

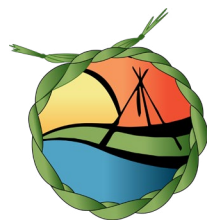
**TREATY**  
EDUCATION ALLIANCE

# VOICES OF THE PEOPLE

**TREATY EDUCATION ALLIANCE  
COMMUNITY ENGAGEMENT REPORT  
2024 - 2025**

[www.educationalalliance.ca](http://www.educationalalliance.ca)





**TREATY**  
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TREATY EDUCATION ALLIANCE COMMUNITY ENGAGEMENT REPORT 2024 - 2025

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DESIGNED AND PRODUCED BY AARON TOOTOOSIS

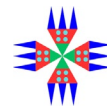


## **TABLE OF CONTENTS**

- The Spirit and Intent of Treaty 4
- Treaty Education Alliance 5
- Member Nations and Current Chiefs 5
- Elders Advisory Council 6
- Community Engagement Technical Team 7
- Executive Director's Message 8
- Voices of the People 8
- Overall Analysis 1 9
- Overall Analysis 2 10

## **COMMUNITY DATA PORTFOLIOS**

- Cote First Nation 11
- Kawacatoose First Nation 15
- White Bear First Nations 19







## **The Spirit and Intent of Treaty**

The Spirit and Intent of Treaty refers to the foundational principles, purposes, and shared understandings that shaped the creation of Treaties beyond their written text. This concept highlights the sacred, relational, and enduring nature of Treaties—particularly those between Indigenous Nations and Peoples and the Crown of Great Britain and Ireland. It is a core value guiding the work of the Treaty Education Alliance (TEA) and must be respected and upheld by all TEA partners and by Canada. Key elements include:

### **Sacredness and Respect**

Treaties are sacred agreements made before the Creator, binding both parties to honor commitments in good faith and mutual respect, often symbolized through the use of the pipe or pipestem. The act of “signing” holds no sacred meaning within Indigenous laws and customs, which predate British law by thousands of years.

### **Permission**

Indigenous Nations and Peoples maintain that they granted the Crown conditional permission to exist within their territories, as declared in the Numbered Treaties. The Crown does not have the authority to grant rights to Indigenous Nations or place them in a position to negotiate those rights. As long as the Crown and Canada wish to maintain this existence, they must fully provide what was promised at the Treaty Table.

### **Mutual Benefit**

The Crown was permitted to use and benefit from the land only to the depth of a plow—reflecting a limited and respectful use of resources.

### **Oral Traditions and Understandings**

While Treaties were recorded in writing, those documents represent only a fraction of the agreement. Oral history and teachings passed down through generations are essential for interpreting Treaties. Canadian courts cannot fully interpret Treaties without these understandings.

### **Living Documents**

Treaties are living agreements, intended to be upheld and adapted over time. Their commitments were meant to last “for as long as the Sun shines, the Grass grows, and the Rivers flow,” signifying an eternal relationship rather than a one-time transaction.

### **Balance and Harmony**

From a First Nations perspective, Treaties were designed to maintain balance and harmony with newcomers. The intent was to share land and resources in ways that respected Natural Laws and ensured ongoing cooperation under Indigenous laws and customs.

Understanding the Spirit and Intent of Treaties means recognizing that the written text alone never conveyed the full meaning of the Treaties. It requires embracing the historical, cultural, and spiritual contexts in which these agreements were made.



## **Treaty Education Alliance**

Treaty Education Alliance is an educational initiative serving member First Nation Schools and is committed to the development and delivery of sustainable educational processes that place children and communities at the centre of advancing Indigenous Education.

By creating a safe and supportive environment, the Alliance empowers teachers and educators through professional development and assessments while addressing the complex challenges in which they may be facing. Through nurturing teachers comes emotional resilience, in which ultimately, the reciprocal beneficiaries are the students.

## **Member Nations and Current Chiefs**

Treaty Education Alliance is currently consists of three Member Nations. Membership is open and TEA welcomes all First Nations who are actively pursuing Indian Control of Indian Education in accordance to the Inherent and Treaty Right to Education and our Nations' sovereignty.

The following are the current Chiefs of our Member Nations who are actively working towards holding Canada accountable for fulfilling its Treaty Obligation through the Recognition of Indigenous Rights and Self-Determination table:



**Chief George Cote**  
Cote First Nation



**Chief Lee-Anne Kehler**  
Kawacatoose First Nation



**Chief Jonathan Pasap**  
White Bear First Nations



## Elders Advisory Council

The purpose of the Elders Advisory Council is to:

- Guide, support and advise the Negotiating Chiefs, and their technical team on the negotiations with Canada,
- Support alliance unity and strengthen the growth and stability of the alliance,
- Provide healthy, respectful and positive support for conflict or dispute resolution among the TEA Member Nations, between Canada and TEA, or others as may arise,
- Advise on and provide feedback for communications to each TEA Member Nations,
- Support and encourage the regular gatherings of community members to hear updates, review and provide input on the direction of the negotiations,
- Work to build the confidence and skills of the Elders' Assistants in their helping roles with community engagement and coordination.

The Elders Advisory Council consists of two Elders and an Elders' Assistant from each of our Member Nations:

### **Cote First Nation:**

Delphine Whitehawk  
Reginald Severight  
Liberty Whitehawk - Elders' Assistant

### **White Bear First Nations:**

Francis McArthur  
Lorna Standingready  
Jessie Littlechief - Elders' Assistant

### **Kawacatoose First Nation:**

Grace Poorman  
Austin Kay  
Nicole Poorman - Elders' Assistant

### **Non-TEA Member Nations:**

Joan McArthur  
Peter McArthur





## Community Engagement Technical Team

The Community Engagement Technical Team, along with our Elders' Advisory Council, works to plan and organize all community engagement sessions in our Member Nations. Progressively attended engagement sessions were held in our Member Nations to seek feedback directly from our key stakeholder groups: the Elders, Students and Staff.



**Brian Standingready**  
Advisor



**Vern Severight**  
Advisor



**Faith Watson**  
Executive Director



**Aaron Tootoosis**  
Communications Coordinator



**Jaclyn Yuzicappi**  
Recording Secretary

The intent of community engagement sessions is to ask key questions in surveys that will be interpreted into visual data as you will see in this Community Engagement Report. The survey questions are developed by our Elders' Advisory Council to capture data that respects:

- **Honouring Inherent and Treaty Rights** – ensuring First Nations' legal and cultural foundations are respected.
- **Promotes cultural relevance** – integrating language, traditions, and worldviews into learning.
- **Supports sustainability** – building long-term structures and resources for future generations.
- **Advances self-determination** – empowering First Nations to lead and govern their own educational systems in accordance to Indian Control of Indian Education.

The following Community Engagement Sessions were held during the 2024 - 2025 fiscal year:

- **April 30, 2024** - White Bear First Nations
- **January 15, 2025** - Kawacatoose First Nation
- **January 27, 2025** - Cote First Nation
- **March 3, 2025** - White Bear First Nations
- **March 22, 2025** - Cote First Nations



## EXECUTIVE DIRECTOR'S MESSAGE



I am honoured to share our Treaty Education Alliance Community Engagement Report for 2024 - 2025. Once again, we took as many opportunities that we were able in order to listen and hear what the people want. This report aims to amplify the Voices of Our People.

While we have continued to strengthen connections through events and initiatives, these engagement sessions provided valuable insight into where we must focus our efforts to support Member Nations in achieving an education system grounded in Inherent and Treaty Rights.

As we move forward, our commitment to deepening engagement and finding new ways to strengthen our work and relationships with Member Nations remains unwavering. Your continued participation is essential to our collective success.

Kinanâskomitinawaw for your ongoing support and dedication.

Faith Watson  
Executive Director  
Treaty Education Alliance



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## VOICES OF THE PEOPLE

The Treaty Education Alliance's Community Engagement Technical Team, in collaboration with the Elders Advisory Council, facilitated engagement sessions across all Member Nations.

As the work of truth and reconciliation continues, TEA Member Nation Chiefs recognize the importance of community voices in guiding their decisions.

To build an education system rooted in Inherent and Treaty Rights and responsive to the needs of Indigenous peoples, it is essential to engage those closest to the issues—Elders, parents, caregivers, and educators within each TEA Member Nation.

Community Engagement sessions provide a vital platform for members to share their perspectives and ensure their concerns and ideas are brought forward to the RIRSD table.

Each session included a survey developed through Microsoft Forms, allowing participants to submit responses anonymously and confidentially.

During the 2024–2025 fiscal year, two engagement sessions were held in every Member Nation. These sessions were widely promoted through printed posters distributed in communities, social media channels (Facebook & Instagram), and the Treaty Education Alliance website, ensuring all community members had the opportunity to attend.





### Survey and Data Collection

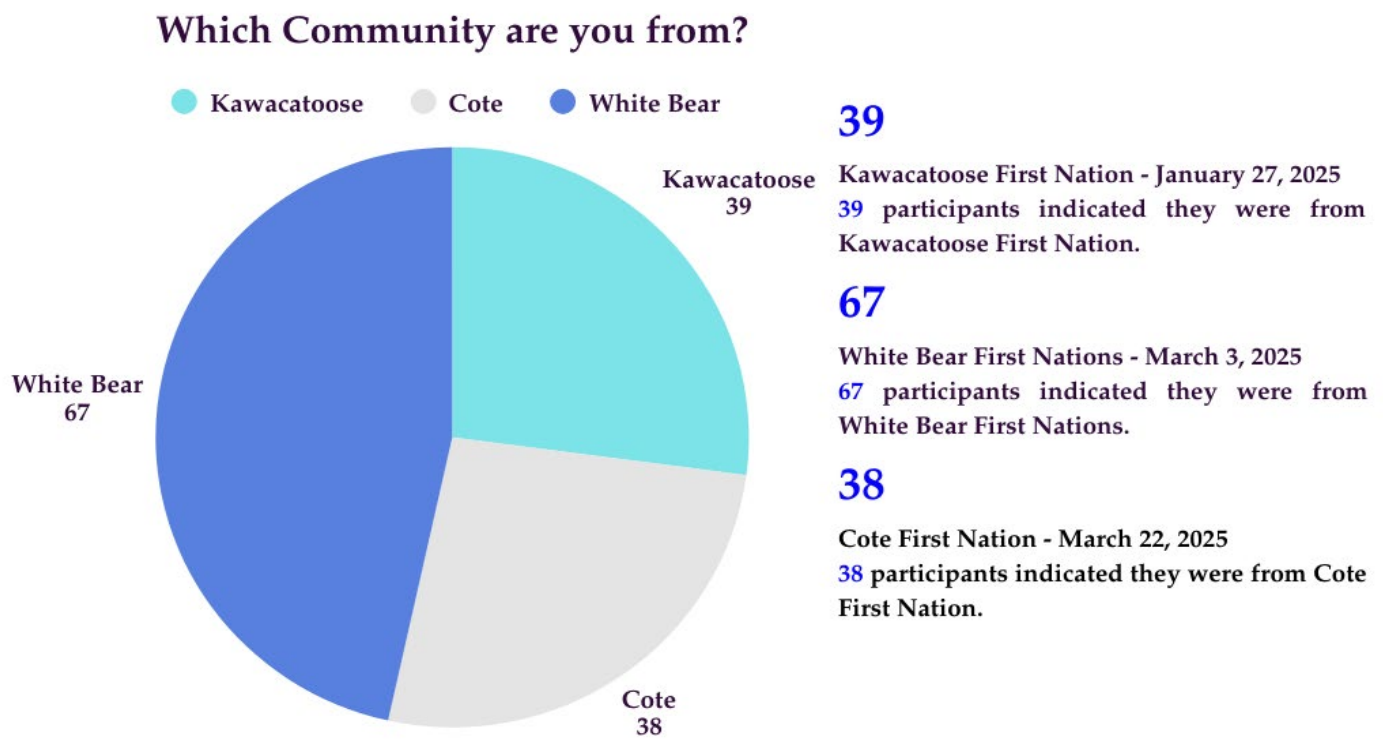
Microsoft Forms was used to provide a structured survey to ask the following questions that were geared towards the topic of Treaties and Ceremony. The following questions were on the survey:

1. Which community are you from?
2. Which age group do you represent?
3. How well do you understand the treaties?
4. How well do you understand ceremony and protocols?
5. Do you agree with ceremony being taught at school?
6. Would you like for your children to have access to ceremony?

All participants that attended the community engagement sessions were given ample time and assistance to access and complete the survey. A QR code was provided on the presentation screen and/or Smart Board. Paper copies of the survey were also provided and data was later entered into MS Forms by the Elder Assistants.

### Overall Analysis 1

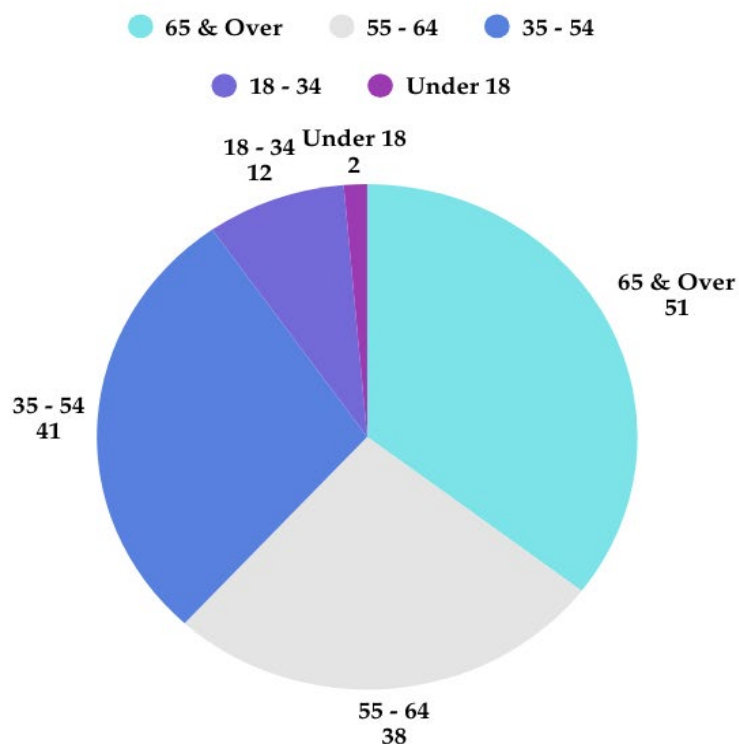
The chart below demonstrates the overall age groups of all respondents from Cote First Nation, Kawacatoose First Nation, and White Bear First Nations. This represented Question #1 on the survey that was presented at all community engagement sessions. The data collected was combined into the following chart:



## Overall Analysis 2

This chart shows how respondents from Cote First Nation, Kawacatoose First Nation, and White Bear First Nations answered the question of which age group they represent on the survey. This was Question #2 on the survey and is a general question to get an idea of the ages of all respondents on all 3 Member Nations. The data was combined in the following chart for all 3 Member Nations:

### Which Age Group Do You Represent?



**51**

51 Respondents on all 3 Member Nations indicated they were 65 years of age or older.

**38**

38 Respondents on all 3 Member Nations indicated they were between the ages of 55 to 64.

**41**

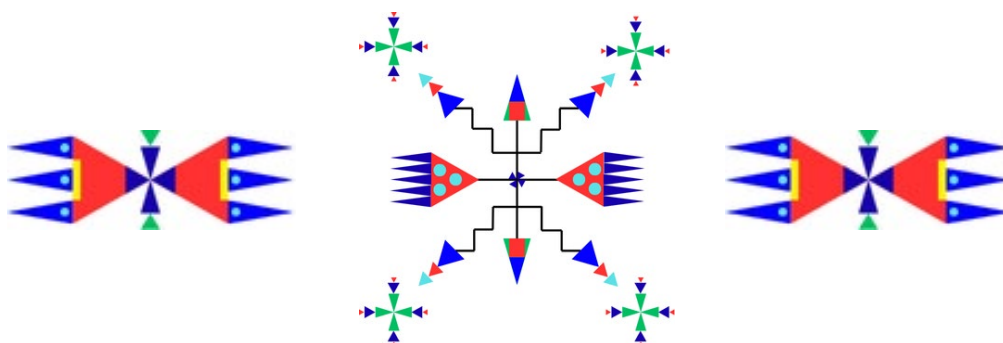
41 Respondents on all 3 Member Nations indicated they were between the ages of 35 to 54.

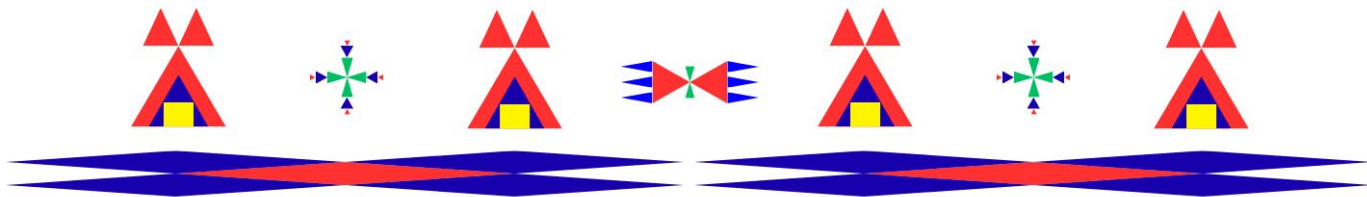
**12**

12 Respondents on all 3 Member Nations indicated they were between the ages of 18 - 34.

**2**

2 Respondents on all 3 Member Nations indicated they were under 18 years of age.





# Cote First Nation CGCEC

## Community Data Portfolio



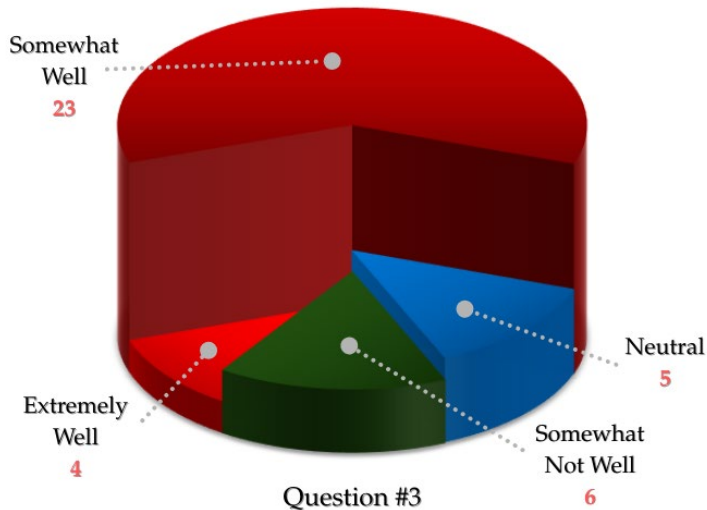
Cote First Nation is located 5 km north of Kamsack, Saskatchewan. Gabriel Cote, Head Chief of the Prairie Saulteaux, entered into Treaty 4 on September 15, 1874 on behalf of his band, agreeing to share the land with the Crown of Great Britain and Ireland, within the Spirit and Intent of the Treaty Agreement.







## COTE FIRST NATION DATA PORTFOLIO



Question #3  
How Well Do You Know the Treaties?  
Cote First Nation  
Community Engagement  
March 22, 2025

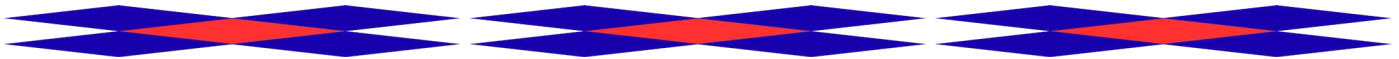
### Question #3

On March 22, 2025, participants were asked, "How well do you know the treaties?"

4 - Extremely Well  
23 - Somewhat Well  
5 - Neutral  
8 - Somewhat Not Well  
0 - Extremely Not Well



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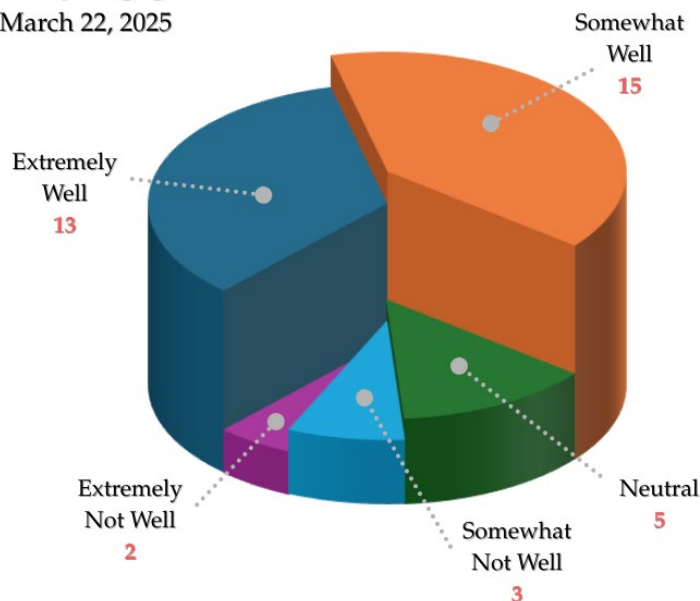


Question #4  
How Well Do You Know Ceremony  
and protocols?  
Cote First Nation  
Community Engagement  
March 22, 2025

### Question #4

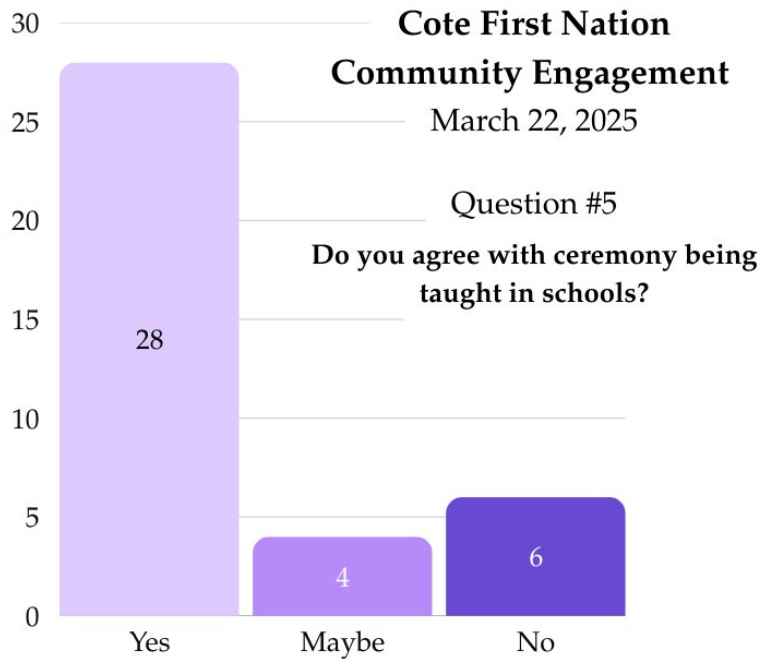
On March 22, 2025, participants were asked, "How well do you know ceremony and protocols?"

13 - Extremely Well  
15 - Somewhat Well  
5 - Neutral  
3 - Somewhat Not Well  
2 - Extremely Not Well



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**Question #5**

On March 22, 2025, participants were asked, "Do you agree with ceremony being taught in schools?"

28 - Yes  
4 - Maybe  
6 - No



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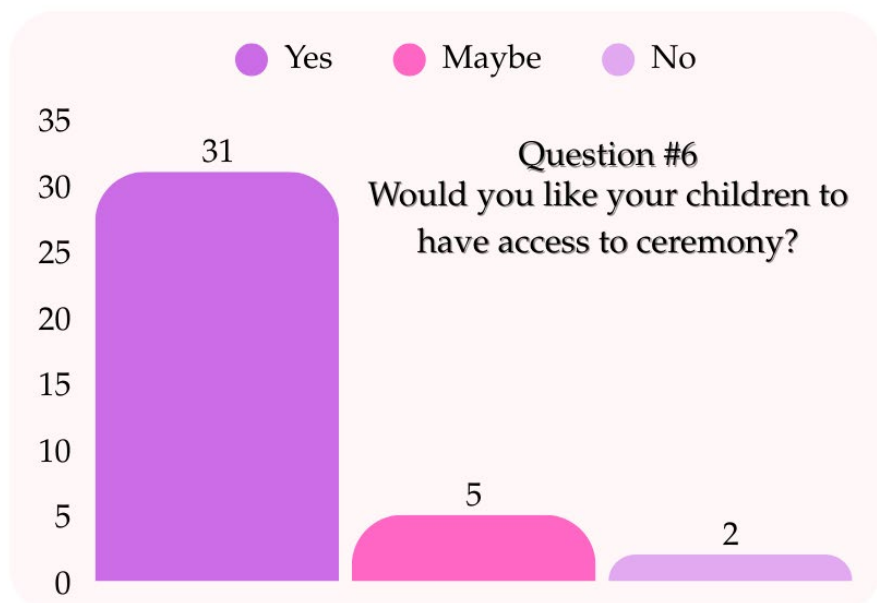


**Cote First Nation  
Community Engagement**  
March 22, 2025

**Question #6**

On March 22, 2025, participants were asked, "Would you like your children to have access to ceremony?"

31 - Yes  
5 - Maybe  
2 - No



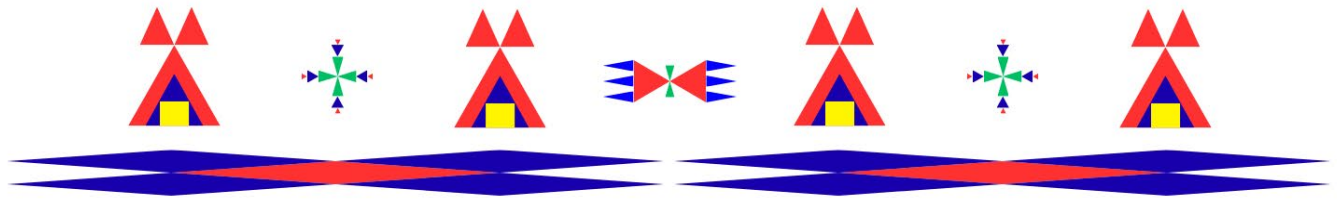
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# Kawacatoose First Nation

## AKEC

### Community Data Portfolio



The Kawacatoose First Nation is situated south of the Big Quill Lake and near the communities of Raymore, Quinton, and Punnichy. The Kawacatoose First Nation (Poor Man or Lean Man), entered into Treaty 4 on September 3, 1874. Prior to entering into agreement with the Crown of Great Britain and Ireland, Kawacatoose's people were known as part of the Touchwood Hills people or pusakawatciwiyniwak.

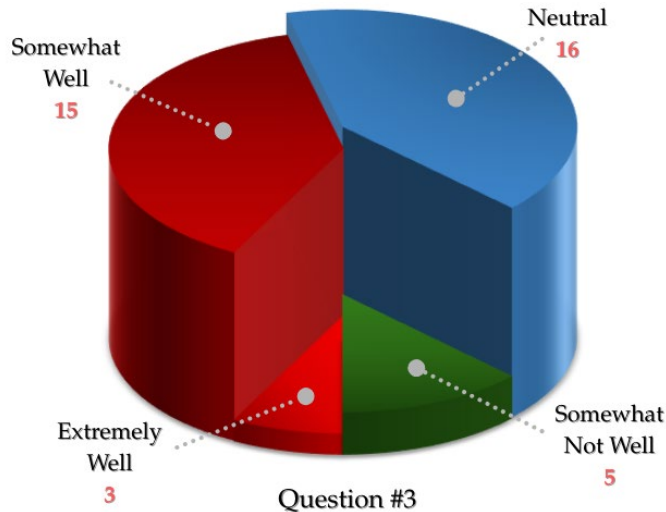


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## KAWACATOOSE FIRST NATION DATA PORTFOLIO



Question #3  
How Well Do You Know the Treaties?  
Kawacatoose First Nation  
Community Engagement  
January 15, 2025

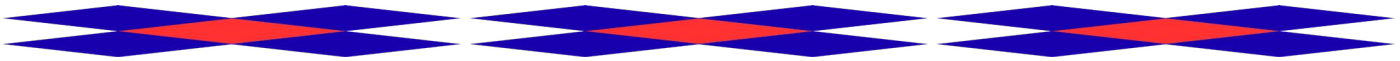
### Question #3

On January 15, 2025, participants were asked, "How well do you know the treaties?"

- 3 - Extremely Well
- 15 - Somewhat Well
- 16 - Neutral
- 5 - Somewhat Not Well
- 3 - Extremely Not Well



**TREATY**  
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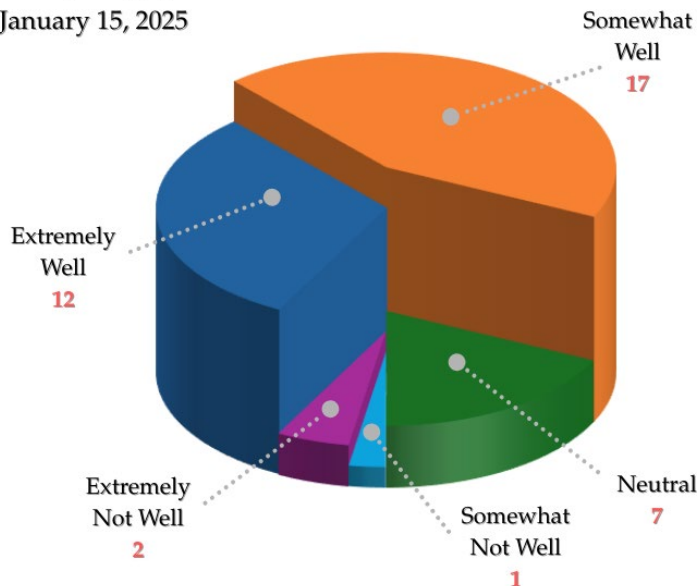


Question #4  
How Well Do You Know Ceremony  
and protocols?  
Kawacatoose First Nation  
Community Engagement  
January 15, 2025

### Question #4

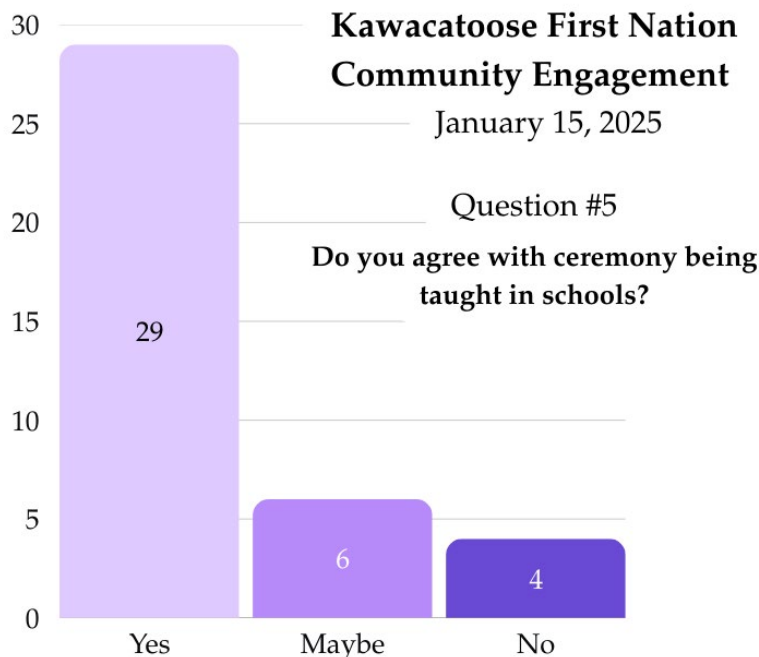
On January 15, 2025, participants were asked, "How well do you know ceremony and protocols?"

- 12 - Extremely Well
- 17 - Somewhat Well
- 7 - Neutral
- 1 - Somewhat Not Well
- 2 - Extremely Not Well



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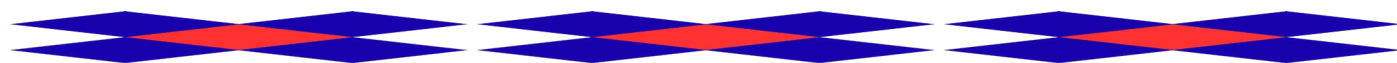
**Question #5**

On January 15, 2025, participants were asked, "Do you agree with ceremony being taught in schools?"

29 - Yes  
6 - Maybe  
4 - No



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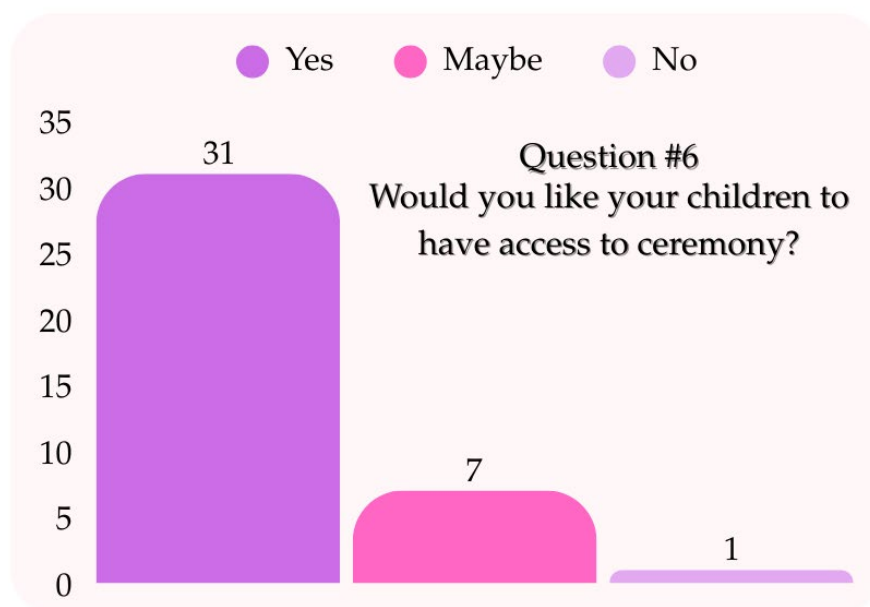
**Kawacatoose First Nation  
Community Engagement**

January 15, 2025

**Question #6**

On January 15, 2025, participants were asked, "Would you like your children to have access to ceremony?"

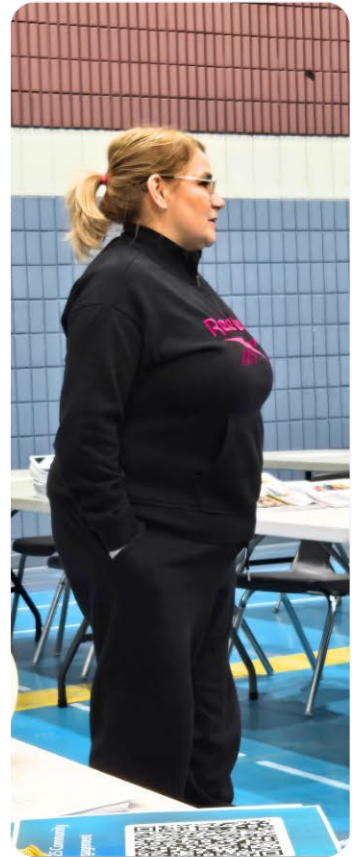
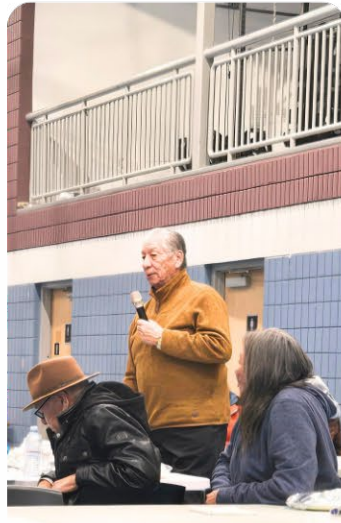
31 - Yes  
7 - Maybe  
1 - No



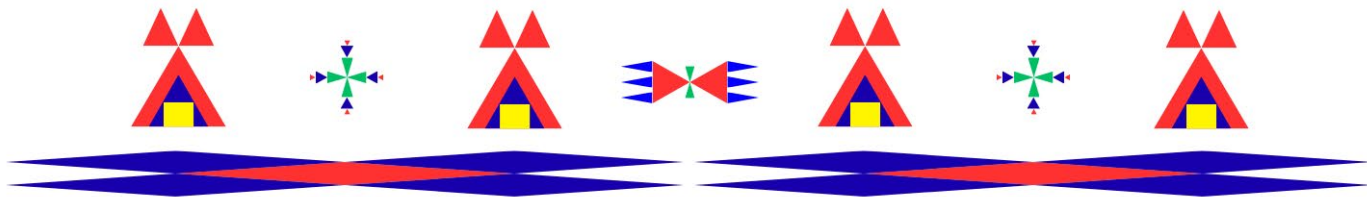
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## White Bear First Nations WBEC

### Community Data Portfolio



White Bear First Nations is located in Treaty 2 Territory in the Moose Mountains in South East Saskatchewan. In early September of 1875 Wahpemakwa was selected by his people to enter into Treaty No. 4 with The Crown of Great Britain. The White Bear First Nations are referred to in the plural to represent the 4 distinct Nations that make up the First Nation, which are the Plains Cree, Saulteaux, Nakota, and Dakota.

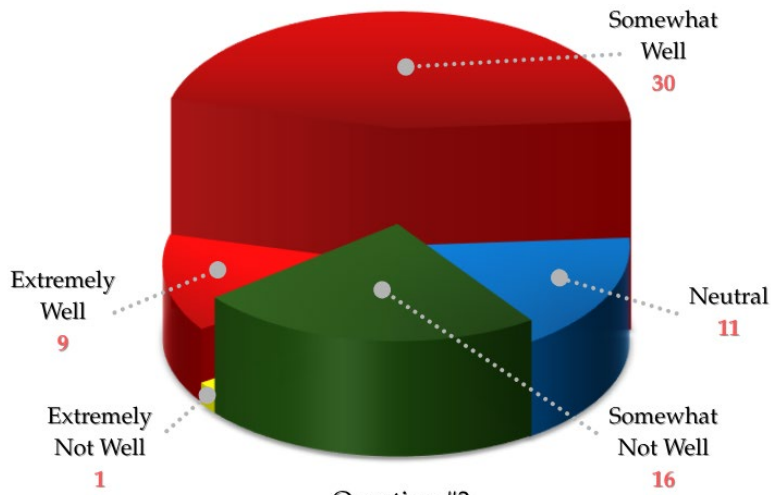


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## WHITE BEAR FIRST NATIONS DATA PORTFOLIO



Question #3  
How Well Do You Know the Treaties?  
White Bear First Nations  
Community Engagement  
March 3, 2025

### Question #3

On March 3, 2025, participants were asked, "How well do you know the treaties?"

9 - Extremely Well  
30 - Somewhat Well  
11 - Neutral  
16 - Somewhat Not Well  
1 - Extremely Not Well



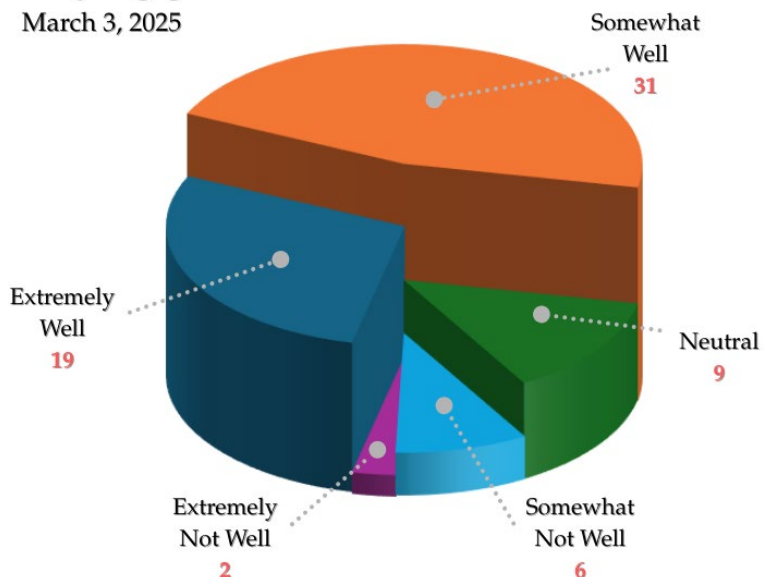
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Question #4  
How Well Do You Know Ceremony  
and protocols?  
White Bear First Nations  
Community Engagement  
March 3, 2025

### Question #4

On March 3, 2025, participants were asked, "How well do you know ceremony and protocols?"

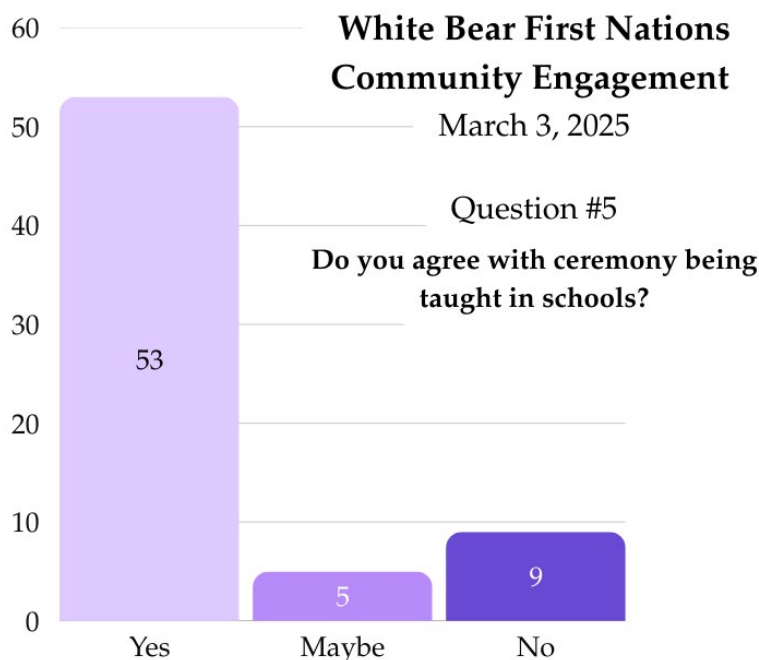
19 - Extremely Well  
31 - Somewhat Well  
9 - Neutral  
6 - Somewhat Not Well  
2 - Extremely Not Well



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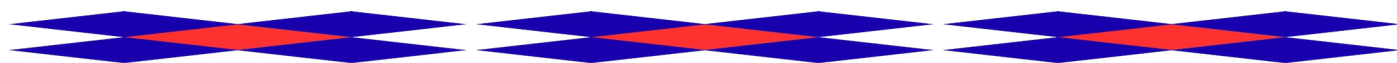
**Question #5**

On March 3, 2025, participants were asked, "Do you agree with ceremony being taught in schools?"

53 - Yes  
5 - Maybe  
9 - No



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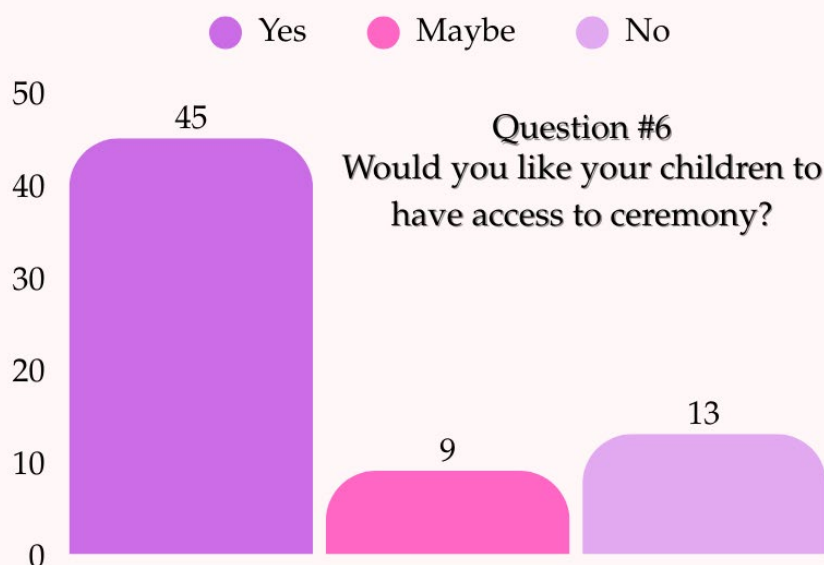
**White Bear First Nations  
Community Engagement**

March 3, 2025

**Question #6**

On March 3, 2025, participants were asked, "Would you like your children to have access to ceremony?"

45 - Yes  
9 - Maybe  
13 - No



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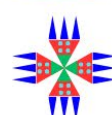
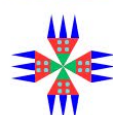
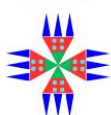
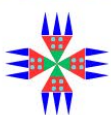
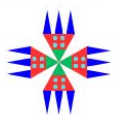




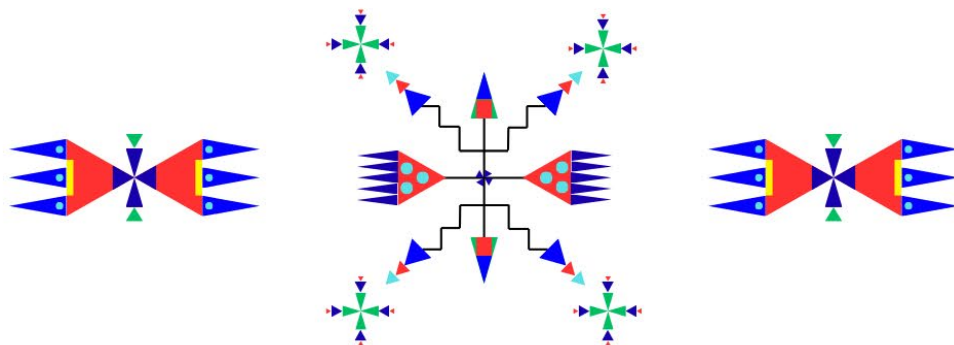
**Pṛ́ṭ'ṽ- - kichi-mīkwēc - Anihšinaāpēmowin**

**ᐱᓚᐱᓐ - pinamaya – Nakón i'ábi**





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