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

**TABLE OF CONTENTS**

Message 1

Acknowledgements 2

Why Mandatory Treaty Education? 3

Saskatchewan First Nations’ Languages and Dialects 4

Overview 5

Treaty Education Goals 5

Treaty Essential Learnings 6

Inquiry Learning 7

Frequently Asked Questions - Treaty Facts and Misconceptions 8

Kindergarten to Grade Four - Treaty Education Key Questions 11

Grade Five to Nine - Treaty Education Key Questions 12

**MESSAGE**

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

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

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

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

 Minister of Education Treaty Commissioner

 **ACKNOWLEDGEMENTS**

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

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

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

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

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

**WHY MANDATORY TREATY EDUCATION?**

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

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

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

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

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

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

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

**Saskatchewan First Nations’ Languages and Dialects**

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

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

Note: Information given by the OTC Elders Advisory Council

**OVERVIEW**

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

|  |
| --- |
| **Treaty Education Goals** |
| The Ministry of Education developed the Kindergarten to Grade Twelve Treaty Education Outcomes and Indicators. These outcomes and indicators are organized into four themes. The following four themes are addressed at each grade level: Treaty Relationships, Spirit and Intent, Historical Context, and Treaty Promises and Provisions.The Treaty Education Kindergarten to Grade Nine goals for each theme are as follows:**Treaty Relationships (TR)** Goal: By the end of Grade 12, students will understand that Treaty relationships are based on a deep understanding of peoples’ identity which encompasses: languages, ceremonies, worldviews, and relationship to place and the land. **Spirit and Intent of Treaties (SI)** Goal: By the end of Grade 12, students will recognize that there is interconnectedness between thoughts and actions which is based on the implied and explicit intention of those actions. The spirit and intent of Treaties serve as guiding principles for all that we do, say, think, and feel. **Historical Context (HC)** Goal: By the end of Grade 12, students will acknowledge that the social, cultural, economic, and political conditions of the past played and continue to play a significant role in both the Treaty reality of the present and the reality they have yet to shape. **Treaty Promises and Provisions (TPP)** Goal: By the end of Grade 12, students will appreciate that Treaties are sacred covenants between sovereign nations and are the foundational basis for meaningful relationships that perpetually foster the well-being of all people. |

|  |
| --- |
| **Treaty Essential Learnings** |
| The Office of the Treaty Commissioner, with its partners, has embarked on an education program to build greater harmony in Saskatchewan by improving the understanding of the treaties and the treaty relationship. With this in mind, the OTC has set about the task of identifying a set of Treaty Essential Learnings (TELs). The TELs are those topics, concepts, and understandings of treaties and the treaty relationship that students are expected to know by the end of Grade 12. The Treaty Essential Learnings are organized into the following:**Treaty Essential Learning #1: The Treaties** introduces the treaties and answers the questions: who, what, where, when and why. To become familiar with the intentions of treaties there is need for a better understanding of the implications of the treaties. This learning will introduce the treaty partners of the numbered treaties that cover Saskatchewan.**Treaty Essential Learning #2: The Treaty Relationship** continues from the treaties to emphasize that the treaties established a new relationship. The treaties outlined how this relationship was to be honoured and maintained for peace and good order. Both parties to the treaties agreed to responsibilities which would nurture the treaty relationship.**Treaty Essential Learning #3: The Historical Context of Treaties** is a chronological list of historical events which affected First Nations peoples and the treaty making process. During the time of treaty-making, the government implemented other policies directed at First Nations peoples. Many of these policies have had negative intergenerational effects. Understanding the historical events will lead to a more informed perspective of the treaty-making era.**Treaty Essential Learning #4: Worldviews** gives the reader a better understanding of the differing worldviews of the treaty partners. It is essential to understand the worldviews to understand the differing perspectives involved when interpreting the treaties for implementation.**Treaty Essential Learning #5: Symbolism in Treaty-Making** explains the significance of the objects and actions used in treaty-making. The meanings of the symbols are explained.**Treaty Essential Learning #6: Contemporary Treaty Issues** is a compilation of some of the issues that have arisen since the time of treaty-making. If the reader has a good understanding of the first five treaty essential learnings they will have enough knowledge to make the connection to the contemporary issues. This greater understanding will equip the reader to make accurate observations of the treaty relationship. |

**INQUIRY LEARNING**

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

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

 Students who are engaged in inquiry:

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

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

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

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

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

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

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

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

**FREQUENTLY ASKED QUESTIONS - TREATY FACTS AND MISCONCEPTIONS**

**What is a Treaty?**

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

**When were Treaties negotiated in Canada?**

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

**Why were the Numbered Treaties negotiated?**

Both First Nations and the Crown had a history of Treaty making prior to first contact. First Nations and Europeans continued the Treaty making approach with each other in order to secure military and trade alliances through ‘Peace and Friendship’ Treaties during the early colonial period and the fur trade. With the issuing of the Royal Proclamation of 1763 by King George III, official guidelines were established for the acquisition of First Nations land whereby only the Crown could enter into Treaty negotiations with First Nations. The British Crown then embarked on a series of Treaties with First Nations primarily in Ontario in order to open up areas for settlement, farming, and mining. After Confederation in 1867, the Dominion of Canada looked to the North-West Territories to expand and followed the precedent that had been set for Treaty making. Between 1871 and 1921, eleven Numbered Treaties were negotiated between the Crown and First Nations covering the territories from present-day Ontario to Alberta and portions of British Columbia and the Northwest Territories.

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

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

**What is a Treaty Adhesion?**

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

**Who benefits from Treaties?**

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

**What is a Treaty Right?**

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

**What do Treaties mean today?**

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

**Do Status Indians pay taxes?**

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

**KINDERGARTEN TO GRADE FOUR**

**TREATY EDUCATION - KEY QUESTIONS**

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

**GRADE FIVE TO NINE**

**TREATY EDUCATION - KEY QUESTIONS**

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