

*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).

<b>First Nations Terms (Pronunciation)</b>			
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 Seven  
Treaty Education Learning Resource  
April, 2015**

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**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?

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

**Grade Seven: Understanding Treaties in a Contemporary Context**

<b>Treaty Relationships</b>	<b>Spirit and Intent</b>	<b>Historical Context</b>	<b>Treaty Promises and Provisions</b>
<p><b>TR7: Analyze to what extent each of the signatories to treaty meets their respective obligations.</b> Indicators:</p> <ul style="list-style-type: none"> <li>➤ Compare the meanings of “commitments” and “obligations” from the different world views.</li> <li>➤ Examine how the federal government addresses the commitments made in the treaties.</li> <li>➤ Examine how the obligations of First Nations have been met.</li> <li>➤ Research the repatriation of the Canadian Constitution (1982).</li> </ul>	<p><b>SI7: Examine Oral Tradition as a valid way of preserving accounts of what transpired and what was intended by entering into treaty.</b> Indicators:</p> <ul style="list-style-type: none"> <li>➤ Represent the ways oral tradition is used by diverse cultures, starting with First Nations.</li> <li>➤ Explain how written and oral accounts might differ from one another.</li> <li>➤ Examine the role of ceremony, traditions and story in transferring knowledge from generation to generation.</li> <li>➤ Compare the recorded accounts of treaty from the perspectives of the Crown and the First Nations.</li> <li>➤ Research oral accounts of treaty as passed on to each generation by Elders.</li> <li>➤ Research visual representations that supported the oral tradition of treaty (e.g., Chief Pasqua’s pictograph, wampum belts).</li> </ul>	<p><b>HC7: Examine the <i>Indian Act</i>, including its amendments, and explore the effects it has on the lives of First Nations.</b> Indicators:</p> <ul style="list-style-type: none"> <li>➤ Identify the elements/big ideas of the Indian Act, including its amendments.</li> <li>➤ Examine the effects of the Indian Act on the lives of First Nations.</li> <li>➤ Investigate how the treatment of Aboriginal veterans differed from non-Aboriginal veterans.</li> <li>➤ Investigate the process whereby First Nation peoples acquired the full rights of Canadian citizenship including the right to vote.</li> </ul>	<p><b>TPP7: Investigate the impact of Bill C31 on the equality of genders under the <i>Indian Act</i>.</b> Indicators:</p> <ul style="list-style-type: none"> <li>➤ Research the concept of “Status Indian” and determine the implications of this concept on the government’s fulfillment of treaty.</li> <li>➤ Investigate traditional kinship patterns and explain how First Nations would have traditionally determined their membership.</li> </ul>

**Grade Seven: Understanding Treaties in a Contemporary Context – Treaty Relationships**

**Inquiry Question #1: To what extent do the Canadian government and First Nations meet their respective treaty obligations?**

<b>Treaty Essential Learnings: TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context), TEL 4 (Worldview), TEL 6 (Contemporary Treaty Issues)</b>		
The sovereignty and nationhood of the Denesúliné, Nêhiyawak, Nahkawé, and Nakota First Nations were recognized when making treaties with the Canadian government. After the treaties were signed the Canadian government disregarded First Nations' sovereignty and nationhood. The <i>Indian Act</i> of 1876 was implemented with the intention to assimilate and terminate First Nations' sovereignty, nationhood, languages, cultures, and freedoms they had had since time immemorial. First Nations met their obligations to the Canadian government and the newcomers immediately.		
<b>Outcomes and Indicators</b>	<b>Possible Learning Experiences</b>	<b>Assessment Ideas</b>
<p><b>Treaty Education – Treaty Relationships</b></p> <p><b>TR7: Analyze to what extent each of the signatories to treaty meets their respective obligations.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➢ Compare the meanings of “commitments” and “obligations” from the different world views.</li> <li>➢ Examine how the federal government addresses the commitments made in the treaties.</li> <li>➢ Examine how the obligations of First Nations have been met.</li> </ul>	<p><b>Commitments and Obligations</b></p> <p>What is the meaning of commitment? What commitments have you made to family, teachers, and others? What commitments have been made to the students by family, school, and community? How would you define an obligation? When do we have an obligation? Have students examine the similarities and differences between commitments and obligations and how these words can be applied to the <a href="#">Contract &amp; Covenant</a> chart when discussing treaties. See <i>Teaching Treaties in the Classroom, Grades 7 – 12, p.78</i> (OTC, 2002). What makes a contract the same as a commitment as it relates to treaties? What makes a covenant the same as an obligation as it relates to treaties? Why did First Nations and the British Crown view the treaties so differently? View the DVD <i>As Long As The Sun Shines</i> (OTC, 2000) to help understand how the European and First Nations historical worldviews impacted the way they understood the treaties and the treaty promises. What challenges did the differing historical worldviews present in the understanding of treaties at the time of treaty making?</p> <p><b>Canadian government Addresses Commitments Made in Treaty</b></p> <p>Ask, what do you know about treaties in Saskatchewan? Show the <a href="#">treaty map Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan</a>, (OTC, 2002) to identify the treaties that were made in what is now Saskatchewan, between the Canadian government and the Denesúliné, Nêhiyawak, Nahkawé, and/or Nakota First Nations. What commitments did the Canadian government make to the First Nations in Treaties 2, 4, 5, 6, 8, and 10? See <i>Legacy: Indian Treaty Relationships, pp. 59 -74</i>, (Price, 1991). How has the Canadian government addressed these commitments? Inform the students that the Canadian government created the <i>Indian Act</i> in 1876 to guide its relationship with First Nations people. Sections were added when needed to address many of the treaty commitments to First Nations people. See <i>Treaty Essential Learnings: We Are All Treaty People, pp. 22 – 25</i>, (OTC, 2008). The <i>Indian Act</i> was not discussed with nor agreed to by First Nations.</p> <p>Explain that the Canadian government's historical view was that land was owned and title to the land made ownership legal. How much land was promised to First Nations people? Read <a href="#">Lands in Dispute</a>, in <i>Treaty Essential Learnings: We Are All Treaty People, p. 52</i>, (OTC, 2008) and view the map <a href="#">First Nations in Saskatchewan map Treaty Boundaries, Location of First Nations and Treaty Sites in Saskatchewan</a>, (OTC, 2002) to determine if the Canadian government's treaty commitment to land for First Nations has been addressed. Based on the evidence collected and the promise that First Nations would benefit equally from the treaties, discuss why First Nations people believe that the Canadian government has not fulfilled its commitment to First Nations regarding the land.</p> <p><b>First Nations Address Obligations Made in Treaty</b></p> <p>Ask, what obligations did the Denesúliné, Nêhiyawak, Nahkawé, and/or Nakota First Nations have to the Canadian government in Treaties 2, 4, 5, 6, 8, and 10. Review the chart <a href="#">Canadian Governments Expectations and Benefits From Treaty</a> See <i>Teaching Treaties in the Classroom, Grades 7 – 12, p.307</i>, (OTC, 2002). Did First Nations honour their obligations to the Canadian government? Did the Canadian government receive everything they were promised? Have students explore First Nations historical values and beliefs associated with sharing the land. See <i>Treaty Elders of Saskatchewan, p. 39-42</i>, (Cardinal &amp; Hildebrandt, 2000). Why did First Nations believe they were agreeing to share the land at the time of treaty making? Did First Nations honor their obligation to share the land with the Canadian government and the newcomers?</p>	<ul style="list-style-type: none"> <li>• Define the meaning of the words obligations, commitment, contract, and covenant as they relate to treaties.</li> <li>• Examine the similarities and differences between commitments and obligations when discussing treaties.</li> <li>• Explain the differences in the historical worldviews of First Nations and the Canadian government in regard to the land.</li> <li>• Identify why First Nations people believe that the Canadian government has not fulfilled its commitments regarding land made at the time of treaty making.</li> <li>• Explain how First Nations honoured their obligation to share the land with the Canadian government and the newcomers.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<b>Subject Areas</b>		<b>First Nations Protocol/Information</b>
<p><b>English Language Arts</b></p> <p><b>CR7.1- View, listen to, read, comprehend, and respond to a variety of texts that address identity (e.g., <i>Thinking for Oneself</i>), social responsibility (e.g., <i>Participating and Giving Our Personal Best</i>), and efficacy (e.g., <i>Doing Our Part for Planet Earth</i>).</b></p> <p><b>CC7.1- Create various visual, oral, written, and multimedia (including digital) texts that explore identity (e.g., <i>Exploring Thoughts, Feelings, and Ideas</i>), social responsibility (e.g., <i>Taking Action</i>), and efficacy (e.g., <i>Building a Better World</i>).</b></p>		<ul style="list-style-type: none"> <li>• First Nations conducted pipe ceremonies at the time of treaty negotiations and signing.</li> <li>• First Nations people believe the treaties are sacred because the Creator was a witness to the treaties. A covenant was made between First Nations, the Canadian government and the Creator.</li> </ul>
<p><b>Social Studies</b></p> <p><b>DR7.1 Analyze and use various types of maps (that provide differing perspectives and information for differing purposes) in order to situate current issues in Canada, and in a selection of Pacific Rim and northern circumpolar countries</b></p> <p>c. Locate and identify Treaty territories on a map of Canada</p> <p><b>DR7.2 Appraise the impact of human habitation on the natural environment in Canada, and in a selection of Pacific Rim and northern circumpolar countries.</b></p> <p>e. Explore the Treaty relationship and the values and beliefs associated with sharing the land.</p> <p><b>PA7.1- Compare the sources of power for individuals, nations, and regions in a selection of Pacific Rim and circumpolar countries.</b></p> <p>c. Assess the sources of power held by the First Nations and the Europeans respectively in the negotiations of the treaty which governs the local area.</p>		

**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 Seven: Understanding Treaties in a Contemporary Context – Spirit and Intent**

**Inquiry Question #2: How do First Nation’s oral traditions preserve accounts of what was intended by entering into treaty and what transpired?**

<b>Treaty Essential Learnings: TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context) , TEL 4 (Worldview) , TEL 6 (Contemporary Treaty Issues)</b>		
Oral tradition has been used by the Denesúliné, Nêhiyawak, Nahkawé, Nakota, Dakota and Lakota First Nations people to pass on their knowledge and history since time immemorial. Oral tradition has strict rules for the historian in First Nations’ societies. Today, oral accounts about treaties and treaty making are passed on by First Nations Elders. These oral accounts hold important information that expresses what happened at the time of treaty negotiations and agreements from First Nations’ perspectives and worldviews.		
<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>SI7: Examine Oral Tradition as a valid way of preserving accounts of what transpired and what was intended by entering into treaty.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➤ Represent the ways oral tradition is used by diverse cultures, starting with First Nations.</li> <li>➤ Explain how written and oral accounts might differ from one another.</li> <li>➤ Compare the recorded accounts of treaty from the perspectives of the Crown and the First Nations.</li> </ul>	<p><b>Preserving Family Stories</b></p> <p>Ask, what is oral tradition? Why is oral tradition often used to share family stories? Have students explore their family history and share one story that has been passed on for generations using written and oral accounts. How are written and oral accounts different? Have students discuss whether or not oral and written accounts are equally credible. How are your family stories recorded? How have these stories been passed on?</p> <p><b>First Nation’s Oral Tradition</b></p> <p>Ask, what cultures use oral tradition to pass on their knowledge and history? What method did First Nations people use to pass on their cultural knowledge and history? How are First Nations’ stories recorded? What do you know about First Nations’ oral tradition? Have students examine the characteristics of First Nations’ oral traditions to answer the following questions: Who are the oral historians? What training and commitment is needed to become a historian? What protocols are used? What guidelines are used in oral tradition? What is needed to remember stories accurately? Why is <a href="#">oral tradition</a> important to First Nations people? See <i>Teaching Treaties in the Classroom, Grades 7 – 12, p.474-480</i>, (OTC, 2002). Have students participate using drama in the First Nations’ oral storytelling activity recounting the Denesúliné story <a href="#">Cross Eye</a> . See <i>Teaching Treaties in the Classroom, Grades 7 – 12, pp. 90-91 and Appendix WV – 7A</i>, (OTC, 2002).</p> <p><b>Recorded Accounts of Treaty</b></p> <p>Ask, what treaties were made in Saskatchewan? Who were parties to the treaties? How did the First Nations and the British Crown record what happened at the time of treaty making? Select a section from each of the following readings and have students compare oral and written accounts of treaty promises given at Treaty Six by examining Treaty Commissioner Alexander Morris’ written account and Elder Jim Ka-Nipitehtew’s oral account , <a href="#">oral and written accounts of treaty promises given at Treaty Six</a>. See <i>Teaching Treaties in the Classroom, Grades 7 – 12, pp. 121-124</i>, (OTC, 2002). Have students review the characteristics of oral tradition to explain why the First Nations’ oral account is different than that of Alexander Morris. How is First Nations’ oral traditions viewed when discussing treaties? Inform the students that in 1997 the Supreme Court of Canada recognized First Nations’ oral tradition when interpreting treaties. Have the students explain why the Supreme Court of Canada ruled that First Nations’ oral traditions have equal right to be considered and weighed as the written word in the <a href="#">Delgmuukw Court Case</a> . See <i>Teaching Treaties in the Classroom, Grades 7 – 12, p.126</i>, (OTC, 2002). Why would this decision be important for First Nations people? Why is it important for First Nations to use alternate methods of recording history? Why are First Nations Elders and Traditional Knowledge Keepers important to the retention of First Nations’ history, cultural teachings, and languages?</p>	<ul style="list-style-type: none"> <li>• Identify that family knowledge and history is passed on through oral and written accounts.</li> <li>• Explain how written and oral accounts differ when passing on family stories.</li> <li>• Demonstrate oral tradition by telling a family story that has been passed on for generations.</li> <li>• Recognize that oral tradition is used by diverse cultures to pass on knowledge and history.</li> <li>• Examine the characteristics of First Nations’ oral tradition.</li> <li>• Distinguish the differences and similarities between First Nations and other diverse groups’ family oral traditions.</li> <li>• Compare and contrast oral and written language.</li> <li>• Recognize that there are different ways to record to record events.</li> <li>• Demonstrate how dramatic character develops from the storyteller’s role.</li> <li>• Compare oral and written accounts of promises given at Treaty Six.</li> <li>• Explain why the oral and written accounts of Treaty Six were different.</li> <li>• Explain why the Supreme Court of Canada recognizes First Nations’ oral traditions when interpreting the treaties.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<p><b>Arts Education Outcome: CP7.4 Investigate how dramatic character develops from role.</b></p> <p>a. Demonstrate confidence and imagination when working in various roles.</p> <p>b. Investigate when in role how character may be expressed through actions.</p> <p>c. Use language with purpose to develop character and achieve dramatic intent when speaking and writing in role.</p> <p>g. Identify how roles and drama work can contribute to deeper understanding of self and others.</p>		
<p><b>English Language Arts Outcome: CR7.1</b></p> <p><b>View, listen to, read, comprehend, and respond to a variety of texts that address identity (e.g., Thinking for Oneself), social responsibility (e.g., Participating and Giving Our Personal Best), and efficacy (e.g., Doing Our Part for Planet Earth).</b></p> <p><b>CC7.7- Use oral language to express effectively information and ideas of some complexity in formal and informal situations (e.g., a procedural description based on personal experience, a demonstration, a persuasive speech, a dramatization).</b></p> <p><b>AR7.1- Set and achieve short-term and long-term goals to improve viewing, listening, reading, representing, speaking, and writing strategies.</b></p>		
		<p><b>First Nations Protocol/Information</b></p> <p><b>First Nations Protocol/Information</b></p> <ul style="list-style-type: none"> <li>• First Nations Elders and Traditional Knowledge Keepers continue to pass on cultural knowledge and history through oral tradition.</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 Seven: Understanding Treaties in a Contemporary Context – Historical Context**

**Inquiry Question #3: How do the *Indian Act* and its amendments impact the lives of First Nations?**

Treaty Essential Learning: TEL 1 (The Treaties), TEL 2 (The Treaty Relationship), TEL 3 (Historical Context), TEL 4 (Worldview), TEL 6 (Contemporary Treaty Issues)		
<p>The Denesúliné, Nêhiyawak, Nahkawé, and Nakota Nations were sovereign nations at the time of treaty making. They made treaty promises to the Canadian government. They honoured these promises by fully implementing the promises upon signing the Treaties 2, 4, 5, 6, 8, and 10. The Canadian government created the <i>Indian Act</i> to implement the treaty promises made to First Nations people. First Nations did not participate in the creation of the <i>Indian Act</i>. The sovereignty and nationhood of First Nations was ignored. The negative impacts of the <i>Indian Act</i> have devastated First Nation people and communities.</p>		
Outcomes and Indicators	Possible Learning Experiences	Assessment Ideas
<p><b>Treaty Education – Historical Context</b></p> <p><b>HC7: Examine the <i>Indian Act</i>, including its amendments, and explore the effects it has on the lives of First Nations.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➤ Identify the elements/big ideas of the <i>Indian Act</i>, including its amendments.</li> <li>➤ Examine the effects of the <i>Indian Act</i> on the lives of First Nations.</li> <li>➤ Investigate the process whereby First Nation peoples acquired the full rights of Canadian citizenship including the right to vote.</li> </ul>	<p><b>Treaties in Canada</b></p> <p>Ask, what treaties were made in what is now Canada? Who were parties to these treaties (British Crown and First Nations)? Who can make treaties? Why were First Nations able to make treaties with the British Crown? See <i>Legacy: Indian Treaty Relationships</i>, pp. 6-8, (Price, 1991). Have students identify the promises and provisions made to First Nations people in the Numbered Treaties 1 – 11. See <i>Legacy: Indian Treaty Relationships</i>, pp. 54-57, (Price, 1991). Did First Nations people give up their right to govern themselves by signing treaties? How did the Canadian government implement the treaty promises and provisions made to First Nations people? What did the Canadian government impose on First Nations people? Why did the Canadian government develop the <i>Indian Act</i> of 1876? Have students read <i>Legacy: Indian Treaty Relationship</i>, p. 64, (Price, 1991) to identify the <i>Indian Act</i> of 1876 and its purpose. How were First Nations people involved in the creation of the <i>Indian Act</i> of 1876? Why didn't the government include First Nations people in creating the <i>Indian Act</i>? Have students identify the key elements of the <i>Indian Act</i> of 1876, pp. 105-110, and examine how each element has affected the lives of First Nations people. Also refer to <a href="#">The Impacts of the Indian Act on First Nations Peoples</a>, in <i>The Indian Act Was Not Part of Treat, A Treaty Resource Guide for Grade 4</i>, (OTC, 2008). Ask, how would the <i>Indian Act</i> impact peoples' lives if it were implemented on all people today? Discuss how these key elements would change the students' lifestyles and the impact it would have on their lives.</p> <p>Do we have Acts of Parliament that control what we do? Brainstorm with the students a list of <a href="#">Acts of Parliament</a> we follow that are made the Canadian government. How are we involved in making these Acts? Who represents our interests? Why is it important for us to be involved?</p> <p>Why does the Canadian government make amendments to the <i>Indian Act</i>? How has the <i>Indian Act</i> changed over time? What elements of the <i>Indian Act</i> have changed? When were amendments made to the <i>Indian Act</i>? Have students develop a timeline of the amendments and when they were changed. Why is the <i>Indian Act</i> still in effect today? How does the <i>Indian Act</i> continue to control the lives of First Nations people? Have students create oral or written texts that explain how contact with Europeans influenced the lives of First Nations people in Canada.</p> <p><b>Voting Rights for First Nations People</b></p> <p>Ask, what does the right to vote mean? Who has this right? Have students read <a href="#">Why Should I Vote?</a> to explain why it is important to have the right to vote. When do Canadian citizens exercise their right to vote? Did First Nations people always have the right to vote? Have students investigate <a href="#">enfranchisement of Aboriginal people</a> and the process whereby the <i>Indian Act</i> was amended and gave First Nation peoples the right to vote. When did First Nations people get the right to vote? Why were some First Nations allowed to vote before 1960 and what did they have to give up? Why did Prime Minister Diefenbaker change the law to give First Nations people the right to vote? Did First Nations have concerns when the change was made? Have the students create a visual, oral, written, or multimedia text that identifies and examines the positions of the Canadian government, First Nations, and the United Nations in regard to giving First Nations people the right to vote. First Nations people can exercise their right to vote municipally, federally, provincially, and in local First Nations elections. Why it is important for First Nations people to exercise their right to vote? How could First Nations people change political decisions through their right to vote? Invite students to discuss how they can unite to vote and create change by choosing an issue that concerns their rights and/or freedoms within the school environment (e.g., homework, daily schedule, racism, use of technology)</p>	<ul style="list-style-type: none"> <li>• Recognize that First Nations were sovereign Nations at the time of treaty making.</li> <li>• Identify the treaty promises made to First Nations people in the Numbered Treaties 1 – 11.</li> <li>• Recognize that the Canadian government used the <i>Indian Act</i> to implement treaty promises made to First Nations people.</li> <li>• Identify the <i>Indian Act</i> of 1876 as an Act of Parliament made in Canada.</li> <li>• Identify the key elements of the <i>Indian Act</i>.</li> <li>• Explain how the <i>Indian Act</i> oppresses, assimilates, and controls the lives of First Nations people.</li> <li>• Describe how the <i>Indian Act</i> impacted the lives of First Nations people.</li> <li>• Explain how contact with Europeans influenced the lives of First Nations people in Canada.</li> <li>• Examine the process whereby First Nation peoples acquired the right to vote.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<p><b>English Language Arts CC7.1- Create various visual, oral, written, and multimedia (including digital) texts that explore identity (e.g., Exploring Thoughts, Feelings, and Ideas), social responsibility (e.g., Taking Action), and efficacy (e.g., Building a Better World).</b></p> <p>h. Create a variety of visual, oral, written, and multimedia (including digital) texts including personal narratives, responses or reactions to texts, stories, reports, articles, instructions, explanations, opinions, letters, illustrations, diagrams, leaflets, stories, poems, storyboards, cartoons, and skits or short view scripts.</p>		
<p><b>Social Studies DR7.3- Analyze the relationship between current and historical events and the physical and social environments in Pacific and northern Canada and in a selection of Pacific Rim and circumpolar countries.</b></p> <p>b. Examine the effects of natural or human catastrophes on affected populations, and, by extension, on the history of human habitation of the region.</p> <p>c. Analyze the influence of contact with another culture on the Aboriginal peoples of Canada, circumpolar countries, and a selection of Pacific Rim countries (e.g., the influence of Europeans on the Indigenous peoples of Canada, Mexico, and Australia).</p>		
<p><b>Historical Context – Goal:</b> 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.</p>		
		<p><b>First Nations Protocol/Information</b></p> <ul style="list-style-type: none"> <li>• The <i>Indian Act</i> is still in effect today. It continues to control many aspects of First Nations peoples' lives.</li> </ul>

**Grade Seven: Understanding Treaties in a Contemporary Context – Treaty Promises and Provisions**

**Inquiry Question #4: In what ways does the Canadian government disregard First Nations’ traditional kinship patterns by implementation of the *Indian Act*?**

<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>First Nations’ kinship practices and structures determine their relationships, obligations, and behaviours toward one another. Family members include biological members as well as others who are “adopted” into the family. Kinship means that you are considered as being part of the family/community. Everyone is related and connected through these familial relationships. Traditional kinship practices continue in most First Nations’ communities today. The kinship practices were extended to the Canadian government and the newcomers. A brother-to-brother relationship was created when treaties were made in what is now Saskatchewan.</p>		
<b>Outcomes and Indicators</b>	<b>Possible Learning Experiences</b>	<b>Assessment Ideas</b>
<p><b>Treaty Education – Treaty Promises and Provisions</b></p> <p><b>TPP7: Investigate the impact of Bill C31 on the equality of genders under the <i>Indian Act</i>.</b></p> <p><b>Indicators:</b></p> <ul style="list-style-type: none"> <li>➢ Research the concept of “Status Indian” and determine the implications of this concept on the government’s fulfillment of treaty.</li> <li>➢ Investigate traditional kinship patterns and explain how First Nations would have traditionally determined their membership.</li> </ul>	<p><b>What is Kinship?</b></p> <p>Explain your personal understanding of kinship. How is kinship determined in your family? Provide examples of whom you consider ‘family’? Do members of your family have specific roles and responsibilities in terms of kinship? Who determines membership in your family? Have students discuss in groups what would happen if someone outside their household determined who became a member of their family (e.g., mayor, premier, prime minister). Are there laws or policies that determine family membership? Discuss how common law, ceremonies, and certificates of marriage, adoption, legal guardians, and god parents contribute to family membership. How do you officially recognize these family members (e.g., legal documents, certificates)? Are there other people that you regard as family who are not ‘legally’ recognized? Have each student create a visual representation of her/his current kinship and discuss kinship patterns practised in families and how long these kinship patterns existed.</p> <p><b>First Nations’ Traditional Kinship Patterns/Practices</b></p> <p>Ask, how do First Nations determine kinship? What is First Nations’ traditional kinship? What were some of the kinship practices in First Nations Peoples Era? Are these kinship traditions still practiced today? Have students research <a href="#">The Spirit of Belonging</a> and a variety of texts and speakers to explore how traditional First Nations’ communities were integral to family relationships. Have students compare and contrast their lineage versus the First Nations’ kinship to determine important differences and similarities. How did First Nations people officially recognize new family members? Were ceremonies conducted? What were the traditional roles and responsibilities of First Nations men and women? How do First Nations people determine family membership today? Invite a First Nations Elder to discuss kinship.</p> <p><b>Gender Equality</b></p> <p>Ask, what promises regarding family and community membership did the federal government make to First Nations people in Treaties 2, 4, 5, 6, 8, and 10? How did the federal government gain control over First Nations’ family and community membership? See <i>The Indian Act of 1876</i>. Why does the federal government have so many definitions for First Nations people (status and non-status Indians)? What are the definitions for each of these terms? How does the federal government determine who is a status or non-status Indian? What sections of the <i>Indian Act</i> define who status and non-status Indians are? Ask, how does the <i>Indian Act</i> create inequalities for women? How did it affect gender equity in First Nations’ families and communities? Was the disruption of family kinship patterns negotiated in the Treaties? The federal government introduced Bill C31 in 1985 to resolve this inequality. Refer to <a href="#">The Indian Register</a> . Invite a First Nations woman who experienced these changes or a First Nations Elder/Traditional Knowledge Keeper to talk about the impact of Bill C31. Have students research <a href="#">Unity for Our Grandchildren</a> to examine how Bill C31 has impacted First Nations families and communities.</p>	<ul style="list-style-type: none"> <li>• Have students identify kinship patterns practised in their families.</li> <li>• Compare and contrast the similarities and differences between the students’ and First Nations’ kinship patterns and practices.</li> <li>• Recognize that family and community membership for First Nations was not part of treaty.</li> <li>• Demonstrate how the <i>Indian Act</i> of 1876 determined First Nations’ membership.</li> <li>• Explain how Section 6 of the <i>Indian Act</i> discriminated against First Nations’ women creating gender inequality.</li> <li>• Describe the impact Bill C31 has had and continues to have on First Nations’ families and communities</li> <li>• Recommend changes that would give First Nations the right to determine family and community membership.</li> </ul> <p><b>Consider:</b> How can the learning experiences help us answer the inquiry question?</p>
<p><b>English Language Arts Outcome: CC7.1 Create various visual, oral, written, and multimedia (including digital) texts that explore identity (e.g., Exploring Thoughts, Feelings, and Ideas), social responsibility (e.g., Taking Action), and efficacy (e.g., Building a Better World).</b></p> <p><b>Outcome: CC7.8 Write to describe a person; to narrate an imaginary incident or story; to explain and inform in a news story, a factual account, and a business letter; to persuade in a letter and in interpretation of a text.</b></p>		
<p><b>Health Outcome: USC7.4 Demonstrate a personalized and coherent understanding of the importance of nurturing harmony in relationships (with self, others, and the environment), and apply effective strategies to re/establish harmony when conflict arises.</b></p> <p>b. Locate sources and evaluate information, according to specific criteria, about relationships and conflict.</p> <p>d. Analyze potential sources of conflict.</p>		
		<p><b>First Nations Protocol/Information</b></p> <ul style="list-style-type: none"> <li>• First Nations people believe that Bill C31 is another federal government assimilation initiative.</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 Denesûliné, Nêhiyawak, Nahkawé, and Nakota Nations made treaties long before the British Crown and newcomers arrived in what is now Saskatchewan. Treaties 2, 4, 5, 6, 8, and 10 cover treaty territories in Saskatchewan.

First Nations made treaty promises to the Canadian government in Treaties 2, 4, 5, 6, 8, and 10. They conducted pipe ceremonies which made these commitments to treaties sacred. They promised, with the Creator as witness, to honour the obligations made to the Canadian government. These obligations were honoured immediately after the signing of the treaty agreements.

The Canadian government made treaty promises to the The Denesûliné, Nêhiyawak, Nahkawé, and Nakota Nations. They signed legal documents that outlined the commitments to the First Nations. First Nations believe these commitments have not been fulfilled. The Canadian government used the *Indian Act* of 1876 to implement the treaty promises to First Nations people. Moreover, First Nations believe that the *Indian Act* colonized and assimilated First Nations people.

The *Constitution Act* of 1982 recognized First Nations’ treaty and inherent rights. First Nations people must be consulted if changes are made to the Constitution.

### Spirit and Intent

First Nations’ oral traditions pass on cultural knowledge and history. First Nations people use oral tradition to record historical events. What happened at the time of treaty making has been passed on by First Nations historians. The oral accounts are important because they are from people who were present at the time of treaty making and were passed on through very strict oral tradition guidelines.



The Denesûliné, Nêhiyawak, Nahkawé, and Nakota Nations were parties to the treaties made in what is now Saskatchewan. In order to understand the treaties from First Nations worldview and history, these oral accounts must be heard. First Nations worldview regarding their connection and interrelatedness to the land needs to be shared in order to understand that First Nations agreed to share the land versus giving or selling the land to the Canadian government.

The symbols used by First Nations at the time of treaty making acknowledge the pipe ceremony which makes the treaty agreements a sacred covenant that cannot be broken by either party to the treaties. As an example, Chief Pasqua's pictograph demonstrates that written symbols were used to recount what happened at Treaty 4. See *Treaty Essential Learnings: We Are All Treaty People*, P.50, (OTC, 2008).

### **Historical Context**

First Nations people believe that the Canadian government has not fulfilled its treaty commitments to First Nations people. The Canadian government created the *Indian Act* in 1876 which oppressed and controlled First Nations people. The *Indian Act* was not discussed nor agreed to by the Denesûliné, Nêhiyawak, Nahkawé, and Nakota Nations when Treaties 2, 4, 5, 6, 8, and 10 were negotiated and signed.

The Canadian government wanted to civilize, colonize and Christianize First Nations people. The *Indian Act* ignored the sovereignty and nationhood of the Denesûliné, Nêhiyawak, Nahkawé, and Nakota First Nations by implementing the *Indian Act*. The Canadian government recognized the nationhood of First Nations at the time of treaty making in order to make treaties with First Nations.

First Nations people were not considered citizens of Canada until 1960 at which time they were given the right to vote. First Nations people were given full rights of Canadian citizenship in the *Constitution Act* of 1982.

Several amendments have been made to the *Indian Act* to remove some of the controls over First Nations people. Canada is the only country that has legislation that controls the Indigenous peoples. First Nations people have lived in what is now Canada since time immemorial. The Denesûliné, Nêhiyawak, Nahkawé, and Nakota Nations were sovereign and had their own political, economic, social, and spiritual laws that included the many freedoms which they lost under the *Indian Act*.

## Treaty Promises and Provisions

The *Indian Act* of 1876 controls the membership in First Nations' communities. The *Indian Act* defines who is an Indian and determines if the person is status or non-status. All First Nations people who are members of a First Nation who entered into treaty with the Canadian government are defined as treaty status Indians. The *Indian Act* discriminated against women by removing their Indian status for marrying non-status Indian men. This inequality was corrected in 1985 when Bill C31 was implemented and allowed those women to be reinstated.

Prior to the arrival of the newcomers First Nations people determined their membership through kinship and community ties. Kinship is not restricted to biological members. Many traditional customs to determine family kinship continue in First Nations' communities today.

Today, the preferred term for "Indian" is "First Nation". This term is also used when referring to a First Nation reserve. The *Indian Act* categorizes Indians to either status or non-status.

## SUGGESTED GRADE SEVEN 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 21/02/15.

### Treaty Relationships

*Aboriginal View of Land Ownership*. [Web Blog Post]. Retrieved from

[http://www.canadiana.ca/citm/themes/aboriginals/aboriginals3\\_e.html#view](http://www.canadiana.ca/citm/themes/aboriginals/aboriginals3_e.html#view) \*

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.

Office of the Treaty Commissioner. (2000). *As Long As The Sun Shines*. [DVD]. Available from [www.otc.ca](http://www.otc.ca)

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

Office of the Treaty Commissioner. *The First Nations of Saskatchewan (Language /Dialect Groups)*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. *The Treaty Backgrounder*. [Web Blog Post]. Retrieved from <http://www.otc.ca/education/we-are-all-treaty-people/treaty-information-sheets>

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

Office of the Treaty Commissioner. (2008). *Treaty Essential Learnings: We Are All Treaty People*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Office of the Treaty Commissioner. (2000). *We Are All Part of Treaty*. [DVD]. Available from [www.otc.ca](http://www.otc.ca)

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

### Spirit and Intent

McAdam, S. (2009). *Cultural Teachings: First Nations Protocols and Methodologies*. Saskatoon, Saskatchewan: Saskatchewan Indian Cultural College. \*

Morris, A. (1880). *The Treaties of Canada with the Indians of Manitoba and the North-West Territories, Including the Negotiations on Which They Were Based, and other Information relating Thereto*. Toronto, Ontario: Belfords, Clark and Company Publishers. \*

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

Wolfart, H. and Ahenakew, F (1988). *The Counselling Speeches of Jim Kâ-Nîpitêhtêw*. Winnipeg, Manitoba: The University of Winnipeg Press. \*

### Historical Context

*Acts of Parliament*. [Web Blog Post]. Retrieved from [http://en.wikipedia.org/wiki/Act\\_of\\_Parliament#Canada](http://en.wikipedia.org/wiki/Act_of_Parliament#Canada) \*

*Amendments to the Indian Act 1876-1950 and Aboriginal Policy in Transition: The Indian Act from 1952 to 2002*. [Web Blog Post]. Retrieved from <http://mapleleafweb.com/features/the-indian-act-historical-overview#assimilation> \*

Bruchac, J. (2006). *Code Talker: A Novel about the Navajo Marines of World War Two*. London, England: Penguin Young Readers Group. \*

*Definition of an Act*. [Web Blog Post]. Retrieved from [http://en.wikipedia.org/wiki/Act\\_\(document\)#Notarial\\_Acts](http://en.wikipedia.org/wiki/Act_(document)#Notarial_Acts) \*

Hudubiak, M. (2012). *The Treaties from A to Z*. [Web Blog Post]. Retrieved from at [www.smartstartlearning.com](http://www.smartstartlearning.com)

*Indian Act of 1876*. [Web Blog Post]. Retrieved from [http://en.wikipedia.org/wiki/Indian\\_Act](http://en.wikipedia.org/wiki/Indian_Act) \*

*List of Acts of Parliament*. [Web Blog Post]. Retrieved from [http://en.wikipedia.org/wiki/List\\_of\\_Acts\\_of\\_Parliament\\_of\\_Canada](http://en.wikipedia.org/wiki/List_of_Acts_of_Parliament_of_Canada) \*

Office of the Treaty Commissioner. (2008). *Treaty Essential Learnings: We Are All Treaty People*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

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

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

Saskatoon Tribal Council. (1991). “...And They Told Us Their Stories”: *A Book of Indian Stories*. Saskatoon, Saskatchewan: Saskatoon Tribal Council. \*

*The Enfranchisement of Canada’s Aboriginal People*. [Web Blog Post]. Retrieved from [http://www.usask.ca/diefenbaker/galleries/virtual\\_exhibit/enfranchisements\\_of\\_aboriginals/index.php](http://www.usask.ca/diefenbaker/galleries/virtual_exhibit/enfranchisements_of_aboriginals/index.php) \*

*The Indian Act*. [Web Blog Post]. Retrieved from <http://treaty6education.lskysd.ca/indianact> \*

*The Indian Act: Historical Overview*. [Web Blog Post]. Retrieved from <http://mapleleafweb.com/features/the-indian-act-historical-overview> \*

*The Indian Act of 1876*. Power Point Presentation. [Web Blog Post]. Retrieved from <https://www.dropbox.com/s/4wjawp1k9aue5bs/The%20Indian%20Act%20-%20ppt%2C.ppt?dl=0> \*

*Why Should I Vote?* [Web Blog Post]. Retrieved from <http://www.elections.ca/content.aspx?section=vot&dir=yth/bas/why&document=index&lang=e> \*

## **Treaty Promises and Provisions**

Aboriginal Affairs and Northern Development Canada. [Web Blog Post]. Retrieved from <https://www.aadnc-aandc.gc.ca> \*

*Assimilation Tools: Then and Now*. [Web Blog Post]. Retrieved from <http://ojs.library.ubc.ca/index.php/bcstudies/article/viewFile/1385/1429> \*

*Definition and Registration of Indians*. [Web Blog Post]. Retrieved from <http://laws-lois.justice.gc.ca/eng/acts/i-5/page-3.html#h-6> \*

*Grade 10 Native Studies Curriculum (Unit 2)*. [Web Blog Post]. Retrieved from <http://socialstudiesresources.uregina.wikispaces.net/Native+Studies+10> \*

Jordon-Fenton, C. (2013). *When I Was Eight*. Vancouver, British Columbia: Annick Press.

Jordon-Fenton, C. (2014). *Not My Girl*. Vancouver, British Columbia: Annick Press.

McAdam, S. (2009). *Cultural Teachings: First Nations Protocols and Methodologies*. Saskatoon, Saskatchewan: Saskatchewan Indian Cultural College. \*

Office of the Treaty Commissioner. (2008). *Treaty Essential Learnings: We Are All Treaty People*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

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

*The Indian Act*. [Web Blog Post]. Retrieved from [http://en.wikipedia.org/wiki/Indian\\_Act#22Indian.22](http://en.wikipedia.org/wiki/Indian_Act#22Indian.22) \*

## **Teacher Resources:**

Bowman, J., DesRivieres, D., Friesen, A., Nassachuk, M. (2012). *Saskatchewan Social Studies 7*. New Market, Ontario: Pearson Canada Inc.

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.

*Four Directions Teachings*. [Web Blog Post]. Retrieved from <http://www.fourdirectionsteachings.ca> \*

Office of the Treaty Commissioner. [Web Blog Post]. Retrieved from [www.otc.ca](http://www.otc.ca) \*

Office of the Treaty Commissioner. (2005) *Allen Sapp's Art: Through the Eyes of the Cree and Beyond*. [DVD]. Available from [www.otc.ca](http://www.otc.ca)

Office of the Treaty Commissioner. (2008). *Treaty Essential Learnings: We Are All Treaty People*. Saskatoon, Saskatchewan: Office of the Treaty Commissioner.

Saskatchewan Indian Cultural Centre. [Web Blog Post]. Retrieved from [www.sicc.sk.ca](http://www.sicc.sk.ca) \*

*Storytelling: The Art of Knowledge*. [Web Blog Post]. Retrieved from <http://www.civilization.ca/aborig/storytel/introeng.html> \*