

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

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## 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 Resource Kit which is Saskatchewan’s and Canada’s first comprehensive treaty resource designed specifically for classroom 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 resource provides 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 enhance the 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 People	nêhiyawaywin (neh hee ah way win)	The Nêhiyawak language	Cree
Nêhiyawak (neh hee o wuk)	(Y Dialect)	People of the Four Directions	Plains Cree
Nêhinawak (neh hee no wuk)	(N Dialect)	People of the Four Directions	Swampy Cree
Nêhithawak (neh heath no wuk)	(TH Dialect)	People of the Four Directions	Woodland Cree
Anishinabé (ah nish in nah bay) Nahkawé (nuk ah way)	nahkawaywin (nuk ah way win)	The Nahkawé Language The People The First People that came down to be man	Saulteaux (French term)
Denesûliné – (den eh sue shlee-neh)	The Dene Language Saskatchewan's Far North – K Dialect Saskatchewan's Western – T Dialect	The Real People	Dene
Ikce wicasa (ick chay) (wee cha shaw) – All First Nations People (Common people)	Dakota (da kō da)	Those who consider themselves to be kindred	Sioux - (French term)
Oceti Sakowin (oh che tee) (sha go ween)	Nakota (na kō da)	Those who consider themselves to be kindred	Assiniboine – (French term)
The people of the Seven Council Fires	Lakota (la kō da)	Those who consider themselves to be kindred	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**

<b>Grade Level</b>	<b>Kindergarten</b>	<b>Grade One</b>	<b>Grade Two</b>	<b>Grade Three</b>	<b>Grade Four</b>
<b>Treaty Education Focus</b>	<b>Getting to Know My Community</b>	<b>Learning That We Are All Treaty People</b>	<b>Creating a Strong Foundation Through Treaties</b>	<b>Exploring Challenges and Opportunities in Treaty Making</b>	<b>Understanding How Treaty Promises Have Not Been Kept</b>
<b>Treaty Relationships</b>	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?
<b>Spirit and Intent</b>	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?
<b>Historical Context</b>	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?
<b>Treaty Promises and Provisions</b>	Why is it important to understand the meaning and significance of keeping promises?	What is meant by <i>We Are All Treaty People</i> ?	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
<b>Treaty Education Focus</b>	<b>Assessing the Journey in Honouring Treaties</b>	<b>Moving Towards Fulfillment of Treaties</b>	<b>Understanding Treaties in a Contemporary Context</b>	<b>Exploring Treaty Impacts and Alternatives</b>	<b>Understanding Treaties From Around the World</b>
<b>Treaty Relationships</b>	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?
<b>Spirit and Intent</b>	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?
<b>Historical Context</b>	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 <i>Indian Act</i> 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?
<b>Treaty Promises and Provisions</b>	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 <i>Indian Act</i> ?	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?

*Grade Four*  
*Treaty Education Learning Resource*  
*April, 2015*

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**KINDERGARTEN TO GRADE FOUR  
TREATY EDUCATION - KEY QUESTIONS**

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<b>Treaty Education Focus</b>	<b>Getting to Know My Community</b>	<b>Learning That We Are All Treaty People</b>	<b>Creating a Strong Foundation Through Treaties</b>	<b>Exploring Challenges and Opportunities in Treaty Making</b>	<b>Understanding How Treaty Promises Have Not Been Kept</b>
<b>Treaty Relationships</b>	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?
<b>Spirit and Intent</b>	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?
<b>Historical Context</b>	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?
<b>Treaty Promises and Provisions</b>	Why is it important to understand the meaning and significance of keeping promises?	What is meant by <i>We Are All Treaty People</i> ?	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  
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<b>Treaty Relationships</b>	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?
<b>Spirit and Intent</b>	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?
<b>Historical Context</b>	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 <i>Indian Act</i> 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?
<b>Treaty Promises and Provisions</b>	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 <i>Indian Act</i> ?	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?

**MINISTRY OF EDUCATION - TREATY EDUCATION OUTCOMES AND INDICATORS 2013**

**Grade Four: Understanding How Treaty Promises Have Not Been Kept**

<b>Treaty Relationships</b>	<b>Spirit and Intent</b>	<b>Historical Context</b>	<b>Treaty Promises and Provisions</b>
<p>TR4: Analyze how relationships are affected when treaty promises are kept or broken.</p> <p>Indicators:</p> <ul style="list-style-type: none"> <li>➤ Represent examples of promises experienced in their families, classrooms and communities.</li> <li>➤ Discuss the impact on relationships when promises are kept or broken.</li> <li>➤ Identify treaty promises from the local treaty territory and the extent to which those treaty promises have been fulfilled</li> <li>➤ Discuss the effect of unfulfilled treaty promises on relationships</li> </ul>	<p>SI4: Examine the intent of treaty in relation to education.</p> <p>Indicators:</p> <ul style="list-style-type: none"> <li>➤ Discuss why First Nations signatories believed there was a benefit to both European education and traditional ways of learning.</li> <li>➤ Research the forms of education that First Nations people have experienced since the treaties were signed.</li> <li>➤ Discuss why some First Nations peoples refer to “education is our new buffalo” (e.g., the means to survive in the new world with the newcomers).</li> </ul>	<p>HC4: Explore the historical reasons why people entered into treaty.</p> <p>Indicators:</p> <ul style="list-style-type: none"> <li>➤ Examine how the disappearance of the buffalo and the loss of traditional hunting and trapping territories created a need for First Nations to enter into treaties.</li> <li>➤ Explore how people used the land before the community students are living in was formed.</li> <li>➤ Recognize that treaties provided opportunity for newcomers to live on and share the land of what is now Saskatchewan.</li> </ul>	<p>TPP4: Examine the objectives of the First Nations and British Crown’s representatives in negotiating treaty.</p> <p>Indicators:</p> <ul style="list-style-type: none"> <li>➤ Examine the benefits each signatory hoped to achieve.</li> <li>➤ Analyze the challenges and opportunities associated with negotiating treaties (e.g., communication among groups, transportation, participation, preservation of language and cultural practices).</li> <li>➤ Identify how each of the signatories to treaty recorded the events.</li> </ul>

**Grade Four: Understanding How Treaty Promises Have Not Been Kept – Treaty Relationships**

**Inquiry Question #1: How are relationships affected when treaty promises are kept or broken?**

<b>Treaty Essential Learnings: TEL 1 (The Treaties) TEL 2 (The Treaty Relationship) TEL 3 (Historical Context) TEL 4 (Worldview) and TEL 6 (Contemporary Treaty Issues)</b>		
<p>First Nations have kept the promises made in Treaties 2, 4, 5, 6, 8, and 10. We live in peace and friendship today. The newcomers have come to settle on the land for agricultural reasons and are able to own land for business and personal purposes. First Nations are still waiting for fulfillment of treaty promises made at the time of treaty. First Nations people were promised that their way of life would continue (e.g., languages, cultures, traditions, and beliefs). First Nations people believe the treaty promises have not been kept by the Canadian government. This has led to a negative relationship between the Canadian government and First Nations people. First Nations people were promised a new way of making a living resulting in the continuation of self-sufficiency.</p>		
<b>Outcomes and Indicators</b>	<b>Possible Learning Experiences</b>	<b>Assessment Ideas</b>
<p><b>Treaty Education – Treaty Relationships</b></p> <p><b>TR4: Analyze how relationships are affected when treaty promises are kept or broken.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➢ Discuss the impact on relationships when promises are kept or broken.</li> <li>➢ Identify treaty promises from the local treaty territory and the extent to which those treaty promises have been fulfilled.</li> <li>➢ Discuss the effect of unfulfilled treaty promises on relationships.</li> </ul>	<p><b>Treaty Promises to First Nations and the Canadian government</b></p> <p>Ask, what is a healthy relationship? What are the characteristics of healthy relationships (e.g., trusting, caring, honesty)? How would you feel about making promises in a healthy relationship? What promises do you make? What promises are made to you? Who do you make promises to? What kind of relationship do you have with these people? What do you expect when someone makes you a promise? How do you feel when someone keeps a promise? How do you feel when someone breaks a promise? What happens to your relationship with that person? How does breaking a promise negatively affect your relationship? Inform the students that promises were made when treaties were signed between the British Crown and First Nations in what is now Saskatchewan. Show the <i>Treaty Map</i> at <a href="http://www.otc.ca/education/we-are-all-treaty-people/treaty-map">http://www.otc.ca/education/we-are-all-treaty-people/treaty-map</a> to identify Treaties 2, 4, 5, 6, 8, and 10. What is a treaty? What kind of relationship was established between the First Nations and the British Crown? See <i>Treaty Essential Learnings: We Are All Treaty People</i>, pp. 15-17, (OTC, 2008). How long was this relationship to last? What kinship relationship was established? Have students represent (e.g., write a story, draw a picture, create an image) to depict the relationship envisioned at the time of treaty making.</p> <p><b>Treaty Promises Fulfilled or Unfulfilled</b></p> <p>Ask, why did First Nations and the British Crown want to make treaties? Have students identify and describe the main goals First Nations and the British Crown (Canadian government) had for making treaties. See: <i>Legacy: Indian Treaty Relationships</i>, pp 48 -50, (Price, 1991). How were these goals and expectations met in treaty agreements? What treaty was made in your local area? What treaty promises were made to First Nations people in your area? See <i>Legacy: Indian Treaty Relationships</i>, pp. 54 -57, (Price, 1991). What promises did First Nations make to the British Crown? See <i>Treaty Essential Learnings: We Are All Treaty People</i>, pp. 14, (OTC, 2008). Have students determine whether or not the treaty promises made to the British Crown have been kept. Have students investigate to determine the extent to which the treaty promises to First Nations have been fulfilled? See <i>Legacy: Indian Treaty Relationships</i>, pp. 59 – 68, (Price, 1991). What did the Canadian government impose on First Nations people? How did the <i>Indian Act of 1876</i> impact the fulfillment of treaty promises to First Nations people? Why do First Nations believe that the treaty promises made to them have not been kept? How has unfulfilled treaty promises impacted the relationship between First Nations and the Canadian government? See <i>Legacy: Indian Treaty Relationships</i>, pp. 72 – 73, 78 – 85, (Price, 1991). How have unfulfilled treaty promises impacted the lives of First Nations people? Have students respond to the work of First Nations’ artists (e.g., Allen Sapp, Jim Poitras, Bob Boyer, Jerry Whitehead) whose arts expressions reflect these issues (e.g., residential schools, poverty, racism, loss of languages, and cultures).</p> <p><b>Effect of Unfulfilled Treaty Promises on Relationships</b></p> <p>Ask, how is the relationship between First Nations and the Canadian government changed from the relationship envisioned at the time of treaty making? How can First Nations and the Canadian government work toward a better relationship? How have unfulfilled treaty promises damaged the relationship between First Nations people and the rest of Saskatchewan people? Ask students to identify ways they are or could be building positive relationships between First Nations’ communities and non-First Nations’ communities. Use a Sharing Circle to have students reflect on ways they are part of building positive relationships that reflect the relationships envisioned at the time of treaty making.</p>	<ul style="list-style-type: none"> <li>• Explain the impact on relationships when a promise is broken or kept.</li> <li>• Identify the extent to which the treaty promises regarding land in the student’s local treaty territory have been fulfilled.</li> <li>• Describe the effect of unfulfilled treaty promises on the relationships between First Nations and the Canadian government.</li> <li>• Describe the effect of unfulfilled treaty promises on the relationships between First Nations people and the people of Saskatchewan.</li> <li>• Research and represent (e.g., write a story, draw a picture, create an image) to show treaty promises made to First Nations people and the British Crown (Canadian government).</li> <li>• Respond to the work of First Nations artists whose arts expressions reflect unfulfilled treaty promises.</li> <li>• Identify ways to build positive relationships between First Nations people and other citizens of Saskatchewan.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<p><b>Arts Education - Outcome: CH4.2 Analyze and respond to arts expressions of various Saskatchewan First Nations and Métis artists.</b></p> <p>c. Discuss the effects that unfulfilled treaty promises had, and continue to have, upon arts expressions and daily lives of First Nations people (e.g., respond to work of First Nations artists whose arts expressions reflect these issue).</p>		
<p><b>English Language Arts - Outcome: CC3.1 Compose and create a range of visual, multimedia, oral, and written texts that explore: identity (e.g., Spreading My Wings) community (e.g., Helping Others) social responsibility (e.g., Communities Around the World) and make connections across areas of study.</b></p> <p>d. Communicate ideas, findings, and information pertaining to topics, problems, questions, or issues by creating easy-to-follow visual, oral, and written formats with a clear purpose (e.g., short report, explanation of a procedure).</p>		
<p><b>Health Education - Outcome: USC4.3 Examine healthy interpersonal skills and determine strategies to effectively develop new relationships and/or negotiate disagreements in relationships.</b></p> <p>j. Recognize and describe anger triggers for self and others (e.g., name calling, being reprimanded, and broken promises).</p> <p>k. Investigate how effectively/ineffectively negotiated disagreements affect relationships.</p>		
<p><b>First Nations Protocol/Information</b></p> <ul style="list-style-type: none"> <li>• During treaty making First Nations wanted the British Crown to know that the main concern of each First Nation was to ensure their livelihood, retain their languages and cultures, retain a land base for their nation, and to sustain their way of life.</li> <li>• The British Crown is also known as the Canadian government when discussing treaties made with First Nations in what is now known as Saskatchewan.</li> </ul>		

**Treaty Relationships – 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.

**Grade Four: Understanding How Treaty Promises Have Not Been Kept – Spirit and Intent**

**Inquiry Question #2: Why did First Nations’ leaders believe there was a benefit to both European education and traditional ways of learning?**

<b>Treaty Essential Learnings: TEL 1 (The Treaties) TEL 2 (The Treaty Relationship) TEL 3 (Historical Context) TEL 4 (Worldview) and TEL 6 (Contemporary Treaty Issues)</b>		
<p>First Nations leaders wanted to preserve their languages, traditional teachings, cultures, and way of life, but they also recognized that their children and future generations of children could benefit from European education. They wanted the “white man’s education” but not at the expense of their languages and cultures. This new way of making a living included farming and European education. First Nations leaders did not give up their traditional teachings, languages, and cultures. First Nations did not know that the Canadian government would have their children attend residential schools when schools on reserves were promised. Residential schools forced the English language and culture on First Nations’ children. This was not in the treaty promises made to the First Nations people.</p>		
<b>Outcomes and Indicators</b>	<b>Possible Learning Experiences</b>	<b>Assessment Ideas</b>
<p><b>Treaty Education – Spirit and Intent</b></p> <p><b>SI4: Examine the intent of treaty in relation to education.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➢ Discuss why First Nations signatories believed there was a benefit to both European education and traditional ways of learning.</li> <li>➢ Research the forms of education that First Nations people have experienced since the treaties were signed.</li> </ul>	<p><b>Positive Education Experiences Promotes Positive Self-Identity</b></p> <p>Ask, what does “identity” mean? What determines one’s identity (e.g., personal qualities, characteristics, and cultural definitions)? What factors influence one’s identity (e.g., personal attitudes, supportive environments, accomplishments, positive thinking, media stereotyping, culture, gender)? What are the characteristics of a healthy self-identity? How would you feel if you have a positive self-identity? Why is it important to have a positive self-identity? What factors would influence a negative self-identity? How would you feel if you have a negative self-identity? Inform the students that the kind of educational experiences a person has also determines one’s identity. Use a Talking Circle to have students share school experiences that help them feel good about who they are.</p> <p>What was promised to First Nations people regarding education when Treaty 4 was negotiated and signed in what is now Saskatchewan? Read <i>Legacy: Indian Treaty Relationships</i>, pp 65- 67, (Price, 1991) to find out why First Nations wanted the “white man’s” education for their children? What did “maintain a school on a reserve” mean to First Nations’ leaders (that First Nations’ children would learn the English language and learn to understand the newcomers in order to live together in peace and harmony, but not at the expense of their languages and cultures)? What type of education did First Nations’ leaders want for their children? First Nations leaders wanted European education for their children. Their traditional education was to remain with First Nations people. They were to retain their traditional ways of learning. View the video story <i>Nokum is My Teacher</i>, (Bouchard, 2006). Respond to the video using a think, pair, share activity to analyze why Nokum wanted her grandson to learn to read English (e.g., to interact with the newcomers’ children, to understand the newcomers, to be able to accept a different worldview). What was the spirit and intent of the promise according to First Nations (that their children would have European education and would keep their languages and cultural teachings and traditions)?</p> <p><b>Forms of First Nations’ Education</b></p> <p>Ask, what forms of education have First Nations people experienced since the signing of treaty? Have students do research and analyze what would happen to First Nations’ children’s self-identity in each form of First Nations’ education. Use a jigsaw method where students are grouped to study each form of education. See <i>Revival of the Treaty Relationship: Living in Harmony, Treaty Resource Guide for Grade 6</i>, pp. 75 – 84, (OTC, 2008) and <i>Legacy: Indian Treaty Relationships</i>, pp. 116 -122, (Price, 1991). Create an oral report using a presentation application (e.g., Educreator for IPAD, power point, prezi), showing each form of First Nations’ education and what impact the form of education would have on the self-identity of First Nations’ children.</p> <p><b>Industrial/Residential Schools</b></p> <p>Ask; were residential schools part of the treaty promise to education? Using the novel study <i>As Long As the Rivers Flow</i>, (Loyie, 2001) at <a href="http://otctreatyteachernovelstudy.wikispaces.com/home">http://otctreatyteachernovelstudy.wikispaces.com/home</a> develop an understanding of First Nations’ experiences with traditional education and how parents felt about their children going to residential schools. Ask, what would it be like to be taken from your home and sent to a school that was totally different (e.g., another language is spoken that you cannot speak or understand, different cultural teachings, and traditions that are not your own, you can’t go home)? How would you feel? How would your parents feel? What would happen to your culture and language? Create a narrative presentation that describes how you would feel about living in the residential schools First Nations’ children lived in for many years.</p>	<ul style="list-style-type: none"> <li>• Examine “identity” as being related to how one “feels” on the inside and how one chooses to define self in relation to personal qualities, characteristics, and cultural definitions.</li> <li>• Explain why First Nations’ leaders believed there was a benefit to both European education and traditional ways of learning.</li> <li>• Recognize that the spirit and intent of the treaty promise of European education was that First Nations were to retain their languages, cultures, and way of life.</li> <li>• Describe the forms of First Nations’ education since the treaties were signed.</li> <li>• Analyze how each form of First Nations’ education impacted the self-identity of First Nations’ children.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<p><b>English Language Arts - Outcome: CC4.3 Speak to present and express a range of ideas and information in formal and informal speaking situations (including giving oral explanations, delivering brief reports or speeches, demonstrating and describing procedures) for differing audiences and purposes.</b></p> <p>e. Make narrative presentations that relate ideas, observations, or recollections about an event or experience, provide a context that enables the listener to imagine the circumstances of the event or experience, and provide insight into why the selected event or experience is memorable.</p>		
<p><b>Social Studies - Outcome: DR4.3 Analyze the implications of the Treaty relationship in Saskatchewan.</b></p> <p>b. Research Treaty provisions, including the spirit and intent of Treaties as well as material considerations.</p>		
<p><b>Health - Outcome: USC4.5 Examine how identity (e.g., self-concept, self-esteem, self-determination) is influenced by relationships that are formed with others.</b></p> <p>c. Examine “identity” as being related to how one “feels” on the inside and how one chooses to define self in relation to personal qualities, characteristics, and cultural definitions.</p> <p>e. Determine factors (e.g., personal attitudes, supportive environments, accomplishments, positive thinking, media stereotyping, culture, gender) that may influence one’s identity.</p>		<p><b>First Nations Protocol/Information</b></p> <ul style="list-style-type: none"> <li>• The universe was the classroom in teaching and learning First Nations traditional education.</li> <li>• First Nations Elders who attended residential school are great resources to have for a classroom visit to talk about how their residential school experiences have impacted his/her language, culture, and way of life.</li> <li>• When inviting an Elder, please use traditional protocols.</li> </ul>

**Spirit and Intent – 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.

**Grade Four: Understanding How Treaty Promises Have Not Been Kept – Historical Context**

**Inquiry Question #3: How did First Nations people envision treaty as a means to ensure their livelihood and maintain their languages, cultures, and way of life?**

Treaty Essential Learning: TEL 1 (The Treaties) TEL 2 (The Treaty Relationship) TEL 3 (Historical Context) TEL 4 (Worldview) and TEL 6 (Contemporary Treaty Issues)		
<p>First Nations people wanted to make treaties to ensure their livelihood and to maintain their languages, cultures and way of life. They needed new ways to be self-sufficient because of the slaughter of the buffalo as the government’s way to force starvation of the First Nations people. First Nations wanted medicines for the new diseases that were killing their people. Many newcomers were arriving and trespassing on their lands. These newcomers were interfering with their livelihood and way of life. As more newcomers arrived, First Nations people’s way of life was threatened.</p>		
Outcomes and Indicators	Possible Learning Experiences	Assessment Ideas
<p><b>Treaty Education – Historical Context</b></p> <p><b>HC4: Explore the historical reasons why people entered into treaty.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➤ Examine how the disappearance of the buffalo and the loss of traditional hunting and trapping territories created a need for First Nations to enter into treaties.</li> <li>➤ Explore how people used the land before the community students are living in was formed.</li> <li>➤ Recognize that treaties provided opportunity for newcomers to live on and share the land of what is now Saskatchewan.</li> </ul>	<p><b>First Nations, The Land and Its Natural Resources</b></p> <p>Ask, what is a worldview? What are our beliefs about the land and its natural resources? What is an historical worldview? How did traditional First Nations’ worldviews shape their relationship with the land? How were First Nations’ ways of life and languages connected to the land? Have students read <i>Kikawinaw – Our Mother Earth: Cree. Revival of the Treaty Relationship: Living in Harmony, A Treaty Resource Guide For Grade 6, pp.69-72.</i> (OTC, 2008) to find out why First Nations people refer to the land as Mother Earth? Why do they consider Mother Earth as a living entity? How do the values and beliefs of First Nations reflect First Nations’ spiritual connections to the land? What type of lifestyle did First Nations have in the First Nations Peoples Era (e.g., nomadic to follow food sources)? How did First Nations people meet their needs for food, clothing, and shelter (e.g., hunting, fishing, and trapping)? What animals did they hunt and trap? How was the buffalo a sustaining life force to the Plains First Nations? See <i>The People of the Buffalo: How the Plains Indians Lived</i>, (Campbell, 1983). Refer to resource information to explain why the buffalo was the main source of survival for the Plains First Nations people. How did the buffalo provide food, clothing, and shelter to the Plains First Nations people? Have students create a visual representation (e.g., poster, drawing, or a display) illustrating the historical uses of the buffalo.</p> <p><b>Newcomers Impact the Lifestyles of First Nations People</b></p> <p>Ask, how did First Nations people get their basic needs met in the First Nations Peoples Era? How did they provide for their food, clothing, and shelter needs (e.g., hunting, fishing and trapping)? What happened to disrupt their way of life (e.g., the arrival of the newcomers)? How did the arrival of newcomers affect First Nations’ ways of life? Why would the encroachment of the newcomers to First Nations’ traditional hunting, fishing, and trapping territories negatively affect the lifestyle of First Nations people? Read <i>The Disappearance and Resurgence of the Buffalo</i>, (Cooper, 1995) to understand why the buffalo disappeared after the newcomers arrived. How did the disappearance of the buffalo impact the lives of the Plains First Nations people? How were First Nations’ ways of life threatened? Have students draw an analogy to a modern day means of getting everything you need in one place (e.g., Walmart). Have students compose and create a written text describing what would happen if we no longer had stores to provide us with everything we need to survive and describe the impact this would have on their lives.</p> <p><b>Treaties As A Means To Protect First Nations’ Lifestyles</b></p> <p>Ask, why did First Nations people want to protect their traditional lifestyles? What did First Nations view as a way to protect their ways of life (treaties)? Why did the First Nations and the British Crown want to make treaties? See <i>First Nations and the British Crown Make Treaties in The Numbered Treaties in Saskatchewan, A Treaty Resource Guide for Grade 2, pp. 19 – 40</i>, (OTC, 2008). Why did the British Crown want the newcomers to settle in the west? Why did they need the land? Inform the students that First Nations made a treaty promise to share the land with the newcomers. First Nations, the British Crown, and newcomers were to mutually benefit from the land. First Nations were to maintain their ways of life, languages, and cultures. Have students examine how First Nations and the newcomers share the land and its natural resources. Create a visual representation or an oral presentation that outlines some of the similarities and differences between the use of the land prior to the arrival of the newcomers and today.</p>	<ul style="list-style-type: none"> <li>• Describe the traditional worldviews of First Nations peoples prior to European contact regarding the land and its natural resources.</li> <li>• Explain why First Nations regard the land as a living entity and a sustaining life force.</li> <li>• Recognize the interdependence of land, water, animals, plants, and the sky in traditional worldviews.</li> <li>• Examine how the disappearance of the buffalo and the loss of traditional hunting and trapping territories created a need for First Nations to enter into treaties.</li> <li>• Hypothesize what would happen to the students’ ways of life should modern day stories that provide for our basic needs ceased to exist.</li> <li>• Describe how the loss of land impacted First Nations people’s livelihood and way of life.</li> <li>• Recognize that treaties provided the opportunity for newcomers to live on and share the land of what is now Saskatchewan.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
Subject Areas		
<p><b>English Language Arts - Outcome: CC4.2 Create a variety of clear representations that communicate straightforward ideas and information relevant to the topic and purpose, including short, illustrated reports, dramatizations, posters, and other visuals such as displays and drawings.</b></p> <p>d. Organize information and ideas in visual and multimedia texts that are clear, meaningful, logical, and illustrative of the topic and are properly labelled and captioned.</p>		
<p><b>Science - Outcome: HC4.1 Investigate the interdependence of plants and animals, including humans, within habitats and communities. [CP, SI]</b></p> <p>d. Discuss stories that demonstrate the interdependence of land, water, animals, plants, and the sky in traditional worldviews.</p>		
<p><b>Social Studies - Outcome: DR4.2 Explain the relationship of First Nations and Métis peoples with the land.</b></p> <p>a. Investigate the traditional worldviews of First Nations peoples prior to European contact regarding land as an animate object and sustaining life force.</p> <p>b. Research traditional lifestyles of First Nations communities and peoples prior to European contact (e.g., hunting, gathering, movement of people to follow food sources).</p> <p>f. Assess the impact of historic loss of land on First Nations and Métis people.</p>		

**Historical Context – 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.

**Grade Four: Understanding How Treaty Promises Have Not Been Kept – Treaty Promises and Provisions**

**Inquiry Question #4: What objectives did the First Nations and the British Crown representatives have in negotiating treaty?**

<b>Treaty Essential Learning: TEL 1 (The Treaties) TEL 2 (The Treaty Relationship) TEL 3 (Historical Context) TEL 4 (Worldview) TEL 5 (Symbolism in Treaty Making) TEL 6 (Contemporary Treaty Issues)</b>		
<p>The Nakota, Nahkawé, Nêhiyawak, and the Denesûliné Nations had reasons for wanting treaty. They wanted to keep their way of life and to preserve their languages and cultures. Historical events that happened at the time of treaty making were recorded orally by First Nations people. Oral traditions have been used for thousands of years to record historical events by the Nakota, Nahkawé, Nêhiyawak, and the Denesûliné nations. First Nation Elders and Traditional Knowledge Keepers continue to share stories, historical events, and cultural teaching through the use of oral tradition.</p>		
<b>Outcomes and Indicators</b>	<b>Sample Learning Experiences</b>	<b>Assessment Ideas</b>
<p><b>Treaty Education – Treaty Promises and Provisions</b></p> <p><b>TPP4: Examine the objectives of the First Nations and British Crown’s representatives in negotiating treaty.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➢ Examine the benefits each signatory hoped to achieve.</li> <li>➢ Analyze the challenges and opportunities associated with negotiating treaties (e.g., communication among groups, transportation, participation, preservation of language and cultural practices).</li> <li>➢ Identify how each of the signatories to treaty recorded the events.</li> </ul>	<p><b>Benefits of Treaty Making - First Nations and the British Crown</b></p> <p>Ask, what treaties were made in what is now Saskatchewan? Who were the partners in treaty-making? Why did the British Crown and the Nakota, Nahkawé, Nêhiyawak, and the Denesûliné Nations want to make treaties? Using the resources <i>Legacy: Indian Treaty Relationships</i>, p. 48, (Price, 1991) and <i>Treaty Essential Learnings: We Are All Treaty People</i>, pp. 9-14, (OTC, 2008) have students read to identify and examine the benefits the British Crown and First Nations hoped to achieve in treaty making. What kind of relationship did the British Crown and First Nations want to establish and maintain through negotiating treaties? How did treaty negotiations affect the relationship between the First Nations and the Crown? Invite students to explore the oral stories and archival documents that reveal the type of relationship the First Nations and British Crown experienced at the time of treaty negotiations.</p> <p><b>Challenges and Opportunities of Negotiating Treaties</b></p> <p>Ask, what were some of the challenges First Nations and Crown encountered during treaty negotiations? How did the First Nations and the Crown work together to overcome those challenges? What treaty areas cover what is now Saskatchewan? When were these treaties made? What time of year were these treaties negotiated and signed? What hardships do you think occurred for the British Crown’s and First Nations’ representatives (e.g., communications among nations, preservation of languages and cultural practices, participation of both parties, and transportation)? What were some of the opportunities during the negotiations of treaties? Did both parties use their cultural practices to negotiate (e.g., pipe ceremonies, symbols like handshake, British flag, treaty medal, oral tradition, and the written word)? Why would these cultural practices be important to each party? Work in groups to analyze how these challenges and opportunities impacted treaty negotiations. Based on students’ knowledge and experiences with relationships, have the students recommend ways that could have strengthened and could now strengthen the relationship between First Nations and governments.</p> <p><b>First Nations and British Crown Record The Events of Treaties</b></p> <p>Ask, why was it important to record treaty negotiations? How do we record important events in our lives (e.g., birthdays, family celebrations, legal agreements, stories)? How do we record legal documents? How did the British Crown record the treaty agreements made with the Nakota, Nahkawé, Nêhiyawak, and the Denesûliné nations and the British Crown (e.g., written word and legal signing of the treaty documents)? How did the First Nations record the treaty agreements (e.g., oral traditions and pictographs)? See <i>Treaty Essential Learning: We Are All Treaty People</i>, pp. 42, and 48 - 50, (OTC, 2008). Have students negotiate agreements with each other and create a representation using the written word and oral traditions to record these agreements.</p>	<ul style="list-style-type: none"> <li>• Examine the benefits the British Crown and First Nations hoped to achieve through negotiating treaties.</li> <li>• Describe the kind of relationship the British Crown and First Nations wanted to establish and maintain through treaty negotiations.</li> <li>• Analyze the challenges and opportunities experienced by the Nakota, Nahkawé, Nêhiyawak, and the Denesûliné Nations and the British Crown during treaty negotiations.</li> <li>• Recognize how the First Nations used oral traditions and the British Crown used the written word to record the events as they occurred at the time of treaty negotiations.</li> <li>• Describe the challenges and opportunities associated with negotiating Treaties 2, 4, 5, 6, 8, and 10.</li> <li>• Recommend ways that could have strengthened and could now strengthen the relationship between First Nations and governments.</li> <li>• Negotiate agreements with each other and create a representation using the written work and oral traditions to record these agreements.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<p><b>Arts Education - Outcome: CR4.2 Respond thoughtfully to a variety of contemporary Saskatchewan arts expressions.</b></p> <p>b. Express personal responses in various ways (e.g., written critique, using presentation software, through own arts expressions).</p>		
<p><b>English Language Arts - Outcome: CC4.2 Create a variety of clear representations that communicate straightforward ideas and information relevant to the topic and purpose, including short, illustrated reports, dramatizations, posters, and other visuals such as displays and drawings.</b></p> <p>a. Use a variety of visuals (e.g., chart, diagram) to communicate essential information when making an oral presentation.</p> <p>f. Use visual aids (e.g., pictograms, graphs, charts, tables, diagrams, maps, illustrations, movement) to enhance spoken or written products.</p> <p>g. Experiment with different ways of representing ideas and sharing them with others (e.g., drama, mime, tableau, dance, music, models, painting).</p>		
<p><b>Social Studies - Outcome: DR4.3 Analyze the implications of the Treaty relationship in Saskatchewan.</b></p> <p>a. Locate Treaty areas within Saskatchewan and locate reserves within the Treaty area of the school.</p> <p>b. Investigate conditions which precipitated Treaty negotiations in Saskatchewan.</p>		
		<p><b>First Nations Protocol/Information</b></p> <ul style="list-style-type: none"> <li>• The use of the pipe ceremony during treaty negotiations and signing symbolizes that the Creator was witness to the treaty negotiations and signing.</li> <li>• The pipe represented honesty and truthfulness in the negotiation of treaties.</li> <li>• It is essential to have an Elder or Traditional Knowledge Keeper present for the teachings about the pipe.</li> <li>• It is not appropriate to make representations of sacred ceremonial artifacts such as a pipe.</li> </ul>

**Treaty Promises and Provisions – 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.

## TEACHER BACKGROUND INFORMATION

**Vocabulary:** For the purpose of this document the following two phrases/terms are defined below.

**First Nations Peoples Era:** refers to the period of time when only First Nations people lived on the land called “The Island” by the Denesûliné, “People’s Island” by the Nêhiyawak, “Turtle Island” by the Nahkawé, and “The Plains” by the Oceti Sakowin now called North America. First Nations peoples believe they lived in North America since time immemorial.

**Newcomers:** refers to all peoples who arrived, from other countries after the First Nations Peoples Era, to live in what is now known as North America.

### Treaty Relationships

The Canadian government (British Crown) and the First Nations established a treaty relationship when they made treaties with each other.

The Denesûliné, Nêhiyawak, Nahkawé, and Nakota Nations believed they established a brother-to brother relationship with the Canadian government that was to last “as long as the sun shines, the grass grows, and the waters flow’.

First Nations kept all promises made to the Canadian government immediately after the treaty agreements were signed.

The Canadian government has not kept the treaty promises to First Nations. The Canadian government created and implemented the *Indian Act of 1876* which completely interfered with the fulfillment of the promises made to First Nations.

First Nations people believe that the Canadian government has not kept the promise made at the time of treaty making. This has negatively impacted the treaty relationship between First Nations and the Canadian government.

First Nations were promised lands called reserves that would be set aside for their use into perpetuity. Some reserves did not get the full amount of land that was promised to them.

First Nations people were promised that their way of life would continue. They would still be able to hunt, fish, trap, and gather throughout the land. Provincial laws have severely limited this way of life.



First Nations people were promised that their languages and cultures would be retained. This promise was not kept when the English language and culture was forced on First Nations' children in residential schools.

### **Spirit and Intent**

First Nations' leaders asked for European education so that their children and those unborn would be able to communicate and work with the newcomers.

First Nations people did not agree to give up their languages and cultures. Their cultural and traditional teachings are embedded in their languages.

The spirit and intent of the treaty promise to European education was that First Nations would always retain their traditional forms of education which included their languages, cultural teachings, and traditions.

First Nations people did not agree to lose their languages and cultures. Their cultural and traditional teachings were embedded in their languages.

First Nations were promised a school house on their reserves when the people were ready for it. These schools were to include European education so First Nations' children would learn the language and worldview of the Europeans. First Nations' languages and cultures were to continue to be the dominant languages and cultures in their respective reserves.

The negative impacts on the lives of First Nations people because of loss of their languages, cultural teachings, and traditions continue to plague the lives of First Nations people. Today, the intergenerational effect of the loss of cultural languages, teachings, and traditions continue to negatively impact the self-identity of many First Nations people.

### **Historical Context**

The Plains First Nations recognized the resources of the land and used them, including the buffalo, for clothes, food, medicine, shelter, and tools. The buffalo was their main source of survival. The Plains First Nations people lived a nomadic lifestyle that allowed them to follow the buffalo herds throughout the seasons.

The northern Nêhiyawak and the Denesûliné people lost some of their trapping and hunting territories because of the influx of newcomers who were discovering gold.

The First Nations lived off the land for thousands of years. Their livelihood was taken care of by Mother Earth, plants, and animals. The arrival of the newcomers began to interfere with this way of life, hence the need for negotiating treaty.

First Nations agreed to share the land with the British Crown and the newcomers in Treaty 2, 4, 5, 6, 8, and 10. Today, those treaties provide opportunity for the newcomers to live on the land in what is now Saskatchewan; therefore, We Are All Treaty People.

### **Treaty Promises and Provisions**

First Nations wanted to enter into treaties with the British Crown (Canadian government) to protect and ensure their way of life.

The British Crown entered into treaty because they wanted peaceful access to the land for the newcomers, who were to engage in agricultural endeavours.

First Nations agreed to share the land to the depth of a plow, but there was no agreement regarding resources below the soil.

First Nations people used oral traditions to record the negotiation and treaty agreements. The negotiation and signing of treaties are told through stories that have been passed on for generations.

The Supreme Court of Canada recognizes First Nations' oral accounts of treaty as equal to the written accounts made by the treaty commissioners.

## SUGGESTED GRADE FOUR RESOURCES:

**Note:** If the suggested resources are not on the Ministry of Education's recommended learning resources list please refer to the Ministry of Education's *Learning Resources Evaluation Guide* (2013) or your school/school system's learning resources evaluation policy.

**Recommended Learning Resources** - Resources marked with an \* are not currently on the Ministry of Education recommended list.

**Websites:** The websites listed below may not be available because the site may have been discontinued by the organizations listed in the URL. All websites were accessed on 21/01/15.

### Treaty Relationships:

Art, Residential Schools & Reconciliation: Important Questions [Web Log Post]. Retrieved from

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Indian and Northern Affairs Canada. (2006). *The Learning Circle: Classroom Activities on First Nations in Canada. Ages 12 to 14.* Ottawa, Ontario: Indian and Northern Affairs Canada.

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Office of the Treaty Commissioner. *Allen Sapp's Art: Through the Eyes of the Cree and Beyond.* Allen Sapp Gallery: The Conor Collection. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

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Office of the Treaty Commissioner. (2002). *Teaching Treaties in the Classroom, Grades 7 – 12 Binder.* Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2008). *The First Nations and The Newcomers Settle in What is Now Known as Saskatchewan, A Treaty Resource Guide for Grade 3.* Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2008). *The First Nations Struggle To Be Recognize, A Treaty Resource Guide for Grade 5.* Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

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Office of the Treaty Commissioner. *Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan Map*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

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*Remembering the Past: A Window to the Future*. [Video File]. Retrieved from <https://www.aadnc-aandc.gc.ca/eng/1332859355145/1332859433503> \*

*Residential school ballet, Going Home Star*. [Web Log Post]. Retrieved from <http://www.cbc.ca/news/arts/residential-school-ballet-going-home-star-opens-in-winnipeg-1.2784132> \*

*Robert Houle's Sandy Bay Residential School Series*. [Video File]. Retrieved from <http://canadacouncil.ca/council/news-room/image-gallery/2013/2013-york-wilson> \*

*Sakewewak Artists' Collective Inc.* [Video File]. Retrieved from <http://sakewewak.ca/> \*

### **Spirit and Intent:**

Aboriginal Affairs and Northern Development Canada. (2011). *Claire and Her Grandfather*. Ottawa, Ontario: Aboriginal Affairs and Northern Development Canada. \*

Aboriginal Affairs and Northern Development Canada. *Claire and Her Grandfather –PDF (English and French)* [Web Log Post]. Retrieved from [http://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ-ACH/STAGING/texte-text/lr\\_ks\\_rr\\_claire\\_1341932502024\\_eng.pdf](http://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ-ACH/STAGING/texte-text/lr_ks_rr_claire_1341932502024_eng.pdf) \*

Bouchard, D. (2006). *Nokum is My Teacher*. Calgary, Alberta: Red Deer Press.

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*Four Directions Teachings (English and French)* [Web Log Post]. Retrieved from <http://www.fourdirectionsteachings.com/> \*

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- Jordon-Fenton, J. & Pokiak-Fenton, M. (2013). *When I was Eight*. Vancouver, British Columbia: Annick Press.
- Jordon-Fenton, J. & Pokiak-Fenton, M. (2011). *Stranger At Home*. Vancouver, British Columbia: Annick Press.
- Jordon-Fenton, J. & Pokiak-Fenton, M. (2010). *Fatty Legs*. Vancouver, British Columbia: Annick Press.
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- Office of the Treaty Commissioner. (2008). *Revival of the Treaty Relationship: Living in Harmony, A Treaty Resource Guide for Grade 6*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.
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- Lessons on the Caribou*. [Web Log Post]. Retrieved from <http://www.lessonsfromtheland.ca/downloads/caribou.pdf>
- McLeod, E. (2010). *Lessons From Mother Earth*. Toronto, Ontario: Groundwood Books.
- Office of the Treaty Commissioner. (2008). *Revival of the Treaty Relationship: Living in Harmony, A Treaty Resource Guide for Grade 6*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

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Office of the Treaty Commissioner. (2008). *The Numbered Treaties in Saskatchewan, A Treaty Resource Guide for Grade 2*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

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Cardinal, H & Hildebrandt, W. (2000). *Treaty Elders of Saskatchewan: Our Dream is that Our People will One Day be Recognized as Nations*. Calgary, Alberta: University of Calgary Press.

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<http://2009bookclubblog.blogspot.ca/2009/02/shin-chis-canoe.html> \*

*The Ways of the People: Tipi*. [Web Log Post]. Retrieved from [www.partnersinmotion.com](http://www.partnersinmotion.com) \*