

March 5, 2018



**Greater St. Albert Catholic Schools**  
*Faith in Our Students*



**Walking  
Together**

EDUCATION FOR RECONCILIATION

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## Education for Reconciliation MARCH Update

Greater St. Albert Catholic Schools is enacting *Education for Reconciliation* through two committees: First Nations, Métis, and Inuit Advisory Committee **and** First Nations, Métis, and Inuit Leadership Committee.

**The Leadership Committee** is focused on developing community and inter-agency partnerships to advocate for Indigenous Education and sharing with parents what our Board is doing to enact *Education for Reconciliation*.

**The Advisory Committee** is focused on engaging in teacher education about Indigenous Education, and developing and exploring classroom resources in Indigenous Education.

### Update for March: Understanding Treaties

Last month, we shared the release (February 7, 2018) of the [professional practice standards](#) for teachers, school leaders, and superintendents. A key change in the *Teacher Quality Standard* is the addition of “Applying Foundational Knowledge about First Nations, Métis, and Inuit peoples.” In Greater St. Albert Catholic Schools, staff have taken part in professional learning about the history of indigenous peoples in Canada, and we took a particular focus on the residential schooling experiences through literature this year. We are continuing this work, and we taking on new learning, including an increased understanding of our history of treaties and agreements with Aboriginal peoples<sup>1</sup> and implications on our relationships today.

This focus will begin to enact our collective understanding of the following achievement standard in the professional practice standards:

- a) understanding the historical, social, economic, and political implications of:
- treaties and agreements with First Nations;
  - legislation and agreements negotiated with Métis; and
  - residential schools and their legacy.

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<sup>1</sup> Note: This is an accurate use of the term, **Aboriginal peoples**, which means “The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people—Indians, Métis and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs” (Indigenous and Northern Affairs, located on March 4, 2017 at <https://www.aadnc-aandc.gc.ca/eng/1100100032291/1100100032292>).

March 5, 2018

### ***What are Treaties and Why Do they Matter Today?***

**Purpose:** This activity helps everyone to develop an understanding of “treaties” and what they mean historically and presently with respect to our relationships between non-indigenous and indigenous peoples locally.

**TQS Competency:** Using the Indigenous and Northern Affairs [website](#) and [Stepping Stones](#), an approved resource created with elders, provide the basis of an introduction to “treaties” in Canada.

**Directions:**

1. Put a ✓ in the box that fits your knowledge *before* learning more.
2. Listen to the description shared by the speaker(s) and revisit your ✓ True and False to see if you were correct.
3. Watch the news release on February 18, 2018- [Treaty 6 Recognition Day](#).
4. Debrief about what surprised you and what you will remember from sharing today.

<b>Foundational Concepts- Treaties</b>	<b>True</b>	<b>False</b>
1. Treaties are constitutionally binding agreements between First Nations bands and the Canadian government.		
2. Treaties have existed since 1601.		
3. Treaties set out the rights, benefits, and obligations of the signing parties.		
4. There are 15 “Numbered Treaties” in Canada.		
5. Treaties 6, 7 and 8 encompass most of Alberta.		
6. Treaties involve ceremonial participation of all parties.		
7. Treaty 6 covers the central west portions of present day Alberta and Saskatchewan.		
8. In Treaty 6, First Nations signatories were agreeing to share the land and its resources (e.g., farm land, farm animals, rights to hunt and fish), schools, and health care.		
9. Treaties were usually positive and everyone felt honoured in the signing of treaties.		

March 5, 2018

### Speaking Parts

**Directions:** To be read after participants have a chance to decide whether the concepts listed are “true” or “false.” **Assign speaker parts** (one to each parent, staff at School Council) or read the speaking parts yourself for the group.

**Speaker 1:** Treaties are constitutionally binding agreements between the Canadian government and First Nations band governments.

**Speaker 2:** The Government of Canada and the courts understand treaties between the Crown and Aboriginal people to be **solemn agreements** that set out **promises, obligations and benefits for both parties**.

**Speaker 3:** Starting in 1701, in what was to eventually become Canada, the British Crown entered into treaties to encourage peaceful relations between First Nations and non-Aboriginal people.

**Speaker 4:** Treaties include historic treaties made between 1701 and 1923 and modern-day treaties known as comprehensive land claim settlements. However, most people think of “**treaties**” as the “**numbered treaties**,” which happened between **1871 and 1921** when the Crown entered into treaties with various First Nations bands that enabled the Canadian government to actively pursue agriculture, settlement and resource development of the Canadian West and the North.

**Speaker 5:** The Numbered Treaties (1-11) cover Northern Ontario, Manitoba, Saskatchewan, Alberta, and parts of the Yukon, the Northwest Territories and British Columbia.

**Speaker 6:** Treaty 6 covers central west portions of present day Alberta and Saskatchewan. It was first signed on August 23, 1876 at Fort Carlton and on September 9, 1876 at Fort Pitt, Saskatchewan between the Crown, Cree, Chipewyan, and Stoney nations. Adhesions (further signatories) were made throughout Saskatchewan and Alberta, including Fort Edmonton (1877), Blackfoot Crossing (1877), Sounding Lake (1879), and Rocky Mountain House (1944, 1950).

**Speaker 7:** The signing of a treaty was considered a **ceremonial event** with political, cultural, and **spiritual significance**. Participating in a sacred ceremony required the signing parties to speak the truth during negotiations and to keep any commitments made.

**Speaker 8:** Commitments not kept as part of a treaty were therefore understood as “broken promises.” Although there are some examples of treaties that resulted in positive relations between Aboriginal peoples and non-Aboriginal peoples, more often, examples shared represent “broken promises”, such as: **residential schooling** that was harsh and aimed to obliterate Aboriginal peoples’ cultural and spiritual traditions; **obliterated land rights** that shrunk Aboriginal peoples’ abilities to hunt and fish and to sustain their families; **limited or no access** to health care that caused entire families to die from such diseases as smallpox.

**Speaker 9:** Re-building trust between governments at local, provincial, and federal levels is a key goal of Truth and Reconciliation. There are many examples in the past few years of such re-building efforts. One is as recent as February 16 with Edmonton’s Mayor Iveson **February 18, 2018- [Treaty 6 Recognition Day](#)**.