *Teaching Treaties in the Classroom* resource binder in every school have resulted in fundamentally different understandings about the treaties; and that is the beginning of true treaty implementation.

Excerpts from speeches given by the Honourable Bill McKnight, Treaty Commissioner, at the Assembly of First Nations Treaty Conference, March 2008 and the Federation of Saskatchewan Indian Nations Legislative Assembly, October 2007

2007-2008 was a year of transition and new developments for the Office of the Treaty Commissioner. The Honourable Bill McKnight was appointed treaty commissioner on June 27, 2007. The new Office of the Treaty Commissioner was established on First Nations land, on the English River First Nation just outside of Saskatoon.

The new mandate of the Office was extended until March 31, 2011. More importantly, the mandate moved beyond the exploratory work of the past to establish a full-fledged Treaty Table. The OTC has worked hard to build on the strengths of the past and to forge new directions using a new mandate.

Based on the advice of the Elders and the parties involved, the OTC has tried to communicate one simple message: *We Are All Treaty People*. In understanding this phrase, fundamental changes can be achieved. An example of those achievements is the announcement of the Saskatchewan provincial government of its intention to make treaty education mandatory in Saskatchewan schools.

Adapted from speeches given by the Honourable Bill McKnight, Office of the Treaty Commissioner at the Assembly of First Nations Treaty Conference, March 2008 and the Federation of Saskatchewan Indian Nations Legislative Assembly, October 2008.

ACTIVITIES

1.
 - a) Have students read “Why does Canada need a Royal Commission on Native issues?” in *Legacy: Indian Treaty Relationships* by Richard Price on pages 130 – 131 and complete the section “Sharing Ideas” on page 131.
 - b) Go to “A Word from Commissioners” http://www.ainc-inac.gc.ca/ch/rcap/rpt/wrd_e.html (Accessed 02/06/08) to read about the Royal Commission established in 1991. Read the section “Looking Forward, Looking Back” at http://www.ainc-inac.gc.ca/ch/rcap/rpt/lk_e.html (Accessed 02/06/08) with the students to review the history of the First Nations before and after contact to present times. This section (14 pages) will give the students a look at the historical and contemporary concerns and issues of the First Nations and the Canadian governmental relations. It is important that your student have this knowledge. You can make decisions about how much of this document you would like to present to the class.
2. Have students read “**The Treaty Table**” (Appendix A). This will give students an understanding of the work of the Exploratory Treaty Table, now the Treaty Table, facilitated by the OTC. The treaty implementation discussions take place between the Federation of Saskatchewan Indian Nations and the Canadian government with the Saskatchewan government as an observer.
3. A momentous day occurred in Saskatchewan Legislative history on March 29, 2006 with the “Mace Runner Ceremony.” Go to <http://www.legassembly.sk.ca/news/docs/macerunner.htm> (Accessed 02/06/08) to find the press release and the Backgrounder to “The Cushion and Runner for the Mace in the Saskatchewan Legislative Assembly.” Show the students “**Legislature Mace Runner Ceremony**” on the OTC Video Library II. Have students read the information and discuss the cushion and the mace and how these items are to be honoured in the Legislative Assembly. Discuss the significance of the runner and the mace.
4. Have students read “How did the *Constitution Act* of 1982 affect aboriginal and treaty rights?” on pages 100 -105 and complete the section “Sharing Ideas” on page 106 in *Legacy: Indian Treaty Relationships* by Richard Price.
5. Have students read “What negotiating approaches have been effective, and what values and relationships must be considered?” *Legacy: Indian Treaty Relationships* by Richard Price, page 128 and complete the section “Sharing Ideas” on page 129.

6. Have students research and discuss the environmental issues the government is concerned with today. Have them read **“Kikawinaw – Our Mother Earth: Cree” (Appendix B)** and answer the questions in the handout. This will give the students some background knowledge about how First Nations peoples viewed Mother Earth and are now going back to these beliefs about the earth and the land. Have the students discuss how First Nations people can help with environmental issues from a traditional teaching perspective. More information is available at: “Environmental Degradation”
http://www.abheritage.ca/eldersvoices/history/issues_environmental.html (Accessed 02/06/08)

7. Have students complete the Activities from “Unit 6 – First Nations and the Environment” from Indian and Northern Affairs Canada - *The Learning Circle* – Ages 8 -11. The topics to deliver are “Circle of Life,” “Perch of Perception,” “Sound and Rhythm,” “Giving Thanks,” and “Nature as a Recycler.” The information can be downloaded at http://www.ainc-inac.gc.ca/ks/pdf/e_guide2.pdf (Accessed 02/05/08)

TOPIC TWO: The Restoration of First Nations Languages and Cultures

CONCEPT

The First Nations in Saskatchewan were forced to learn a foreign language and new cultural traditions based on the beliefs and values of the newcomers. This was accomplished through education. Education was and continues to be the main method used to socialize First Nations children to take on new worldviews, languages and cultures. In the past, the government used residential schools to assimilate and colonize First Nations peoples. Residential school experiences have deeply affected the lives of First Nations peoples. The impact of these schools will continue to wreak havoc on First Nations communities until cultural, spiritual, mental and emotional healing takes place. Cultural healing includes the restoration of First Nations languages, and traditional and cultural teachings. Many of the First Nations have schools in their local communities. These schools are promoting First Nations languages and cultures. Provincial education authorities have recognized that First Nations cultures and languages need to be taught in their schools.

LEARNING OBJECTIVES

1. The students will review the history of Indian education by identifying the stages of First Nations education.
2. The students will review the negative impacts of residential schools in order to understand why the Canadian government apologized to residential school survivors in June 2008.
3. The students will learn about the history of Indian control of Indian education by discussing the policy paper developed by First Nations in Canada.
4. The students will have an increased understanding of the effects of the colonial system on First Nations peoples.
5. The students will research the three main First Nations educational institutions that were created to address First Nations concerns and issues outlined in the *Indian Control of Indian Education* policy paper.
6. The students will become aware that post-secondary education opportunities must be made available for First Nations students so they can become independent and self-sufficient.
7. The students will be made aware that provincial schools have not met the needs of First Nations children in the past by reading about the James Smith First Nations' experience.
8. The students will recognize that the First Nations in Saskatchewan need to restore their languages and cultural teachings through education systems that are under their control.
9. The students will gain appreciation of the Cree, Dene, Saulteaux and Ojéti Sakowin (Dakota, Lakota, Nakota) cultures through the study of their worldviews.
10. The students will research to find out what provincial schools are doing to promote and teach First Nations languages and cultures in Saskatchewan.

TEACHER INFORMATION

In order to understand the effects of the colonial education system on First Nations peoples, a brief history of First Nations education is provided. The importance of education for First Nations peoples is at the forefront today. First Nations peoples want their children to learn their languages and cultures. In the *Royal Commission on Aboriginal Peoples (RCAP)* report, it is clear that until First Nations education is based on First Nations languages and cultures, there will continue to be low high school graduation rates and limited participation by First Nations peoples in the workforce. RCAP outlines some issues and concerns regarding education as put forth by First Nations peoples.

IN ABORIGINAL SOCIETIES, as in many societies, children are regarded as a precious gift. Control over the education of their children has been a pressing priority of Aboriginal peoples for decades. This is not surprising. The destiny of a people is intricately bound to the way its children are educated. Education is the transmission of culture and language from one generation to the next. It shapes the language and pathways of thinking, the contours of character and values, the social skills and creative potential of the individual. It determines the productive skills of a people.

Aboriginal peoples are diverse in their histories, environments and cultures, but their deep commitment to education cuts across all boundaries. In our public hearings, Aboriginal parents, elders, youth and leaders came forward to tell us of the vital importance of education in achieving their vision of a prosperous future. Education is seen as the vehicle for both enhancing the life of the individual and reaching collective goals.

For more than 25 years, Aboriginal people have been articulating their goals for Aboriginal education. They want education to prepare them to participate fully in the economic life of their communities and in Canadian society. But this is only part of their vision. Presenters told us that education must develop children and youth as Aboriginal citizens, linguistically and culturally competent to assume the responsibilities of their nations. Youth who emerge from school must be grounded in a strong, positive Aboriginal identity. Consistent with Aboriginal traditions, education must develop the whole child, intellectually, spiritually, emotionally and physically.

Current education policies fail to realize these goals. The majority of Aboriginal youth do not complete high school. They leave the school system without the requisite skills for employment, and without the language and cultural knowledge of their people. Rather than nurturing the individual, the schooling experience typically erodes identity and self-worth. Those who continue in Canada's formal education systems told us of regular encounters with racism, racism expressed not only in interpersonal exchanges but also through the denial of Aboriginal values, perspectives and cultures in the curriculum and the life of the institution.

The human costs of this failure are immense. It saps the creative potential of individuals, communities and nations. Yet, despite the painful experiences Aboriginal people carry with them

from formal education systems, they still see education as the hope for the future, and they are determined to see education fulfill its promise.

Aboriginal people rightly expect education to serve as a vehicle for cultural and economic renewal. But this will not happen without critical changes in education processes and systems. To grasp the directions education should take in the future, we must first understand how the present situation came to be.

... In carrying out its responsibilities for Indian education, the federal government turned to the churches, which shared the government's goal of imparting Christian, European values. In Volume 1, Chapter 10 we recounted how residential schools were used deliberately to break down the transmission of culture and language from one generation to the next. For nearly a century, parents and grandparents in reserve communities were legally compelled to turn their children over to the custody of residential school authorities. Children were beaten for speaking their own language, and Aboriginal beliefs were labeled "pagan." In many schools, sisters and brothers were forbidden social contact, and the warmth of the intergenerational Aboriginal family was replaced with sterile institutional child rearing. Many residents endured sexual and physical abuse. Hard labour and hunger were part of the experience of many children. Those who tried to run away were returned to be punished and rehabilitated. The effects of these coercive efforts at social engineering continue to be felt generations later. (See Chapter 2 in this volume, particularly our discussion of the inter-generational effects of state interventions in Aboriginal family life.)

... With few exceptions, assimilationist education predominated in schools established under government or church authority. Although elementary day schools supported by the federal government continue to be a characteristic of schooling on-reserve, in the 1960s the federal government pursued a policy of integrating children from reserves into nearby provincial schools or boarding children with families in urban centres to attend high school. Also in the 1960s, provincial governments in the West formed large school districts in northern areas of their provinces with some Aboriginal representation. At the same time, a growing number of Aboriginal people moved from employment-starved rural areas into urban centres, expanding the number of Aboriginal students in city schools. Residential schools continued to operate into the 1970s.

In 1972, the National Indian Brotherhood (the forerunner of the Assembly of First Nations) produced a policy statement, "Indian Control of Indian Education," which marked a watershed in Aboriginal education. This statement sent a clear, unequivocal call for local control of education by First Nations communities and parents. It recognized the failure of federal, provincial and territorial governments to implement appropriate policies to address First Nations goals for education. From 1972 on, discussion between the First Nations and the state shifted to restoring control of education in all its dimensions to First Nations parents and communities. Inuit and Métis people voiced similar concerns.

... We believe that Aboriginal parents and Aboriginal communities must have the opportunity to

implement their vision of education. Aboriginal children are entitled to learn and achieve in an environment that supports their development as whole individuals. They need to value their heritage and identity in planning for the future. Education programs, carefully designed and implemented with parental involvement, can prepare Aboriginal children to participate in two worlds with a choice of futures. Aboriginal people should expect equity of results from education in Canada.

... Education is a core element of jurisdiction in Aboriginal self-government. Aboriginal people must have the opportunity to exercise self-governance in education. In so doing, they would resume control of their education in its entirety, passing their own legislation and regulating all aspects of education. Aboriginal nations, public governments and community of interest governments could all establish their own educational institutions under their own jurisdiction.

... Changes in the public school system have been incremental and often far too slow. In schools administered by Aboriginal people, there have been serious constraints on their capacity to transform education. Aboriginal people will continue to negotiate an ever-widening space to implement their vision, pushing against the confines of such restrictions. Recognition of Aboriginal peoples' right to govern their education will be a major watershed. Aboriginal governments and education authorities will be positioned to implement the bolder vision they have developed. There will be many variations in the configuration of these changes. Some may resemble existing public school systems. Others will entail reorganization of the school year, the curriculum and school personnel. Aboriginal people remain committed to giving their children a range of options for the future and will, no doubt, negotiate avenues for children to move between Aboriginal and mainstream systems.

Excerpts from the *Report of the Royal Commission on Aboriginal Peoples – Education*
http://www.ainc-inac.gc.ca/ch/rcap/sg/si42_e.html (02/06/08)

First Nations peoples have been dealing with the many negative impacts of residential schools affecting generations of First Nations individuals, families and communities. The Government of Canada agreed to a one-time monetary settlement for residential school survivors and most survivors received this payment in 2007/08.

History was made on June 11, 2008 when Prime Minister Stephen Harper, on behalf of the Government of Canada, gave a formal apology to all residential school survivors. The apology was widely accepted by First Nations peoples. It is seen as significant because it recognized the negative effects of the residential schools system on First Nations peoples. The apology stated:

Mr. Speaker, before I begin officially, let me just take a moment to acknowledge the role of certain colleagues here in the House of Commons in today's events. Although the responsibility for the apology is ultimately mine alone, there are several of my colleagues who do deserve the credit.

First of all, for their hard work and professionalism, I want to thank both the Minister of Indian Affairs and Northern Development and his predecessor, now the Minister of Industry. Both of these gentlemen have been strong and passionate advocates not just of today's action, but also of the historic Indian residential schools settlement that our government has signed. Second, I would be remiss if I did not acknowledge my former colleague from Cariboo—Chilcotin, Philip Mayfield, who for a very long time was a determined voice in our caucus for meaningful action on this sad episode of our history. Last, but certainly not least, I do want to thank my colleague, the leader of the New Democratic Party. For the past year and a half, he has spoken to me with regularity and great conviction on the need for this apology. His advice, given across party lines and in confidence, has been persuasive and has been greatly appreciated.

[Translation] I stand before you today to offer an apology to former students of Indian residential schools. The treatment of children in these schools is a sad chapter in our history. For more than a century, Indian residential schools separated over 150,000 aboriginal children from their families and communities.

[English] In the 1870s, the federal government, partly in order to meet its obligations to educate aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the residential school system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption that aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as was infamously said, "to kill the Indian in the child."

[Translation] Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country. One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island.

[English] Most schools were operated as joint ventures with Anglican, Catholic, Presbyterian and United churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes and often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities. First nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools, and others never returned home.

[Translation] The government now recognizes that the consequences of the Indian residential schools policy were profoundly negative and that this policy has had a lasting and damaging impact on aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities. The legacy of Indian residential schools has contributed to social problems that continue to exist in many communities today.

[English] It has taken extraordinary courage for the thousands of survivors who have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strengths of their cultures. Regrettably, many former students are not with us today and died never having received a full apology from the Government of Canada.

[Translation] *The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this chamber so central to our life as a country, to apologize to aboriginal peoples for Canada's role in the Indian residential schools system.*

[English] *To the approximately 80,000 living former students and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes, and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions, that it created a void in many lives and communities, and we apologize for having done this. We now recognize that in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that far too often these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.*

[Translation] *The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a government, and as a country. There is no place in Canada for the attitudes that inspired the Indian residential schools system to ever again prevail.*

[English] *You have been working on recovering from this experience for a long time, and in a very real sense we are now joining you on this journey. The Government of Canada sincerely apologizes and asks the forgiveness of the aboriginal peoples of this country for failing them so profoundly.*

[Translation] *We are sorry.*

[English]

[Nimitataynan. Niminchinowesamin. Mamiattugut.]

In moving toward healing, reconciliation and resolution of the sad legacy of Indian residential schools, the implementation of the Indian residential schools settlement agreement began on September 19, 2007. Years of work by survivors, communities and aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

A cornerstone of the settlement agreement is the Indian residential schools truth and reconciliation commission. This commission represents a unique opportunity to educate all Canadians on the Indian residential schools system. It will be a positive step in forging a new relationship between aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

God bless all of you. God bless our land.

<http://www.ainc-inac.gc.ca/rqpi/apo/pmsh-eng.asp>
(Accessed 21/07/08)

ACTIVITIES

1. Review the history of Indian education with the students. Read to the students the information in the handout **"Stages of Indian Education in Saskatchewan"** (Appendix C).

Discuss some of the negative impacts of residential schools on First Nations peoples and their communities by reviewing **"Industrial/Residential Schools"** (Appendix D).

Print and hand out to students the Canadian government's apology to the survivors of residential schools given on June 11, 2008. Have the students discuss why it was important for First Nations to hear this apology.

2. Have students read "Why is Indian control of Indian education important?" in **Legacy: Indian Treaty Relationships** by Richard Price on pages 116 - 117 and complete the section "Sharing Ideas" on page 118.

3. Give the students the handout "Indian Control of Indian Education" (www.afn.ca) by the National Indian Brotherhood (now the Assembly of First Nations). Discuss the policy paper by going through each section:

- a) responsibility
- b) programs
- c) teachers
- d) facilities.

Have the students go back to their research assignment in Activity 2 to analyze whether Indian control of Indian education has progressed from 1972 to today. Print their answers on a flipchart or chalk/white board. For the complete version of the policy go to: <http://web.uvic.ca/ablo/documents/IndianControlofIndianEducation.pdf> (Accessed 02/06/08). To read more about this topic go to "The Assembly of First Nations – The Story" <http://www.afn.ca/article.asp?id=59> (Accessed 02/06/08)

4. Print out and give the students a copy of the article "Indian Control of Indian Education: A Brief History": <http://www.sicc.sk.ca/saskindian/a88sep18.htm> (Accessed 02/06/08). This article outlines the development of Indian education in Saskatchewan in regard to the First Nations educational institutions: the Saskatchewan Indian Cultural College (SICC); the Saskatchewan Indian Federated College (SIFC), now the First Nations University of Canada (FNUC); and the Saskatchewan Indian Institute of Technologies (SIIT), formerly Saskatchewan Indian Community College. Have students work in groups to research each institution. Use the chart **"The History of First Nations Education Institutions in Saskatchewan"** (Appendix E) to complete the research assignment.

5. The story of Indian controlled education in Saskatchewan is presented in the article "From Humble Beginnings: Indian Education now Flourishing in Saskatchewan" taken from: http://www.saskschools.ca/curr_content/natstudies10/unit2/handouts/humble_beginnings.rtf (Accessed 02/06/08). Read the article to the students. Highlight the James Smith band's story about the events that occurred in 1974 regarding the education of their children in a nearby provincial school. The James Smith First Nation was the first to have a school on the reserve. This was the beginning of the 80-plus schools on First Nation reserves today.

6. First Nations peoples want to restore their languages and cultural teaching so that their children can be proud of their heritage and gain self-confidence and positive self-images of who they are. To do this, First Nations peoples need to learn about their cultures from their Elders who have the teachings. Elders are very important in the restoration of First Nations cultures. Many First Nations schools and institutions have Elders who come in to teach about their cultures. They are also very active in promoting the learning of First Nations languages.

Have students complete the Activities from “Unit 7 – Elders” from Indian and Northern Affairs Canada - *The Learning Circle* – Ages 8 -11 The topics in the units are: “Our Elders and Grandparents,” “Elders’ Stories,” “Elders’ Teachings,” “Our Land,” “Food and Elders,” “One Day.” The information can be downloaded at http://www.ainc-inac.gc.ca/ks/pdf/e_guide3.pdf (Accessed 02/06/08).

7. Have the students learn about the Cree, Dene, Saulteaux and Oçeti Sakowin (Dakota, Lakota, Nakota) worldviews. Divide the class into four groups:
- The Cree – “Cree Historical Worldview” (Appendix F)
 - The Dene – “Dene Historical Worldview” (Appendix G)
 - The Saulteaux – “Saulteaux Historical Worldview” (Appendix H)
 - The Dakota, Lakota, Nakota – “Oçeti Sakowin Historical Worldview” (Appendix I)

Have each group report to the class on the spiritual, political and economic beliefs as outlined in the information. The Cree, Dene, Saulteaux and the Oçeti Sakowin (Dakota, Nakota and Lakota) nations had their own individual worldviews. The teachings of these worldviews were carried out through stories, ceremonies, customs, traditional dances, songs and art. These worldviews are still relevant today. Many First Nations peoples are learning to follow these traditional teachings. Many others are teaching adults and children about their historical worldviews and are learning to live as their nations lived for thousands of years prior to the arrival of the newcomers.

8. Have students work in groups to present the information at the following websites. The information is specific to Treaty 6 but will pertain to other treaty areas in Saskatchewan. Stress why the First Nations believe that they must restore their traditional and cultural teachings and ways of healing.

- Group One: “Traditional Life”
http://www.albertasource.ca/treaty6/traditional_life/traditional_life.html (Accessed 02/06/08)
- Group Two: “Contemporary Life”
http://www.albertasource.ca/treaty6/contemporary_life/contemporary_life.html (Accessed 02/06/08)
- Group Three: “Traditional Healing”
http://www.albertasource.ca/treaty6/contemporary_life/traditional_healing.html (Accessed 02/06/08)
“Returning to the Teachings”
http://www.albertasource.ca/treaty6/contemporary_life/article_teachings.html (Accessed 02/06/08)
- Group Four: “Traditional Justice”
http://www.albertasource.ca/treaty6/contemporary_life/traditional_justice.html (Accessed 02/06/08)

- Group Five: Cultural Healing
http://www.albertasource.ca/treaty6/contemporary_life/cultural_healing.html (Accessed 02/06/08)
 - "Health and Wellness Today"
http://www.abheritage.ca/eldersvoices/history/issues_health.html (Accessed 02/06/08)
 - Group Six: "Traditional and Contemporary Art"
http://www.albertasource.ca/treaty6/contemporary_life/traditional_art.html (Accessed 02/06/08)
 - Group Seven: "First Nations Mythology"
http://www.albertasource.ca/treaty6/contemporary_life/first_nations_mythology.html (Accessed 02/06/08)
 - Group Eight: "Music and Dance"
http://www.albertasource.ca/treaty6/contemporary_life/music_and_dance.html (Accessed 02/06/08)
 - Group Nine: Storytelling and Oral history
http://www.albertasource.ca/treaty6/contemporary_life/storytelling.html (Accessed 02/06/08)
9. Have a discussion about "stereotypes" and how this has affected the way First Nations peoples have been regarded and treated. Have students complete the activities from "Unit 8 – The Imaginary Indian" from Indian and Northern Affairs Canada - *The Learning Circle* – Ages 8 -11. The topics are: "Take Me out to the Ballgame," "At the Movies" and "The Original Environmentalists." The information can be downloaded at: http://www.ainc-inac.gc.ca/ks/pdf/e_guide2.pdf (Accessed 02/06/08).
10. Tell the students that First Nations children are still dropping out of school and many are not graduating from high school, post-secondary, or vocational trades training programs. One of the main reasons is the institutional racism that they face every day when they are in school. For your information, read the handout "Racism in our schools: What to Know about it; How to fight it" at <http://www.crr.ca/divers-files/en/pub/faSh/ePubFaShRacScho.pdf> (Accessed 02/06/08) then go to the site "Racism No Way" http://www.racismnoway.com.au/classroom/lesson_ideas/20020726_48.html. (Accessed 02/06/08) for a lesson to use on "Institutional Racism." Change the content to represent Saskatchewan aboriginal peoples.
11. What about today's education of First Nations and other children as it relates to Saskatchewan First Nations languages and cultures? Have students read and research what is happening in First Nations and provincial schools to address the concerns and issues of First Nations languages and cultures being taught in their schools. Have students make a list of activities and events that happen in their school to include First Nations languages and cultures.
12. Have the students work in groups to prepare a report on some well known First Nations customs and traditions. Some possible topics are:

Pow-wows
Round Dances
Hide Tanning
Dream Catchers
Stars

Beading
Arts and Crafts
Tipis
Tipi Pole Values

Drums
Storytelling
Games
The Seven Grandfathers

TOPIC THREE: First Nations Peoples and Communities Work Toward Self-Sufficiency

CONCEPT

First Nations peoples in what is now Saskatchewan have been working towards self-sufficiency since they negotiated and agreed to Treaties 4, 5, 6, 8 and 10 with the British Crown (now the Canadian government). The Cree, Dene, Saulteaux, and Dakota, Lakota and Nakota nations were self-sufficient and independent nations for thousands of years prior to the arrival of the newcomers. They want to take their rightful place in Canadian society as promised in the treaty agreements. These agreements have been largely unfilled by the Canadian government. The future of Canada and Saskatchewan rests on the fulfillment of the treaty agreements. First Nations leaders continue to find ways to better the lifestyles of First Nations peoples, whether individually or collectively.

LEARNING OBJECTIVES

1. The students will gain awareness about First Nations self-government as it relates to the treaties in Saskatchewan.
2. The students will gain an understanding of urban First Nations peoples in Saskatchewan.
3. The students will discuss the impact of Saskatchewan's growing First Nations community by reviewing some statistics.
4. The students will learn about the Federation of Saskatchewan Indian Nations (FSIN) the First Nations political organization in Saskatchewan.
5. The students will learn about the First Nations' land claims and the organization that works with First Nations and the Canadian government to address these claims.
6. The students will learn the reason the First Nations demanded a settlement of outstanding treaty promises regarding land, and how they went about doing it.
7. The students will learn about urban reserves and how they are positively impacting First Nations employment and business opportunities.
8. The students will gain knowledge about the Saskatchewan Indian Gaming Authority and how it oversees First Nations casinos in the province.
9. The students will recognize how First Nations are utilizing their land for economic opportunities.

TEACHER INFORMATION

First Nations peoples in Saskatchewan have been working toward self-government. They want to be recognized as nations because they did not give up their nationhood when

they agreed to the treaties made with the British Crown. In order for the Cree, Dene, Saulteaux and Nakota peoples to enter into treaties they had to be nations. Since the treaty agreements were made, the First Nations have been colonized and assimilated into the larger society through various policies and laws enacted by the Canadian government. The First Nations will decide what form their self-government will take as stated in the *Statement of Treaty Issues* published by the OTC, which stated:

Treaty First Nations in Saskatchewan have a great opportunity for renewal based on treaty principles leading to a new form of government inspired by traditional ideas regarding governance and democracy. The opportunities for renewal in Saskatchewan are reflected in the cooperative efforts of the First Nations in Saskatchewan to establish and operate institutions. Such institutions have provincial and national impact. The Saskatchewan Indian Federated College, the Saskatchewan Indian Cultural Centre, the Saskatchewan Indian Institute of Technologies, the Saskatchewan Indian Gaming Authority and the First Nations Bank of Canada represent a few examples of the great successes of First Nations acting together.

The future of Treaty First Nations' government in Saskatchewan is the responsibility of the First Nations. Treaty First Nations should dedicate considerable effort to the design of an appropriate and effective governance structure which is consistent with the principles underlying the treaty relationship.

Statement of Treaty Issues, OTC, p. 79

First Nations peoples are gaining an economic base through land claims. They are purchasing land off their respective reserves and are moving into urban centres. First Nations lands in urban centres are promoting First Nations entrepreneurs and political organizations to establish businesses. These businesses help to promote self-sufficiency. Land claims have been largely misunderstood by the general public in Saskatchewan.

Canadian society is unaware of the nature of First Nations treaty land claims in Canada. This has resulted in the misunderstanding of First Nations issues, especially with treaty land claims. Canadians need to be made aware that land First Nations peoples claim is land that had already been allotted to them in the treaties but never received. Since 1973, the federal government has responded to claims relating to the treaty violations regarding reserve lands.

Treaty agreements included lands reserved for First Nations use, however much of this land never reached the First Nations. Land had either been embezzled through illegal sales by dishonest Indian agents to the newcomers or land was never allotted to First Nations bands. Some Indian agents thought the lands allocated by the treaties were too much for the First Nations and felt the land could be put to better use. They unilaterally sold it to the newcomers.

Many land claims put forth by First Nations bands and tribal councils have been successful. Some of these lands are in urban centres which have promoted First Nations businesses and employment opportunities. First Nations peoples are finally moving toward a position in society where they can be economically competitive within a First Nations infrastructure that will guarantee the preservation of their First Nations cultures. With the creation of a firm economic base, bands and tribal councils are proceeding toward their concept of self-determination with an agenda that includes the development of all Aboriginal institutions that will assist in the extinguishment of any efforts of coercion, assimilation, extermination and delegated authority.

Adapted from the *Statement of Treaty Issues*, OTC, 1998, Chapter 6

ACTIVITIES

1. Have students read "Is Indian self-government a treaty right?" in **Legacy: Indian Treaty Relationships** by Richard Price, pages 107 -114 and complete the section "Sharing Ideas" on page 115. Read the information on what Treaty 6 First Nations say about "Self-Government":
http://www.abheritage.ca/eldersvoices/history/issues_self_government.html (Accessed 02/06/08)
2. Use the activities in "Unit 7 -First Nations Self-Government" from Indian and Northern Affairs Canada - *The Learning Circle* – Ages 12-14 to discuss these topics: "The Faces of Self-Government," "First Nations Business," "A Declaration of the First Nations" and "Occupations." The information can be downloaded at http://www.ainc-inac.gc.ca/ks/pdf/e_guide3.pdf (Accessed 02/06/08).
3. Have students read "How will treaty and aboriginal rights issues be resolved in Canada?" in **Legacy: Indian Treaty Relationships** by Richard Price, pages 124 – 126 and complete the section "Sharing Ideas" and "Investigating Issues" on page 127. Replace # 5 with "What are some current tactics used by First Nations peoples to bring attention to their concerns?" Why have they resorted to these actions? What are some solutions to dealing with First Nations issues and concerns?
4. Have students complete Activity 3 from "Unit 1 – Urban First Nations" from Indian and Northern Affairs Canada - *The Learning Circle* – Ages 12-14 to discuss "First Nations and Urban Issues." The information can be downloaded at http://www.ainc-inac.gc.ca/ks/pdf/e_guide3.pdf (Accessed 02/06/08).
5. Have students read the article "The Impact of Saskatchewan's Growing Aboriginal Community" from the Saskatchewan Indian, Spring 2000 at <http://www.sicc.sk.ca/saskindian/a00spr18.htm> (Accessed 02/06/08) and discuss some of the statistics "Aboriginal People in Saskatchewan, 2001":
<http://www.fnmr.gov.sk.ca/demographics/> (Accessed 02/06/08)
and "Aboriginal Peoples of Canada: a Demographic Profile"
<http://www12.statcan.ca/english/census01/products/analytic/companion/abor/pdf/96F0030XIE2001007.pdf> (Accessed 02/06/08).
6. Have students complete Activity 1 from "Unit 3 – First Nations' Organizations" from Indian and Northern Affairs Canada - *The Learning Circle* – Ages 12-14. To research the Federation of Saskatchewan Indian Nations (FSIN), use the points in "Examine an Organization." The information can be downloaded at http://www.ainc-inac.gc.ca/ks/pdf/e_guide3.pdf (Accessed 02/06/08).
7. Many First Nations are establishing urban reserves in cities in Saskatchewan. The land for these reserves comes from First Nations land claims. The Indian Claims Commission (ICC) was established in 1991 to deal with land claims from the First Nations. Have students work in six groups to learn about First Nations land claims. Ask each group to present their findings to the class. Give each group one of the following:

- "The Facts: What are Treaties?"
- "The Facts: What is the Indian Claims Commission?"
- "The Facts: What are Indian Land Claims?"
- "The Facts: What is a Treaty Land Entitlement Claim?"
- "The Facts: What is a Surrender Claim? Claims," and ????"
- "The Facts: What is Oral History?"

The fact sheets can be accessed at <http://indianclaims.ca/publications/justthefacts-en.asp>

- Hand out the information on "Urban Reserves in Saskatchewan": http://www.wd.gc.ca/rpts/research/urban_reserves/intro_e.asp (Accessed 02/06/08) and discuss the information on the "potential impacts of urban reserves," "potential community and social impacts of creating urban reserves" and "potential impacts on community in which urban reserves are established." Have the students research the urban reserves in the city they live in or the city that is closest to their communities. Read about the successful Muskeg Lake Urban Reserve in "Urban reserves in Saskatoon" at: http://www.wd.gc.ca/rpts/research/urban_reserves/1a_e.asp (Accessed 02/06/08)
- Urban reserves have been instrumental in the successful development of First Nations owned businesses and have increased employment for First Nations peoples. Read the article "Saskatchewan First Nations Less Dependent On Social Assistance" at http://www.ainc-inac.gc.ca/nr/prs/m-a2000/2-00151_e.html (Accessed 02/06/08) to the students and discuss the positive aspects of First Nations businesses and individual First Nations entrepreneurs who have entered into the world of business. Have the students research one or two businesses in Saskatchewan (organizational or individual) using the suggested guide "Building Businesses and Providing a Fertile Ground for Entrepreneurs": <http://www.fsin.com/economicdevelopment/fnbdc.html> (Accessed 02/06/08) and "First Nations Bank of Canada Open for Business" <http://www.sicc.sk.ca/saskindian/a97win08.htm> (Accessed 02/06/08).
- Have students read the article "Historic Casino Agreement Negotiated": <http://www.sicc.sk.ca/saskindian/a95fal19.htm> (Accessed 02/06/08).

Ask the students to research Saskatchewan Indian Gaming Authority (SIGA) to find out about its history and purpose and how this organization oversees all First Nations casinos in the province. Go to: <http://www.siga.sk.ca/corporate.html> (Accessed 02/06/08).

TOPIC FOUR: Treaties in Saskatchewan Are Recognized and Affirmed, and Must Be Honoured and Implemented

CONCEPT

The treaties made in Saskatchewan between the Cree, Dene, Saulteaux and Nakota nations and the British Crown (now the Canadian Government) have not been implemented by the Canadian government. The First Nations have honoured their treaty agreements to share the land and live in peace and friendship with the rest of Saskatchewan. Treaty agreements 4, 5, 6, 8 and 10 were to mutually benefit both parties. Since the treaties were negotiated and signed, the First Nations have struggled to have them recognized and fulfilled. The treaties are now beginning to be acknowledged through public education, partnerships and agreements. The treaties need to be fulfilled if Saskatchewan people are to look forward to a positive and harmonious future. First Nations peoples need to take their rightful place as nations so their people can live productive and fulfilling lifestyles.

LEARNING OBJECTIVES

1. The students will discuss the implications for Saskatchewan if the treaties are not honoured.
2. The students will gain knowledge about the First Nations in contemporary times and realize that the treaties must be honoured to enable First Nations peoples to become what their ancestors envisioned at the time of treaty-making.
3. The students will develop timelines identifying milestones of First Nations peoples in Saskatchewan.
4. The students will gain knowledge of the Treaty Table and the role of the Office of the Treaty Commissioner in the discussions between the First Nations, and the Canadian and Saskatchewan governments.
5. The students will understand that the Saskatchewan treaties are to last “as long as the sun shines, the grasses flow and the rivers flow.”
6. The students will acknowledge that they are all a part of treaty and that they are **ALL TREATY PEOPLE**.

TEACHER INFORMATION

The relationship between the British Crown (now the Canadian government) and the First Nations has not been positive since the signing of the treaties due to inequalities caused by various colonial laws and policies. In order for the Canadian government and First Nations peoples to resolve these contentious issues, the parties must work together to

find ways to ensure that the treaties are honoured and implemented as agreed at the time of treaty-making. This new partnership is discussed in *The Fiduciary Relationship: Restoring the Treaty Partnership*:

The treaty partnership must be a goal for the future, since the past has been characterized by a lack of good faith on the part of the Crown, the sometimes arbitrary exercise of power contrary to the interests of Aboriginal peoples, and the imposition of policies of marginalization.

As the relationship between Canada and Aboriginal and treaty nations is gradually restored to one of partnership rather than domination, through the revitalization of existing treaties and the making of new ones, the duty of care may well become more equal and reciprocal in practical terms. As Aboriginal and treaty nations regain their dignity and rights, they will enjoy greater opportunities to interact with Canadian society as a whole and will be honour-bound, by treaty, to act with the same degree of good faith that they quite properly demand of Canada today.

The renewed treaty partnership also disposes of any notion that treaty nations can enjoy rights without corresponding obligations. Indeed, the Numbered Treaties expressly required treaty nations to keep the peace and enforce the laws. This is one of the bases of a right to establish treaty nation justice systems. Treaties were clearly intended to include mutuality of rights and obligations.

The condition of dependence and underdevelopment among treaty nations is the legacy of disregard for the real nature of the treaty relationship. A fiduciary obligation exists on the part of all Crown institutions to reverse this condition and to foster self-reliance and self-sufficiency among the treaty nations.

http://www.ainc-inac.gc.ca/ch/rcap/sg/sh6_e.html

The importance of building a harmonious relationship between First Nations and other peoples in Saskatchewan has been emphasized in the *Statement of Treaty Issues* published by the OTC, which stated:

If relations between Treaty First Nations and other residents of Saskatchewan are to be harmonious, all people of Saskatchewan will need to be made aware of the history of relations between the Treaty First Nations and other people of Saskatchewan. To this end, it is important that an accurate and comprehensive record of this history be developed and effectively communicated to the people of Saskatchewan. Knowledge is a necessary precursor to mutual respect. In order to gain respect for each other, Treaty First Nations and non-First Nations peoples need to be more informed about each other's traditions, customs, ceremonies, values, institutions and laws. Although their traditions and cultures are different, they should be treated with equal respect by the governments and people of Canada. This is consistent with a tradition of the Saskatchewan people—one of valuing and being enriched by their cultural diversity (p.73).

Public attitudes of mutual respect would lead us to examine our public institutions, practices and symbols to ensure that they embody the basic esteem and consideration that are owed to First Nations' languages and cultures. As the Royal Commission concluded:

Respect for the unique position of Canada's First Peoples—and more generally for the diversity of peoples and cultures making up this country—should be a fundamental characteristic of Canada's civic ethos (p.73).

The people of Saskatchewan can benefit from learning more about the historical events associated with the making of the treaties as they reveal the mutual benefits and responsibilities of the parties. There is ample evidence that many people are misinformed about the history of the Canada-Treaty First Nations relations, and about the consequent experiences of Treaty First Nations communities and individuals. Until recently, the perspective of many Canadians has been to view treaties as remnants of antiquity, with little relevance to the present. Treaties were seen as frozen in time, part of Canada's ancient history. Some no doubt still hold this view of treaties as primarily real estate transactions modeled on business contracts and British common law. Non-Aboriginal Canadians forgot that they, too, gained rights through treaty-rights to the rich lands and resources, from which they have benefited greatly. They also forgot about the partnership formed at the time of treaty-making. The benefits of the treaties were to be mutual, assisting both parties. The wealth generated from these lands and resources has provided little benefit to Treaty First Nations (p. 74).

To acknowledge and to understand the errors of the past is the first step toward joint undertakings and collective responsibility for the change and healing that is needed to restore the treaty relationship. As part of this undertaking, people need to become better informed about the role of the treaties, and their contribution to the creation of Canada and to the well-being of today's generations of Saskatchewan citizens (p. 74).

... The Office of the Treaty Commissioner has a major role to play in facilitating awareness and understanding of treaties and the treaty partnership through public education. In the spirit of good neighbours, the treaty partnership should be commemorated and celebrated. A comprehensive public education program will be required not only to raise awareness, but also to promote interaction and encourage social change (p. 84).

http://www.otc.ca/pdfs/OTC_STL.pdf (Accessed 07/07/08)

In June 2007, the Office of the Treaty Commissioner (OTC) was renewed and the Honourable Bill McKnight was appointed as the third treaty commissioner. The main purpose of the OTC is “to analyze treaty-related issues, develop options, and report to and provide advice to the Canadian and First Nations governments regarding courses of action that will achieve practical results that reflect the Treaty Relationship.

Memorandum of Agreement, Section 5.1, February 26, 2008.

The OTC is involved in public education through the Speakers Bureau and in educating Kindergarten to Grade 12 students in provincial and First Nations schools by providing teaching materials and resources for teaching about treaties in the classroom. The OTC also works with a Treaty Learning Network made up of First Nations Elders, classroom teachers and consultants, who work together to support the provincial government mandate given in 2007 to teach about treaties.

ACTIVITIES

1. Show students *Treaties as a Bridge to the Future* and discuss the implications for the future of Saskatchewan if the treaties are not honoured. It will be on a DVD called "Video Library I: Office of the Treaty Commissioner" in the Treaty Kit.

2. View the short video "Contemporary Life: Implications and Contentions" at : http://www.albertasource.ca/treaty6/contemporary_life/implications_and_contentions.html (Accessed 02/06/08) and read the information "The Battle for Aboriginal Treaty Rights" <http://archives.cbc.ca/300c.asp?id=1-73-1238> (Accessed 02/06/08) to show students what can happen when the First Nations protest because the treaties have not been honoured by federal and provincial governments. Ask the students if they have a better way of resolving conflict. What steps can the Canadian government take to resolve the long standing treaty issues with First Nations peoples?

3. Copy the section "The Treaty Relationship in the Future" on pages 67 and 68 in the book *Statement of Treaty Issues; Treaties as a Bridge to the Future* also available http://www.otc.ca/pdfs/OTC_STI.pdf (Accessed 02/06/08)
Ask the students the following questions:
 - Explain what Elder Norman Sunchild means when he described the lasting relationship of Saskatchewan Treaties?
 - What words did Alexander Morris use to describe the far-reaching effects the treaties will have on future generations?
 - What words were used by Elder Gordon Oakes when he spoke of the lasting effects of the treaties?
 - What does the following phrase mean? When was the phrase used?
"As Long as the Sun Shines, the Grass Grows and the Rivers Flow"

4. Show the students the map "Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan" (Appendix J) to review and identify the Numbered Treaties in Saskatchewan. Ask the students if there is an area in Saskatchewan that is not covered by a treaty. The answer is NO. Show the students where you live (Regina, Saskatoon, Mistawasis First Nations, Pasqua First Nations) and, pointing to where you live, say,
 "I live in _____. _____ is in the Treaty ___ area, so I am a Treaty _____ person. I am a part of treaty."
 Then ask the students where they live and show them the treaty area in which they live. Have them say:
 "I live in Treaty ___ area and I am a Treaty ___ person. I am a part of treaty."
 End by saying: "We are all treaty people."

NOTE: The Detailed Unit for Grade 6 provided below is intended for teachers who would like to go in depth in teaching about the restoration of First Nations languages and traditional teachings. This unit has four lessons with each lesson planned for you in detail. The materials and resources recommended are appropriate to this grade level.

DETAILED UNIT PLAN: GRADE 6

GRADE LEVEL:	6
MAJOR THEME:	Revival of the Treaty Relationship: Living in Harmony
THEME:	Traditional Teachings
TOPIC:	Restoration of First Nations Languages and Cultures

TREATY ESSENTIAL LEARNINGS

THE TREATIES

THE FIRST NATIONS AND THEIR WORLDVIEW

A VISION FOR A NEW MILLENNIUM

CONNECTIONS TO THE MINISTRY OF EDUCATION CURRICULA

ENGLISH LANGUAGE ARTS:	Journal Writing, Storytelling
ARTS EDUCATION:	Visual Arts
SOCIAL STUDIES:	Heritage, Identity, Saskatchewan First Peoples

COMMON ESSENTIAL LEARNINGS

COMMUNICATION

PERSONAL AND SOCIAL VALUES

CREATIVE AND CRITICAL THINKING

MATERIALS

1. Indian and Northern Affairs — *The Learning Circle* — Ages 8-11, Unit 7: “Our Elders and Grandparents” http://www.ainc-inac.gc.ca/ks/pdf/e_guide3.pdf (Accessed 02/06/08)
2. Price, R. *Legacy: Indian Treaty Relationships*. Edmonton, Alberta: Plains Publishing Inc. 1991.
3. *Role of the Elders*. DVD. Video Library II. Office of the Treaty Commissioner. Saskatoon, Saskatchewan

4. "From Humble Beginnings: Indian Education Now Flourishing in Saskatchewan"
http://www.saskschools.ca/curr_content/natstudies10/unit2/handouts/humble_beginnings.rtf
(Accessed 02/06/08)
5. "Indian Control of Indian Education: A Brief History"
<http://www.sicc.sk.ca/saskindian/a88sep18.htm> (Accessed 02/06/08)
6. "The History of First Nations Education Institutions in Saskatchewan" (Appendix E)
7. Elders from the family/community

LEARNING OBJECTIVES

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Students will be able to demonstrate how connectedness and bonding is important to a group of people. 2. Students will understand the importance of family/community ties that the First Nations peoples lost with the introduction of the <i>Indian Act</i>. 3. Students will understand the significance of the circle to First Nations peoples. 4. Students will learn the traditional role of Elders within the First Nations community. | <ol style="list-style-type: none"> 5. Students will understand the significance of the loss of First Nations cultures, customs and traditional forms of education. 6. Students will learn about the three main First Nations educational institutions in Saskatchewan. 7. Students will understand the necessary steps that First Nations peoples have taken to gain control over their own education. |
|--|---|

LESSON 1

Engaging:

- **The Human Knot:** Have students make a circle and ask them to grasp hands with the students on either side of them. Now, explain to students that they can be creative and hold someone's hand in a variety of ways (i.e., put your hand under your leg, etc..) — the more creative, the more fun students will have. After all students are connected by their hands, they must now try to form their original circle without breaking their hands apart. This will be very difficult, and quite often the circle ends up being broken. If someone breaks away from the circle, instruct him/her to stand to the side and watch the rest of the group.

Exploring:

- After students have participated in the Human Knot, discuss with them the importance of everyone remaining in the circle and holding hands.

- Questions that may be asked:
 - Was it hard to keep hanging on to your neighbour's hand?
 - What happened when someone let go?
 - Did the circle remain a circle after someone let go of another's hand?
 - What did that person do on his/her own? How did he/she feel?

Closure:

- After debriefing this activity watch the DVD: **Role of the Elders** (OTC).
- Discuss the following questions:
 - How are Elders seen in the First Nations culture? They are the keepers of knowledge, the teachers and the wise ones within the First Nations community.
 - How do you think First Nations children learned about their culture, customs and spiritual beliefs in residential schools (where Elders were not present)? Some possible answers may be that they did not learn any of their traditional teachings and history due to the lack of connectedness.
 - Ask the students how they felt when they broke away from the circle and were on their own looking at everyone still connected.
 - Discuss with students that this is exactly how First Nations peoples felt and this is what they experienced with the introduction of the *Indian Act* and residential schools.
- Explain to the students that in this unit they will learn about the First Nations peoples' loss of identity through the loss of culture, customs and traditional education, and how First Nations peoples are beginning to regain and restore this loss.

LESSON 2

Engaging:

- First Nations peoples want to restore their languages and cultural teachings so that their children can be proud of their heritage and gain self-confidence and positive self-images of who they are. To do this, First Nations peoples need to learn about their cultures from their Elders who have the teachings. Elders are very important in the restoration of First Nations cultures. Many First Nations schools and institutions have Elders who come in to teach about their cultures. They are also very active in promoting the learning of First Nations languages.
- View the DVD: **Role of the Elders** (OTC) again, and ask the following questions:
 - a) What is the role that Elders played in educating their community?
 - b) What is the viewpoint of First Nations peoples in regard to the Elders' role in First Nations education?

Exploring:

- Have students read the information and complete some of the activities found in *The Learning Circle – Ages 8 -11 - Unit 7 – “Elders,” “Our Elders and Grandparents,” “Elders’ Stories,”* and “Elders’ Teachings.” The booklet is in the OTC Treaty Kit in your school or it can be downloaded at http://www.ainc-inac.gc.ca/ks/pdf/e_guide3.pdf (Accessed 02/06/08)
- Have students interview an Elder from their family or community using the following guided questions and prepare a presentation of their interview:
 - What is one family tradition/custom?
 - What lesson do you remember from your childhood?
 - Who were your “teachers” other than the teachers in school?
 - Why is it important to listen to older people (Elders)?

Closure:

- After students have interviewed their family/community member (Elder), have them create a presentation in poster format. Include a picture of the Elder, the written format of the interview, and one “lesson” or one thing that they learned from this Elder.

LESSONS 3 & 4**Engaging:**

- Review with students the traditional role of Elders in the education of the First Nations culture.
- Read the article “**From Humble Beginnings: Indian Education Now Flourishing in Saskatchewan**” to the students found at:
http://www.saskschools.ca/curr_content/natstudies10/unit2/handouts/humble_beginnings.rtf
(Accessed 02/06/08)
- Highlight the James Smith band’s story and the events that occurred in 1974 regarding the education of their children in a nearby provincial school. The James Smith First Nation was the first to have a school on the reserve in Saskatchewan. This was the beginning of the 80-plus schools on First Nations reserves today.

Exploring:

- Have students read “Why is Indian control of Indian education important?” on pages 116 - 117 and complete the section “Sharing Ideas” on page 118 in *Legacy: Indian Treaty Relationships* by Richard Price.
- Use the website below for students to do some research on the development of First Nations educational

institutions initiated by the call for Indian control of Indian education in the 1970s: “Indian Control of Indian Education: a Brief History” at: <http://www.sicc.sk.ca/saskindian/a88sep18.htm> (Accessed 02/06/08). This article outlines the First Nations educational institutions: the Saskatchewan Indian Cultural College (SICC); the Saskatchewan Indian Federated College (SIFC), now the First Nations University of Canada (FNUC); and the Saskatchewan Indian Institute of Technologies (SIIT), formerly Saskatchewan Indian Community College.

- Have students complete the chart “**The History of First Nations Education Institutions in Saskatchewan**” (**Appendix E**) using the information from the website above as well as other websites and resources.

Closure:

- Students will present their charts to the classroom sharing their findings of First Nations education in contemporary society.

Student Learning Assessment:

1. completed charts
2. observation of student participation in classroom discussion
3. student reaction/reflection in journals
4. poster presentation
5. observation of student appreciation of Elders’ contributions to our communities
6. completed Family Tree

GLOSSARY

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.

Constitution Act 1982: The Constitution of Canada created and repatriated from Great Britain in 1982, wherein the *Charter of Rights and Freedoms* guarantees specific rights and freedoms for Canadian citizens.

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 Ojéti Sakowin (Dakota, Lakota and Nakota Nations) that means “those who consider themselves to be kindred.”

Denesôliné [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 *nêhiyawak*, the Swampy Cree word is *nêhinawak* and the Woods Cree word is *nêhithawak*).

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 Oçeti Sakowin (Dakota, Lakota, Nakota) ancestry.

Manakoda: A term most frequently used by a Nakota-speaking person to identify him or herself as being of Oçeti 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 Oçeti 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.

Oçeti Sakowin: The political organization of the Dakota, Lakota and Nakota peoples. Oçeti 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.

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APPENDICES

- A The Treaty Table
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APPENDIX A

“The Treaty Table”

THE EXPLORATORY TREATY TABLE

Beginning in July 1996, the FSIN (Federation of Saskatchewan Indian Nations) and the Government of Canada initiated a work plan to establish the Exploratory Treaty Table, a forum for the discussion of treaty rights and/or jurisdiction.

The Exploratory Treaty Table is a bilateral process involving the Treaty First Nations and the federal government. The provincial government observes the proceedings. Based on discussions at the Exploratory Treaty Table, the FSIN and the Government of Canada signed a Memorandum of Agreement in October 1996. This agreement laid the groundwork for technical and political discussions about treaty rights and/or jurisdiction to begin.

The Exploratory Treaty Table talks are intended to discuss, but not to renegotiate the treaties or to change the nation-to-nation relationship that exists between the parties to treaty. The parties agreed that through these talks, they would try to gain a better understanding of each other's views of treaty and therefore try to reach a common understanding.

When the Exploratory Treaty Table talks began, the FSIN and the Crown (now the Canadian government) agreed to explore and discuss treaty rights and/or jurisdiction in seven areas: education, child welfare, justice, health, hunting, fishing, trapping and gathering, annuities and shelter. In 1999 they added an eighth topic: lands and resources. The FSIN relies extensively on Elders for assistance in preparing their presentation on these topics at the Exploratory Treaty Table. The teachings and testimony of the Elders are the basis for the FSIN's contribution to the Exploratory Treaty Table discussions.

The Office of the Treaty Commissioner (OTC) facilitates meetings of the Exploratory Treaty Table and its working groups. Originally established in 1989, the OTC was renewed in 1996 for another five years by the FSIN and the Government of Canada and its mandate was expanded. The OTC also participates in public education and awareness of the treaty relationship and treaty history.

After the first phase of Exploratory Treaty Table discussions, the Statement of Treaty Issues was published.

Some common understandings from the Exploratory Treaty Table were developed and accepted by the parties. These understandings are:

The Nature of the Treaty Relationship

- Treaty-making included the customs of the First Nations and the Crown (both parties to treaty) and created a fundamental political relationship between the Treaty First Nations and the Crown.

- Treaties gave shape to this relationship, creating obligations and expectations on both sides.
- The treaty-making process involved the exchange of solemn promises, based on mutual respect for the spiritual and traditional values of the other. The Crown and the First Nations entered into the agreements freely and of their own accord as the best possible means of advancing their respective interests.
- In entering these agreements, the Crown and the First Nations recognized each other's authority and capacity to enter into treaties on behalf of their own people.
- The treaty parties acknowledged the solemnity of treaty.
- The treaty-making process includes the principle of maintaining the honour of the Crown and the honour of the Treaty First Nations in maintaining the treaty relationship. Equally important is the conduct and behaviours of the parties to honour and respect the commitments made in the treaties.

Purpose of Treaty-Making

- Treaties were to provide for peace and good order between the parties and amongst the First Nations.
- Treaty-making was a way to build lasting and meaningful alliances between the Crown and the First Nations that would foster the future well-being of the people that they represented.
- Treaties were foundational agreements entered into for the purposes of providing the parties with the means to achieve survival and stability, anchored on the principle of mutual benefit.
- The relationship between the First Nations and the Crown is one in which both parties receive benefits from and create responsibilities to each other. The treaties created mutual obligations that were to be respected by both parties.

Treaty Relationship in the Future

- The treaty relationship is one in which the parties expect to resolve differences through mutual discussion and decision.
- The parties share a common commitment to reinvigorate the treaty relationship and to address the well-being of both parties in a respectful and supportive way.
- The Treaty First Nations and Canada can enter into arrangements that build on their existing treaty relationship so the Treaty First Nations will be able to exercise jurisdiction and governance over their lands and peoples. These arrangements are

not to alter treaties, they are to implement the treaty partnership in a contemporary way while respecting the principles of treaty-making.

- The parties recognize the Government of Saskatchewan has to participate to make progress in implementing the Treaty First Nations' jurisdiction and governance in Saskatchewan. The parties believe the principles of the treaty relationship are beneficial for all people in Saskatchewan.

<http://www.fsin.com/treatygovernance/treatytable.html>
(Accessed 02/06/08)

Judge David Arnot was treaty commissioner from 1996 - 2007. A new treaty commissioner, Bill McKnight, was appointed in June 2007.

The Office of the Treaty Commissioner is implementing its new vision and mandate. The new mandate of the Office has been extended until March 31, 2011.

The Exploratory Treaty Table is now called the Treaty Table. Its mandate moves beyond the exploratory work of the past to establish a full-fledged Treaty Table.

APPENDIX B

“Kikawinaw — Our Mother Earth: Cree”

KIKAWINAW — OUR MOTHER EARTH: CREE

Practising the Law of Circular Interaction: First Nations Environment and Conservation Principles, Principle One, Resource Guide. Saskatoon, SK: Saskatchewan Indian Cultural Centre. 1993. Reprinted with permission.

First Grandchild: “Nimôsom, tell us a story please!”

Second Grandchild: “Nimôsom, please do!”

The Mosom, Grandpa: “All right, I’ll tell you a story, but you have to listen and sit quietly!”

First Grandchild: “Yeah! All right! I’ll go tell the others to come!”

Grandpa Mosom sits quietly, filling his pipe. He sits on the floor, where he has his bedding, near the heater. He prefers to sleep on the floor because he is not used to a soft mattress. He also likes to be near the warm wood heater.

All nine children come, hurrying to try and sit as close to Grandpa Mosom as possible. Some sit on either side of Grandpa Mosom, others sit by his feet. Even the two-year old tot, who walks clumsily, climbs over everyone until she reaches her grandpa’s knee and sits herself down. Grandpa Mosom welcomes her; after all, she is the baby of the family. Her Cree name was special, she was named Askiy iskwew, Earth Woman (us-key is-qua-oh).

Grandpa Mosom begins: “I will tell you the story of our Mother, our Teacher!”

All the children sit in silence, waiting for the story to begin.

Grandpa Mosom begins:

“...this story is of a long time ago. My grandfather told me, my great-great grandfather told him. We are Nêhiyawak (nay-hee-ya-wuk) the Crees, the people of Earth.

“We have a special name in the Cree language, when we refer to our earth; we call earth, askiy (us-Key)-kikawinaw (Key-ca-wee-now) which means ‘our Mother Earth.’

“Each time we pray, we always remember to include ‘aski-kikawinaw,’ our Mother Earth, because we were born on her; she is the bearer of other life forms such as plants, animals and birds. These other life forms are living on her too, so we must not forget to remember that the plants, animals and birds are our brothers.

“Mother Earth is very special to us Nêhiyawak (nay-hee-ya-wuk). Mother Earth holds all that lives, including us. But our Mother is also our teacher.

“It was said by our great-great grandparents that it was shown to them how they are related to our Mother Earth. A human, a plant, an animal or bird; in many ways, we are similar to Mother Earth. All life forms need water to live. It is because a human and other life forms are made more of liquids, just like Mother Earth is made more of water.

“It was also said that this flow of water is very important, because the water channels flow throughout the earth and so does our blood, carried by arteries and veins: it too flows throughout our bodies. If something bad gets into the water flow, it will affect all the earth. In humans, if your blood is affected, the whole being will be affected too.

“Now, I will tell you the story about Kikawinaw (key-ca-wee-now), Mother Earth. In our great, great ancestors’ past, long, long ago, this story comes. It was told to us by our ancestors, that in the beginning of time, there existed a Power so mighty, that it created the earth as we know it today.

“We, Nêhiyawak (Nay-hee-ya-wuk), were taught by our ancestors, that our Mother is the earth, because we were born on her, as did our brothers the animals, the birds, the aquatic and the small life. The plants are part of Mother Earth; it is from this source we are all nurtured. In our language, we say Kikawinaw (key-ca-wee-now), which means “our Mother.”

“Each plant that grows on Mother Earth has a purpose here on Earth. Most life forms depend on the plant, directly or indirectly. Some animals, whether the aquatic, the winged or the small life, each may depend on the plant as their main food source. Meanwhile, animals such as our brother wolf, do not live on plant life. The food he catches like the rabbit, the prairie chicken, the squirrels or the deer eat plants. Brother wolf eats meat. If there is no plant life for the plant eaters, they will either move until they find food or they could die. So when these plant-eating animals move, brother wolf has to follow. As brother wolf knows, to survive, he has to hunt where there is food. This is the way, all life depends on each other.

“Kikawinaw (key-ca-wee-now), our Mother Earth, has natural elements, forces and growth, and it is these combinations that make plants grow. In creation, it was said that Kikawinaw (Mother Earth) has the cycle of rebirth, renewal and death, and there is also the good and the bad. It is this balance that makes harmony. Then, finally, there is the birth of the humans. Being her last and the youngest child, the humans are the most spoiled, most dependent and weakest. The human’s only survival tool will be thought process. So to this day, it is the human thought process that is changing all of creation. The values toward Kikawinaw (Mother Earth) have changed. Once, long ago, all humans were humble people. All humanity was once equal to other life forms, creating an interrelatedness and a balance that is no more.

“In view of all creation, humanity is the weakest. We say this because our ancestors have shown us that we are the most dependent. We are weak, because our thinking is our weak link. We are dependent, because our place in the hierarchy shows us we cannot continue to live, or survive, without our brothers: the animals, the aquatic, the winged, the small life, the plants and most of all, Mother Earth. This is why we humble ourselves as people, and everything is above us. We need Mother Earth, and all that existed before us, to continue in the cycle of life. This is why I tell you, my grandchildren: respect nature, treat Mother Earth with care and gentleness, for all our Earth things to work in a cycle. The cycles of life, seasons, water, rock and weather are all a part of the wonders of Mother Earth.

“Each year, Kikawinaw (Mother Earth) goes through changes, in the seasons, just like we do. Our bodies go through changes too. Kikawinaw’s (Mother Earth’s) natural forces, such as the winds, also go through sudden changes, just as we do. Our emotions change in a second.

“Kikawinaw (Mother Earth) gives new life to the grass, trees, shrubs and all green growth. So do our women. They are special because only they can give birth and bear children, just like our Mother Earth.

“Kikawinaw’s (Mother Earth’s) life forms decompose and return back to the soil eventually, so does Man and everything that is natural. This is the life cycle. Our Mother Earth is warm, and humans are warm-blooded as well.

“My grandchildren, there are many ways that we humans are similar to our Mother Earth.

“It is up to us to take care of Kikawinaw (key-ca-wee-now), our Mother Earth, and her children. We have to allow Kikawinaw’s (key-ca-wee-now’s) life forms to balance. Humanity has to allow natural balance to occur in the animals, birds, other small life and the plants, by allowing Mother Earth’s life forms to flourish naturally. Humanity needs to keep track of their behaviour toward their Mother.”

KIKAWINAW – OUR MOTHER EARTH: CREE STUDENT QUESTIONS

1. What do First Nations peoples name the earth?
2. Why did they name the earth “Mother”?
3. How does Grandpa Mosom (moo-soom) teach the children?
4. In what ways, did Grandpa Mosom (moo-soom) say that a human being is like Mother Earth?

TEACHER NOTE: For your information, possible answers for Question 4:

- Water. Man (Humans), other life forms and earth consist of more liquid (water).
- Man (Humans) has/have arteries and veins, which carry blood throughout the body, circulating it to retain life. Water circulates around the earth.
- Man (Humans) has/have birth process, so does earth. Nature’s renewal, seasonal change.
- Man (Humans) has/have emotions that are part of life. Earth has natural forces which can change too. Weather patterns.
- Man (Humans) has/have life cycle, called birth. Earth too, has cycles (e.g. weather, birth, rock)
- We can try to see earth as our Mother.
- We can adopt the kin term “Mother Earth” to remind us to be caring.

APPENDIX C

“The Stages of Indian Education in Saskatchewan”

THE STAGES OF INDIAN EDUCATION IN SASKATCHEWAN

Traditional Education (pre-European contact)

European colonists were unaware of the existing traditional First Nations education system established at the time of contact. Traditional education meant that everyone was involved in the training and welfare of all the children within their respective communities, and it was the responsibility of an Elder or parent to train the child to achieve his or her potential. At that time, children developed a positive self-esteem, were confident and proud of their identity, and felt a belonging within the community. They realized their own talents and skills, and had dreams for the future.

The Mission and Fur Trade Period (1650-1870)

During this period, mission schools were established. The two key reasons for establishing the mission schools were to provide the First Nations with basic literary skills necessary to convert them to Christianity and to facilitate the fur trade economy. The Europeans' main objective was to civilize and Christianize First Nations peoples to make them more productive. It was the first time in history First Nations peoples felt themselves less worthy.

The Day School Period (1870-1890)

In Saskatchewan, the day school period followed the treaty-signing between the federal government and First Nations bands. Although it was voluntary, the First Nations were compelled to sign the treaties because their way of life was disappearing: the buffalo, which had been the main sustenance of their traditional economy and way of life, were becoming extinct.

First Nations leaders ensured the treaties stipulated that schools be established on those reserves that requested them. The treaties of the 1870s promised that each reserve could have a day school on the reserve if one was wanted.

In 1876, the *Indian Act* was legislated and became the policy that governed First Nations peoples. It marked, for the first time in Canadian history, the involvement of the federal government in the education of Treaty First Nations peoples.

The day schools did not provide an effective education because of poor attendance, inadequate facilities and supplies, unqualified teachers and resistance from the parents. Because of this failure, the federal government recommended that boarding schools be established at central locations in Saskatchewan, away from the reserves and family influence.

Residential/Industrial School Period (1840s-1970)

In 1845, a government report to the legislative assembly of Upper Canada recommended that Indian boarding schools be set up. Two years later, the assistant superintendent of Indian Affairs asked Dr. Egerton Ryerson, Methodist head of education in Upper Canada, for suggestions in establishing these schools. Ryerson had two recommendations: 1) the schools should be of a religious nature; and 2) the schools should be a joint venture of the federal government and the church.

“For more than a century, well over 100,000 aboriginal children attended the institutions, jointly run by Ottawa and four Canadian churches [Roman Catholic, United, Anglican and Presbyterian churches].”

(Macleans, June 26, 2000, p.16).

The government portrayed its version of First Nations education as pragmatic when it was “sold” as a program that would be appealing and beneficial to everyone, with claims that First Nations children would receive “motherly care” in a “civilized” manner. However, the underlying goal was to assimilate First Nations peoples, beginning with the children, into mainstream society by stripping them of their culture and language.

In 1879, the federal government set up church-run boarding schools to assimilate First Nations children into mainstream white culture. At the peak, the federal government was funding 88 residential schools nationally. These were administered by the following denominations: Roman Catholic – 50 schools; Anglican – 26 schools; Presbyterian/United Church – 12 schools. (*Shingwauk’s Vision: A History of Native Residential Schools*),

In Saskatchewan, the residential school period began during the latter part of the 1800s as a result of the Northwest Rebellion when the federal government thought it necessary to control the First Nations. After the rebellion, the First Nations were no longer seen as having a critical role in commerce, nor as military allies, and no longer useful for exploration or mapping. It must be noted that the government assumed that “all” First Nations supported the 1885 resistance whether or not they participated. Therefore, the government initiated and enforced punitive measures such as needing a pass from the Indian agent to leave the reserve and making school attendance compulsory.

In southern Saskatchewan, residential schools were established at three locations: Lebret, Prince Albert and Duck Lake. Northern Saskatchewan did not have the same experience because there were no boarding schools at the time and mandatory school attendance did not have any effect.

Boarding schools were eventually established in Northern Saskatchewan at Ile-a-la-Crosse (1898), at Beauval (1906), at LaRonge (1906) and at Sturgeon Landing (1925).

There were approximately 20 residential schools in Saskatchewan. Four denominations operated the schools, except for Gordon’s First Nation, which was government-run from the 1960s until it closed.

The residential school system took two forms:

Boarding schools – Situated on or near a reserve, these schools were of moderate size and taught reading, writing, arithmetic, agriculture and simple manual skills required by farmers and their wives.

Industrial schools – These were large, centrally located, urban-associated trade schools, which provided a plain English education. Industrial schools taught skills that were necessary for First Nations peoples to take their place among the lower orders of white society. First Nations children were trained how to become loyal and respectful to the upper class white people, in an attempt to “solve the Indian problem.”

In 1883, the federal government established “industrial schools” off the reserves where First Nations children would be educated and trained, far from parental and band influence. A parallel system, the “boarding school” was also established but was not as well financed or as ambiguous. Both industrial and boarding schools had the same purpose: to assimilate Indian children. 1923 marked the end of the “industrial school” era.

“Indian Affairs finally, gave up the distinction between industrial and boarding schools in 1923, when both types of schools were amalgamated into a single category known as ‘residential schools.’”
(Miller, p. 267-268).

In 1894, the federal government passed an amendment to the *Indian Act*, making it mandatory for Indian children to attend the boarding schools.

“It would be highly desirable, if it were practicable, to obtain entire possession of all Indian children after they attain the age of seven or eight years, and keep them at schools... until they have had a thorough course of instruction.”

(Department of Indian Affairs Annual Report, 1890).

The Department was convinced that this arrangement would satisfy the “Indian problem” quicker than the system of day schools.

In 1910, the federal government reduced financial aid to the industrial and boarding schools because of the cost. Even though the Liberal government in 1896 wanted to train the children in trades and agriculture, the minister responsible refused, stating:

“the attempt to give a highly civilized education to the Indian child ... was practically a failure. I have no hesitation in saying – we may as well be frank – that the Indian cannot go out from school, making his own way and compete with the white man.”

(Miller, p. 267)

In 1920, D.C. Scott, deputy superintendent general of Indian Affairs, declared before a parliament committee that the mandatory law objective was to:

“continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian Department.”

(*The Historical Development of the Indian Act*, p. 114)

In 1947, the United Church asked for the closure of residential schools because of the harm in separating children from their parents; over the next two decades, many schools closed. In 1986, the United Church apologized to its native congregation.

In 1969, the federal government took over full management of the 60 remaining schools from the churches. First Nations peoples were employed within the institutions in positions such as dorm supervisors, child-care workers and sports coaches. Abuse victims allege that some of these native workers were also responsible for some of the mistreatment.

The education First Nations children received in residential schools had a devastating effect on First Nations languages and cultures because the children were punished for speaking their languages and for practising their cultural traditions. Children experienced many abuses at the hands of their educators. These abuses continue to negatively impact all aspects of First Nations peoples and communities today. The last residential school in Saskatchewan closed in the late 1990s.

The Integrated School Period (1960-1986)

After the Second World War, the restrictions placed on First Nations peoples lessened somewhat. They were granted the right to vote (in 1960), to travel freely and to consume alcohol if they wished.

The education policy also changed: *“that wherever and whenever possible Indian children should be educated in association with other children.”* First Nations children were now the responsibility of the provincial school system that was funded on a formula basis with federal dollars. This period saw the transference of *“Indian children to provincial schools and federal schools to provincial administrative school units.”*

(*A National Crime: The Canadian Government and the Residential School System*. pp. 189-190.)

First Nations children were sent to provincial schools that continued the assimilation tactics of the federal government. English was the only language and culture taught in these schools. First Nations peoples were portrayed as “savages” in the curriculum. First Nations children faced racism on a daily basis, causing them to drop out of school. Institutional racism, stereotyping and individual racism continue to this day. First Nations children are struggling to receive an education that recognizes and affirms their cultures and languages. Many positive changes are happening to reduce the drop-out rates and increase the graduation numbers. One of the steps taken was to introduce schools at the local First Nations level.

The Local Control School Period (1970-Present)

1973 marked an important era – “Indian Control of Indian Education.” This new federal policy gave First Nations bands and tribal councils the opportunity to have some control over the education of their children.

In 1996, a \$58 million undertaking, the Royal Commission on Aboriginal Peoples, released its report on the negative effects of native residential schools.

In 1998, Indian Affairs minister Jane Stewart apologized to First Nations peoples and established the \$350 million Healing Foundation to help alleviate some of the detrimental effects to the First Nations peoples and communities. As of 2000, there were 6,324 individual lawsuits filed (not including class-action suits), causing mainstream Canadian churches to worry about bankruptcy. On June 11, 2008, Canadian prime minister Stephen Harper formally apologized to Canada’s First Nations on behalf of the Government of Canada for its residential school policy.

Sources:

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APPENDIX D

“Industrial/Residential Schools”

INDUSTRIAL/RESIDENTIAL SCHOOLS

Day Schools and Boarding Schools

- Missionaries established missions, day schools, boarding schools and orphanages within or near the First Nations communities at their own expense early in British North America and Canadian colonial history.
- The primary objective was to convert the First Nations to Christianity.

Industrial Schools

- In 1894, section 138 of the *Indian Act* gave the government the power to establish industrial and boarding schools, and to commit First Nations children to these schools.
- Most institutions were located far away from First Nations children's communities.
- Students lived and worked year round, physically cut off from their First Nations communities for extended periods of time.
- Parents were not informed or consulted about how they preferred to have their children educated.
- Children were taken from home at a very young age, some as young as four years old, and stayed until the age of 16.
- Missionaries took over the roles of parents and authority figures while the First Nations children were at school.
- A provision was made in Section 137 of the *Indian Act* that gave the government the power to make school compulsory for First Nations children.
- Parents who refused to send their children to school were fined or jailed.
- The terms "boarding and industrial" were replaced by the word "residential" in 1923.

Residential Schools

The purpose of residential schools was to educate, assimilate and "Christianize" First Nations children into the mainstream of Canadian society:

- As early as 1874, the federal government began its role of educating First Nations children by funding church-run residential schools, mainly to meet its treaty obligation which was to provide education to First Nations peoples.
- Residential schools became the primary means of educating First Nations children.
- These schools discouraged and suppressed First Nations languages and cultures in favour of the dominate European language and culture.
- First Nations children were forced to speak only English and were taught the beliefs and values of the English culture (Anglo-Saxon).

- First Nations children were taught agricultural training as part of their everyday schooling, as well as religious instruction and English classes.
- The federal government, through the *Indian Act* of 1876, controlled all aspects of the admission of First Nations children to residential schools.
- First Nations children were often taken from families without the consent of their parents or guardians.
- The children were not allowed to speak their First Nations language at school and were forced to speak English.
- There were 20 residential schools in Saskatchewan, in operation under the Roman Catholic Church, Anglican Church and Presbyterian Church
- In 1960, there were 60 residential schools still open across Canada
- The last federal-run residential school closed its doors in Saskatchewan in 1996.
- In 1994, the Assembly of First Nations published a study on the effects of residential schools in Canada that portrayed the emotional, physical, sexual and spiritual abuse that generations of First Nations students suffered.

Some Impacts of Residential Schools

- Loss of traditional customs — students were not allowed to practise their cultural dances, songs, spiritual ceremonies and social games
- Loss of survival through traditional hunting, fishing, trapping and gathering lifestyles
- Loss of traditional teachings — beliefs, values and stories
- Loss of oral traditions — storytelling, histories and way of life
- Loss of their First Nations languages and denial of the right to speak their own language
- Family ties were broken due to separation from family members for long periods of time
- Siblings were separated from one another
- Children were removed from their families
- Loss of identity through forced assimilation tactics
- Experiences of emotional, physical, spiritual, mental and sexual abuses
- Loss of parenting skills through the parenting of missionaries, nuns and priests
- Adults who had attended the residential schools often lost their traditional First Nations parenting skills and adopted the “parenting” skills experienced in residential schools, which were often harsh and punishing.
- Loss of family bonding between parent and child, from sibling to sibling and grandparent to grandchildren.
- Loss of self-confidence brought on by references to First Nations culture and cultural practices as inferior, savage and heathen.
- Loss of freedom by being forced to stay at the school for long periods of time
- Some individuals turned to alcohol abuse and other abuses in an attempt to cope and forget the residential school experience

Adapted from *Teaching Treaties in the Classroom Grades 7 - 12*. Office of the Treaty Commissioner and ...*And They Told Us Their Stories*. Saskatoon Tribal Council, 1991.

APPENDIX E

“The History of First Nations Education Institutions in Saskatchewan”

The History of First Nations Education Institutions in Saskatchewan

Name of institution	
a) Year it was established b) Name some or all presidents and the years they served	
Purpose of the institution	
History of events and activities	
Some statistics of success	
What is the institution doing today?	
Do you think this educational institution is accomplishing its purpose? Explain your answer.	

APPENDIX F

“Cree Historical Worldview”

CREE HISTORICAL WORLDVIEW

The Cree in the 17th and 18th centuries accepted these ideas as their fundamental beliefs:

Spiritual Beliefs

- The beginning point of all things is creation.
- All things are related to creation and the Creator and a person's inner soul is connected to creation.
- The nations that were created here were given a way to pray.
- Respect, gentleness, kindness, honesty and fairness, and cleanliness are some of the guiding principles of life.
- Spirituality includes everything in life and is a part of all things emotional, physical and intellectual.
- All life is connected.

Political Beliefs

- The Creator is greater than all governments.
- The duties and responsibilities that come from laws, ceremonies, and traditions guide all life and relationships.
- The Creator's laws of life protected and nurtured the creation of strong, vibrant nations.
- Unity among First Nations peoples and their nations is stressed.
- Harmony and security of the nation guides all decisions.
- Peace, harmony and good relations are to be maintained at all times.

Economic Beliefs

- The Creator and the land supply all peoples with all that they need.
- Everyone has a role in the survival of a nation.
- Sharing is very important.
- The ability to be hardworking and motivated is important.
- Survival came from the gifts of the land and the sun, water, trees, rocks, animals, fish, berries and roots.

Cardinal, H. and Hildebrandt, W. *Treaty Elders of Saskatchewan: Our Dream is That Our Peoples Will One Day Be Clearly Recognized as Nations*. Calgary: University of Calgary Press. 2000.
Adapted and reprinted with permission.

APPENDIX G

“Dene Historical Worldview”

DENE HISTORICAL WORLDVIEW

According to several of the Dene Elders, our people still hold onto the fundamental idea that survival is the most important part of the culture. Everything that we do in the area of education, spirituality, economy and politics surrounds the idea of survival.

Spiritual Beliefs

- The Dene still live off the land and respect the land.
- In order to survive from day to day to the fullest, the Dene people must develop a respectful relationship with the Creator, the land, the animals, the spiritual world and the people.
- The Dene believe that all areas upon our earth are connected and one element of it cannot survive without the other.
- The Creator has provided us with the territory to watch over and use respectfully, especially when in the bush hunting.
- Give thanks to the land and water upon which we tread; we must not disrespect these elements.
- Spirituality is a culture with subcultures of the inner self, such as emotions, body and intellect, with each of these categories touching on culture assumptions, beliefs and values.

Political Beliefs

The Creator gave us each a special language that makes our culture unique. He has bestowed upon us vast territories to hunt and live upon and, first, to protect. Our survival skills that enable us to live on land and water are derived from our spiritual practices, and they give strength and meaning to our existence.

- To the Dene people, the north of Canada is our home and we protect our home as the wolf protects its den. We were always here.
- To the Dene people, unity is very important because it helps us to survive as a nation. It is a powerful concept and we strive to maintain this concept, uniting with our other First Nations to share and exchange skills and to hold onto our lands.

“Worldview Appendices.” *Teaching Treaties in the Classroom*.
Office of the Treaty Commissioner. p. 451.

Economic Beliefs

The Creator and the land that He provided supply us with what we need to survive. Since the Dene people lived in harsh climates, they were thankful for each new day. The Dene people do not plan ahead but live each day to the next; it is believed that this way is the way the Creator would like us to live, like the wolf and the caribou.

- The caribou provides for everything that we need; the wolf is the highest spiritual animal.
- Sharing of goods builds strong nations. However, waste and exploitation are not tolerated and are believed to bring bad luck to the people.
- Eghádálarida is a word that describes hard work, and one who works hard is well respected among the Dene people.
- Land is what we need to survive, water to quench our thirst, good clean air to breathe, and plants to nourish our poisoned bodies. Do not destroy the land for economic greed.

E. Hay, Saskatchewan Indian Cultural Centre. 2002.

APPENDIX H

“Saulteaux Historical Worldview”

SAULTEAUX HISTORICAL WORLDVIEW

The Saulteaux in the 17th and 18th centuries accepted these ideas as their fundamental beliefs:

Spiritual Beliefs

- The Creator's name is Kitsi-manito (Great Spirit).
- Kitsi-manito created all things (sun, stars, moon, earth, man, creatures).
- All things are interrelated and dependent on one another for survival.
- All things are living and have a spirit: trees, animals and even rocks.
- Anything with a spirit should be treated with respect and not be corrupted by man. Kitsi-manito deems this as law.
- There are 12 principles (obedience, kinship, respect, humility, compassion, love, sharing, happiness, faith, cleanliness, thankfulness, good child rearing, hope) that govern the way in which the Saulteaux treat the earth, its creatures and each other.
- Almost everything in life is revered and celebrated as a gift from Kitsi-manito.

Political Beliefs

- Kitsi-manito is greater than all governments.
- The gift of the peoples' ability to govern themselves comes from Kitsi-manito. This is known and celebrated as such.
- Kitsi-manito's gifts and laws allowed the Saulteaux to live in peace and harmony with nature and other tribes.

Economic Beliefs

- Mother Earth provides the people (her children) with what they need to survive and exist.
- Every individual has the responsibility to contribute to the survival of the nation.
- One of the 12 philosophies given by Kitsi-manito, sharing, ensures that everyone is provided with the necessities for survival.
- Laziness and idleness cannot be tolerated. They threaten the prosperity and harmony of survival.
- Survival itself is a direct result of the gifts that Kitsi-manito and Mother Earth provide for the children (people) of the land.

APPENDIX I

“Oçeti Sakowin Historical Worldview”

OÇETI SAKOWIN HISTORICAL WORLDVIEW

The Oçeti Sakowin in the 17th and 18th centuries accepted these ideas as their fundamental beliefs:

Spiritual Beliefs

- All life began with and exists at the will of Wakañ Tañka. Wakañ Tañka, the Great Mystery, is comprised of 16 aspects. The oldest of these is Iñyañ, the Rock, who put things in motion and took from himself to create the universe. When he had finished putting things in motion, all that was left of him was rock. Iñyañ gave a piece of himself, or a spirit, to everything that was created. Through their spirit, all things within the universe are connected or have a common ancestor, Iñyañ. That understanding is the essence of Mitakuye Oyasin or “we are related” or “all my relations,” which is the foundation of the Oçeti Sakowin worldview.
- The Oçeti Sakowin and the buffalo have the same ancestors, the Pte Oyate, the buffalo cow people, who were created to be servants to the spirits and lived many generations below the surface of the earth. Iktomi, the trickster, lured seven families of them to the earth’s surface. They had great difficulty feeding and clothing themselves, therefore they prayed to Wakañ Tañka for assistance. In response more Pte Oyate were sent to the surface of the earth, in the form of the buffalo, to provide for the first ones. Together they developed the Oçeti Sakowin wicohañ, the way of life or culture.
- All aspects of the universe have a purpose in the scheme of existence and each is of importance. All are interdependent and their well-being is dependent on each one carrying out its roles and responsibilities. If one aspect is not doing well, all will suffer. Therefore the ultimate goal for all is to be a “good relative.”
- The White Buffalo Calf woman, a messenger from Wakañ Tañka, brought the Oçeti Sakowin a sacred pipe that is to be replicated and used in their daily prayers and sacred rites.
- The Great Spirit gave the Oçeti Sakowin seven sacred rites to help them develop themselves and be good relatives. These ceremonies are the Inipi or the sweat lodge, Hañble©iya or the vision question, Wanagi Yuahpi or spirit keeping, Huñka or making of relatives, Wiwañyañg wacipi or the sun dance, the Isnati Awicalowañpi or girls’ puberty rite, and Tapa Wañkayeyapi or throwing of the ball.

- The Oċeti Sakowin believe in reincarnation. They believe that Wakañ Tañka is compassionate and will give his children as many chances as it takes to learn and develop. Everything is in a circle and life is just what you make it.

Political Beliefs

- Nations exist at the will of the Great Spirit. The Great Spirit created many nations and gave each a territory, language and way of life including spiritual practices and a way to govern themselves. Each has a purpose and is of equal importance in the scheme of existence. No nation has the right to exert control over another.
- The Oċeti Sakowin originated in their territory that extended from the Great Lakes west to the Rocky Mountains and from the Parklands of present day Canada to the Smokey Hills River of Kansas. Since the beginning, the spiritual centre and heart of their territory has been the Black Hills. (They did not migrate from Asia or from the east to the west.)
- The Oċeti Sakowin did not have a sovereign ruler. The Oċeti Sakowin believed no man has the right to compel others to do as he says except those who have been appointed to lead a communal hunt or a battle. Each camp had its own leader who facilitated consensual decision-making within the Council of Men which was made up of all heads of households within the camp. A leader was perceived to be like a father. His status was judged by his generosity and his ability to give good counsel and influence fair decision-making. Those who did not agree with the actions of their leader or the decisions made in council were free to join another camp, or if they had enough support they could create a new camp. When two or more camps camped together, the most senior leader was expected to take the leadership role and the councils would meet as one.
- Oċeti Sakowin decision-making was guided by the principles of “being a good relative” and maintaining a state of harmony or wolakota. Even in war, respect was accorded to the enemy. To kill another was considered disrespectful; honours were given to those who counted coup or struck the enemy.
- The Oċeti Sakowin believe nations can adopt one another to strengthen the relationship that naturally exists between them. They believe nations who adopted one another should be loyal to each other and treat one another as kindred or family. The first treaties that the French, British and Americans had made with them were perceived as adoptions.

Economic Beliefs

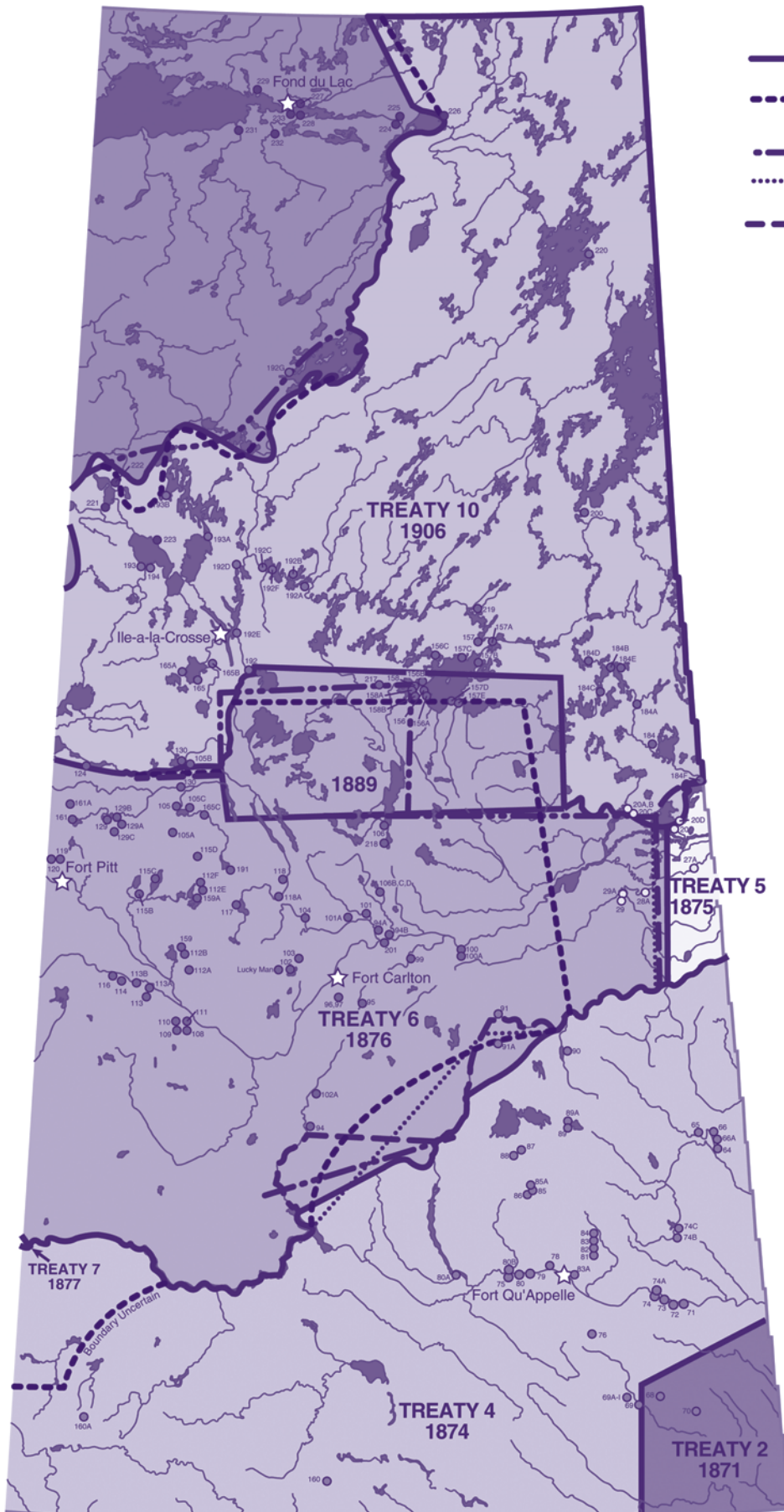
- The Oçeti Sakowin and the buffalo have a mother/child relationship with the earth, who nurtures them. The earth should be treated with the same respect that one shows to his or her mother. Man should not attempt to manipulate or control her but instead seek to live in harmony with her.
- Among the Oçeti Sakowin, the sexes were seen to be complementary and the two combined made the whole. Each sex had its own roles and responsibilities. It was considered disrespectful for one sex to interfere in the affairs of the other. Only in special circumstances did one call upon the other for assistance.
- The Oçeti Sakowin had a high regard for those who were industrious but had no toleration for those who shirked their responsibilities or were lazy. The able-bodied were expected to help those who were not as physically capable. The survival of the people depended on each person doing his or her part to assure the sustenance of the camp.
- The Oçeti Sakowin believed in individual ownership and respected individual property rights. The women were the owners of the tipi and household items, dogs and horses. Men owned horses, weapons, and tools associated with men's work. No one, however, had the right to declare ownership of the land, only Wakañ Tañka can assign territories.
- Those who would give generously and not count the cost were respected among the Oçeti Sakowin. To be called "stingy" was the worst insult. Human relationships were more highly regarded than material things.
- A man's status was not judged by the number of possessions he owned but by his acts of bravery and his generosity. Those who were fearless in the hunt, horse-raiding expeditions and in battle, and were selfless in their generosity and service to others, were the most respected. They were publicly honoured and assigned leadership positions.

D. Speidel, Saskatchewan Indian Cultural Centre. 2002.

APPENDIX J

Map of “Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan”

Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan



VARIATIONS IN DEPICTED TREATY BOUNDARIES

- Canada Indian Treaties. Wall map. The National Atlas of Canada, 5th Edition. Energy, Mines and Resources Canada, 1991.
- General Location of Indian Reserves, Saskatchewan. Wall Map. Prepared for the Department of Indian and Northern Affairs by Prairie Mapping Ltd., Regina, 1978, updated 1981.
- Map of the Dominion of Canada, 1908. Department of the Interior, 1908.
- Map Showing Mounted Police Stations...during the Year 1888 also Boundaries of Indian Treaties... Dominion of Canada, 1888.
- Map of Part of the North West Territory. Department of the Interior, 31st December, 1877.

☆ TREATY SITES

RESERVE INDEX

NO.	NAME	FIRST NATION
20	Cumberland House	Cumberland House
20 A	Pine Bluff	Cumberland House
20 B	Pine Bluff	Cumberland House
20 C	Muskeg River	Cumberland House
20 D	Budd's Point	Cumberland House
27 A	Carroll River	The Pie
28 A	Shoal Lake	Shoal Lake
29	Red Earth	Red Earth
29 A	Carroll River	Red Earth
64	Cote	Key
65	The Key	Key
66	Keeseekeose	Keeseekeose
66 A	Keeseekeose	Keeseekeose
68	Pheasant Rump	Pheasant Rump Nakota
69	Ocean Man	Ocean Man
69 A-H	Ocean Man	Ocean Man
70	White Bear	White Bear
71	Ochepowace	Ochepowace
72	Kahkewishahar	Kahkewishahar
73	Cowessess	Cowessess
74	Little Bone	Saskinay
74 A	Saskinay	Saskinay
74 B	Saskinay	Saskinay
74 C	Saskinay	Saskinay
75	Sheepleg	Saskinay
76	Plapot	Saskinay
78	Assiniboine	Carry the Kettle
78	Standing Buffalo	Standing Buffalo
79	Pease	Pease
80	Muskegpetung	Muskegpetung
80 A	Last Mountain Lake	Commonly Held
80 B	Hay Lands	Muskegpetung
81	Peapeekis	Peapeekis
82	Chenise	Chenise
83	Star Blanket	Star Blanket
83 A	Wagat Moon Toosis	Star Blanket
84	Little Black Bear	Little Black Bear
85	Muskegkewin	Muskegkewin
85 A	Muskegkewin	Muskegkewin
86	Gordon	Gordon
87	Day Star	Day Star
88	Poor Man	Kawakawase
89	Fishing Lake	Fishing Lake
89 A	Fishing Lake	Fishing Lake
90	Yellowquill	Yellowquill
91	Kristin	Kristin
91 A	Kristin	Kristin
94	White Cap	Moose Woods
94 A	Whapton	Whapton
94 B	Whapton	Whapton
95	One Arrow	One Arrow
96	Beardy's & Okemasis	Beardy's & Okemasis
97	Beardy's & Okemasis	Beardy's & Okemasis
99	Muskeg	Muskeg
100	James Smith	James Smith
100 A	Cumberland	James Smith
101	Surgeon Lake	Surgeon Lake
101 A	Surgeon Lake	Surgeon Lake
102	Muskeg Lake	Muskeg Lake
102 A	Asimkaneeseekan Asky	Muskeg Lake
103	Mistawasis	Mistawasis
104	Alfahkakoop	Alfahkakoop
105	Meadow Lake	Flying Dust
105 A	Meadow Lake	Flying Dust
105 B	Gladue Lake	Flying Dust
105 C	Meadow Lake	Flying Dust
106	Montreal Lake	Montreal Lake
106 A	Montreal Lake	Montreal Lake
106 B	Montreal Lake	Montreal Lake
106 C	Little Red River	Lac la Ronge
106 D	Little Red River	Lac la Ronge
108	Red Pheasant	Red Pheasant
109	Moosegato	Moosegato
110	Grizzly Bear's Head	Moosegato-Grizzly Bear's Head
111	Lain Man	Moosegato-Grizzly Bear's Head
112 A	Moosomin	Moosomin
112 B	Moosomin	Moosomin
112 C	Moosomin	Moosomin
112 D	Moosomin	Moosomin
112 E	Moosomin	Moosomin
112 F	Moosomin	Moosomin
113	Sweetgrass	Sweetgrass
113 A	Sweetgrass	Sweetgrass
113 B	Sweetgrass	Sweetgrass
114	Poundmaker	Poundmaker
115 B	New Thunderchild	Thunderchild
115 C	New Thunderchild	Thunderchild
115 D	Thunderchild	Thunderchild
116	Little Pine	Little Pine
Not #d	Lucky Man	Lucky Man
117	Witchekan Lake	Witchekan Lake
118	Big River	Big River
118 A	Big River	Big River
118 B	Seekaskootch	Onion Lake
120	Makwa	Onion Lake
124	Bighead	Joseph Bighead
129	Makwa Lake	Makwa-Sagahshican
129 A	Makwa Lake	Makwa-Sagahshican
129 B	Makwa Lake	Makwa-Sagahshican
129 C	Makwa Lake	Makwa-Sagahshican
130	Waterhen	Waterhen Lake
156	La la Ronge	Lac la Ronge
156 A	Potato River	Lac la Ronge
156 B	Khoasis	Lac la Ronge
156 C	Sucker River	Lac la Ronge
157	Stanley	Lac la Ronge
157 A	Stanley	Lac la Ronge
157 B	Old Fort	Lac la Ronge
157 C	Four Portages	Lac la Ronge
157 D	Four Portages	Lac la Ronge
157 E	Fox Point	Lac la Ronge
158	Little Hills	Lac la Ronge
158 A	Little Hills	Lac la Ronge
158 B	Little Hills	Lac la Ronge
159	Saulteaux	Saulteaux
159 A	Saulteaux	Saulteaux
160	Wood Mountain	Wood Mountain
160 A	Nikawew	Nikawew
161	Ministikwan	Island Lake
161 A	Ministikwan	Island Lake
165	Canoe Lake	Canoe Lake
165 A	Canoe Lake	Canoe Lake
165 B	Canoe Lake	Canoe Lake
165 C	Canoe Lake	Canoe Lake
184	Amisk Lake	Peter Ballantyne
184 A	Birch Portage	Peter Ballantyne
184 B	Pelican Narrows	Peter Ballantyne
184 C	Sandy Narrows	Peter Ballantyne
184 D	Woody Lake	Peter Ballantyne
184 E	Mirond Lake	Peter Ballantyne
184 F	Surgeon War	Peter Ballantyne
191	Chikik Lake	Pelican Lake
192	La Ronge	La Ronge
192 A	Elak Dase	English River
192 B	Knoe Lake	English River
192 C	Dipper Rapids	English River
192 D	Wapachewunuk	English River
192 E	Ile a la Croix	English River
192 F	Pinneau Lake	English River
192 G	Cree Lake	English River
193	Peter Pond Lake	Buffalo River
193 A	Churchill Lake	Birch Narrows
193 B	Turnor Lake	Birch Narrows
194	Turnor Lake	Birch Narrows
200	Turnor Lake	Peter Ballantyne
201	Opawakocoon	Peter Ballantyne
217	Moin Lake	Lac la Ronge
218	Bittern Lake	Lac la Ronge
219	Grandmother's Bay	Hatchet Lake
220	Lac la Hasche	Clearwater River
221	La Loche	Clearwater River
222	La Loche	Clearwater River
223	La Loche	Clearwater River
224	Chicken	Black Lake
225	Chicken	Black Lake
227	Fond du Lac	Fond du Lac
228	Fond du Lac	Fond du Lac
229	Fond du Lac	Fond du Lac
231	Fond du Lac	Fond du Lac
232	Fond du Lac	Fond du Lac
233	Fond du Lac	Fond du Lac

